Achieving Whānau, Hapū, Rūnanga and Iwi Aspirations through a Whānau Ora Commissioning Model

Te Pūtahitanga o Te Waipounamu

ihi Research
Social Change & Innovation

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Executive summary

Te Pūtahitanga o Te Waipounamu is a partnership between the nine iwi of Te Waipounamu: Ngāi Tahu, Ngāti Apa ki te Rā Tō, Ngāti Tama ki Te Waipounamu, Ngāti Kuia, Ngāti Koata, Te Ātiawa o Te Waka a Māui, Ngāti Toa Rangatira, Rangitāne o Wairau and Ngāti Rārua. Te Taumata was established to act as guardians for the kaupapa of Whānau Ora in Te Waipounamu and made a bold commitment to commission whānau directly through a highly innovative social enterprise model. Through nine funding waves over the past five years the whānau commissioning pipeline has supported over 200 grassroots initiatives across Te Waipounamu.

The Te Pūtahitanga o Te Waipounamu model of commissioning is highly participatory and is based on the premise that people at the local level already have the ideas, knowledge, tools and capabilities required to create their own innovative solutions to the challenges they experience in their communities. This research was designed to understand what impact directly commissioning whānau activity has for iwi and/or rūnanga. Iwi

Table 1: Initiatives that contributed to this research

Initiative	Iwi/Rūnanga	Location	Funding Type	Foci
Whānau Land	Ngāti Kuia	Te Tauihu	Direct to iwi	Environmental Education Business
Pā Wānanga	Rangitāne o Wairau	Wairau - Omaka Marae	Marae	Te ao Māori Te reo Māori Education
Ariki Creative (Te Ao Hangarau, The Kiwa Project)	Ngāi Tūāhuriri	Waitaha	Whānau Business	Business Education Te ao Māori
Market Gardens	Te Rūnanga o Koukourārata	Koukourārata	Direct to rūnanga	Environmental Education Te ao Māori
Te Whakaoraka	Te Rūnanga o Ōraka Aparima Aparima	Colac Bay - Takutai o Tītī Marae	Rūnanga umbrella for whānau	Environmental Education Business Te ao Māori

and rūnanga have their own strategic goals; this research investigated the link between their aspirations, the aims of commissioned initiatives and the Whānau Ora Outcomes Framework.

Researchers approached four iwi, two rūnanga and one whānau business to be involved in this research. Selected iwi and rūnanga covered a range of locations, purposes, management structures and funding waves. Initiatives from Wave 8 were not considered for this research.

Participants were purposefully sampled to represent a range of inititiaves and different iwi roles and responsbilities, for example; Chief Executive, rūnanga leaders and whānau. Data was utilised from the evaluations of the seven previous waves and Te Pūtahitanga o Te Waipounamu provided whānau commissioning demographic, funding and regional data for analysis. The overarching research questions guiding the investigation were:

- In what ways does a whānau commissioning approach to Whānau Ora contribute to the aspirations of iwi?
- How have whānau commissioned initiatives contributed to iwi strategic outcomes?
- What opportunities, ideas and innovations may enhance the impact of whānau commissioning?

Analysis indicates that there is alignment between iwi/rūnanga strategic plans and the Whānau Ora Outcomes Framework, developed by the Whānau Ora Taskforce. There are several impact factors including:

Localised solutions: The commissioning approach generates localised solutions to either address issues that exist in a community or take advantage of opportunities that are apparent at a local level.

Mā pango, mā whero, oti ai te mahi (teamwork): Whether through deliberate design or coincidence, the whānau commissioning approach has enabled over 200 whānau initiatives to undertake work that benefits the nine iwi of Te Waipounamu. The effectiveness of the initiatives and their corresponding contribution to iwi development will continue to grow in significance as the capability and capacity of whānau leading, participating in or being served by the initiatives increases.

Building whānau capability and capacity: The capability building that occurs as kaupapa whānau, initiative leaders and kaimahi plan, implement and monitor their initiatives is significant. Iwi representatives identified a relationship between whānau capability and capacity, and iwi success.

Educational opportunities: Many opportunities are accessed by second chance learners who have been unsuccessful in mainstream education settings but have met with success in whānau based, wānanga environments. Initiatives are also influencing mainstream education providers.

Cultural connections: The revitalisation of te reo Māori, mātauranga Māori, mahinga kai, whakapapa, tikanga and whenua are common features across iwi strategic plans and integral components of many whānau initiatives. As whānau seek to reclaim a 'Māori way of life' (Wave 6, Savage et al. 2018), they are in turn achieving the aspirations iwi have for them as tribal members.

Leadership: The ability to be mentored and to mentor others has resulted in the development of a group of whānau and business leaders who are growing the skills and attributes that will enable them to contribute at a hapū and iwi level.

Partnerships: The partnerships present at all levels of the whānau commissioning model contribute to its effectiveness and provide confidence and support.

Rangatiratanga: Te Pūtahitanga o Te Waipounamu is an iwi led commissioning agency. This structure, comprised of a partnership between the nine iwi of Te Waipounamu enhances the likelihood that Whānau Ora in Te Waipounamu enables whānau rangatiratanga.

Te Taumata is an expression of rangatiratanga. Together, the nine iwi are able to express their authority, making decisions about the strategic

intent, directions and structures of Whānau Ora in Te Waipounamu. Self-determination is at the heart of Whānau Ora (Dame Tariana Turia, May 2015). Dame Tariana stated that the Whānau Ora approach recognises, "a collective entity (the whānau) and endorses a group capacity to be self-determining; it is intergenerational; it is built on a Māori cultural foundation - and most importantly, it is driven by a holistic approach to wellbeing aimed at achieving measurable outcomes" (May, 2015).

Te Pūtahitanga o Te Waipounamu demonstrates that while challenging, rangatiratanga is achieveable. The commissioning approach, characterised by iwi providing a space for whānau to identify their own goals and being resourced and supported to address them, ehances the impact of rWhānau Ora and supports whānau rangatiratanga. Further, the mana of Te Taumata as an emancipatory structure encourages whānau to believe in their ability to lead change for themselves.

The commissioning approach has enabled iwi and rūnanga to umbrella initiatives. This has had benefits for both parties. These include capability building; improved relationships; an increased sense of hope; the regeneration of marae; and the use and protection of the natural resources in the area.Opportunities were identified to extend the coaching that is available to whānau involved in the initiatives and to maximise the collective strength, bargaining power, resources and mana of Te Taumata for the benefit of whānau.

Introduction

Te Pūtahitanga o Te Waipounamu is a partnership between the nine iwi of Te Waipounamu; Ngāi Tahu, Ngāti Apa ki te Rā Tō, Ngāti Tama, Ngāti Kuia, Ngāti Koata, Te Ātiawa, Ngāti Toa Rangatira, Rangitāne and Ngāti Rārua. It was formed in March 2014 as a legal partnership to reflect the aspirations of the Te Waipounamu iwi for whānau. A participants' council, Te Taumata, was established to act as guardians for the kaupapa of Whānau Ora in Te Waipounamu. In 2015, Te Taumata appointed an independent governance board. The organisation is the realisation of an iwi led Whānau Ora model that invests directly in whānau for social impact to bring about positive change for whānau.

Te Pūtahitanga o Te Waipounamu capability development model intends to build the ability of whānau to respond positively to the challenges and opportunities within their lives. The purpose is to enable whānau to be self-reliant and self-determining rather than depending on state intervention. The commissioning model is designed to be economically efficient and capable of generating long-term transformative change with a lower investment than traditional service delivery. Service delivery tends to produce few immediate outcomes and minimal long-term outcomes, while capability development produces comprehensive outcomes over a longer period of time. Further, capability development is preventative as opposed to service delivery which is reactive. However, developing capability is much more complex than traditional service delivery models (Investment Plan, 2017-2018).

The purpose of this research is to investigate the contribution of the whānau commissioning model of Te Pūtahitanga o Te Waipounamu to the aspirations of the nine iwi of Te Waipounamu.

1.1 The Whānau Ora commissioning approach

The Whānau Ora framework emphasises the importance of achieving social, economic, cultural and collective gains, within a broader aspiration of strengthening reciprocal commitments between and across generations, as well as between individuals and the collectives they belong to by genealogy and identity (families, hapū, tribes and other communities) (Taskforce on Whānau Centered Initiatives, 2010). Whānau Ora is in equal measure, a social change approach focused on short to medium term gains for Māori, as well as an approach that seeks to rebuild collective capabilities and resources to be self-determining as a people. With surprising rapidity, Whānau Ora has matured from a philosophical model to a bold devolution programme that directly fosters micro-level social innovation (McMeeking and Richards, 2016).

On establishment, Te Taumata of Te Pūtahitanga o Te Waipounamu made a bold commitment to commission whānau directly in a highly innovative social enterprise model. Over the past five years the whānau commissioning pipeline has supported over 200 grassroots initiatives, across nine funding

waves. Te Pūtahitanga o Te Waipounamu has continued to evolve the model over time, utilising a range of targeted solutions to respond to specific opportunities and needs identified through research and innovation. Previous evaluations have demonstrated the social and economic impact and return on investment of the commissioning approach (Evaluation Wave 1-7). This report utilises evidence from the nine waves of commissioning to examine the impact for iwi under a whānau commissioning model.

The commissioning approach taken by Te Pūtahitanga o Te Waipounamu is a localised grassroots social innovation movement (Wave 6, Savage et al., 2017). Grabs et al. (2016) define grassroots initiatives "as including any type of collaborative social undertaking that is organised at the local community level, has a high degree of participatory decision-making and flat hierarchies. In addition, initiatives generally engage the voluntary contribution of time and resources of the organisations' members to achieve a particular shared cause" (p. 100). By applying this approach to bringing about social change for Māori in Te Waipounamu, Te Pūtahitanga o Te Waipounamu has created social innovation which is developing into a social movement. Social innovations comprise a change of attitudes, behaviours and perceptions, as well as emergent forms of collaborative action (Gernert et al., 2018). This is enacted through a participatory management and leadership model applied across the commissioning agency. Bringing these two movements together has created a bottom up social change movement that has the potential to create widespread social change. There are two features of this movement that are particularly important to note, participation and empowerment.

Participation

The model of commissioning used by Te Pūtahitanga o Te Waipounamu is highly participatory and is based on the premise that people at the local level already have the ideas, knowledge, tools and capabilities required to create their own innovative solutions to the challenges they experience in their communities. Grassroots innovation, as seen in the commissioning model, is a diverse set of activities in which networks of whānau, marae, hāpu, and iwi work with people to generate bottom-up solutions for sustainable development; 'novel solutions that respond to the local situation and the interests and values of the communities involved; and where those communities have control over the process and outcomes' (Gupta et al., 2003; Seyfang & Smith, 2007).

The diversity of people, and in this case whānau, brings different forms of expertise and experience into the collective endeavour (Middlemiss & Parrish, 2010). The cultivation of knowledge, skills, capabilities, working practices and community development is simultaneously a requirement for grassroots innovation and a measure of successful outcomes. Business acumen, materials, tools, knowledge, even markets, are an important part of the story, but so too are participants' imaginations, values, skills and social relations, which animate these materials and motivate other people to join in and put their ingenuity into grassroots innovation (Smith & Stirling, 2018). Even if something does not work out, "the efforts nevertheless cultivate capabilities and lessons of more enduring value" [Smith et al., 2017, p. 193) which remain in the community.

The whānau commissioning model, has engaged whānau across Te Waipounamu directly in the Whanau Ora movement. They have brought their skills, experience, resources, and social connections to their initiatives, resulting in widespread ownership and participation in bringing about social change for whānau. In short, the model created by Te Pūtahitanga o Te Waipounamu is inclusive of whānau, cognisant of the skills and resources in the community, highly innovative and contextually relevant (Wave 1 -7, Savage et al., 2016, 2017, 2018).

Empowerment

There is evidence across previous evaluations that the whānau commissioning model is emancipatory and deeply rooted in a communitarian approach which emphasises compassion, social obligation and mutual determination (Wave 4-5, Savage et al., 2017). Put simply, because the model funds whānau directly to bring about their own change through aspirational activity, it operates to empower individuals to overcome the barriers to success as they see and experience them. Smith and Stirling (2017) argue that grassroots innovation is an intensively political activity. Grassroots innovations, like the commissioning approach adopted by Te Pūtahitanga o Te Waipounamu, can create empowering arrangements that might otherwise be suppressed by interests of more mainstream innovation systems.

As Smith and Stirling (2017) note: "While grassroots initiatives might be just as susceptible to social, economic and cultural constraints as the wider societies in which they operate, it is often precisely these constraining social structures that grassroots actions aim to counter with their innovative efforts. They tend to aim to bring otherwise-marginalised issues and groups into innovation processes. They tend to work on a different, much broader, set of inclusions (e.g. issues, groups, values, visions, criteria) than is the case in conventional innovation management practice."

Grassroots initiatives create working innovations while developing critical knowledge about the injustices imposed by dominant regimes. Their social innovations are directed towards vulnerable societal groups (Haxeltine et al., 2013). By giving voice to those unheard and marginalised in a society, grassroots initiatives stimulate critical reflection on the current system (Smith & Stirling, 2017). They raise questions regarding distributive, procedural and cognitive justice (Smith et al., 2017).

As we have noted in previous evaluations, developing solutions collectively and fostering active whānau participation, these initiatives counter the trend towards individualisation and social isolation; building social capital and capacities to create inclusive communities instead. Research demonstrates that increased participation, in turn, boosts efficiency, transparency, accountability and community ownership, (Maschkowski et al., 2017; Kummitha, 2017; Smith et al., 2017; Smith & Seyfang, 2010; Ely et al., 2013; Hargreaves et al., 2013).

1.2 Learnings from previous evaluations

The research methodology and research questions that are the focus of this research have been developed from what has been learnt from five preceding Te Pūtahitanga o Te Waipounamu evaluations carried out by Ihi Research. This section briefly outlines the findings from the evaluation of seven waves commissioning.

The evaluation of **Wave One** initiatives sought to understand and evaluate the impact of the twenty-three Wave One whānau enterprise initiatives and the process of commissioning supporting their success. The evaluation found that whānau experienced positive cultural, social and economic outcomes. They were able to be innovative and create their own response to the challenges that they identified. The process enabled whānau to be self-determining in pursuit of their aspirations.

The data indicated that there are both barriers and enablers that hinder or support innovation and social enterprise. Whānau identified establishment challenges, monitoring requirements, tension within cases, business development expectations, time and workload as the most significant barriers to overcome. The passion for their initiatives, the time whānau donated to their projects and the opportunity to collaborate with others were

identified as key enablers of success. Te Pūtahitanga o Te Waipounamu contributed to the success of the whānau initiatives by supporting innovation and leading a strengths-based approach.

The data from this evaluation indicated that the projects that were better placed to bring about enduring change had an intergenerational focus and were planning for sustainability. It appeared that there should be different expectations of sustainability for different initiatives and that this should be planned for when the project was commissioned.

The evaluation of **Wave Two and Three** initiatives shifted the emphasis from understanding the innovation to reporting the outcomes and social impact of the commisioned initiatives. Thirty-eight initiatives were each presented as a one page info-graphic focusing on input, output, outcome and social impact mapped against the Whānau Ora Pou. Under each of the pou, significant themes reocurred across the initiatives. The most significant finding was the evidence of greater social and cultural connection and the increased ability of whānau to support one another.

A research partnership with Lincoln University Agribusiness & Economics Research Unit (AERU) presented a model of cost benefit analysis on one initiative. The cost benefit analysis case study demonstrated a monetarised value of social change through apprenticeship support and employment. The report found that every $1 invested in the selected initiative generated a $7 return on investment.

Significant variability in readiness for sustainability across the initiatives was identified. Research in innovation suggests new innovations either succeed or 'fail fast'. Given that the recipients are whānau, the evaluation proposed that it is risky and unethical to invest in innovation with a fail fast mentality. The opportunity to reframe this as a learn fast model, whereby whānau are given the direction they need to reframe their activity, attract other funding and consider how they might adjust their expectations to ensure they become sustainable was suggested.

In the **Wave Four and Five** evaluation, critical success indicators for the initiatives that achieved significant social impact were identified. They were social entrepreneurship, capability building, networking, sustainability, personal investment, communicating value and targeted to an area of need.

Several themes were evident across the initiatives:

- An opportunity to blend existing evidence with the knowledge and cultural capacity of whānau to create new knowledge and innovative solutions.
- Several initiatives would have benefitted from targetted capability building, coaching and business support prior to investment.
- The social enterprise focus was less evident than in other commissioning waves.
- The majority of initiatives were commissioned from existing not-for-profits rather than being start up social enterprises.
- The clause within the commissioning guidelines requiring proven financial stability may have prevented new and emerging social enterprises from being successful applicants.
- While social enterprises may appear to be a riskier investment, it was apparent that they are driven to create sustainable, positive social change. In several of the contract driven not-for-profit organisations, there was no plan for sustainability post investment other than for the whānau who were involved to take over the activity without any resourcing.

The evaluation identifed an opportunity for Te Pūtahitanga o Te Waipounamu to celebrate Māori social entrepreneurs and their kaupapa whānau from their commissioning rounds in order to raise the profile and value of social innovation and encourage other whānau to consider how they might also contribute to positive whānau

transformation through social enterprise.

In the **Wave Six** evaluation we focussed on the system, the collective impact of twenty-seven initiatives on the fabric of the social system in Te Waipounamu and what could be done to support system improvement. The evaluation found that investment in the system created a change movement that created significant impact for whānau in Te Waipounamu. As found in other evaluations the impact was variable across the initiatives. Four recommendations were made that if implemented would support the Te Pūtahitanga o Te Waipounamu system. These were continued capability building, advocacy and networking, sustainable impact and investigating a Te Pūtahitanga o Te Waipounamu model of collective impact.

The **Wave Seven** evaluation focussed on ten in-depth case studies. The evaluations investigated the aspirations, contract expectations, activities, impact, cultural connection, learnings and sustainability of each initiative. It was evident that regardless of their primary kaupapa, cultural connection is a feature of the initiatives commissioned by Te Pūtahitanga o Te Waipounamu. This finding contributed to a greater understanding of the link between culture and well-being and informed submissions on the government's well-being framework.

This research was designed to better understand what impact directly commissioning whānau activity has for iwi or rūnanga. Iwi and rūnanga have their own strategic goals; this research investigated the link between their aspirations, the aims of commissioned initiatives and the Whānau Ora Outcomes Framework.

Methodology

The following section describes the research methodology, data analysis and ethical protocols.

2.1 Kaupapa Māori approach

Kaupapa Māori literally means a Māori way of doing things, the concept of kaupapa suggests a way of framing and structuring how we think about and do research with Māori. Kaupapa Māori theory (Smith, 1999) provides a framework for the naming, framing and location of Māori theory. It positions Māori worldviews and what Māori value and believe as authoritative, legitimate and valid to guide evaluation with whānau, hapū and iwi.

Kaupapa Māori is about recognising the strengths and aspirations of Māori along with Māori rights to self-determination. It is not a prescribed set of methods but rather about how research should be framed and undertaken. The kaupapa, or purpose, is on generating solutions and aspirations from within Māori realities in a systematised research process. As a methodology, it contains a notion of action and commitment to change, and to Māori development (Penetito, 2010).

Six intervention elements are an integral part of kaupapa Māori and are evident in kaupapa Māori sites. These are:

- **Tino rangatiratanga** (the 'self-determination' principle)
- **Taonga tuku iho** (the 'cultural aspirations' principle)
- **Ako Māori** (the 'culturally preferred pedagogy' principle)
- **Kia piki ake i ngā raruraru o te kainga** (the 'socio-economic' mediation principle)
- **Whānau** (the 'extended family structure' principle)
- **Kaupapa** (the 'collective philosophy' principle)

To ensure the research answered the questions posed by Te Pūtahitanga o Te Waipounamu and adhered to a kaupapa Māori agenda, these six principles guided the research process, data collection and analysis.

2.2 Kaupapa Māori research into social innovation

The steering of social innovation such as the whānau commissioning model, is an inherently an emergent process which has implications for the research design and methodology. Stirling (2014) explains innovation is about the collective "culturing" of futures, this is exactly the feature that makes innovation so important in what social movements do, and grassroots collective action so important to innovation.

What is important to note is the tension that exists when local initiatives engage with larger organisations and mainstream institutional structures, including research organisations. Fressoli et al. (2014) note mainstream organisations often tend to hang on to the assumptions, agendas and routines which frame their own

action. Grassroots innovations are often viewed as needing further development or scaling up, promising artefacts or service models that can be rolled out widely. What gets overlooked is the diversity of actions, products and relations that are being produced and reproduced at a local level in grassroots innovation (Smith & Stirling, 2017).

Arguably the most important qualities to cultivate in innovation research support are abilities to listen very carefully and engage with grassroots activity in a reflexive, self-aware way. By this Smith and Stirling (2017) mean first trying to understand grassroots innovation, the whānau initiatives, on their own terms, and the different motivations and values amongst the whānau involved. What are their aspirations or needs, and why are they addressing them in the ways that they do? In this research we have presented the motivations and underlying of values of the whānau initiatives to demonstrate how whānau view their own positioning and solutions. It is a critical piece in understanding the change logic and social motivation to bring about change in their whānau, hapū, iwi and wider community.

Schram (2016) argues that 'social science research needs to listen to how people on the bottom experience their own subordination so that we can help them overcome their subjugation. Good social science includes taking the perspective of the oppressed in the name of helping them achieve social justice'. To this end, there are several tension points between the model of whānau commissioning and research and evaluation processes. Reflexivity, for our researchers, agencies and iwi engaging with these entities, means being aware of one's own position towards these initiatives and reflecting upon that carefully. Researchers are challenged to ask themselves; What are the assumptions and agendas that you are bringing with your attention to whānau innovation? Are there any preconceptions that need to be checked?

As with kaupapa Māori research, this is as much about a culture of respect, care, sensitivity and transparency in articulating one's own position as it is about specific practices (Stirling, 2016).

This innovation positioning aligned with kaupapa Māori research has been crucial to the evaluation methodology over the past five years, ensuring that the evaluation process recognised and respected the skills, knowledge, experiences of those who participate in bringing about grassroots change in their community.

2.3 Ethical protocols

Ethical and interview protocols were created by the research team to ensure that the research protected the rights of everyone who contributed. The researchers followed the guiding principles for working respectfully with indigenous peoples nationally and internationally. These are articulated by Kennedy and Wehipeihana (2006, p. 1-2):

Self determination - including the right to make decisions about all aspects of their lives. Clear benefits to those being researched.

Acknowledgement and awareness - refers to respect and due recognition and appreciation for indigenous culture, values, customs, beliefs and rights, including an acceptance of a worldview that may not be consistent with Western ideologies.

Cultural integrity - relates to the validity of indigenous knowledge and ways of being; that cultural knowledge must be protected from misuse or misappropriation and must be preserved for future generations.

Capacity building - enabling indigenous peoples to participate actively in the research, with the aim to ultimately drive their own research.

An information letter was developed that was distributed by Te Pūtahitanga o Te Waipounamu prior to the previous evaluations and this research. The researchers handed out an information sheet when they met the iwi, rūnanga and initiative representatives who participated in the interviews. Participants were given the opportunity to ask questions before they signed consent. Participants were given the option of being anonymous. However it was recognised that as initiative, iwi and

runanga representatives it was likely they would be identifiable. This was explained fully before consent was obtained.

Te Pūtahitanga o Te Waipounamu has taken a whānau empowerment approach to investment. The evaluation planned to support this kaupapa by building capability through the research; specifically ensuring that whānau were at the centre of the research, that the data was returned to the participants and that the participants could exercise control over their own narrative. These processes enabled them to retain ownership of their kōrero and how it is presented in this research.

2.4 Data collection and ajnalysis

Researchers approached four iwi, two rūnanga and one whānau business to be involved in this research. One iwi declined to participate due to a recent change in leadership. Interview transcripts were transcribed verbatim and copies were returned when requested. Participants were purposefully sampled to represent a range of initiatives, different iwi roles and responsbilities, for example Chief Executive, rūnanga leaders and whānau. A number of factors were used to determine the iwi and rūnanga that were selected for the case studies. These included geographic spread, the nature of the initiative, stability of leadership within the organisation and leaders who had experience working with the commissioning model. The decision was made not to interview members of Te Taumata as it was considered a conflict of interest.

All interviews were coded using NVivo applying an inductive analysis to code the interview data. This is a ground up analysis, creating nodes and categories from the interview data rather than imposing a deductive sorting method. This process fits the methodological approach as it ensures that the findings are built from the voices of the whānau, rather than the assumption of the researchers. After a full inductive analysis the categories were sorted into responses under each of the research questions.

Data was accessed from recently published evaluation rounds to limit the need to collect data directly from initiatives.

2.5 Research questions

The overarching research questions were:

In what ways does a whānau commissioning approach to Whānau Ora contribute to the aspirations of iwi?

How have whānau commissioned initiatives contributed to iwi strategic outcomes?

What opportunities, ideas and innovations may enhance the impact of whānau commissioning?

NGĀTI KUIA
Te Tauihu

Literature Review

In 1840, the British Crown and Māori signed Te Tiriti o Waitangi (the Treaty of Waitangi). Differences in interpretation between the English and Māori versions have been noted (Salmond, 1991; Smith, 1999), however, Te Tiriti affirms the unique status of Māori as tangata whenua. For Māori, the concept of tino rangatiratanga (self-determination) is central to their cultural aspirations and development (Bishop, 2012; Penetito, 2010). The responsibilities and obligations contained in Te Tiriti o Waitangi reflect principles of partnership and participation, whilst protecting the rights of Māori to be self-determining (Durie, 1999). Durie highlighted two enduring issues in terms of Crown and Māori relationships with a focus on tino rangatiratanga. One is the position of the government in either enabling or inhibiting Māori aspirations and development. The second is related to opportunities that emerge and the capacity of Māori to realise their aspirations for cultural, social and economic development. He states self-determination for all Māori can only be achieved through social equity, cultural confirmation and economic self-sufficiency in ways that nurture the cultural, physical and social environments for forthcoming generations.

3.1 Power relations and self-determination

Across the world, indigenous communities in colonised countries continue to resist persistent and continued acts of cultural annihilation, disseminated through assimilationist practices within social institutions that privilege the foremost interests of the colonisers (Brayboy, 2006; Penetito, 2010; Shields, Bishop, & Mazawi, 2005). The problematic goals of colonisation and assimilation within Aotearoa are often rooted in Western European values of individualism (Bishop, 2012; Penetito, 2010) that have perpetuated a deficit view of Māori as somehow lacking the necessary vision, abilities and motivation to achieve (Smith, 1999). Power relationships, cultural conceptions of power and self-determination are intimately linked to these actions (Smith, 1997; Brayboy, 2006).

In a similar vein, Bishop (2012) understands self-determination as "the right to determine one's own destiny, to define what that destiny will be, and to define and pursue the means of attaining that destiny" (p. 39). He states that in Aotearoa New Zealand such autonomy is relative as, "kaupapa Māori seeks to operationalise Māori people's aspirations to restructure power relationships to the point where partners can be autonomous and interact from this position, rather than from one of subordination or dominance" (p. 39).

3.2 The importance of tino rangatiratanga (self-determination)

Tino rangatiratanga (self-determination) is clearly associated with human rights (Bishop, 2012; Durie, 1999; Penetito, 2010). It acknowledges the importance of tribal sovereignty, philosophies, beliefs and values for protecting vital cultural capital (Brayboy, 2006). The cultural capital of tribal groups

includes specific traditions, issues, and 'ways of being and knowing' that enable individuals to be thriving members of that community (Brayboy, 2006, p. 434).

Durie (2005) has argued that culture is not static, adaptation and strategic accommodation are also important for iwi growth and development. In a similar way Brayboy (2006) argues that tribal culture is dynamic allowing for adaptability to change and flourish, whilst protecting language and knowledge vital for cultural, economic and environmental sustainability. In tribal communities Brayboy states that, "Power through an Indigenous lens is an expression of sovereignty—defined as self-determination, self-government, self-identification, and self-education. In this way, sovereignty is community based (2006, p. 435). In Aotearoa, self-determination of iwi groups encompasses tribal philosophies, customs, beliefs and traditions, as well as their visions and aspirations for the future (Durie, 2005; Penetito, 2010).

3.3 Tino rangatiratanga, Whānau Ora and iwi aspirations

Self-determination is at the heart of Whānau Ora (Dame Tariana Turia, May 2015). Dame Tariana Turia has stated that the Whānau Ora approach recognises, "a collective entity (the whānau) and endorses a group capacity to be self-determining; it is intergenerational; it is built on a Māori cultural foundation - and most importantly, it is driven by a holistic approach to wellbeing aimed at achieving measurable outcomes" (May, 2015).

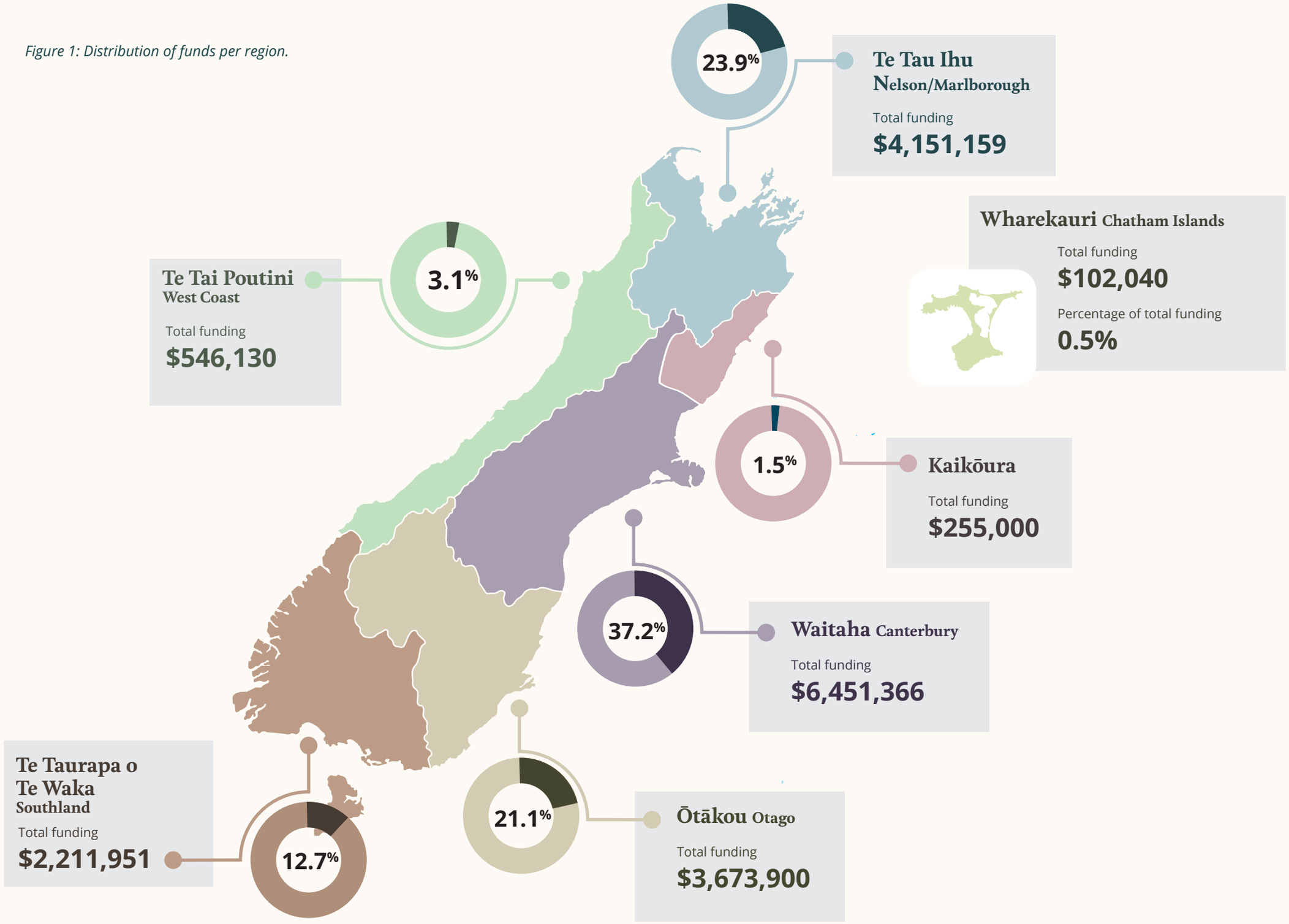
Te Pūtahitanga o Te Waipounamu is the commissioning agency responsible for Whānau Ora in Te Waipounamu. It is a unique partnership grounded in tino rangatiratanga between the nine iwi of Te Waipounamu: Ngāi Tahu, Ngāti Apa ki te Rā Tō, Ngāti Tama ki Te Waipounamu, Ngāti Kuia, Ngāti Koata, Te Ātiawa o Te Waka a Māui, Ngāti Toa Rangatira, Rangitāne o Wairau and Ngāti Rārua. This is the first time the nine iwi have come together for a common kaupapa: "to trial-blaze a model that reflects the aspirations of ngā iwi as they relate to whānau" (Te Pūtahitanga o Te Waipounamu Investment Plan, p. 6).

According to Te Pūtahitanga o Te Waipounamu Investment Plan (2018/2019), the objective of this partnership is to "meet the aspirations of the nine iwi of Te Waipounamu to serve and be inclusive of all whānau within Te Waipounamu so they may flourish in their own image and on their own terms" (p. 6). The stated vision is that, "Whānau are able to fulfil their dreams and aspirations, are culturally connected, thriving and contributing members of their communities" (p. 2). Significant to the ethos of Te Pūtahitanga o Te Waipounamu is the principle of whānau self-determination and empowerment, that deliberately moves away from service provision to capability development through a strengths-based approach.

The whānau commissioning model built on this understanding, has differentiated Te Pūtahitanga o Te Waipounamu from the other commissioning agencies and has funded 205 initiatives across Te Waipounamu since the first wave of commissioning in 2015.

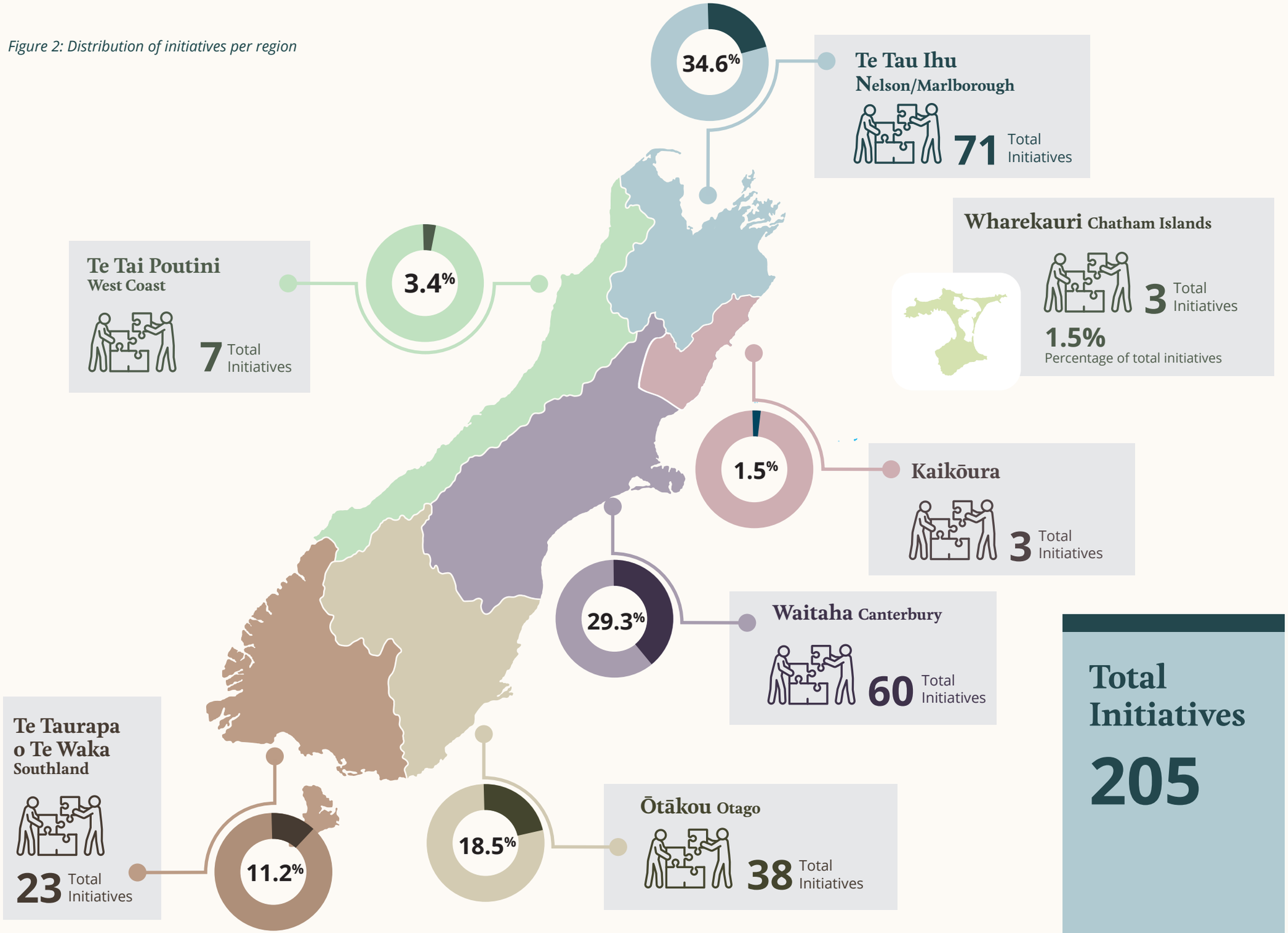
Distribution of funds
by region

Figure 1: Distribution of funds per region.



Distribution of initiatves
by region

Figure 2: Distribution of initiatives per region



Initiatives
by focus area

Figure 3: Initiatives by focus area

Business

Number
56
Percentage
27%

Social Services

Number
23
Percentage
11%

Health, Fitness Wellbeing

Number
97
Percentage
47%

Arts

Number
17
Percentage
8%

Te reo Māori

Number
41
Percentage
20%

Environmental

Number
36
Percentage
18%

Education

Number
63
Percentage
31%

Rangatahi

Number
47
Percentage
23%

Te ao Māori, Culture and Identity

Number
124
Percentage
60%

Kaumātua

Number
16
Percentage
8%

Total Initiatives

205

Note: Initiatives can have more than one identified areas of focus.

Annex

Case Study

The following case studies provide examples of initiatives that have occurred through the whānau commissioning model adopted by Te Pūtahitanga o Te Waipounamu. Further, they provide an opportunity to understand how the aims and objectives of a variety of initiatives, consciously or unconsciously, also serve to achieve the aspirations of iwi. The case studies were selected for their diversity in approach and geographic location, (from Murihiku to Te Tau Ihu) demonstrating the flexibility, regional coverage and localised delivery of the commissioning approach.

Initiatives are funded in 4 different ways, the key below shows the areas of funding:

Direct iwi or rūnanga application

Umbrella application through iwi or rūnanga

Whānau application

Marae based intitiative

Table 2: Featured initiatives

Iwi	Relationship	Location	Kaupapa
Ngāi Tahu	Rūnanga umbrella a whānau initiative	Colac Bay	Native nursery and maara kai
	Whānau business	Ōtautahi	Digital employment opportunities
	Rūnanga	Koukourārata	Maara kai, education and business enterprise
Ngāti Kuia	Iwi led for whānau	Te Tau Ihu	Whānau land, education and business enterprise
Rangitāne o Wairau	Marae based initiative	Wairau	Education and business enterprise

Ngāi Tahu

Waitaha, the first people of Te Waipounamu, journeyed on the Uruao waka and settled in Kā Pākihi Whakatekateka o Waitaha, the Canterbury Plains. Ngāti Māmoe and then Ngāi Tahu followed. Through warfare, intermarriage and political alliances a common allegiance to Ngāi Tahu was forged. Ngāi Tahu means the 'people of Tahu', linking to the eponymous ancestor Tahu Pōtiki. Within the iwi there are five primary hapū being Kāti Kurī, Ngāti Irakehu, Kāti Huirapa, Ngāi Tūāhuriri and Ngāi Te Ruahikihiki.

The ability for Ngāi Tahu to accurately trace their whakapapa owes much to systems dating back to the late 1800s when whakapapa and traditions were formally recorded to progress tribal land claims. The Crown carried out census in 1848 and 1853 as a prelude to the land purchases and in 1879 a Royal Commission and a subsequent Middle Island Native Census were attempts to create a register. But it was in 1925 and 1929 that Ngāi Tahu Census Committees brought together this work and created the Blue Book containing all the names of those Ngāi Tahu kaumātua alive in 1848 and 1853. Today more than 53,000 registered Ngāi Tahu trace their whakapapa back to at least one of these kaumātua. The organisation takes particular care in ensuring the upkeep of their whakapapa records and has a programme to digitise all genealogical records to ensure their protection and preservation.

Te Rūnanga o Ngāi Tahu (Te Rūnanga), the tribal council, was established by Te Rūnanga o Ngāi Tahu Act 1996 to be the tribal servant, protecting and advancing the collective interests of the iwi. Te Rūnanga board members are appointed following a democratic process and are responsible for the governance of tribal assets and investments in tribal development.

Te Rūnanga o Ngāi Tahu is founded on six kaupapa:

Te Kawenata o Ngāi Tahu

- The Kaupapa Whakatuwhera of this Charter is that the House of Tahu is set up amongst us to nurture our people, to shelter our people and to serve our people. It is both the symbol of our identity as Ngāi Tahu Whānui and the Whare Whataraki of that which we together own.

- The Kaupapa Poutokomanawa of this Charter is the protection and growth of the pūtea.

- The Kaupapa Tahuhu of this Charter is the accountability of those charged with responsibility for the pūtea to our Papatipu Rūnanga, to our people and to future generations.

- The Kaupapa Poutahu is the principle that the assets of Ngāi Tahu will be managed separately from the bodies that spend and distribute the income earned from those assets.
- The Kaupapa Whakahuataka of this Charter is that all those entitled by whakapapa to the benefits of the House of Tahu shall be protected in their right to benefit.

- The Kaupapa Whakakotahi is that the poupou of the House of Tahu are the Papatipu Rūnanga of our people each with their own mana and woven together with the tukutuku of our whakapapa. In them resides the tino rangatiratanga of Ngāi Tahu. Its collective voice is Te Rūnanga o Ngāi Tahu.

The eighteen Papatipu Rūnanga are:

- Te Rūnanga o Kaikōura
- Te Rūnaka o Kāti Waewae
- Te Rūnanga o Makaawhio (formerly Te Rūnanga o Te Koeti Turanga)
- Te Ngāi Tūāhurīrī Rūnanga
- Rāpaki Rūnanga
- Te Rūnanga o Koukourārata
- Wairewa Rūnanga
- Te Rūnanga o Ōnuku
- Taumutu Rūnanga
- Te Rūnanga o Arowhenua
- Te Rūnanga o Waihao
- Te Rūnanga o Moeraki
- Kāti Huirapa ki Puketeraki
- Te Rūnanga o Ōtākou
- Hokonui Rūnaka
- Waihopai Rūnanga
- Te Rūnanga o Awarua
- Te Rūnanga o Ōraka Aparima

Ngāi Tahu whānau whānui have been particularly active accessing investment from Te Pūtahitanga o Te Waipounamu to undertake initiatives to achieve their aspirations. Initiatives where applying whānau have identified whakapapa links to Ngāi Tahu are listed.

Three of these initiatives were selected as case studies for this research report.

Contact	Initiative
Koukourārata Development Corp	Koukourārata Wānanga Taiao
Hori Mataki	Iwi Net
Amy Kaio	1000 Days Trust
Te Rūnaka o Awarua	Whānau Ora Ki Awarua
Ōtākou Health Ltd	Te Kaika
Te Rūnaka o Ngāti Waewae	Te Hā o Kawatiri
Rik Tainui	Māhika Kai Te Waihora/Akaroa
Paulette Tamati-Elliffe	Ka Hao te Rakatahi
Jenny Smith	Te Awa Koiea
Sue-Ann Parish	Whenua Ora - Mahinga Kai
Savanah Tukariri	Pīki Haututū
Hori Mataki	Te Ao Hangarau Community
Jade Maguire (Ōraka Aparima)	Te Whakaoraka
Helen Rasmussen	Whānau Engagement
(Mrs) Dale Whaitiri	Pae tawhito, Pae tata – Far Close project.
Janice Lee	Lunches in Schools Programme
Cate Grace	Whānau Whanake
Te Mairiki Williams	Te Pae Tawhiti
Jai Te Ahunga	Te Pito o te Ora
Lavinia Reihana-Moemate	Arowhenua Marae
Richard Tankersley	Kahukura Pounamu
Rauhine Coakley	KARAWHIUA! It means have a go! Go for it!
Michelle Taiaroa-McDonald	Tu Te Tangata
Sonia Karaitiana	Whenua Ora - Tangata Ora
Julian Hollman	Noa Naturals
Te Tapuae o Rehua	Te Ara Raukura
Paulette Tamati-Elliffe	Waewae Kai Pakiaka

Contact	Initiative Name
Gavin Thomson	Murihiku Pounamu
Amber Lee	Koha Kai - Sustainable Social Impact Model Development
Rangimarie Parata Takurua	It Takes a village
Ngaia Gill	Stay at home mums can be more than just stay at home mums!
Joy Smith	Te Here Tangata/Te Awa kioea
Tania Mataki	Te Puna Oranga
Amy Burke	Anahera mahi
Leigh Spencer	Forest Pharmacy
Paulette Tamati-Elliffe	He Waka Kōtuia, He Waka Hauora
Stevie Blair	Rangatahi Tu Meke Limited
Jerry Pu	Karara Kopae a Tuhaitara
Rauhine Coakley	HIKOI WAEWAE
Karaitiana Tickell	Tri-Pounamu in partnership with Iron Maori
Janice Lee	Koha Kai
Te Tapuae o Rehua	Whenua Kura - Community Development
Shelley Kapua	B4 Project
Te Tapuae o Rehua	He Toki Leadership Programme
Odele Stehlin	Waihopai Marae Mentors
Mark Bruce-Miller	Te Waka Tangata
Michelle Taiaroa-McDonald	Project Kete
Joy Smith	Hoki ki te Kainga
Puti Hanara	Rongoa
Nola Tipa	Te Whakapiki Wairua
Nicola Taylor	Motoitoi - documentary
Tū Mai Ora Whānau services	Ruia
Arai te Uru Whare Hauora	Toka Tū Moana
Arowhenua Whānau Services	Navigator Tinana

Case Study 1
Whakaoraka - Ōraka Aparima

Case Study 1
Te Whakaoraka - Ōraka Aparima

Iwi Ngāi Tahu

Rūnanga Ōraka Aparima

Location Riverton/Colac Bay

Ko Takitimu te Maunga
Ko Aparima te Awa
Ko Takutai o Te Tītī te Marae
Ko Ōraka Aparima te Rūnaka

Encompassing the extensive coastal and inland areas from Waimatuku to Piopiotahi – Milford Sound and Tawhititaerere inland through all of Western Southland, parts of Central Southland and onwards to the shared inland areas of Whakatipu Waitai – the takiwā of Ōraka Aparima is a huge area of contrasting landscapes.

For generations it was the home of several significant coastal kāika at Aparima, Ōraka, Kawhakaputaputa, Pahia, Tunoa, Te Tua and various inland settlements around the Southern Lakes such as Manapouri, Te Anau and beyond.

Many other historic sites are recorded. Multi hapū based, then as today, Ōraka Aparima have strong ties through the three main streams of southern whakapapa – Waitaha, Ngāti Māmoe and Ngāi Tahu. Both Aparima (Riverton) and Ōraka (Colac Bay) hold strong spiritual attachment; consequently, many rūnaka developments have centred in these two places.

The rūnaka has a strong conservation ethic and much of their mahi is guided by the commitment to care for their lands and waters – from the mountains to the sea, "Ki Uta ki Tai". This is reflected in their extensive resource management work and close partnership with the Department of Conservation, District and Regional Councils, Ministry of Fisheries, voluntary organisations and with the various units within Te Rūnanga o Ngāi Tahu.

Whānau Ora Initiatives
Te Whakaoraka

Type of funding

Umbrella application through iwi or rūnanga

Rūnanga Strategic Priorities
The rūnanga is in the process of developing a strategic plan. The Whakaoraka initiative links to several priorities in the Ngāi Tahu 2025 strategy, in particular:

Te Ao Tūroa (natural environment)

- Papatipu Rūnanga have a range of iwi members working in the natural resource field – including kaumātua, university trained professionals, those with practical skills of site and land management and educators.

- Papatipu Rūnanga are running a range of environmentally based businesses in their takiwā and employ iwi members in these businesses.

To Tātou Ngāi Tahutanga (culture and Identity)
- Tikanga is applied in caring for our wāhi taonga and the use of well-nurtured and maintained mahinga kai.

Te Whakaariki (influence)
- Papatipu Rūnanga have a strong influence in their takiwā.

Te Whakatipu (papatipu rūnanga development)
- Marae and rūnanga facilities are fully functional and maintained. Papatipu rūnanga are able to lead changes in their external environment

- Papatipu rūnanga:
  - Ventures are major employers of whānau in their takiwā and other communities; and whānau are economically robust and independent.
  - Are able to assist whānau with business/ commercial/economic issues. Papatipu marae are supported by an economic, cultural and social database.

Whānau (social development)
- Ngāi Tahu leaders have emerged and are instrumental in tribal development

Mātauranga (education)
- Mātauranga Ngāi Tahu resources are developed and distributed. Relationships exist between Papatipu Rūnanga and all educational institutions in their takiwā.

Focus Initiative
Te Whakaoraka

Wave Seven

Initiative Background

Te Whakaoraka is the first Whānau Ora initiative held by Te Rūnaka o Ōraka Aparima. One of the 18 papaitpu rūnaka of Te Rūnanga o Ngāi Tahu, Ōraka Aparima is kaitiaki of one of the most delicate eco-systems in Aotearoa. Te Takutai o te Tītī Marae is on the southernmost coast of Te Waipounamu at Colac Bay, just out of Riverton. It connects ancestrally to the waka Uruao and Takitimu, the maunga Takitimu and the awa Aparima. Intensive farming, erosion and loss of natural habitat has led to Colac Bay having one of the highest ecoli levels of the region. For some time, local whānau of the hapū have worked to preserve the stunning natural habit of Colac Bay and the surrounding rohe. The application to Te Pūtahitanga o Te Waipounamu is the realisation of the aspirations of both the rūnaka and kaitiaki, Jade Maguire. With the support of the rūnaka, the application was made to Te Pūtahitanga o Te Waipounamu to develop a native nursery that could operate as an eco-learning centre. The late Taua Jane Davis from Ōraka Aparima supported the application:

"Our river once treasured by our tūpuna for the many mahinga kai values contained within her banks is now polluted with farm runoff and nitrates. I believe there is a need now for people to work together" (Taua Jane Davis) .

The initiative is driven by Jade Maguire and umbrella-ed by the rūnanga office.

Jade has always had a passion for the environment, as a young child he can remember wanting to have a nursery and grow vegetables. What began as a desire to become a market gardener turned into a passion to provide native plants for riparian planting. Growing up in the area Jade had the opportunity to work with the Ōraka Aparima regenerating local whenua. These experiences had a lasting impact on him as he describes:

"Through the rūnaka we get to do some real cool things like chasing kākāpō and bagging them up. When you

go to an island that's completely pest free, you're walking along, and you're followed by five or six kākā and you see like a flock of mōhua going past you. You go jump in the ocean and there's just big seas of kina and crayfish everywhere. It's something that happens to you because you just realise that this is what the world is supposed to be like. This is how it should be. When you think, what can I do to be like that? You know how can I make the world like that? What we need is a habitat first of all. We need to plant more plants, you know the riparian margins are the perfect place to start for that because you've got the farmers who want to pay for it and it mitigates their effect on the land, but it also enhances our biodiversity."

Jade's interest in riparian planting was ignited in his previous job as a dairy worker on a Southland farm where he worked for a farmer who was passionate about the environment. He learnt about the impact of farming on the waterways and the farmer's aspirations for improving the quality of the waterways.

"The person I worked for belonged to this catchment group who were looking at doing things more sustainably and improving land management. I'd be sitting on the bike with him and he'd be telling me stories about nitrates and phosphates and the problems that they have."

These experiences led to him thinking about how he could have a positive impact on the environment and on future generations of whānau. Utilising the resources of Te Takutai o te Titī Marae, Jade began working voluntarily in the marae gardens. There was a shell of a nursery and it was run down but while he worked, he began to imagine the possibilities.

Initiative Aspirations

- To create an eco-learning space at Te Takutai o te Tītī Marae. The eco-learning space aims to teach the community skills to recover the natural environment and improve their own health.
- To normalise growing your own vegetables and food, while also regenerating the whenua.
- To attract funding to the nursery so it can continue to expand and upgrade facilities.
- The long term goal is to influence and engage other papatipu rūnaka and local government entities to invest in the initiative.

The intention was to build trust through the period of the funding from Te Pūtahitanga o Te Waipounamu and to recognise how partnership with other local entities and rūnanga can support the initiative to become a sustainable ten-year venture. The aspirations of Te Whakaoraka, to regenerate the waterways, require a long-term commitment and continued development; the initiative must be sustainable to achieve the outcomes.

Initiative Activities

- The construction of a nursery, propagating area, a tunnel house, composting area, boxed gardens and maara kai.
- Rangatahi school groups who have come to the marae for educational purposes, to learn about riparian planting, native plants, and seed propagation.
- Over 11 education and information sessions have been held, 7 environmental projects and 3 consultation hui.
- The revitalisation of Ōkoura, the site of an old rubbish tip in Colac Bay. The whānau with the help of the local Lions Club cleared the driveway and car park area, cleared invasive plants such as gorse and broom. Four senior classes from Riverton Primary School assisted with planting the site with about 800 trees.
- Hosted a field day at the marae supported by the Pourakino Catchment Group. The Pourakino Catchment Group was formed in March 2014 by a committed group of farmers who share a desire to improve water quality

in the Pourakino Arm of the Jacobs Estuary. The field day provided an opportunity for the Pourakino Catchment Group to understand the aspirations of the nursery and the rūnanga to create native corridors, regenerating the whenua.

- Te Whakaoraka through the rūnanga have a Memorandum of Understanding with the local prison to supply the seedlings for the nursery. The seedlings are supplied by the local Men's prison, these are then propagated at the nursery and planted by Jade and whānau. Jade supplies the seeds, recycles the pots and regularly travels to the prison to collect the seedlings to take back to the nursery. This relationship enables the nursery to provide native riparian planting at a much lower cost.

- Groups of tamariki from kindergartens, primary school and the local secondary school have visited the nursery, gone on bush walks, and supported planting in the area.

Initiative Impact

- Ōraka Aparima was contracted to engage with a minimum of 50 individuals. By the third quarter over 150 individuals had been engaged through the kaupapa, far exceeding the expectation. Whānau, farmers, schools, kindergartens, and local youth were involved in the development of the nursery and the activities.

- The establishment of Te Whakaoraka has had an impact on the immediate environment as a functioning native nursery has been re-established on Te Takutai o te Tītī Marae grounds. The re-development on the marae has improved the whenua and utilised land and buildings on the marae. The nursery is producing vegetables shared with whānau and propagating thousands of seedlings to support planting projects.

- The impact of the planting projects has seen local land regenerated and riverbanks planted as the beginning of a native corridor. The potential impact of riparian planting cannot be understated, while the immediate impacts may not be realised, in ten to fifteen years the impact of this activity has the potential to be profound. As the planting projects proceed, the demand has increased.

Impact for the iwi/rūnanga

- At the heart of the Te Whakaoraka initiative, is the native nursery and maara kai at Te Takutai o te Tītī Marae. This activity means it is a **functional marae,** filled with people and increasingly accessed by community and school groups.

- The activity aligns with the priorities of the rūnanga who have a strong environmental focus. This initiative enables them to **lead environmental regeneration** of their whenua and waterways.

"My job as looking after the interests and aspirations of the rūnaka and the nursery and what Jade's doing with Whaka Oraka is certainly ticks that box as well because most of our aspirations are around the environmental space and if we can bring the cultural side into it then that's even better, so it does tick several boxes." (Rūnanga representative)

- Partnering with local catchment groups and farmers has increased the influence of the rūnaka and enabled them to partner with other groups to lead change in their takiwā.

- A visit by senior Ministers Shane Jones and David Parker to investigate possibilities for economic development through the provincial growth fund has also served to increase the influence of the rūnanga in their takiwā.

- The nursery has created a marae based business and offered employment opportunities to local whānau.

"There's opportunities to get remunerated for some of the work. There's a cost involved in time put into growing plants, labour force to put them in the ground. Jade's been able to have some small groups of whānau and been able to pay them, and to support them in some of the work that he's been doing, some of the planting work - and that's been great as well." (Rūnanga representative)

- The initiative has benefited the cultural identity of the whānau and rūnanga members who have participated. Whānau have commented that being involved in the development of the nursery, has reconnected them with te ao Māori. Whānau who were surveyed through the Te Pūtahitanga o te Waipounamu monitoring commented on this connection:

"It's about wairua. A deep concept in te ao Māori that can only be understood and/or elevated through active mahi. Te Whakaoraka has helped me to realign with this truth and I continue to live and breathe it in all that I do, ngā mihi." (Whānau survey)

- The recurrence of wairua as a theme in the data indicates that whānau experience a deep connection with the land through the active mahi for Te Whakaoraka. Whānau discussed how being involved in the mahi and the connection to the land had reconnected them with their culture. They discussed the mauri, or life force, as vitally important, explaining how the environment and ecosystem depend upon the life force, mauri, to regenerate and be sustainable.

- The focus on schools and working with tamariki has been purposeful as Te Whakaoraka aims to bring about an **intergenerational change.** Sharing knowledge of plant names and traditional uses of native plants has engaged young enthusiasts. The Kaitokotoko Mātauranga has been working with Jade and local schools to develop unit standards based on the work being done at the nursery. These **Mātauranga Ngāi Tahu resources** are vehicles for developing the **relationships between the rūnanga and local schools** and supporting the achievement of Ngāi Tahu students.

(The best thing about Te Whakaoraka is ..) "The commitment to the project and the flexible way it is both procuring and using different plants. Taking it handing it over to the children now as they will grow up knowing and thinking of this as regular and normal, so they keep doing it. Sharing the knowledge with future generations." (Whānau survey)

- The development of Jade as an **emerging Ngāi Tahu leader** has given the rūnanga great satisfaction and pride. Jade was awarded an individual environmental leadership action award in the 23rd Southland Community Environment Awards in 2018. This award recognised his leadership in the creation of the eco-learning centre and the riparian planting projects.

"That's been of huge benefit and we've certainly seen the personal growth in Jade." (Rūnanga representative)

Ideas for Improvement

Te Pūtahitanga o Te Waipounamu should provide continued coaching and capability building for kaimahi so that they can continue to grow their knowledge and skills

Case Study 2
Ariki Creative - Ngāi Tūāhuriri Whakapapa

Case Study 2
Ariki Creative - Ngāi Tūāhuriri Whakapapa

Iwi Ngāi Tahu

Ariki Creative Te Ao Hangarau and The Kiwa Project

Location Christchurch

Whakapapa links Ngāi Tūāhuriri

Whānau Ora Initiatives
Iwi Net
Te Ao Hangarau
The Kiwa Project

Type of funding

Whānau application

These initiatives align with the intent of Ngāi Tahu to strengthen and connect Ngāi Tahu business through 'Te Pou Here – Iwi Capability'. Te Pou Here has three streams. 'Te Pou Here Kaupapa' connecting Ngāi Tahu businesses to help whānau take the next step in their business journey. 'Te Pou Here Takata' links individual whānau member skills, talents and experiences to contribute to the iwi. Te Pūrerei, is for those whānau members who are just entering the workforce. It aims to support them to access the best chances possible as they embark on their careers.

They also align with several areas within the Ngāi Tahu 2025 strategy document, in particular:

Ko Ngā Whakapāpātanga
(tribal communications and participation)

- All Ngāi Tahu whānau have access to tribal activities and benefits.
- There is a strengthened cultural identity and Ngāi Tahu reo capability amongst Ngāi Tahu whānau.
- Ngāi Tahu culture and identity are revitalised.

Tō Tātou Ngāi Tahutanga (culture and identity)

- Whānau know their whakapapa and are strong in their taha wairua.
- Ngāi Tahutanga is entrenched as a positive influence in all Ngāi Tahu homes.
- All Ngāi Tahu can easily access, be enriched by and contribute to the ongoing development of our culture from anywhere in the world and at any time.
- The cultural integrity of our leaders is respected, and the expertise to nurture arts, heritage and cultural practices can be found amongst our own people.
- Opportunities are created for the celebration of Ngāi Tahutanga.

- The integrity of our culture and all new manifestations of it are apparent to all.

- Ngāi Tahu whānaui enjoy all aspects of our culture and a large number are positively contributing to it.

Whānau (social development)

- Investments in the education and development of Ngāi Tahu whānui result in a wealth of opportunities for tribal development and the development of new leaders.

Mātauranga (Education)

- Upon completion of their education, Ngāi Tahu whānui have optimal employment opportunities.

- Ngāi Tahu whānui are knowledgeable in their Ngāi Tahutanga.

Focus Initiative

Te Ao Hangarau and The Kiwa Project

Wave

Seven

Initiative Background

Hori Mataki grew up in Whānau Ora. His late mother Tania, and father Daniel, were long time community and whānau supporters, and they ran state family homes during most of Hori's childhood. As a young person, Hori was interested in Māori art, animation and design and spent much of his time creating contemporary Māori art and learning about Māori design. Twelve years ago, after gaining a design qualification at ARA Institute (then CPIT) Hori set up his business, Ariki Creative, creating Māori design and digital creativity.

In 2017, Ariki Creative was supported by the Kā Hao Māori Technology Development Fund; a contestable fund jointly administered by Te Puni Kokiri and the Ministry of Business, Innovation and Employment to create high value jobs and opportunities to advance Māori in digital technologies. Ariki Creative, under the banner of the Digital Natives collaboration, hosted workshops in schools and took on four interns. During this time, Hori and Sampson Karst from Manu Media, hosted digi-wānanga as part of the Ngāi Tahu Kotahi Mano Wāwata noho marae for over 50 rangatahi.

During this period Hori realised the internships were pivotal in supporting rangatahi into the Māori digital workforce. He could see that working within Ariki Creative provided an opportunity for rangatahi to use their digital skills, but also develop business knowledge and understand client relationships. The aspiration for the whānau commissioning application was to grow Ariki Creative and support Māori rangatahi into digital technology careers by getting their hands on the tools. The internships were only half the of the puzzle, however, they needed meaningful work within the technology space for the rangatahi to learn through being immersed in Māori design and digital technology.

Through experience, Ariki Creative knew there were many not-for-profit organisations within the Māori community that needed their skills but could not afford them. For this reason, the application to Te Pūtahitanga o Te Waipounamu for Wave Seven funding had two workstreams, Te Ao Hangarau and The Kiwa Project.

Te Ao Hangarau

Te Ao Hangarau is a collective of young Māori working in digital creative spaces, including videography and photography, graphic design, web design and builds, animation and communication. Meaning 'The Modern World', Te Ao Hangarau is a collective formerly known as Digital Natives Aotearoa and is comprised of Ariki Creative, Māui Studios Aotearoa, Kaitiaki Studios and AKM Creative Communication. The digital creative collective has established a network to learn and grow together

in their respective specialist areas, while developing learning opportunities, education and interest for digital technologies for other young Māori.

Te Ao Hangarau aims to develop a pathway for rangatahi into digital technology careers. The various activities include hosting rangatahi at digi-wānanga and in the office, supporting those who are interested in tertiary education pathways, providing internship opportunities to grow experience, and leveraging existing relationships to encourage rangatahi into employment in the digital creative industry. Hori describes his vision for the internships:

"When I first started it was hard because there was just no one, it was like trying to get people to trust you, so you could charge out your skills, it can be quite hard. It sort of skips (interns) ahead about three or four years and they have to go through that process, they build relationships, they get their hands on tools and understand how to charge correctly and things like that."

The Kiwa Project

The Kiwa Project was developed to support initiatives which have come through the whānau commissioning pipeline of Te Pūtahitanga o Te Waipounamu to develop their own digital platforms. This kaupapa was named to honour Hori Mataki's grandmother, Kiwa Hutchen, a woman who has been a significant force for whānau wellbeing in Christchurch and Te Waipounamu communities. Hori wanted to carry the values of Kiwa as the leader of his whānau, into his kaupapa and interactions within Whānau Ora spaces.

This stream of the programme was focused on assisting 12 Whānau Ora, Te Pūtahitanga o Te Waipounamu, commissioned initiatives by offering professional services, launching their initiative into the digital space through web design, training and marketing content. The Kiwa project provided an opportunity for the interns to implement and learn the skills of their trade by working with clients on meaningful Māori innovations and initiatives.

Initiative Aspirations

Hori had experienced success as an individual but wanted to spread this success and challenged himself to operate collaboratively with other digital entrepreneurs. His philosophy is that the work they are doing should be shared, and that these opportunities level the playing field for Māori youth entering the digital workforce.

Hori's motivation is to demonstrate to rangatahi that there is no real ceiling, that the limits they may have put on themselves are just imaginary. They can own a business, study and make a living through Māori design and digital creativity. The kaupapa is about normalising Māori participation in the digi-tech sector and Māori design in 'non-Māori' spaces. The interns are encouraged to develop their own skill set and interests through Ariki Creative, testing the markets, refining their work and creating demand.

As he explains: *"I just keep trying to think of new things to shatter through and that is what we have done with our business."* (Ariki Creative)

Te Ao Hangarau

Ariki Creative was contracted to engage four interns.

The Kiwa Project

Ariki Creative was contracted to engage a minimum of three Te Pūtahitanga o Te Waipounamu whānau entities, to assist with website development and training on website terminology and systems. In addition, Ariki Creative agreed to:

- Host wānanga each quarter for rangatahi and community initiatives that have an interest in digital technologies
- Develop partnerships across the networks and build education pathways
- Find gainful employment for young Māori aspirating to achieve and make a living through digital technologies
- Continue to build a wealth base and sustainable niche economy for the collective

Initiative Activities:

Several successful digital and creative start-ups have emerged from the work of the rangatahi who started as interns for Ariki Creative. The interns have diverse backgrounds coming from engineering, course work at ARA, and through the Ministry of Social Development.

In addition, Hori and Luke Egan have delivered workshops, hosted digi-wananga and engaged with education providers such as YOOBEE, Ara Institute of Technology, Lincoln University and University of Canterbury. As a result, Hori was invited to give a guest lecture on his entrepreneurial success at the University of Canterbury in September 2018. He was also invited to speak at a Māori in Technology event hosted by Enspiral Development Academy and Vodafone Xone. Working with education providers is an important part of encouraging Māori interns into study and students into internship and experience. Hori has been invited to be a part of the industry advisory board for the School of Product Design at the University of Canterbury, to discuss what opportunities are available in the local community for graduates once they complete their studies.

Ariki Creative completed its agreed work programmes with 13 Te Pūtahitanga o Te Waipounamu initiatives.

Creating web design and marketing collateral for these entities has been mutually beneficial. Te Pūtahitanga o Te Waipounamu entities have had access to creative digital content they otherwise would not have been able to afford, and the interns have had experience working for clients, on meaningful Māori kaupapa developing their Māori design skills.

"I feel like we almost benefit more from working with them than they do from us, it is just cool to see what they do and to be a part of their narrative. 'Bros for Change' had their documentary launch this year. It is cool for us, it is cool for our interns, and we get to share what we do without them having to pay because that was always a barrier." (Ariki Creative)

Initiative Impact

- The initiative has supported the business growth of Ariki Creative. Scaling a business can be a difficult and uncertain, with Te Pūtahitanga o Te Waipounamu contract, the business was able to grow with confidence and ensure the interns had access to ongoing creative meaningful work through The Kiwa Project. As Hori describes here several of the interns who have worked for him now run their own business but continue to contract to Hori, and other clients.

"When I started it was just myself, and now our team is about 14 people. So, nine are employed and the rest come and go as contractors and things like that. That is just the way they want to roll it, so that's how they roll it which works for us as well." (Ariki Creative)

- This flexibility has supported other digital entrepreneurs to engage in other work independently, such as the art and creative design of the interior and exterior of Turanga, Christchurch's Central Library, while also continuing to work with Hori on other projects. The funding through Te Pūtahitanga o Te Waipounamu has encouraged business growth both directly for Airki Creative but also the initiatives the interns have supported through their web development, marketing and content work.

- The initiatives which participated in The Kiwa Project received digital and media work that they would not have been able to produce with their own resources. An example of this work is the support Ariki Creative provided for 'Bros for Change' prior to the opening of their documentary, as described by Hori:

"Bros for Change knew exactly what they wanted. (Jaye) had a big list of stuff he wanted us to do. We were able to do posters, banners, flyers, we did a sponsor sheet so all the guys who attended could look at how to support Bros for Change. All the content was

written by us, and we got their website and we made it look nicer. At the event, (a documentary) we helped out on the night as well." (Ariki Creative)

- The Kiwa Project enabled the whānau enterprise initiatives to develop their vision and mission by working through the process of creating a digital platform. The data collected for monitoring pre and post-support from Ariki shows all the whānau entities valued the support and felt they had made significant progress in developing their digital platforms.

"Ariki Creative is a dynamic team of talented creative natives who have provided us with much needed expertise. We feel they listened to our aspirations, needs and wants and provided us with very real practical advice that has been so valuable! They have been awesome to work with – we feel they really listen to us and they have also had the flexibility to work around us, and we are extremely grateful for their support, and absolutely satisfied with the outcome." (Whānau enterprise)

- Importantly for the entities involved, the work produced by Ariki Creative has been used for other events and contributes to the on-going sustainability of their enterprise. This was intentional, ensuring that the entity would achieve the most impact possible from The Kiwa Project.

"Everything they made us they didn't just make for that night – we can take it when we go to a symposium, the big day out, any event we pull up the banner, we have the photo board and we can hand out cards and brochures." (Whānau enterprise)

Impact for the iwi

- The most significant impact appears to be for the interns who have been engaged in Te Ao Hangarau and working alongside Hori and his team. The interns reported increased **cultural connection and identity**, setting goals, creating new relationships, increased personal development, learning new skills, having access to increased resources, increased desire to do well, increased wellbeing and hope through the internship.

- Although Māori, several of the interns grew up in Te Ao Pākehā. Working with Ariki Creative has provided new learning in the Māori design, **whakapapa**, tikanga and stories that have been woven into the creative work of the interns. They are learning te reo, as **te reo Māori** is incorporated in most of the work Ariki Creative does. The process of learning about and **celebrating Ngāi Tahutanga** and themselves as Māori is deeply immersed in their daily work and telling the stories of others.

"I wasn't brought up with very many Maori values in the household, so it was a pretty big deal for me originally doing the (engineering cadetship), I thought that was going to be my step into learning about myself culturally, being able to learn where I'm from, who I'm related to and all that kind of stuff. And that never really happened over there, but then coming in here I am literally the person who is going out and learning everybody else's story as well as my own. So, it is definitely ticking that box big time, culturally my development is just crazy." (Intern)

- The interns described how they had developed aspirations and goals as a result of working as an intern. As this intern describes, he had low expectations prior to working with Ariki Creative, but following this **employment opportunity** is now planning for a career in digital design.

"Before this I was looking at working at a gas station for two years. Something along the lines of that, it sounds pretty sad. I am very grateful to be working with Ariki and Hori." (Intern)

- The role of Hori as a mentor for the rangatahi and an **emerging Ngāi Tahu leader** has had a significant impact. The interns expressed how they saw Hori as a role model and mentor, leading by example and supporting their mahi.

"Yeh, I see him as a mentor, as a friend, as a role model, as someone to look up to. Definitely, we sit next to each other probably eight hours a day, if not more, so it's pretty hard not to pick up stuff that he knows, and we joke every now and then about some stuff, keep the workplace vibes up. I think that is just the way he is, it's what makes Ariki Creative so awesome." (Intern)

The internships have had a significant impact on the capability of the interns. As Hori has the expertise to nurture arts, heritage and cultural practices, they have learnt new skills and have been able to apply what they have learnt on the projects for Ariki Creative.

An important part of the work is the development of the narrative behind creative designs. With the development of city spaces, post-quake connection to place has become increasingly important. Place-based knowledge and relationships with iwi and mana whenua have been an important area of growth for the interns. These new manifestations of Ngāi Tahutanga are central to the work of Ariki Creative.

"The iwi (Ngāi Tahu) has been so active in the community, we are seen as a point of contact for sharing the knowledge within the different businesses we work with. If a business wants a logo and they work in such-and-such area, like Taumutu or whatever, we know the narratives of the area, we can pull on those (especially) if they have to be consulted with. We see the narratives and stuff as kind of our backbone. I guess that's what connects us to something different to what anyone else can offer. It is all sort of centred around whakapapa, every area has its own different iwi, so we carry the same process to wherever we go, so there are probably about 20 different iwi (we work with)." (Ariki Creative)

The strengthening and revitalisation of culture and identity have been important impacts for participants.

"I am not really afraid to just be myself, sort of embracing our individuality in people who may not have grown up in certain areas or whatever. I am encouraging anyone to just be themselves in our space really. A lot of them didn't know their taha Maori at all, so a big part of that is re-learning who and where they are from. She didn't know her Māoritanga roots as well as another intern, or he is still learning. Let's just say I felt empowered because I had my Nan, and all my other whānau to learn from, they have given that to us, our connections to the land. We were lucky. I think that is perhaps why the tribe can trust us because they know the way we do stuff, we will go through the right processes, talk to the right people and things are treated with respect and mana," (Ariki Creative)

Hori describes how the interns have been able to experience their own cultural re-connection, learn their own stories and whakapapa links, and understand how this informs their work as an important part of the learning process; particularly for those who may have been disconnected.

"(An intern) got to tour his own marae for the first time in the last eight months when he was working. So, you can sit there and actually listen to the stories and the narratives from the area, then he meets the relations and stuff, same with (another intern) they get to meet their relations, so they know who they are." (Ariki Creative)

This was reiterated by the interns who explained how the have developed their cultural knowledge and tikanga and how important this has been for them personally.

"I have definitely grown as a person in terms of my ahuatanga, tikanga Maori side." (Intern)

Case Study 3
Koukourārata Rūnanga

Case Study 3
Koukourārata Rūnanga

Iwi Ngāi Tahu

Rūnanga Koukourārata

Location Port Levy/Koukourārata

Koukourārata marae is located at Port Levy on Banks Peninsula. It is home to the hapū Ngāti Huikai, Ngāi Tūtehuarewa and Ngāi Tūhaitara ki Koukourārata of Ngāi Tahu.

The wharenui is named Tūtehuarewa and was built in 1925. The wharekai was added to the marae in 2004 and named Te Pātaka o Huikai (the storehouse of Huikai) after the ancestor Huikai. The marae connects ancestrally to the waka Makawhiu and Uruao, the moana Te Arawhānui a Makawhiu and the maunga Te Ahupātiki.

Koukourārata also has ancestral connections to the motu Horomaka and Pukerauaruhe.

Koukourārata was the largest Māori settlement in Canterbury in the mid-1800s with a population of about 400 people.

The chief Moki named the bay Koukourārata. It is named after a stream in Wellington that recalls the birth of Tūāhuriri, Moki's father and a principal leader of Canterbury Ngāi Tahu.

It was once the home of Tautahi the chief after whom the swampland area we know today as Ōtautahi (Christchurch) was named.

Koukourārata was traditionally occupied in three main areas: Koukourārata, Puari and Kai-Tara. After the fall of Kaiapoi pā, Koukourārata and Puari became the main centres of Ngāi Tahu activity in Canterbury. The pā was primarily occupied by Ngāi Tūāhuriri and the marae which stands today is called Tūtehuarewa, after a local ancestress.

Koukourārata was also the site of the first Māori Anglican church. Today the church no longer stands, however, a stone memorial on the site recalls its past significance to Māori of the area.

Whānau Ora Initiatives

Market gardens

Type of funding

Direct iwi or rūnanga application

Strategic Priorities

Te mahere rautaki o Te Rūnanga o Koukourārata Strategic Plan 2015-25

Vision

In 2025 our marae and activities will be a vibrant place of learning, mātauranga and whanaungatanga inspired by our unique history and natural environment. Our whānau/whānui is actively growing, as is our capability and capacity

to exercise tino rangatiratanga and invest in our children's future.

Mission

To represent whānau of Koukourārata by protecting our tūrangawaewae and supporting our ahi kā and advancing the interests of, and opportunities for, our whānau now and for generations to come.

Strategic Priorities

Increase active participation of whānau/whānui

- Regularly connect with our people by developing and resourcing an engagement strategy
- Nurture whanaungatanga
- Ensure our marae and activities are welcoming
- Invest in and incentivise tomorrow's leaders
- Create 'apprentice' opportunities to guide the next generation into rūnanga roles
- Facilitate the connection of our people with external opportunities.

Strengthen our influence in our rohe

- Advocate for te ao turoa, our cultural values, history, health, well-being and education
- Maintain strategic relationships with the local community, Te Rūnanga o Ngāi Tahu, other rūnanga, government and industry
- Ensure we are represented on matters that are important to us, and support our representatives
- Collaborate with others to strengthen our influence in decision-making
- Invest in our capability and capacity to fulfil our kaitiaki responsibilities
- Protect, improve access to and use of natural resources, particularly the Koukourārata Mataitai Reserve and the rūnanga reserves
- Manage our own customary and commercial assets.

Inspire and encourage learning and development

- Support our people, particularly rangatahi, to continue learning (e.g. scholarships, equipment, events)
- Survey the needs of our people regularly so we understand their learning and development needs
- Use our coastal environment to inspire learning, outdoor recreation or provide employment
- Share our mātauranga with the next generations, particularly through regular wānanga with multiple kaupapa
- Work with others to further benefit our people through employment, health, educational or business opportunities
- Seek knowledge through research, monitoring and evaluation.

Our Foundations

Sustainable financial growth

- Grow our assets and income to invest in our children's future
- Decision making is supported by transparent and accountable processes that are communicated well
- Ensure Koukourārata Development Company has the skills and human resources available to fulfil its development potential
- Manage risks, costs & resources to deliver our strategic priorities.

Protect our ahi kā and identity

- Record and protect our tikanga, traditions, stories and knowledge
- Look after our manuhiri, maintain and enhance our marae, land, facilities and infrastructure (eg water supply) with pride
- Protect our mahinga kai and improve access to it Continue restoration of our whenua, waterways, wāhi tapu and mahinga kai.

Sustainable, effective and efficient rūnanga

- Require robust processes to focus our efforts

and support decision making such as effective monthly hui, annual plans and business plans
- Enhance our management capability (eg through clear role descriptions and training)
- Review our organisational structure and remuneration policy to support our future operating needs.

Focus Initiative

Market Gardens

Wave One

Initiative Background

This project was the result of many years work by members of the Koukourārata rūnanga. In 2008, the rūnanga commenced a series of initiatives such as fencing their urupā, identifying and fencing the boundaries of their marae reserve lands, fencing their awa and planting 30,000 trees. These projects provided a series of activities that brought people back to their marae and improved their knowledge of their takiwā. The success of these initiatives gave the hapū confidence that they could set and achieve goals and established a foundation for their future work.

This confidence led to the investment of significant time and energy into the development of an aquaculture venture as they sought to maximise the natural marine resources available in their rohe. Whilst this development had a commercial component, there was a commitment to using aquaculture to provide educational opportunities. The rūnanga had achieved NZQA accreditation from levels 1-4 and were preparing to commence their programmes when the Canterbury earthquakes struck, and they were unable to continue.

Despite the setbacks that they endured, the rūnanga maintained their optimism and their commitment to achieving the four pou that drive their development decisions; employment, education, business opportunities and papakāinga. The rūnanga remained committed to bringing their people home with the proviso that they were able to provide educational, employment and business opportunities so that whānau who chose to return to their whenua were not marginalised by that decision.

The rūnanga believed that they needed to employ a person with the correct skillset, knowledge and people skills to be able to develop collaborative partnerships to enable them to achieve their goals. This led to their engagement with Te Pūtahitanga o Te Waipounamu and the application process and the allocation of funding to employ their coordinator.

Initiative Aspirations

To employ a project co-ordinator who would form strategic relationships with a range of partners to mobilise the aspirations of the rūnanga encapsulated in their four pou:

1. Employment
2. Education
3. Business opportunities
4. Papakāinga

Initiative Activities

The rūnanga used the funding accessed through Te Pūtahitanga o Te Waipounamu to employ a project coordinator. The project coordinator developed mutually beneficial relationships with a number of partner organisations. These partnerships saw the establishment of several opportunities aligned with the four pou that are central to rūnanga aspirations.

- The establishment of taewa crops.
- Whānau enrolled in the Level 3 Certificate of Organics through Lincoln University.
- The Department of Corrections accessed courses for whānau on community based sentences based at the marae delivered in partnership with Lincoln University.
- The establishment of tunnel houses.
- The Koukou brand was developed for

marketing the produce grown by the rūnanga.

- Ngāi Tahu land based education consortium Whenua Kura entered into a relationship with the rūnanga to add a horticultural arm to the sheep, beef and dairy programmes offered by Whenua Kura.

Initiative Impact

- Whānau were offered employment opportunities.
- Whānau increased their knowledge about sustainable farming practices, organics, composting and crop rotation.
- The personal relationships between the rūnanga and the Biological Husbandry Unit (BHU) was described as 'transformational' for the staff of the BHU and The Organic Training College.
- Strategic relationships to support the kaupapa were formed.
- Whānau have moved home to the marae.
- The marae has built a whare wānanga and are able to share their knowledge about mahinga kai, sustainable practices and care for the environment.

"Cashmere High School here on Monday, they'll be using the whare wānanga, I've got a chance to really push into those young students, those young minds the importance of whare wānanga, the importance of an environmental outcomes, the importance of mahinga kai and the importance of growing food. And then I can let the teachers, the administrators and people know about our whare wānanga and so they can use it more and more. Lincoln University use it, Canterbury University but it's when you get the young ones here, you get the primary school kids and the high school kids, that's where I kind of see the real enjoyment." (Rūnanga representative)

Impact for the iwi/rūnanga

- The Market Gardens initiative assisted the marae to become a **vibrant place of learning, mātauranga and whanaungatanga**. A strong partnership was established with Lincoln University; in particular the Bio Husbandry Unit Trust (BHU) and the Organic Training College. The **strategic relationship** with the Organic Training College enabled several educational programmes to be provided. The primary goal was to increase the capability of rūnanga members, and **advancing the interests and opportunities for whānau**. The manaaki of the rūnanga was an important element in the success of these programmes.

- An important component in efforts to **support ahi kā** and create **business opportunities** was the BHU's support for the taewa growing initiative. The ability to grow blight free organic taewa was unique, provided access to a niche market and led to the establishment of the Koukou brand.

"That funding that we got has created jobs, it's created business opportunities, it's created papakāinga opportunities and it's created educational opportunities." (Rūnanga representative)

- The initiative provided several opportunities for whānau to **continue learning.** An initial cohort of eleven whānau enrolled in a Level 3 Organic Horticulture Course that was offered by the Organic Training College. The course gave an introduction to organics and taught the principles and practices of an organic and sustainable approach. Students graduated this programme with the Lincoln University Certificate in Organics. Several whānau also enrolled in the Lincoln University Telford Certificate in Farming Practices which is a Level 3 practical skills qualification covering general workplace health and safety, fencing, tractors and chainsaws. This was a weekend course delivered at the marae and equipped them with the practical skills they needed to complement the theoretical knowledge that they learnt in the Certificate of Organics.

- The new learning changed the conversations that occur at the marae and increased the commitment of the whānau to sustainable farming practices, growing the capability and capacity of the rūnanga to **fulfil their kaitiaki responsibilities.** They now talk about land aspect, good places to plant or establish tunnel houses, what's happening with the tides, whether it's a good time to plant and when the last frost will be. Mātua used their new knowledge to teach their tamariki about composting, recycling, how to break down vegetables and the nutrients that need to be put into the gardens. The informal transmission of knowledge, **sharing mātauranga** between generations, has the potential to embed sustainable practice within the rūnanga. This has had a considerable impact on rangatahi:

"My son, my daughter and other people's children are now wanting to be successful growers and that could not have happened if we did not have the funding." (Rūnanga representative)

- The rūnanga were passionate about supporting whānau who had offended and needed support to get their lives back on track. The coordinator developed a **strategic relationship** between the rūnanga, the BHU and The Department of Corrections that aimed to give whānau with community based sentences the opportunity to **continue learning,** gain a qualification (the Certificate of Proficiency) and enhance their employment opportunities. Students learnt a series of practical skills including tractor driving, chain saws, quad bikes and fencing. It is acknowledged that these are all skills that are crucial for a successful agricultural horticulture business. The model of **strategic relationships** established through this initiative has set a foundation moving forward:

"Like a lot of marae, a lot of family businesses, it comes down to capacity and capability. If you do want to have a partnership with the marae, partners have to be aware they might have to supplement the capability and capacity for marae people to drive it, because a marae can't keep working for free or for aroha anymore. It's just not sustainable. And what's been great is other partners are realising this. They're realising they're okay to, when they're creating their year budgets, making sure that in their budgets they've got provisions to employ people on the marae to help partner ideas and that's exciting to see." (Rūnanga representative)

- Importantly, the rūnanga believe the funding from Te Pūtahitanga o Te Waipounamu gave them a chance to start to achieve their aspirations and drive change for their whānau. This positivity has made a difference to their whānau whānui.

"If we didn't have that funding, we wouldn't have had this hope, there's been a sense of hope around our community. The government, there's agencies taking us seriously, they're taking us seriously as Treaty partners. They're taking us seriously as business partners, and with that provides hope that when we look in the mirror, we are real players, we are real commercial players and each marae can be an economic powerhouse in New Zealand. But economic powerhouse - not that we rule by greed. Economic powerhouse is sharing real outcomes, real outcomes for families, real wages, real warm homes, real food that can drive these rural communities." (Rūnanga representative)

Case Study 4
Ngāti Kuia

Case Study 4
Ngāti Kuia

Iwi Ngāti Kuia

Location Te Tauihu

Ngāti Kuia is one of the largest and oldest iwi of Te Tauihu in Te Waipounamu. Ngāti Kuia tradition states that their founding tupuna Matua Hautere, a descendant of Kupe, came to Te Waipounamu in his waka Te Hoiere, guided by the kaitiaki Kaikaiāwaro. The descendants of Matua Hautere settled there and married into local iwi, migrating into the Pelorus area, which they named Te Hoiere after their waka. Ngāti Kuia is an amalgamation of descendants from Matua Hautere and the Kurahaupō iwi of Ngāi Tara, Ngāti Tūmatakōkiri, Ngāti Wairangi, Rangitāne, Ngāti Apa and Ngāti Māmoe. Ngāti Kuia communities settled in locations across Te Tauihu, including the Marlborough Sounds, the Nelson and Tasman districts, Taitapu and Lakes Rotoiti and Rotoroa in the south.

Whānau Ora Initiatives

Ngāti Kuia iwi and whānau have been active in whānau ora and have utilised the Te Pūtahitanga Te Waipounamu commissioning pipeline to fund several initiatives:

Type of funding

Direct iwi or rūnanga application

- He Maunga Pakohe Rautaki Hauora
- Whānau Land initiative

Umbrella application through iwi or rūnanga

- WildKrafty Aotearoa
- After Dark Recordings
- Hēmi whānau rongoā

Whānau application

- Whare Awhe Awhe
- Kia Ora E Te Iwi!
- Kumuhore Kanuka
- Hana Mac Whānau Trust
- Whānau and Whenua - Optimised and Reconnected
- Wairau Taniwha Whai Ao
- Wairau Taniwha Sports Academy

Focus Initiative

Whānau Land Initiative

Wave Two

Links to Strategic Priorities

Our identity - Strong, adaptable and enduring.

Our people live Te Reo Ngāti Kuia, whakapapa and traditions.
Our relationships are sustained by tikanga

Our marae, whenua and kura are supported.
Our People - Healthy, wealthy and educated.

Our people govern and manage our organisations.
Grow our tribal economy through advocacy and support for whānau land.

Our environment - Thriving and abundant bio-diversity.

Our kaitiaki have the ability to manage and protect our taonga.

Our taonga have been managed and protected through partnerships.

Te Kupenga-a-Kuia sustains the people.

Our assets - Prosperous, astute and ethical.

Our people manage our tribal commercial assets, manage their own businesses and provide employment opportunities.

Our group assets hve grown through investments including joint ventures and partnerships with iwi and others.

Our economic development benefits Te Kupenga-a-Kuia.

Initiative Background

Ngāti Kuia applied to Te Pūtahitanga o Te Waipounamu in Wave 2 through their chartiable arm, Te Kaikaiāwaro Charitable Trust, for an initiative to assist whānau to locate, map and maximise the use of their whānau land. Through the effects of colonisation, Ngāti Kuia whānau had been left with small isolated pockets of land. Often hard to access, hilly and remote, the land was often unproductive. In several cases paying the rates on these properties was challenging for whānau.

Initiative Aspirations

The aspiration was to identify whānau land and establish its boundaries. Whenua Reports would provide whānau with information regarding the best use of the land so that it could be productive and provide income for the owners. Training in governance practices would be provided to ensure that appropriate management and decision making processes could be put in place. Further training and support to enable whānau to maximise the use of their land would be provided. Bee keeping courses are an example of this.

Initiative Activities

- Negotiation and engagement with the Marlborough District Council.
- Working with LINZ – GNS mapping and 3D flyover mentoring.
- Māori Land Court trustee training.
- Governance and succession planning hui.
- Bee keeping courses provided to interested whānau.
- Roadshows were held in Auckland, Palmerston North, Wllington, Nelson, Blenheim and Christchurch.
- Scientific investigation into the oil producing properties of kānuka present on whānau land.
- Writing pūtake reports describing the history of whenua to protect and retain that mātauranga.
- Bee keeping courses at the iwi training centre, Titiraukawa.

Initiative Impact

- Boundaries of whānau land were established.
- Trustees appointed for land management.
- Individual whenua reports detailing best land use were provided to each whānau.
- Whānau developed five-year plans to generate economic return from the land.

- Positive whānau relationships were established.
- Reconnection of whānau to their land and their iwi.
- Development of entrepreneurial spirit amongst whānau.
- Whānau built capability in:
  - Land mapping.
  - Use and harvesting of kānuka for kānuka tea and kānuka oil.
  - Bee keeping. Two cohorts of whānau have successfully completed bee keeping courses and were supplied with a hive that they built. The third cohort commences in July 2019.
  - Economic development through exporting kanuka oil, distilled floral water and tea.
  - Recognition of the Tiitiraukawa honey brand.

Impact for the iwi

- Funding from Te Pūtahitanga o Te Waipounamu enabled the iwi to achieve far greater results in a much quicker timeframe than they would have been able to achieve on their own. The iwi applied to Te Pūtangitanga o Te Waipiounamu directly for this initiative and contributed $20,000 of their own funds. The initiative is closely aligned with the five-year goal, ***'Grow our tribal economy through advocacy and support for whānau land.'*** This goal recognises the link between whānau economic prosperity and the tribal economy, that is described as follows:

"We don't want an iwi or rūnanga organisation where the rūnanga gets rich and the whānau don't. You're left with an organisation which has got all this pūtea in palaces and our whānau don't, you know. What we want to focus on as part of our objective is to grow the tribal economy for both our whānau and our iwi in tandem." (Iwi representative)

"The key thing first for us is about advocacy and support of whānau and their whenua. And that's where the whānau whenua initiative came out because a lot of whānau said, 'look we're rich in land but we're pōhara', you know we can't get to it, it's just sitting there, we've got nowhere to live. Surely there's some value in our whānau lands." (Iwi representative)

- In order to provide educational opportunities for whānau **sustained by tikanga** the iwi has established its own training centre, on its own land at Titiraukawa where the bee keeping courses are delivered. This is a Level Three course with high expectations.

"The tutor is hard on them and they respect him. They actually love him, but you know he doesn't give anything away because he knows it's his reputation and they need to be safe. Because if they go and work in a big industrial apiary, they need to know what they're doing." (Iwi representative)

- The iwi has launched its own honey brand. Whānau are able to **establish their own businesses** and contribute their own honey from their own hives. Each whānau member who completes the training is given a hive, however many have chosen to purchase more.

"Participants get one hive that they construct. Most of the first cohort have grown to three or five hives, some have got a lot more. It's not a get rich quick scheme but something that builds over time." (Iwi representative)

- The training has also increased knowledge about bio-diversity, the importance of the bees to the environment and increased the ability of whānau to **manage and protect** their environment. Completing the training has been challenging but has contributed to growing **strong, adaptable and enduring** whānau.

"I think it's huge that out of our current cohort we have 12 who are going to graduate on this level three certificate, internationally recognised course as the work is hard and includes fieldwork anmd assignments. It's nine months, and every fortnight they've got to get to Titiraukawa, and that's a 45 minute drive from Nelson or 45 minute drive from Blenheim." (Iwi representative)

2PINERGY

- Titiraukawa has also served as a centre for investigating the properties of kānuka and kānuka oil in association with an expert the iwi has developed a relationship with. This has been a major development for the whānau and for the iwi and contributes to ensuring **Te Kupenga-a-Kuia the area of Ngāti Kuia tribal authority sustains the people**. A focus on enterprise and business has sparked a positive, **entrepreneurial spirit** within Ngāti Kuia whānau.

"So of the Māori night market, the first one we held in Nelson, there were 21 stallholders, 12 of them were Ngāti Kuia. Most of them had someone who had been in the bee training." (Iwi representative)

- Involvement in bee courses and working together to maximise land use has had a positive impact on whānau **relationships**. The whānau have had to work together in teams, problem solve and interact in ways that are underpinned by **tikanga**. In many cases working together has addressed many years of whānau disconnection.

"There's been historical rifts between whānau that have been mended. What it's done is it's actually brought them together working on a common goal. So if I look at the bee training first, they're having to work together and they're having to understand each other and have teamwork and aroha and that sort of stuff and I think that's the magic of the bees, if they're actually not calm around them they don't like it. It has brought many whānau closer to Papatūānuku. They were learning karakia. And this has become part of their norm so I think their whole wellbeing started to change. And some of them hadn't seen each other since school days. Like it would have been 15 or 20 years, but the bees brought them together." (Iwi representative)

- This in turn has a positive outcome for the iwi in regard to the interest and involvement of whānau in the AGM and a greater interest in the activities of the iwi. Greater interest and involvement increases the likelihood of Ngāti Kuia people being informed about and involved in **managing tribal commercial assets**.

"In the last couple of years we've had really good turnouts at our hui. These are constructive and our whānau seem very engaged. Our roadshow that we did last year was just incredible and with really good questions. Questions are good because they want to get involved, they want to come back." (Iwi representative)

Ideas for improvement

Providing coaching and capability building for whānau within initiatives the iwi umbrellas so this responsibility does not fall on the iwi. This includes helping wh1ānau to set up bank accounts and deal with payment of tax and A.C.C.

Iwi could work together, through the structures established with Te Pūtahitanga o Te Waipounamu, to tackle the housing crisis – utilising iwi land, partnering with others, maximising the use of resources to break down the barriers and monopolies that make housing so expensive in New Zealand.

Case Study 5
Omaka Marae - Rangitāne o Wairau

Case Study 5
Omaka Marae - Rangitāne o Wairau

Iwi Rangitāne o Wairau

Marae: Omaka Marae

Location Blenheim

In 1959, the Marlborough Māori Community Club was formed to provide for the social and cultural needs of Māori people in and around Blenheim. In 1976, this group was granted the use of unused Air Force buildings at Omaka. Having a permanent location, Omaka began to develop in the real sense as a marae. Various groups were hosted, hui were held, and it became clear that full marae development was necessary.

In 1981, a development plan and description for a comprehensive marae development was completed. Community fundraising, a grant from the Department of Māori Affairs, and an interest free loan from the Ngāi Tahu Maori Trust board all helped provide the necessary funding to get the project under way. Changes to the Crown leasehold nature of the property were also necessary to allow the development to proceed.

In addition to the physical renovation and expansion of the buildings on the site, considerable effort was put into determining how best to present the marae in cultural and tribal terms, by researching local history and traditions.

The Māori community involved with the marae come from a variety of different iwi, however, the marae serves as a tūrangawaewae for the three Kurahaupō iwi, Ngāti Apa ki te Rā Tō, Rangitāne o Wairau and Ngāti Kuia, united under the kākahu of the Rangitāne mana whenua.

The official opening of the Whare Rūnanga (Meeting house) "Te Aroha O Te Waipounamu" was performed on Sunday 27th October, 1985.

For the last ten years the people of Omaka Marae, in Marlborough, have been working to realise their strategic vision – Pā ora pā wānanga, Developing a centre of cultural excellence.

The core driver has been to reconnect whānau to the Māori world through education and the sharing and creating of indigenous knowledge: formal education, informal education, children's education, (including a recently opened primary and intermediate school), education to support a social enterprise and intergenerational education.

Whānau Ora Initiatives

Direct iwi or rūnanga application

- Te Ngakina Nui a Wairau
- Rauemi Tautoko mō Rangitāne o Wairau

Marae based intitiative

- Pou Tinana
- Manaaki Sales and Marketing / Pā Wānanga - Learning Village

Strategic Priorities

Rangitāne o Wairau Language & Cultural Revitalisation Strategic Plan (2018 – 2050)

Te Kete Ahurea: Rangitāne o Wairau iwi members at all levels of proficiency are culturally competent, through the provision of learning opportunities and resources offered in a conducive and friendly environment.

Te Kete Reo: Rangitāne o Wairau iwi members at all levels of proficiency are competent to converse in te reo Māori, through the provision of learning opportunities and resources offered in a conducive and friendly environment.

Te Kete Tuakiri: Rangitāne o Wairau iwi members at all levels of proficiency proudly identify as being Rangitāne through the provision of learning opportunities and resources offered through an innovative and interactive method.

Focus Initiative

Pā Wānanga – Learning Village

Wave One

Initiative Background

Pā Wānanga – Learning Village was one of Te Pūtahitanga o Te Waipounamu's first initiatives. At that time, funding enabled the whānau to start Pā Kids, a marae based kaupapa Māori programme focused on strengthening and nurturing cultural identity and te reo Māori with tamariki and their whānau. The programme was delivered at Omaka Marae, Blenheim and was led by a small group of Omaka Marae whānau. This was one of several initiatives funded by Te Pūtahitanga o Te Waipounamu aiming to develop a sustainable and thriving marae – Toa Fit, Manaaki Sales and Marketing, Anga Whakamua.

Initiative Aspirations

Their vision was the marae as a place of learning; delivering seamless education where whānau could access early childhood, primary and tertiary education as well as whare hākinakina and maara kai. The eventual aim was to have a marae-based kura kaupapa that could provide a Māori education pathway in Wairau.

.Initiative Activities

- In February 2015, Pā Kids opened. They delivered two afterschool sessions per week to tamariki and their whānau. One whānau led and delivered the programme voluntarily for the year developing the marautanga (curriculum) and tutoring the programme with no financial support.
- In June 2015 Te Ururoa Flavell opened a new learning space for Pā Kids.
- In the first year, Pā Kids had 18 whānau attend. In 2016, with the commencement of support from Te Pūtahitanga o Te Waipounamu, the roll grew to between 35 to 40 and there was a waiting list. The programme ran twice a week and there was demand to open for a third day.
- The Pā Kids initiative served as a pilot to help build evidence to support the development of the Omaka Marae business case to establish a kura Māori on site. The Omaka whānau aimed to have an application to establish a kura ready to submit to the Ministry of Education at the end of 2016.
- After significant discussion with the Ministry of Education, the marae invited Renwick School to partner with them until Te Pā Wānanga could stand alone as a kura in their own right.
- In June 2017, the Ministry of Education announced it would provide $1 million in funding to create two classrooms at Omaka Marae.
- In June 2018, Te Pā Wānanga opened.

Impact for whānau:

The whānau have access to an education for their children that is centred in te ao Māori. This education and the supports around it are not only for the tamariki, but also for the whānau as a whole.

"We've gone through and we've interview all of our whānau. One of the things that we talked to them about was that we are enrolling the whole family we're not just enrolling your child. And that this kaupapa is around about practical application, the normalisation of te reo Māori, te ao Māori and that if your kaupapa isn't to take this back into your homes then this probably isn't for you."

Support from Te Pūtahitanga o Te Waipounamu and recognition as a Whānau Ora initiative has enabled them to connect and network with other Te Pūtahitanga o Te Waipounamu initiatives such as Te Pā o Rākaihautū. This has helped them to learn from others who have walked a similar path.

"We can have our babies educated through this system from the time they are really young then they're not going to have those cultural hang-ups that some of us do going through that system and that emancipation and knowing who you are is going to be a natural part of their living."

The ability to start leveraging the secondary schools to provide a more appropriate education for Māori students. Extending influence into the secondary schools and having courage to assert their whānau rangatiratanga can only improve the secondary environment for all.

"I was pretty much warning them to say, you know within the next four years our first graduates are coming through. Are you ready for them? Which you know, some people would say, 'Who are you to say that?' Well, parents of these children."

The whānau have hope that they can achieve their aspirations to have a vibrant marae that has an abundance of capable Māori practitioners.

Impact for the iwi/rūnanga:

There is a clear alignment between the three key cultural goals of the iwi (cultural competence, te reo Māori proficiency and cultural identity) and the activities and aspirations of the whānau. From the inception of Pā Kids to the establishment of Te Pā Wānanga kura, marae whānau have worked to:

- Increase the **cultural competency** of individuals, whānau and the community through the creation of educational opportunities that are designed be a natural part of marae life.

"We (will) have cultural practitioners who are able to maintain those traditional values of ours, kāranga, whaikōrero, pou, it's a natural place, it's a natural part of their life that whānau are coming up here."

- Support all whānau members to increase their **proficiency in te reo Māori** in a supportive environment.

- Create a **culturally sustainable** marae, with a growing group of whānau who have the ability to perform the key roles required.

"The Pā Wānanga will be part of the sustainability of the whole marae and they will become the core crew, and already are to a certain degree. There's a core group of the kids who are enrolled. Their families are already involved with the marae but for the sustainability, for the marae itself, the school would play a big huge part in that."

- Grow a generation of tamariki who are nurtured to have a have strong **cultural identity** grounded in te ao Māori. This is envisaged to have long term benefits for their whānau, marae and iwi.

"When they are sitting at the tribal council, whether that's for your family, whether it's for the marae, your local rūnanga that you are able to make decisions from a kaupapa Māori viewpoint."

Section 1:
Whānau commissioning contributing to iwi aspirations

This section describes how the commissioning approach utilised by Te Pūtahitanga o Te Waipounamu contributes to iwi, rūnanga and whānau aspirations. Iwi have strategic plans that set the direction for their endeavours and outline the aspirations they want to achieve over a period of time. While the duration of the strategic plans varies from iwi to iwi, and there are iwi specific elements that set each plan apart, there are also a number of commonalities that are evident across the strategic plans. Researchers analysed the iwi plans that were publicly available and identified the following outcome areas as common across the strategic plans:

- Social
- Cultural
- Educational
- Economic
- Environmental
- Influence

These commalities are illustrated in Table 1 which identifies how the goals of each iwi align to the Whānau Ora pou.

The table demonstrates a strong alignment between the aspirations of iwi and the Whānau Ora pou. The application process for funding from Te Pūtahitanga o Te Waipounamu requires prospective initiatives to detail how their activities will align to the pou. This results in cohesion between the activities undertaken by Te Pūtahitanga o Te Waipounamu funded initiatives, the outcomes described by the Whānau Ora pou and the aspirations of iwi and rūnanga.

There are several factors that amplify the effectiveness and value of the commissioning approach of Te Pūtahitanga o Te Waipounamu in regard to meeting the aspirations of iwi. These are:

- Localised solutions
- Mā pango, mā whero, oti ai te mahi (teamwork)
- Building whānau capability and capacity
- Educational opportunities
- Cultural connection
- Leadership
- Partnerships
- Rangatiratanga

5.1 Localised solutions

The commissioning approach generates localised solutions to either address issues that exist in a community or take advantage of opportunities that are apparent at a local level. Discussions with iwi representatives have indicated that enabling hapū and whānau to identify and address issues that are important to them is an important role of iwi, as this participant describes:

"We are tasked with holding a strategic relationship that actually is truly enacted at a localised level and that's the only way that we're going to see the differences that we need to see. We have to be able to have the mechanisms, and not necessarily just us,

Table 3: Links between Whānau Ora Pou and iwi strategic plans

Iwi	**Pou Tahi** Whānau are self-managing and empowered leaders	**Pou Rua** Whānau are leading healthy lifestyles	**Pou Toru** Whānau are confidently participating in te ao Māori	**Pou Wha** Whānau are participating fully in society	**Pou Rima** Whānau are economically secure and successfully involved in wealth creation	**Pou Onu** Whānau are cohesive, resilient and nurturing	**Pou Whitu** Whānau are responsible stewards of their living and natural environment
Ngāti Tama ki Te Tau Ihu	Poutama - Social	Poutama - Social	Ngāti Tamatanga - Cultural	Poutama - Social	Tonūitanga - Prosperity	Poutama - Social	Kaitiakitanga – Sustainability
Ngāti Kuia	Te Tangata – OurPeople	Te Tangata – OurPeople	Ngāti Kuiatanga – Our Identity	Te Tangata – OurPeople	Te Pūtea – Our Assets	Te Tangata – OurPeople	Te Taiao – Our Environment
Ngāti Apa ki te Rā Tō	Whakahiatu Ora Tipu – Social Development	Whakahiatu Ora Tipu – Social Development	Te Whakahaumanu – Cultural Development	Whakahiatu Ora Tipu – Social Development	Te Mana Whakahaere – Organisational Development	Whakahiatu Ora Tipu – Social Development	Kaitiakitanga – Environmental Responsibilities
Ngāti Toa Rangatira	Whai Mana – Our Organisation	Oranga – Our Wellbeing	Ngāti Toa Rangatiratanga – Our Culture and Identity	Oranga – Our Wellbeing	Ohanga – Our Prosperity	Oranga – Our Wellbeing	Te Ao Tūroa – Our Environment
Rangitāne	Tangata – OurPeople	Tangata – OurPeople	Ahurea – Our Culture	Tangata – OurPeople	Tahua – Our Economy	Tahua – Our Economy	Taiao – Our Environment
Ngāti Rārua	Mauri ora	Hononga	Mauri ora	Hononga	Mauri ora	Hononga	
Te Atiawa	Whai Taumata - Developing our Organisation	Whai Tangata - Developing our People	Whai Whanaunga – Connecting and Communicating	Whai Tangata - Developing our People	Whai Rawa – Developing our Economy	Whai Tangata - Developing our People	Whai Taumata - Developing our Organisation
Ngāi Tahu	Te Whakaariki - Influence Mātauranga – Education Te Kaitiakitanga me te Tāhuhu – Governance and Organisational Development	Whānau – Social Development	Tō Tātou Ngāi Tahutanga – Culture and Identity Ko Ngā Whakapāpātanga – Tribal Communications and Participation	Whānau – Social Development	Te Pūtea Te Whakatipu – Papatipu Rūnanga Development	Whānau – Social Development	Te Ao Tūroa – Natural Environment
Ngāti Koata	Strategic plan currently being reviewed						

we have to have partnerships that mean that those discussions can occur, that they are genuine and authentic and that they are not led by somebody else's idea of what is best." (Iwi representative)

This is viewed as an important aspect of mana whenua.

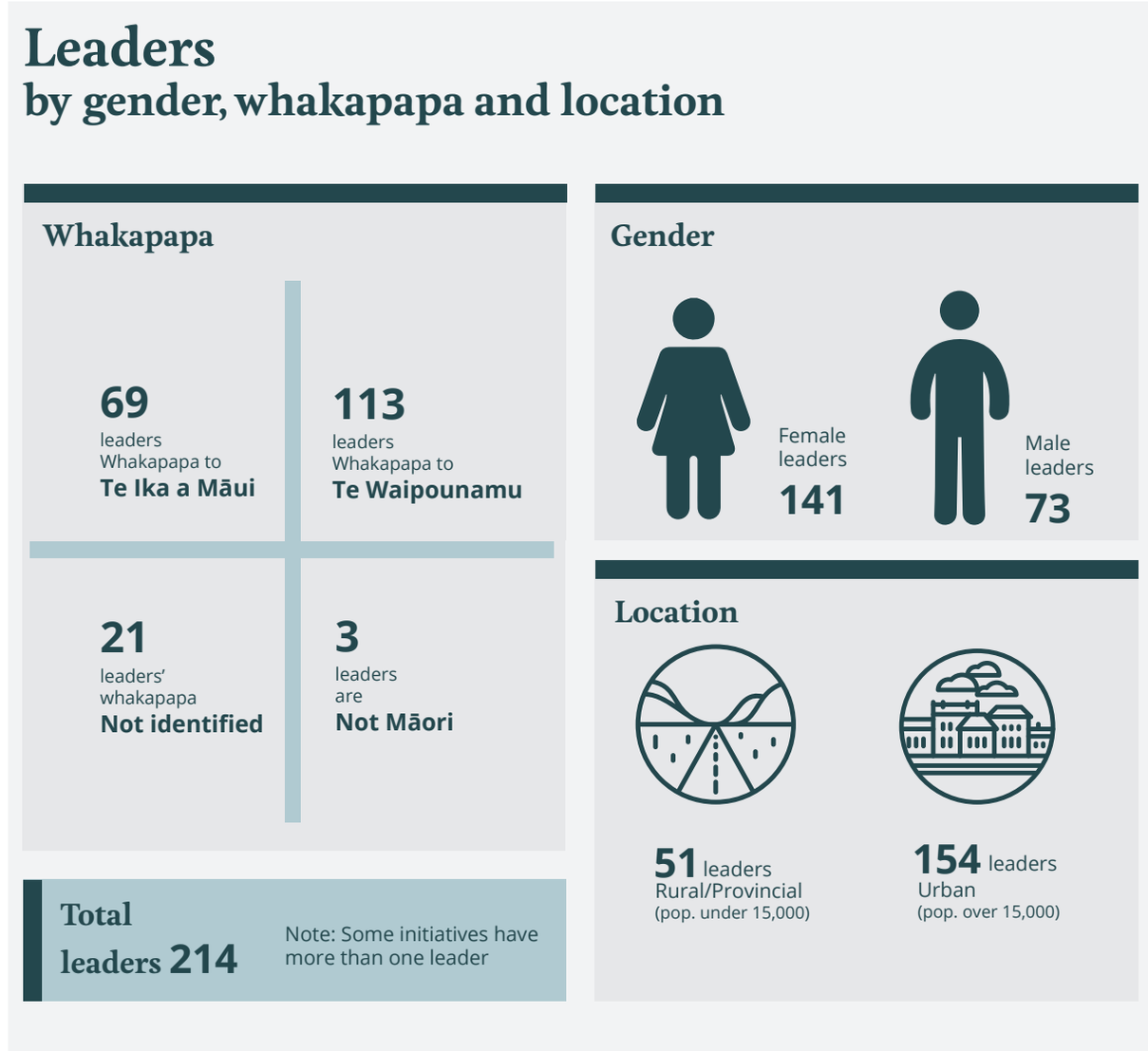
"That is a component of mana whenua status you know, so the mana of the sites is with those whānau." (Iwi representative)

The commissioning model enables localised solutions to be piloted and seeded through Whānau Ora. This has enabled whānau to realise opportunties in their local communities, on their land.

5.2 Mā pango, mā whero, oti ai te mahi (teamwork)

Whānau commissioning provides an avenue for multiple actors to contribute to achieving the aspirations of iwi. Over 200 initiatives have been commissioned by Te Pūtahitanga o Te Waipounamu to this point. Their composition is diverse in nature. This diversity is illustrated in the the following infographic:

Figure 4: Leader demographics



The diversity of funded initiatives is a strength of the commissioning approach. It enables whānau from a variety of backgrounds, working on a variety of kaupapa across Te Waipounamu to achieve their own aspirations while working towards the outcomes described by the Whānau Ora pou and simultaneously working towards the aspirations of iwi. In many initiatives the alignment with iwi aspirations is not deliberate; rather it is a naturally occurring alignment, as this participant describes:

"It's, you're not trying to force something, it's like a glove you know, the glove fits." (Whānau initiative)

Whether through deliberate design or coincidence, the whānau commissioning approach has enabled over 200 whānau initiatives to undertake work that benefits the nine iwi of Te Waipounamu. The effectiveness of the initiatives and their corresponding contribution to iwi development will grow in significance as the capability and capacity of whānau leading, participating in or being served by the initiatives increases.

5.3 Building whānau capability and capacity

The commissioning approach of Te Pūtahitanga o Te Waipounamu and the capability building that occurs as kaupapa whānau, initiative leaders and kaimahi plan, implement and monitor their initiatives is significant (Wave 4-5, Savage et al., 2018). Iwi representatives identified a relationship between whānau capability and capacity, and iwi success. As this iwi representative describes, iwi success is dependent on building whānau capacity:

"One of our central areas is building whānau capacity. One of the whakaaro is that actually, we won't be able to be stronger as an iwi unless our whānau uphold that mana that is their right." (Iwi representative)

Previous evaluations have described the learning that occurs for all whānau involved in an initiative; whether they are benefitting from a service, delivering a service, establishing a business, gaining employment or an observer of Māori success (Wave -7, Savage et al., 2017, 2018). Increasing whānau capacity was described as an essential element of intergenerational change, as described by this iwi representative:

"The business as usual models that we had, and actually still have, have not led to the impact that is necessary to have positive intergenerational change. So thinking about things in another way and directly working with whānau and groupings to build their own capacity is absolutely critical."

Building whānau capability has been a significant outcome of the whānau commissioning model. Whānau commissioning creates the conditions for social entrepreneurs and leaders to flourish. Throughout the commissioning rounds there have been successful social entrepreneurs leading innovation in their local community (Wave 4-5, Savage et al., 2018)

Phills et al. (2008) note that social entrepreneurs are important for innovation as they see new patterns and possibilities and are willing to bring these new ways of doing things to fruition, even when established organisations are unwilling to try them. This ability to create or reorganise, strategically assess and exploit opportunities is the foundation of entrepreneurship.

5.4 Educational opportunities

Several of the initiatives featured in the case studies have a strong educational focus. Many are primarily accessed by second chance learners who have been unsuccessful in mainstream education settings but have met with success in these whānau based, wānanga environments. Former Minister Te Ururoa Flavell spoke about the importance of these opportunities:

"You know a lot of those people are termed second chance learners. They are the ones that thrive in a wānanga environment because they have support mechanisms around them, if not formal then informal, support mechanisms that give them a hand in their

mahi to make sure they come out with the qualification (for which) they entered" (2018, n.p.).

The initiatives examined in the case studies reported excellent results for the whānau participating in their education programmes. Further, they are influencing the compulsory sector either through working directly with schools, starting their own school or through resource development. Importantly, whānau, hapū and iwi are able to ensure that learning is reflective of mātauranga Māori and includes and promotes te reo Māori and tikanga appropriate to their takiwā. They are also able to influence the education providers they partner with and advocate for their whānau, as described here:

"We spoke to the provider and said look, I know you don't normally do this but you know we never give up. And if we can make (name), if he's keen and stuff, can we put him back on this. Anyway, he came back on his own, said 'Can I come back?' I said as long as you commit, you finish, absolutely. Absolutely, and he's the best student this year you know. And he's proud and he's really, really talented." (Iwi representative)

In the case of the Pā Wānanga at Omaka Marae, the opening of Marlborough's first Pā Wānanga provides a means for three iwi to achieve their cultural and te reo revitalisation priorities in a manner that would not have been possible prior to its establishment. Culture and language loss was identified as one of several intergenerational issues funding from Te Pūtahitanga o Te Waipounamu was enabling iwi to address.

5.6 Cultural connection

Previous evaluations have described the increased cultural connection achieved by whānau who 'were driven by the opportunity to bring people together to create social and cultural connection through positive cultural activities and experiencing what it means to be Māori' (Wave 6, Savage et al., 2018, p. 15). These efforts align with the aspirations of iwi, as described by this iwi trustee:

"A lot of our issues that we face today can be healed through the restoration of our culture. So us in Rangitāne that's quite hard because we are up to six or seven generations of culture loss, it's a huge loss. And you know we're trying to unravel, like you know we're trying to unravel seven generations of colonial oppression and it's such a huge thing."

The revitalisation of te reo Māori, mātauranga Māori, mahinga kai, whakapapa, tikanga and whenua are common features across iwi strategic plans and integral components of many whānau initiatives. As whānau seek to reclaim a 'Māori way of life' (Wave 6, Savage et al., 2018), they are in turn achieving aspirations iwi have for them as tribal members.

5.7 Leadership

The ability to be mentored and to mentor others, has resulted in the development of a group of whānau and business leaders who are growing the skills and attributes that will enable them to contribute at a hapū and iwi level. In their strategic plans, several iwi specifically address the importance of succession planning and the development of emerging leaders as they grow tribal capability and the ability of their whānau to manage and grow the tribes' assets. The commissioning model grows capability for all involved, enhancing self-management at all levels. It has been noted that the ability of whānau to become self-managing is often dismissed when outside agencies work with whānau.

"Sometimes self-management can be undermined by well-meaning agencies that assume leadership roles but without ensuring that whānau leadership is developed to the point that self-management becomes possible. Often whānau leadership is dismissed – sometimes because it is not visible to helping agencies, or presents a threat to them, or because leadership is frequently matriarchal and not necessarily linked to perceived status or obvious power." (Taskforce on Whānau-Centred Initiatives, 2010, p. 44).

The partnerships that are evident across the commissioning model grow the capability,

capacity and leadership potential of whānau. The visibility of Māori leadership through the whānau commissioning model is evident in leadership awards at a local and national level, including nominations for community leadership and New Zealander of the Year.

The data demonstrates that there is also significant development of wāhine leadership through the commissioning approach. This is interesting, as the predominant view of leadership privileges masculine styles, or western-based styles, while underplaying the role of female influences particularly, mana wāhine (Ruru, Roche and Waitoki, 2017). The evidence that wāhine are able to assert leadership in this space attests to the emancipatory nature of the model. "Providing a space for wāhine to engage, explore and transform their lives from their worldviews (Te Awekotuku, 1991) is an empowering stance, enabling wāhine to reclaim themselves" (Ruru, Roche and Waitoki, 2017, p.6).

5.8 Partnerships

The partnerships that are present at all levels of the whānau model commissioning apporach contribute to its effectiveness and provide confidence and support.

Whānau view these partnerships positively as they see the partners putting past differences aside to come together to work on behalf of all whānau across Te Waipounamu. Whānau leading initiatives are aware that Te Pūtahitanga o Te Waipounamu (at Te Taumata, General Partner Leadership Board and management levels) advocates for them with Crown ministers, ministries and agencies. This assertion of rangatiratanga is an important factor that has amplified the success of the commissioning model as embodied by Te Pūtahitanga o Te Waipounamu.

5.9 Rangatiratanga

Te Pūtahitanga o Te Waipounamu is an iwi led commissioning agency. This structure, comprised of a partnership between the nine iwi of Te Waipounamu enhances the likelihood that Whānau Ora in Te Waipounamu will be delivered in a manner that enables rangatiratanga. In Matike Mai (2016), a report commissioned by the Iwi Chairs, rangatiratanga is defined as, 'an absolute authority… to define, protect and decide what was in the best interests of our people' while recognising that, 'independence is only real when it depends upon the interdependence one has in relationships with others' (p. 112). Ani Mikaere notes that, 'the word… rangatira, provides a clear indication that Māori leadership has nothing to do with the assertion of power by one (or some) over others. With "ranga" coming from the word "raranga" which means "to weave" and "tira" referring to a group, it is apparent that the task of the rangatira is literally to weave the people together' (2010, n.p.).

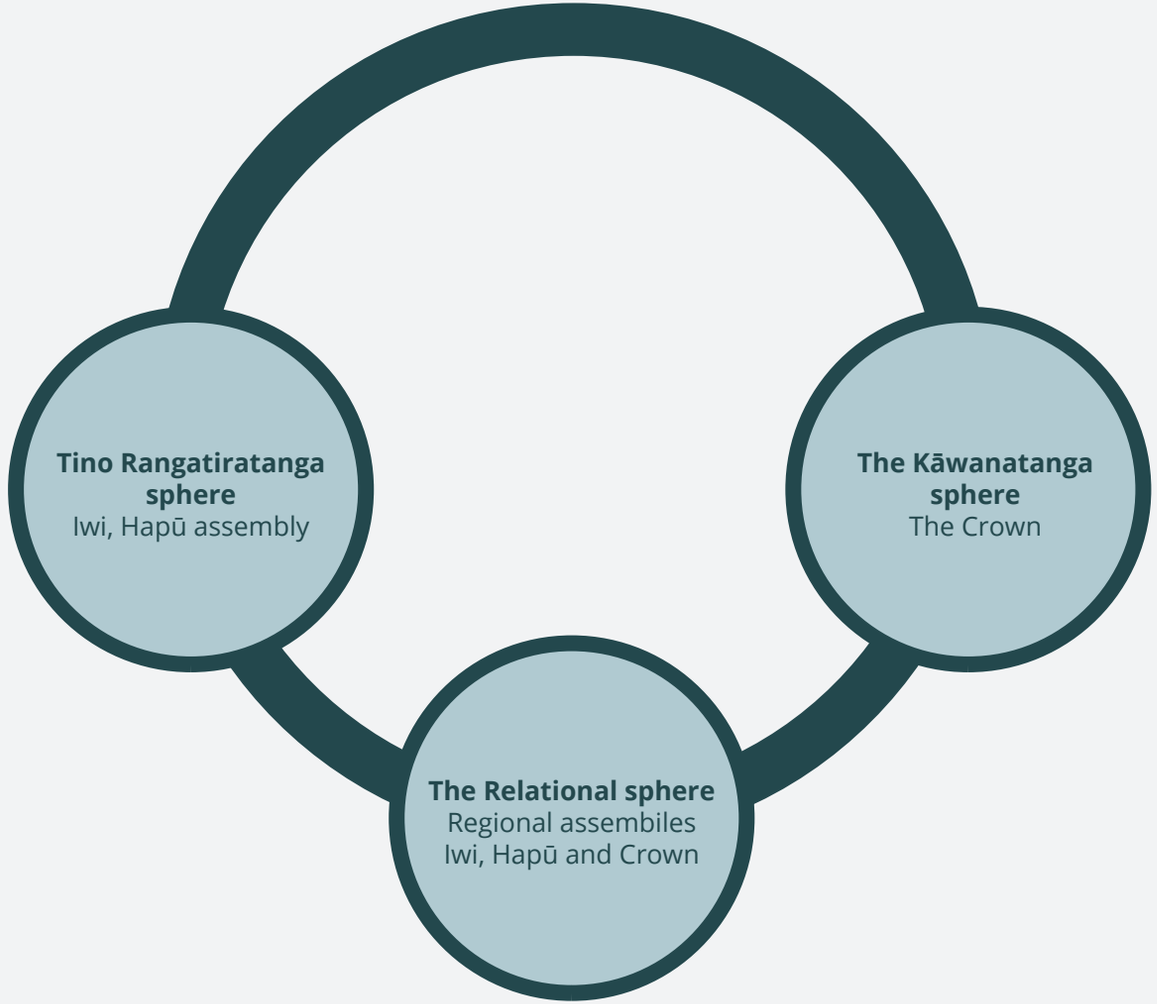
Te Taumata is an expression of rangatiratanga. Together, the nine iwi are able to express their authority, making decisions about the strategic intent, directions and structures of Whānau Ora in Te Waipounamu. The Effective Social Services Report (2015) recognised that, 'Te Pūtahitanga's investment strategy reflects the values and aspirations of its governing board, formed by the nine iwi which jointly own the commissioning agency.'

Te Taumata has ensured independence from other models of delivery, outcome measurement and commissioning agencies, and has created a relational sphere where interdependent relationships add strength and mana to those involved as they negotiate with the Crown on behalf of whānau.

"Mana ki te mana in terms of a Tiriti relationship means that we have the right to enact, to speak directly to government, to challenge those things that are not achieving the outcomes that are important to our whānau and hapū." (Iwi representative)

This model of rangatiratanga was illustrated in Matike Mai (2016) as follows:

Figure 5: Model of Rangatiratanga (Matike Mai, 2016, p.18)



Based in the Tino Rangatiratanga sphere, Te Taumata enables iwi to have mana whakahaere (translated variously as the power to manage, governance or authority) over the delivery of Whānau Ora in Te Waipounamu, as recommended by the Whānau Ora Taskforce (2010):

"Creating opportunities for Māori groups to exercise mana whakahaere in delivering social services has the potential to both improve outcomes and lead to more effective exercise of rangatiratanga. More devolution of commissioning decisions to Māori would help create such opportunities." (p. 7).

This was requested by Te Rūnanga o Ngāi Tahu when they stated that:

"A collaborative partnership between iwi, hapū, whānau and the Crown should invest control and decision making (mana whakahaere) over the transformational approach of Whānau Ora further from government and close to Māori organisations." (Te Rūnanga o Ngāi Tahu, sub. 162, p. 4, in New Zealand Productivity Commission, 2015).

Creating policy initiatives that provide the opportunity for Māori to demonstrate rangatiratanga has traditionally been challenging. Wihōngī (2010) notes that:

"Ensuring that Māori are not marginalised is not an easy task for Māori policy makers with a tino

rangatiratanga agenda. Firstly, Māori need to be in a position to identify their own social issues, they then need to define the issues in Māori terms, find a way of getting the issue on the political agenda, followed by being able to generate Māori solutions. Once this is completed making resource allocation and evaluation decisions come next. At each stage Māori ideals were consistently challenged by other stakeholder interests particularly those of the Crown." (p.148)

It is evident the delivery of a Crown funded initiative requires Te Pūtahitanga o Te Waipounamu to move between the Tino Rangatiratanga sphere in the governance, management and delivery of Whānau Ora, and the Relational sphere as it negotiates with the Crown. The continuum of kāwanatanga to rangatiratanga could be represented as figure 6:

Governance and management structures emanating from rangatiratanga appear to enable whānau rangatiratanga in a manner that has been unable to be achieved by interventions emanating from kāwanatanga. As this iwi representative describes:

"I had a meeting with these Ministry of Social Development (MSD) researchers about stuff and I was saying oh your policies are wrong. What? Your policy's wrong. If that's what you're telling me, that's not what we need. So it's a waste of time us coming to see you because your policy's wrong." (Iwi representative)

Te Pūtahitanga o Te Waipounamu demonstrates that while challenging, rangatiratanga is achieveable. The commissioning approach, characterised by iwi providing a space for whānau to identify their own goals and being resourced and supported to address them, ehances the impact of Whānau Ora and supports whānau rangatiratanga. Further, the mana of Te Taumata as an emancipatory structure encourages whānau to believe in their ability to lead change for themselves.

"The other great thing that I like is the governance group is iwi, it's an iwi led organisation for whānau." (Iwi representative)

Figure 6: Kāwanatanga to Rangatiratanga

Information	Consultation	Participation	Negotiation	Self-determination
The Crown decides and informs Māori of their decision.	The Crown decides, seeks feedback from Māori, then the Crown decides.	The Crown ask Māori, then the Crown decides.	The Crown and Māori negotiate a decision. Typically requires concessions.	Māori decide.

Section 2:
Impact for whānau, hapū, rūnanga and iwi

The purpose of this section is to examine the impact the commissioning approach has for those whānau who are operating under the korowai of rūnanga or iwi in Te Waipounamu. The commissioning approach has enabled iwi and rūnanga to umbrella initiatives so that whānau are able to apply for funding through a legal entity. This has had benefits for both parties. Whānau are able access support and advice, leveraging off the administrative and financial knowledge of their iwi or rūnanga office. Often iwi offices support whānau to clarify their initiative and complete their applications. Once underway, the level of support required by whānau initiatives varies and is dependent on the support that was guaranteed in the application process, the involvement of iwi/rūnanga resources and the needs of whānau. In some cases, iwi/rūnanga offices are very involved, in others they support the whānau to apply then step away unless needed.

"I said, 'Right I'm going to type you're going to talk. Tell me why you want to do this. And why are you doing that? And why is it important? And what difference will it make to your whānau?' So, he did that, then they went to Te Pūtahitanga. Next minute they're asking me for a letter of referral, and they got it. I didn't even see the application, but I thought, good on them." (Iwi representative)

Some of the benefits and impact of this arrangement for iwi/rūnanga and whānau are described in the following section.

6.1 Practice based, localised capability building

It is noticeable that in smaller iwi and for rūnanga who deal face to face with their constituent whānau, whānau capability, capacity and leadership are significant contributors to iwi and community development. The opportunity to umbrella whānau initiatives has enabled iwi to support whānau development without having to fund it themselves. This is a very positive aspect for iwi, as this participant explains:

"There is a perception that post-settlement we're all loaded. But you know, a lot of that's tied up in assets and yes we want to do so much but we do have fiscal limitations, so to be able to get this kind of funding I just think the model is brilliant because it's actually, it's iwi saying these are our aspirations." (Iwi representative)

They are uniquely placed to provide local, contextualised support for whānau to learn through the implementation of an initiative that they are passionate about, shaping the support and resources that are required.

"I think Te Pūtahitanga funding was such a huge help because it's allowed us to get some tools into our homes for whānau, it's allowed us to tailor our resources to help our whānau get some runs on the board. And the other thing is that all of our resources and all of our initiatives, I guess they're tailored to help our whānau overcome barriers." (Iwi trustee)

The learning for iwi and rūnanga is also significant, particularly when they lead an initiative themselves.

The support provided by Te Pūtahitanga o Te Waipounamu gave iwi confidence, as this iwi representative describes:

"We probably wouldn't have done that without the support of Te Pūtahitanga because we had all these other priorities, we had all these other things it was going outside our normal comfort and we weren't really knowing, we were green to it. The coach at that time was coaching me every month, it was really good to have that umbrella so that we could learn from them as well and then we could pass that on to our whānau. So, it was good for the iwi, really good, because then we realised that actually we can do this stuff. And we can bring in others who are experts to help us." (Iwi representative)

6.2 Whanaungatanga

Working together to develop and implement initiatives has led to improved relationships between the whānau involved. In some cases, these relationships had been under strain for many years, having a kaupapa that inspired them brought whānau together for a common purpose.

"They're having to deal with some stuff, having to deal with rarurarau and we identified that it's important we provide someone who can facilitate and one key person in that whānau that can keep them on track, remind them what it's about so that they can see the bigger picture. Whānau are now making decisions and agreeing to a course of action which you know, not that long ago there's no way it would happen." (Iwi representative)

As whakapapa is the common link that binds iwi members, it is understandable that improved relationships between whānau members has a positive impact on the iwi. Support from Te Pūtahitanga o Te Waipounamu has enabled some of these issues to be addressed through a positive kaupapa, as described here:

"Whānau, you know there's all these dynamics and iwi, where things fester for generations because no one deals with it. We see this as a great way, great opportunity to actually just lose it and be able to move on. So that when we're dealing with each other you know, we're dealing respectfully, we're not holding on to this hate or mamae or whatever that your great great grandfather held, you know? Again we wouldn't have undertaken that on our own because it's just too big, too hard, too risky. But working together with Te Pūtahitanga and others it just makes it more, not achievable, but you know you've got people around you that actually are helping." (Iwi representative)

As iwi have been able to support whānau to heal mamae that has affected them, they are benefitting from increased involvement, connection and interest.

6.3 Increased connection to iwi/rūnanga

Across the case studies there is evidence of increased connection between whānau, to their iwi/rūnanga, their tūrangawaewae and their marae. This is supported in different ways that include but are not limited to:

- Supporting disconnected young Māori to meet their whānau and learn their whakapapa (Ariki Creative).
- Offering education programmes (Koukourārata, Ngāti Kuia, Omaka Marae).
- Environmental protection activities (Whakaoraka, Koukourārata, Ngāti Kuia).
- Whenua utilisation (Whakaoraka, Koukourārata, Ngāti Kuia).
- Marae based activities (Whakaoraka, Koukourārata, Omaka Marae).
- Supporting whānau business enterprises (Whakaoraka, Koukourārata, Omaka Marae, Ariki Creative, Ngāti Kuia).
- Learning te reo Māori, karakia, mātauranga and tikanga associated with various kaupapa

(Whakaoraka, Koukourārata, Omaka Marae, Ariki Creative, Ngāti Kuia).

Initiatives located on the marae bring whānau together. The increased whānau activity revitalises marae, creating opportunities for sustained cultural activity and intergenerational succession. Nationally there have been initiatives developed through Te Puni Kōkiri, such as Oranga Marae, to provide support, advice and investment for marae development. A key goal of such programmes is to strengthen the ability of marae to pass on ancestral knowledge of whaikōrero, karanga and local mātauranga, tikanga and kawa to descendants.

For geographically isolated marae such as Te Takutai o Tītī, maintaining the marae and attracting whānau home can be incredibly challenging. While whānau live in Colac Bay, the marae had been underutilised for some time. Te Whakaoraka brought whānau back onto the marae on a regular basis to work together to create the nursery and enable visitors to learn about the initiative. Schools in the district were welcomed to Te Takutai o Tītī to visit Te Whakaoraka and learn about their natural environment in a marae context. Winning an environmental award increased the visibility of Te Whakaoraka and Te Takutai o Tītī Marae in the Southland community. Evidence gathered through monitoring demonstrated how important this was for whānau:

"I think Jade is doing an awesome job. This is something our marae has needed for a long time. Great way to help feed the whānau." (Whānau survey)

6.4 Positivity and hope

Increased positivity and hope were a common feature of the discussions with iwi, rūnanga and whānau representatives:

"Even having the conversation about having the dream. That in itself is an intervention already." (Iwi representative)

"I think they've done a really good job to create a catalyst for discussion around whānau aspirations. I think that's a beautiful whakaaro by itself. I think that there's been almost a movement around the kind of wave you know, it's visible, it's positive, it's Māori. I love that there have been waves as well. You've got a collective of whānau who have something in common in terms of their kaupapa." (Iwi representative)

"If we didn't have that funding, we wouldn't have had this hope, there's been a sense of hope around our community." (Rūnanga representative)

Having hope, has had a significant impact on whānau. As this iwi representative describes:

"This whānau come in last week. Probably two or three generations of unemployment, just come in. 'Kia ora how are you?' 'I'm great.' 'Why are you great?' 'I just can't believe where we're at.' 'And where is that?' She goes, 'Even though I've got sciatica, I've got a sore back, it's all coming together.' Her husband, one of their sons come in, proud as you know, probably be the first certificate he ever gets." (Iwi representative)

Increased hope, confidence and positivity has led to an entrepreneurial spirit that has resulted in new whānau and iwi business opportunities.

"Of the Māori night market, the first one that we held in Nelson so there were 21 stallholders, 12 of them were Ngāti Kuia." (Iwi representative)

"That funding that we got has created jobs, it's created business opportunities, it's created papakāinga opportunities and it's created educational opportunities." (Rūnanga representative)

Section 3:
Opportunities, ideas and innovations

Initiative leaders and iwi representatives spoke very positively about their relationship with Te Pūtahitanga o Te Waipounamu and the opportunity provided through the commissioning approach. They appreciated the support that is offered and the communication from Te Pūtahitanga o Te Waipounamu. Three key opportunities were identified that could enhance the impact of whānau commissioning and Te Pūtahitanga o Te Waipounamu.

7.1 Increased levels of capability building and coaching

Participants appreciated the navigation support and the coaching that they and the initiative whānau had received from Te Pūtahitanga o Te Waipounamu. They believed that there was an opportunity to extend the coaching that is available to whānau involved in the initiatives. When iwi and rūnanga umbrella initiatives, whānau can become reliant on them for support. This can be problematic if iwi and rūnanga are not resourced to provide that level of support, or do not have the expertise whānau need in their initiative, as this iwi representative explains:

"Maybe a year or so later we started going, oh this umbrella stuff's actually getting quite hard because it's a lot of work that we hadn't planned. So, we started pushing back a little bit to Te Pūtahitanga and say you know we just need to be careful here because we don't want to be doing what you're meant to be doing with the navigators because actually, we don't have that resourcing."

Previous evaluations have recommended Te Pūtahitanga o Te Waipounamu consider the investment they make into capability at three stages:

1. Pre-investment
Capability building, particularly as whānau move from navigation to commissioning.

2. During investment
Access to tailored expertise e.g. accountancy, legislative advice, business coaching.

3. Sustainability
Scale up the advocacy and support that focuses on sustainable opportunity, connecting whānau commissioning entities with opportunities, networks of support and research to support innovation.

There is evidence from this research that capability building provided by Te Pūtahitanga o Te Waipounamu has had an impact not only on the whānau leading the initiatives but also the rūnanga or iwi who have partnered with whānau. In previous evaluations, the correlation between those initiatives that accessed the capability building support through Te Pāpori o

Whakatere programme and the level of enterprise development and readiness was noted. Growing enterprise development knowledge at the onset of the funding was crucial to the success of the start-up initiatives (Wave 4 and 5, Savage et al., 2018).

Te Pūtahitanga o Te Waipounamu have continued to develop and evolve the support for whānau in commissioned initiatives. Research conducted in Wave 4 and 5 identifying key critical success factors has been developed into a sustainability workplan to support initiatives funded through Wave 9. There is evidence in this research that while the current forms of capability building are valued by iwi and rūnanga, there is an opportunity to consider how capability building can be built into the model from pre-investment through to sustainability (after the seed funding ceases).

7.2 Maximise the collective strength of Te Taumata

The collective strength, bargaining power, resources and mana of the nine iwi who make up Te Taumata was identified as an important avenue to address some of the key issues that afflict whānau in Te Waipounamu. This representative discussed how he saw the housing crisis as an issue that could be addressed collectively for Te Waipounamu through Te Taumata.

"If we could somehow start building our own, so we're learning, we're building them and we're actually creating the houses themselves. All of a sudden, we will get scale and we can do it. We can absolutely do it. Or at the very least we could just use the land and say, 'How do we partner with whoever, government…and let's get rid of this problem'." (Iwi representative)

Summary

The responsibilities and obligations contained in the Te Tiriti o Waitangi reflect principles of partnership and participation, whilst protecting the rights of Māori to be self-determining. This research found that whānau rangatiratanga is best achieved when it supported by a structure that in itself, is a demonstration of rangatiratanga. The model provides the capacity for Māori to realise their aspirations for cultural, social and economic development.

Te Pūtahitanga o Te Waipounamu is an emancipatory structure that enables rangatiratanga at a whānau, hapū, rūnanga and iwi level. Whānau commissioning is mutually beneficial. By directly commissioning to whānau, the nine iwi have enabled whānau to realise their aspirations. In turn whānau, whether by design or coincidence, are working to achieve the strategic goals of iwi.

According to Durie (1999), self-determination for all Māori can only be achieved through social equity, cultural confirmation and economic self-sufficiency in ways that nurture the cultural, physical and social environments for forthcoming generations. The decision by Te Taumata to invest in social innovation and enterprise by directly commissioning whānau was a bold strategy to achieve these aims. Although Te Pūtahitanga o Te Waipounamu is only five years old, the investment in an innovative direct commissioning approach has had a significant impact for whānau, rūnanga and iwi in a very short time. Over 200 commissioned whānau initiatives across Te Waipounamu have directly participated in realising the goals of Whānau Ora while also progressing the aspirations iwi have for their whānau.

Titiraukawa
Honey

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