



Te Pūtahitanga

Māu te ara, kia ora ai te whānau.

"Your pathways empower whānau to thrive"

January 2021

Evaluation of Wave 10 initiatives

for Te Pūtahitanga o Te Waipounamu

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The Evaluation of Wave 10 whānau initiatives for Te Pūtahitanga o Te Waipounamu
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Executive summary

This evaluation focusses on the tenth wave of commissioning involving 29 whānau-led initiatives contracted in January 2020. The data for this evaluation was collected between September and October 2020, 10-months into the contracting period. The purpose of this evaluation is to understand how the commissioned Wave 10 initiatives are contributing to achieving the goals of Whānau Ora and the impact this has for whānau.

After 10 waves of commissioning, it is timely to review the intent, impact, and development of the commissioning model. The results from this evaluation culminate in a rubric of success factors designed specifically for the commissioning pipeline, from both the perspective of the kaupapa initiatives and the commissioning agency.

The first section explores the development of Whānau Ora as a policy initiative and the subsequent establishment of the three commissioning agencies. Te Taumata, the iwi governance board of Te Pūtahitanga o Te Waipounamu, the South Island commissioning agency, embarked on a unique strengths-based approach to realising Whānau Ora through social enterprise and innovation. The approach to commissioning is captured within five investment streams. This evaluation is concerning

the investment stream 'commissioning pipeline', the investment directly responsive to whānau needs and aspirations. There are twice annual open funding rounds which invest in whānau-centred initiatives. The commissioning pipeline is participatory by design, whānau are engaged in self-work and self-generating change within their local communities.

This evaluation demonstrates the value and contribution of the commissioning pipeline to the Te Pūtahitanga o Te Waipounamu eco-system. Investment in 209 kaupapa initiatives in five years has created a layered effect, generating ripples of impact that cumulatively foment, accelerate, and amplify the regeneration and re-institution of whānau self-determination (McMeeking, Leahy & Savage, 2020).

The evidence from 10 evaluation rounds has found that while it is difficult to quantify outcomes and impact, the outcomes ripple through community and generations. The reach and spread of the kaupapa initiatives across Te Waipounamu is significant and provides a sound return on investment. The commissioning pipeline addresses gender equity and supports mana wāhine leadership and aligns with the aspirations of iwi in Te Waipounamu.

Four recommendations have been identified to support continuous improvement.

- 1** Strengthening coherence and connection
- 2** Measuring and reporting change
- 3** Appropriate and varied support for kaupapa initiatives
- 4** Opportunities to network and consolidate the movement

Strengthening coherence and connection throughout the system would see commitment from Government agencies to both Māori innovation and Māori-led solutions. This would result in increased investment, sustained activity, and less responsibility on the commissioning agency for achieving outcomes that are fundamentally the responsibility of Government.

Measuring and reporting change in a way that values Whānau Ora needs to be a priority for Government. Enabling the commissioning agency to design bespoke monitoring systems that enable whānau to create and measure their own progression, in a way that reflects capability building and self-determination should be a priority.

Providing appropriate and varied support for kaupapa initiatives through coaching, mentoring and wānanga is an important part of the commissioning approach. It is timely to reinvigorate and revisit the way in which this support is designed and delivered for all whānau engaged in the commissioning pipeline.

Finally, there are opportunities to network and consolidate the movement. The COVID-19 response briefly demonstrated the rapid mobilisation of the commissioning network. Over five years of commissioning the spatial reach of kaupapa initiatives has grown swiftly, social capital bonds have created an informal organisational infrastructure that builds communities' ability to self-organise and self-determine social change

(McMeeking et al., 2020). Any opportunity to support connection and cohesion through the system will increase the impact of the whole ecosystem.

The value added by the direct commissioning pipeline through the Te Waipounamu Whānau Ora commissioning approach cannot be understated. The added value is not only a direct benefit and impact for whānau, but an opportunity to investigate how whānau see the solutions of their own issues. Internationally, indigenous innovation on this scale has never been seen before. Giving voice to those unheard and marginalised in a society through grassroots kaupapa initiatives such as these stimulate critical reflection on the current system (Smith et al., 2017). The commissioning pipeline has created a change movement that has instigated an observable positive shift for whānau in Te Waipounamu resulting in benefits for whānau, hapū and iwi.

The whānau commissioning approach challenges the status quo of top-down social engineering shifting activity to a highly participatory flax roots model. The approach adopted by Te Taumata and delivered through Te Pūtahitanga o Te Waipounamu, the commissioning agency is unashamedly committed to whānau self-determination through aspirational activity and capability building. It is consistent with the intentions, objectives and philosophy of Whānau Ora.

¹ We use 'kaupapa initiatives' to describe Māori social enterprises or social innovations for the purposes of this evaluation.



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 Te Waipounamu iwi for whānau. Te Taumata was established as a participants' council to act as guardians for the kaupapa of Whānau Ora in Te Waipounamu. In 2015, Te Taumata appointed the General Partner Limited board (GPL). The organisation is the realisation of an iwi-led Whānau Ora model that directly invests in whānau for social impact to bring about positive, intergenerational change.

The capability development model implemented by Te Pūtahitanga o Te Waipounamu intends to build the ability of whānau to respond positively to the opportunities and challenges within their lives. The purpose is to enable whānau to be self-reliant 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. Research has shown that direct provision of services tends to produce few immediate outcomes and minimal long-term outcomes, while capability development produces comprehensive outcomes over a longer period (Sen, 1999; Sen, 2009; Nussbaum, 1997; Nussbaum, 2003). Further, capability development is preventative as opposed to service delivery which is reactive (Weaver, 2018). However, developing capability is much more complex than traditional service delivery models (Te Pūtahitanga o Te Waipounamu Investment Plan, 2017-2018).

Te Pūtahitanga o Te Waipounamu has five work streams through which initiatives and projects have been commissioned. These streams interact with each other creating multiple pathways for all whānau to engage with Te Pūtahitanga o Te Waipounamu. This has been termed the 'Te Pūtahitanga o Te Waipounamu Whānau Ora Ecosystem' and represents the implementation of Whānau Ora commissioning activities within Te Waipounamu.

This evaluation focusses on one of these work streams 'the commissioning pipeline'. The purpose is to understand how the commissioned Wave 10 initiatives are contributing to achieving

the goals of Whānau Ora; the impact this has for whānau, and the success factors that contribute to impact. After 10 waves of investment, and over 200 kaupapa initiatives, it is time to revisit the contribution of the commissioning pipeline to achieving Whānau Ora as part of the ecosystem, and the lessons that can be learned about whānau capability development.

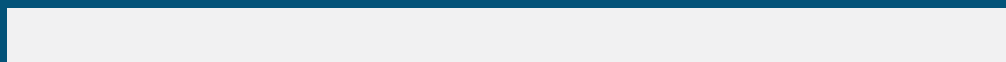
It is important to note that this evaluation has taken place against the background of the COVID-19 pandemic. This evaluation sought to better understand the effectiveness of Te Pūtahitanga o Te Waipounamu capability development model to be responsive to whānau during this challenging and dynamic situation.

■ ■ **The purpose is to understand how the commissioned Wave 10 initiatives are contributing to achieving the goals of Whānau Ora; the impact this has for whānau, and the success factors that contribute to impact.**



Chapter 1: Review of the commissioning pipeline

The first chapter presents an overview of the commissioning pipeline, the origins, and developments, and identifies a series of factors that contribute to the success of the approach.



Whakapapa of whānau commissioning

In 2010, Whānau Ora was launched as an innovative whānau-centred approach to supporting whānau wellbeing and development. The development of Whānau Ora followed the Taskforce on Whānau-Centred Initiatives report presented to Government in 2009 (Durie, Cooper, Grennell, Snively & Tuaine, 2009). The report provided the framework for Whānau Ora development throughout Aotearoa New Zealand.

The genesis of Whānau Ora can be traced to the convergence of three significant forces: the visibility of enduring and pressing disadvantage experienced by Māori, academic validation of Māori models of social transformation and timely political patronage (McMeeking, 2019; McMeeking, 2020). Whānau Ora arose in response to a recognition by Government that standard ways of delivering health and social services was not working and outcomes, particularly for Māori whānau, were not improving. Despite decades of Government investments in health and social development, state endorsed policies and practices had failed to achieve health equity for Māori (Waitangi Tribunal, 2019).

The implementation of Whānau Ora has occurred in two phases:

Phase One

Phase One of Whānau Ora (2010 - 2014), focussed on building the capability of providers to deliver whānau-centred services. Te Puni Kōkiri worked with collectives of health and social service providers across the country to re-orientate the way they worked, placing whānau aspirations and needs at the centre. Providers across the country were asked to come together to see how they could work in a better way to support whānau.

In 2013, Whāea Tariana Turia reflected that State policies towards Māori appeared to be fuelling dependency and stifling creativity. The funding that was intended for the homes of whānau was

instead being captured within providers, within infrastructure, and their organisational systems. She believed whānau had solutions to their own issues, and providers and agencies needed to work together to enable whānau.

"The difference we need to see is all about whānau – it is about all of us – families, providers and government agencies working together to enable whānau to connect with one another; build their capability and develop leadership. Their own solutions for their own issues. It is about being self-managing – backing themselves, creating their own pathways forward." (Turia, 2013)

Professor Sir Mason Durie, in the 2009 Whānau Centred report, recommended that Whānau Ora should be established as an independent commissioning model (Durie et al., 2009). The taskforce believed Whānau Ora had to be independent of Government so the agency could be directly accountable to whānau rather than constrained by the machinery of Government. However, it appeared Cabinet was not prepared to go all the way to an independent model and wanted to retain departmental overview. Initially the Ministry of Social Development, Ministry of Health and Te Puni Kōkiri, had an overview role. In 2015, a Whānau Ora Partnership Group, comprising six iwi and six Crown representatives, was established. This group provided a strategic oversight of Whānau Ora and advised the Minister for Whānau Ora. The proposition from the Partnership Group was that a bid process should be undertaken to establish the commissioning agency.

It was agreed there would be three commissioning agencies, a North Island commissioning agency (now Whānau Ora Commissioning Agency), an iwi-led South Island commissioning agency (Te Pūtahitanga o Te Waipounamu) and Pasifika Futures, a Pacific peoples focussed commissioning agency.

Phase Two

Phase Two (2014 - present day) the second phase moved implementation by the Government to the three non-government commissioning agencies. The commissioning agencies are contracted to invest directly into their communities. The design was intended to ensure funding decisions are made closer to communities and allow for flexible and innovative approaches to meet the needs and aspirations of whānau.

Whānau Ora commissioning agencies are contracted by Te Puni Kōkiri "to fund and support initiatives which deliver the Government's Whānau Ora outcomes" (Te Puni Kōkiri, 2020).

Commissioning agencies work "with their communities to determine the best ways to support their development. Some contract with established Whānau Ora provider collectives as well as other community providers such as iwi, marae, education providers, church groups, land trusts or sports groups, while others invest directly with whānau or whānau collectives." (Te Puni Kōkiri, 2020. p. 1). Commissioning agencies need to "match the needs and aspirations of whānau to people, resources, initiatives and organisations that can help, and to coordinate and co-design options and pathways" (Wehipeihana, Were, Akroyd & Lanumata, 2016, p. 22).



Features of Whānau Ora commissioning

Commissioning has been defined as a procedure that “intentionally focusses on contracting for outcomes or results with a non-government organisation or entity to purchase integrated or wrap around services” (Wehipeihana et al., 2016, p. 20). It is broadly viewed as a set of interrelated tasks that need to be undertaken to turn policy objectives into outcomes (New Zealand Productivity Commission, 2015). Commissioning involves the devolution of funding and decision-making from central Government to be more responsive and effective towards local community needs and contexts (Wenzel & Robinson, 2019).

Within Aotearoa New Zealand, commissioning is key to the success of Whānau Ora (Wehipeihana et al., 2016). Despite decades of Government investments in health and wellbeing, health and social development policies have failed to achieve equity for Māori. Traditional models of health and social intervention for Māori have failed across successive Governments. The recent release of the Waitangi Tribunal findings from the first phase of ‘Wai 2575 - the Health Services and Outcomes Inquiry’ has emphasised this (Waitangi Tribunal, 2019).

In contrast the power and impact of Whānau Ora as a government policy to address these inequities has been noted (Boulton, Tamehana & Brannelly, 2013; Te Puni Kōkiri, 2018; Health Quality & Safety Commission, 2019; McMeeking, 2019). McMeeking argues, Whānau Ora is an example of devolution policy that aims to transform the lived realities of Māori communities, through self-determination (2020). She asserts, “Māori transformation must be led by Māori, premised in Māori knowledge and infused with belief in the capability of Māori to develop sustainable change on their own terms” (McMeeking, 2019, p. 2).

Within the context of Whānau Ora, commissioning is the process of direct investment in a portfolio of new or existing initiatives led by whānau for

whānau with the aim of improving collective wellbeing (Wehipeihana et al., 2016). It also includes the monitoring, evaluation, and review of whānau investments.

The Whānau Ora commissioning model has several key features. It recognises a collective entity; endorses a group capacity for self-determination; has an intergenerational focus; is built on Māori cultural foundations; asserts a positive role for whānau within society; and can apply across a wide range of social, education and economic sectors (Whānau Ora: Report of the Taskforce on Whānau-Centred Initiatives, 2009). This type of commissioning enables a “devolution of funding and decision-making from central Government so that the response to real whānau aspirations is genuine and effective” (Te Pūtahitanga o Te Waipounamu, Annual Report, 1 July 2018 – 30 June 2019, p. 15).

Te Pūtahitanga o Te Waipounamu

Te Pūtahitanga o Te Waipounamu is a collaboration amongst the iwi of Te Waipounamu and is anchored in a shared commitment to whānau as the building blocks of Te Waipounamu communities. The proposal from Te Pūtahitanga o Te Waipounamu was very clear - they did not want to replicate the status quo, the status quo was already provided for. They put forward an approach grounded in social enterprise, innovation, and creativity utilising a strengths-based approach. The agency wanted to be bold in their commissioning methodology, to ensure reach and coverage so that it would not be just within Christchurch, but the whole of Te Waipounamu.

The commissioning agency follows four guiding principles:

- 1 Kotahitanga** - collaborative approach to integrated solutions and delivery
- 2 Kāinga focus** - local solutions. Whānau initiated solutions are best
- 3 Panoni hou** - innovation through investing in new solutions, encouraging social innovation and entrepreneurship to incentivise new services, new approaches and integrated solutions
- 4 Kōkiritanga** - partnering for success

The Whānau Ora approach is unique because it:

- Recognises a collective entity,
- Endorses a group capacity for self-determination,
- Has an inter-generational dynamic,
- Is strengths-based
- Is built on a Māori cultural foundation,
- Asserts a positive role for whānau within society and can be applied across a wide range of social and economic sectors.



Te Pūtahitanga o Te Waipounamu has seven key principles that reflect its values and commissioning approach (Te Pūtahitanga o Te Waipounamu Annual Report, 1 July 2018 – 30 June 2019, p. 6). Analysis of their yearly annual reports indicate these have not changed over the past five-years and remain as:

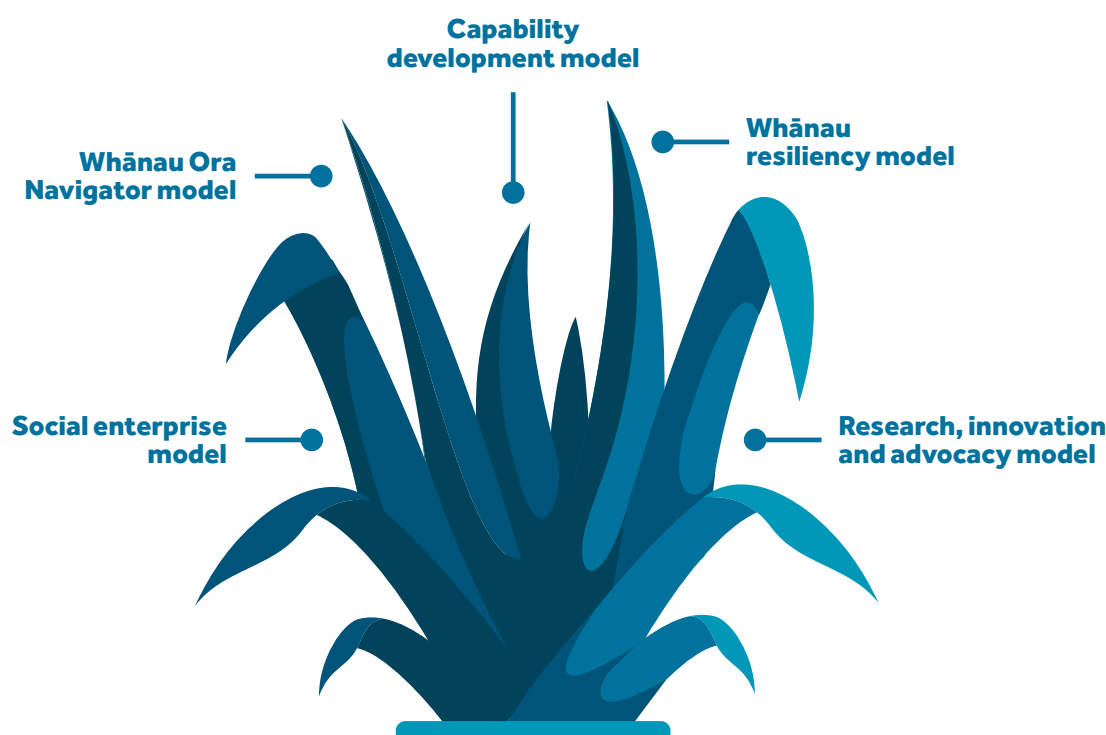
- 1** Ngā Kaupapa Tuku Iho. This commissioning principle recognises the beliefs and values that guide whānau behaviour and response. The commissioning approach reflects these values by providing opportunities for whānau to express them.
- 2** Best whānau outcomes. This commissioning principle recognises the importance of joint planning with whānau to assist them to identify the outcomes they need from existing services in the community and acting as a navigator to bring these resources to them. Includes whānau-selected measures of success.
- 3** Whānau integrity. This commissioning principle recognises all whānau should be treated with respect and integrity that is their legacy as Māori. Whānau are provided with the opportunity and support to determine their outcomes.
- 4** Whānau opportunity. This commissioning principle recognises that all whānau have strengths and recognise how leadership is expressed so opportunities for action and change are leveraged from within the whānau. Engagement and contribution are enabled.
- 5** Coherent service delivery. This commissioning principle recognises that whānau identified outcomes must be integrated to ensure services are seamless and enable these outcomes.
- 6** Effective Resourcing. Respecting whānau integrity and coordinating the level of resources required to achieve their self-determined outcomes.
- 7** Competent and innovative provision. Identifying the strength that is often latent and covered over by circumstances and working with these strengths to support whānau to move from crisis to enable them to achieve their aspirations.

Te Pūtahitanga o Te Waipounamu have five operating models. These are:

- 1** Social enterprise model
- 2** Whānau Ora Navigator model
- 3** Capability development model
- 4** Whānau resiliency model
- 5** Research, innovation and advocacy model

Te Pūtahitanga o Te Waipounamu uses the metaphor of the harakeke plant taking a bottom up rather than top-down approach to achieving national policy goals. They look at how change induced by a policy action at the micro-level of individuals and whānau leads to change at a

higher level (hapū, iwi and wider communities and eventually how this change contributes to the achievement of strategic goals at a regional or national level (Te Pūtahitanga o Te Waipounamu Four-year Investment Plan, 2020, p. 40).



This evaluation focusses on one of the investment streams within the harakeke ecosystem, the 'Social enterprise model'. Te Pūtahitanga o Te Waipounamu operationalises social enterprise through direct commissioning that is responsive to whānau needs and aspirations. They have open funding rounds to invest in whānau-centred initiatives. These are called waves, representative of the 'momentum of change' that derives from whānau strength. Wave rounds are open twice a year and applicants must reside in Te Waipounamu (Te Pūtahitanga o Te Waipounamu Annual Report, 1 July 2016 - 30 June 2017, p. 16). Recent analysis highlights how nine funding waves over the past five-years has supported over 200 grassroots initiatives across Te Waipounamu (Leonard, Savage, Goldsmith & Hynds, 2019).

The social enterprise model is a unique and innovative approach to commissioning. It

funds whānau directly to bring about their own change through aspirational activity, it operates to empower whānau to overcome the barriers to success as they see and experience them. Fundamental to the ethos of Te Pūtahitanga o Te Waipounamu is the principle of whānau empowerment, which shifts the emphasis away from service provision to capability development. The approach is strengths-based rather than deficit-led and allows whānau to identify and meet their own needs by building upon their existing capabilities and resources (Te Pūtahitanga o Te Waipounamu Four-year Investment Plan, p. 40).

The Whānau Ora Review 2016 & 2018

In 2018 an independent formative evaluation of the Whānau Ora commissioning model was

undertaken by Wehipeihana et al. (2016) and a formal review of Whānau Ora by an independent panel in 2018.

The aim of the 2016 evaluation was to examine how well the Whānau Ora commissioning model was working across the three non-government commissioning agencies involved (Te Pūtahitanga o Te Waipounamu, Te Pou Matakana and Pasifika Futures). Wehipeihana et al. (2016) described Te Pūtahitanga o Te Waipounamu model of commissioning as 'unique' within the context of Whānau Ora, as it "stands out for its social enterprise and social capital focus" that promote Māori forms of social entrepreneurship (p. 57). The evaluators noted this model of commissioning is based on a "Whānau Ora ecosystem" (p. 58). This is described in the following ways.

"A distinguishing feature of Te Pūtahitanga o Te Waipounamu's approach is the prominence of their engagement directly with whānau and whānau initiatives. Whānau are at the forefront, in the driver's seat, or being supported and encouraged to nurture and grow their ideas, and to translate these into whānau plans and funding applications. While they have relationships with providers, primarily as navigator host organisations, they also have relationships with coaches and enterprise advisors who support whānau to generate, refine and implement their ideas" (p. 58).

Overall evaluation findings prompted Wehipeihana et al. (2016) to assert that "Te

Pūtahitanga o Te Waipounamu is at the cutting edge of innovation in the Whānau Ora commissioning context" (Wehipeihana et al., 2016, p. 57).

In April 2018, the Minister for Whānau Ora, Hon Peeni Henare appointed the Whānau Ora Review Panel. Its role was to review the second phase of Whānau Ora and assess how well the commissioning agencies are responding to the diverse needs of whānau and families and the extent to which better outcomes are being achieved.

A number of features of the model that contributed to the success of Whānau Ora were identified including.

- That it is culturally anchored, whānau-centred and strengths-based.
- That it is flexible, allowing commissioning agencies, partners, providers and kaupapa initiatives to progress issues of most importance to whānau.
- That there is a high level of support provided by commissioning agencies to partners, providers and kaupapa initiatives, and
- That it is supported by a committed and passionate workforce which is able to connect with the whānau it works with and is invested in the success of its communities.

The report included five overarching recommendations.

- 1** Continue and grow the investment in the Whānau Ora Commissioning Approach.
- 2** Ensure that government agencies meet their own service delivery responsibilities and commit to engaging with Whānau Ora.
- 3** Extend the effort of Te Puni Kōkiri to provide a greater sense of leadership of Whānau Ora within Government and better support other agencies to engage in Whānau Ora.

- 4** Encourage commissioning agencies to co-invest where they have mutual interests and invest in getting closer to their communities.
- 5** Focus Whānau Ora partners and providers on its stated intent.

(Whānau Ora Review, 2019, p. 8)

The following infographic (figure 1) produced by the review team demonstrates key dates in the development of Whānau Ora.

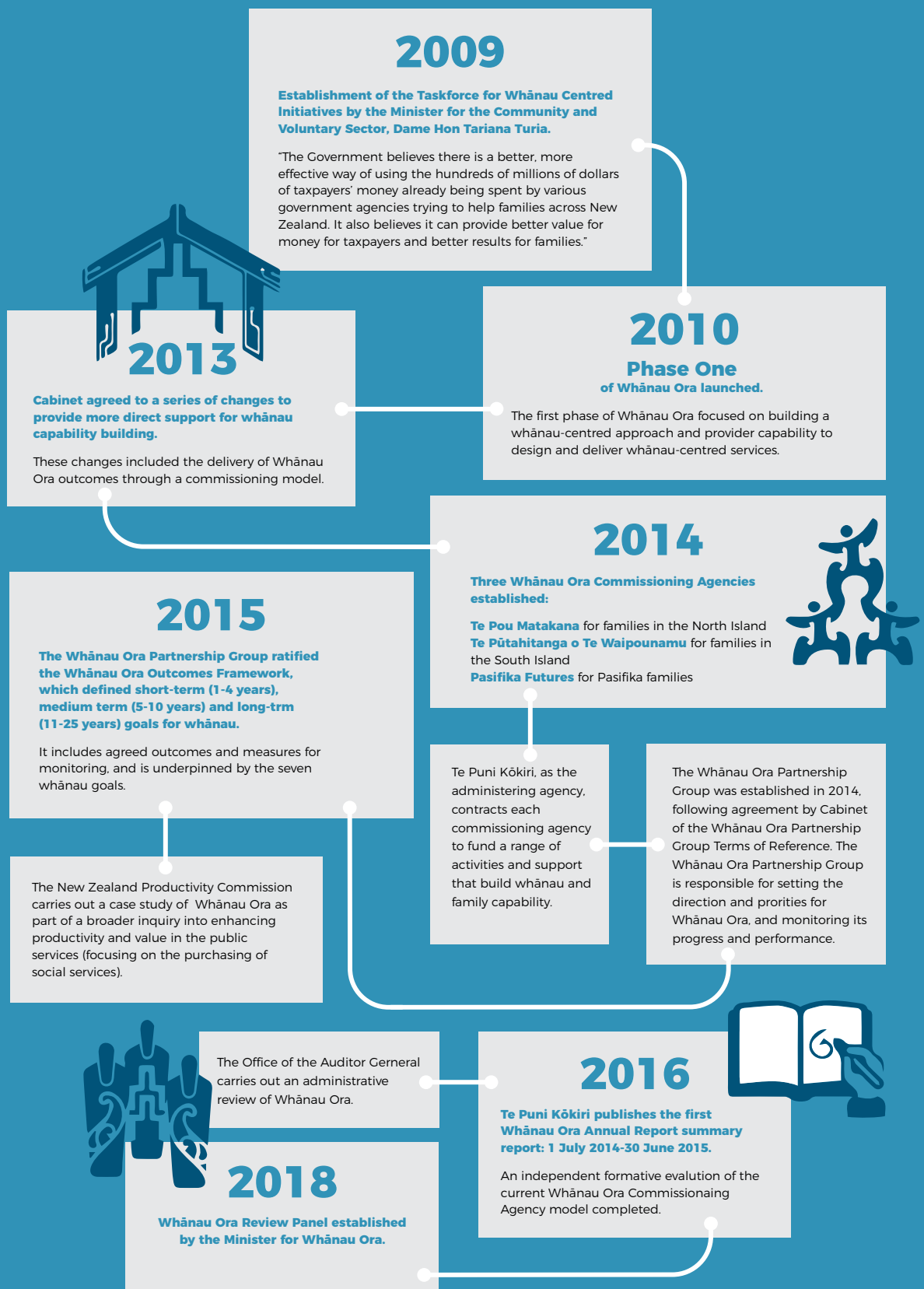


Figure 1 The Evolution of Whānau Ora

Te Pūtahitanga o Te Waipounamu approach to commissioning

The following section examines the unique approach to Whānau Ora commissioning taken by Te Pūtahitanga o Te Waipounamu in more depth, identifying key mechanisms of change that support whānau aspirations and outcomes. Factors that enable this successful model of commissioning are also examined, along with key inhibitors/barriers.

Te Pūtahitanga o Te Waipounamu provides the only whānau-focussed, iwi-based commissioning model within Aotearoa. It is driven by a partnership of iwi involving Ngāi Tahu, Ngāti Apa ki te Rā Tō, Ngāti Tama ki te Waipounamu, Ngāti Kuia, Ngāti Koata, Te Āti Awa o te Waka a Maui, Ngāti Toa Rangatira, Rangitāne o Wairau and Ngāti Rarua (Wehipeihana et al., 2016; Te Pūtahitanga o Te Waipounamu, Annual Report, 1 July 2018 - 30 June 2019). The commissioning approach provides a place-based, culturally embedded model inclusive of whānau residing in Te Waipounamu regardless of their whakapapa. The strategic direction is the responsibility of Te Taumata, which is the shareholders' council. An independent governance board appointed by Te Taumata is responsible for the investment strategy.

Commissioning is an expression of 'Te Tiriti o Waitangi' as it "demonstrates what can be done when the state relinquishes the power of decision-making to whānau, hapū and iwi to determine solutions for themselves" (Te Pūtahitanga o Te Waipounamu, Annual Report, 1 July 2018- 30 June 2019, p. 15). It contributes to tribal rangatiratanga from the "ground-up," strengthening whānau capability to be self-determining (McMeeking, 2019). The commissioning agency 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's model of commissioning is unique and transformational. The commissioning approach harnesses *"the transformational potential of whānau, engaging with issues through a strengths-based approach. The way we engage with issues is systematic via proof of concept; direct engagement; and evidencing new solutions."* (Te Pūtahitanga o Te Waipounamu Annual Report, 1 July 2018-30 June 2019, p. 7).

The model forefronts whānau capability development and social enterprise through participatory logic. This means whānau are engaged in self-work and self-generating change. Participatory logic can be seen in grassroots approaches to social transformation as the work is done by and with community members (Stott & Tracey, 2018). This is in direct contrast to 'done to', methods of change that emphasise the involvement and expertise of outsiders who hold the power, in deciding what will be done and how it will be done (Stott & Tracey, 2018). 'Done to' methods of change do not result in long-term change because there is a lack of ownership and self-work by the participants in the process. The model of commissioning has been developed through a unique iwi-partnership focussed on whānau-capability development, inclusive of diverse whānau and forms of social enterprise, and directly aligned to the intent of Whānau Ora (Wehipeihana et al., 2016).

Previous evaluations have identified features of the whānau commissioning approach (Savage et al., 2016–2018). The initiatives are highly contextual, utilising local resources and experience. They are enmeshed in the community and the whānau who drive them. Rather than a one-size-fits-all approach, the commissioned initiatives are all unique opportunities to realise Whānau Ora. Five predominant drivers appear to be the motivation for whānau wanting to be part of the commissioning pipeline.

- Utilising their experience and maximising the opportunity to make a difference in an area which they value and in which they have knowledge and skills
- Working in a strengths-based way to bring about change for whānau
- Creating opportunities for social and cultural connection
- Making a difference for their tamariki and mokopuna
- Creating a 'Māori way of living' by realising cultural aspirations in daily life

The activities align with the intention of the overall change theory to realise Whānau Ora. There are

four significant features of the activities. The activities are grounded in te ao Māori, many of the activities would not be funded through other means, the activities are mutually reinforcing of the shared agenda, Whānau Ora, and they are localised and contextual. Flax roots innovation, as seen in the commissioning pipeline, are a diverse set of activities in which networks of whānau, marae, hapū, and iwi work with people to generate bottom-up solutions for sustainable development. This type of innovation provides '*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).

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 (Savage et al., 2017). 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 model, can create empowering configurations that might otherwise be suppressed by interests around more mainstream innovation systems.



Whānau capability development approach

Te Pūtahitanga o Te Waipounamu approach to commissioning is best described as a whānau 'capability development' model (Te Pūtahitanga o Te Waipounamu, Annual Report, 1 July 2018 - 30 June 2019, p. 12). This is a significant shift from reliance of 'a welfare state' to 'a state of whānau wellbeing' ensuring whānau are thriving culturally, physically, socially, and economically (Ryan, 2020). The model is viewed as preventative rather than reactive, fore fronting whānau self-determination (Te Pūtahitanga o Te Waipounamu, Annual Report, 1 July 2016 - 30 June 2017, p. 19). Self-determination is key to Te Pūtahitanga o Te Waipounamu approach and at the heart of Whānau Ora (Dame Tariana Turia, May 2015).

"In commissioning Whānau Ora, Te Pūtahitanga o Te Waipounamu does not provide a particular service or programme, but rather we are stewards of an approach that seeks to empower whānau to identify and meet their own needs. The approach is premised upon building whānau capability to independently address and manage their own lives; in a word, to be 'self-determining' (Te Pūtahitanga o Te Waipounamu, Annual Report, 1 July 2018 - 30 June 2019, p. 15).

Te Pūtahitanga o Te Waipounamu approach to commissioning is directly aligned to the underlying premise of Whānau Ora. McMeeking (2019) describes this "rebuilding Māori self-determination" as a holistic process that must begin "from the platform of whānau aspirations". Therefore, whānau capability development is a collective, culturally embedded process, centred on a strengths-based approach that acknowledges and utilises the aspirations, competencies, and resources within whānau to generate their own solutions and pathways (McMeeking, 2019).

The commissioning model is based on the assumption that local people already have the ideas, knowledge, tools and capabilities to create their own innovative solutions to specific challenges they experience within their communities (Te Pūtahitanga o Te Waipounamu, Annual Report, 1

July 2018 - 30 June 2019). Researchers have found that deep, sustained change only occurs when people develop their own skills and capabilities to issues, they see as relevant (Sen, 1999; Sen, 2009; Nussbaum, 1997; Nussbaum, 2003; Weaver, 2018). Weaver (2018) argues that capability development is fundamental to generating deep level social change within communities, rather than surface level change that is not sustained over time.

Whānau enhancement and capability development are intertwined. The capability development programmes include innovation start-up programmes, incubation, innovation coaching, workshops on funding applications, knowledge sharing conferences and events designed to inspire emergent innovators into action (McMeeking & Richards, 2016). Specialist supports are provided by Te Pūtahitanga o Te Waipounamu Whānau Enterprise Coaches and contract advisers as well as Whānau Ora Navigators. Whānau Enterprise Coaches and contract advisers are employed directly by Te Pūtahitanga o Te Waipounamu to offer support and tailored workshops to support whānau aspirations through social enterprise.

In 2015, a review of capability was undertaken to examine how Te Pūtahitanga o Te Waipounamu might strengthen approaches to capability building through coaching and mentoring. The review identified the coaching and mentoring opportunities were valued by whānau and recommended developing shared expectations for the role, reviewing contracting arrangements, and offering varied delivery including workshops and events. Improvements to the infrastructure supporting coaches, including better communication, access to information, reporting and tracking whānau progress were recommended to improve effectiveness. As a result of the review, in 2016, a 10-week accelerator programme for enterprises was developed, involving six wānanga that addressed the core components of the start-up journey. The result was 'Te Pāpori o Whakatere', a structured

capability development programme that has run annually for the past four-years.

Alongside commissioning, a Whānau Ora navigation approach has been taken to respond to the immediate and long-term needs of whānau. Navigators have the geographic and cultural proximity necessary to understand whānau situations and build relationships of trust and confidence with whānau members. They take a unique approach that is responsive to the needs and circumstances of each whānau. The Navigator approach ensures whānau rangatiratanga is at

the forefront, their goal is to support whānau to achieve their aspirations. Navigators assist whānau to set long-term goals and encourage them to take charge working towards those goals. They help whānau connect with services and advocate to service providers on their behalf. Once whānau have dealt with their immediate needs, Navigators help them build capability to be self-managing, this can include supporting whānau to apply for the commissioning pipeline. Navigators are an important part of building whānau capability to enter the commissioning pipeline.

Participatory logic a key mechanism of change

Te Pūtahitanga o Te Waipounamu model of commissioning is highly participatory and based on the premise that people at the grassroots level already have the ideas, knowledge, tools and capabilities required to create their own innovative solutions to the challenges they experience in their communities (Savage et al., 2018). Through whānau commissioning, resources are provided to in-community change agents who are committed to enacting social transformation they know meets the aspirations, needs and values of their whānau/community. Those change agents use kaupapa initiatives, a new organisation, service, programme, social business entity or the like to bring about social change (McMeeking, 2020).

In recent research McMeeking examined the underpinning theory change that drives social change through social enterprise. Her analysis describes the tension and contrast of a 'social engineering logic' and a 'participatory logic' (Mair et al., 2012). Expert led interventionist approaches tend to be a result of socially engineering a change within an individual or community. Whereas approaches that actively engage participants in self-generating change are a distinct 'participatory approach'. This is more commonly described as 'done to', 'done with' and 'done by' approaches. In theory, a continuum

exists from social engineering logic (done to) and participatory logic (done by) (Stott & Tracey, 2018). Through her analysis McMeeking claims participatory logic is not only important to social change but may be essential for generating social transformation over time.

Participatory logic underpins the concept of whānau capability development (McMeeking, 2020). It has long been referred to in social enterprise, community development and human rights literature and research. Human rights advocate Nancy Fraser argues that *"the most general meaning of justice is parity of participation"* (Fraser, 2009, p. 16). She argues that parity means all community members should be able to contribute meaningfully to the social institutions they inhabit. *"Overcoming injustice means dismantling institutionalised obstacles that prevent some people from participating on a par with others, as full partners in social interaction."* (Fraser, 2009, p. 16). Participatory logic has direct relevance to Te Pūtahitanga o Te Waipounamu's model of commissioning and is a key mechanism of change.

Since the first evaluation in 2016 every wave of Te Pūtahitanga o Te Waipounamu investment has been evaluated. Whānau Ora emerged in a politically precarious time and as a Māori initiative,

Te Pūtahitanga o Te Waipounamu knew the investment would be subjected to scrutiny and critique. Evaluation was considered a key tool to demonstrate value, directly address any myths

or misunderstandings, and provide compelling proof at individual whānau entity level of value providing a platform for further funding.

Findings from previous evaluations

The following section examines the impact of these successive investments for whānau capability development, covering a four-year span (2016-2020). It also highlights the impact for hapū and iwi

Since the first evaluation of commissioned initiatives in Wave 1, 2016, the commissioning activity was described as highly participatory (Savage et al., 2016). Direct commissioning required whānau to actively participate, engage in their own change, lead others in change and build capability residing within whānau. In the first evaluation the innovative nature of the approach, the focus on self-determination and investing in whānau was noted.

“(Self-determination) is about whānau driving the change towards social, economic and cultural improvement and developing the skills and securing the resources to ensure these improvements are sustainable. Te Pūtahitanga has been pivotal in bringing about collective rangatiratanga (self-determination) through an emancipatory (bottom-up) approach.” (Savage et al., 2016, p. 23)

Since this time, nine waves of evaluations have demonstrated that the commissioning approach achieves significant social outcomes, provides value for money, and is aligned with the intention of Whānau Ora as a policy and philosophy (See Appendix 1). The extent of the outcome, or impact of the work, is dependent on the level of funding invested, the capability the whānau bring to the work, and the length of sustained activity.

It is very challenging to quantify or measure all the capability being built through the commissioning approach, however every wave of investment has reported a significant measured impact for whānau. There are dual outcomes, for whānau who are architects of the activity/initiatives and those who participate in the activities. Figure 2 demonstrates how the impact of the activity is catalysing ripples of self-determination. The layered effect of the ripples cumulatively foment, accelerates, and amplifies the regeneration and re-institution of self-determination.

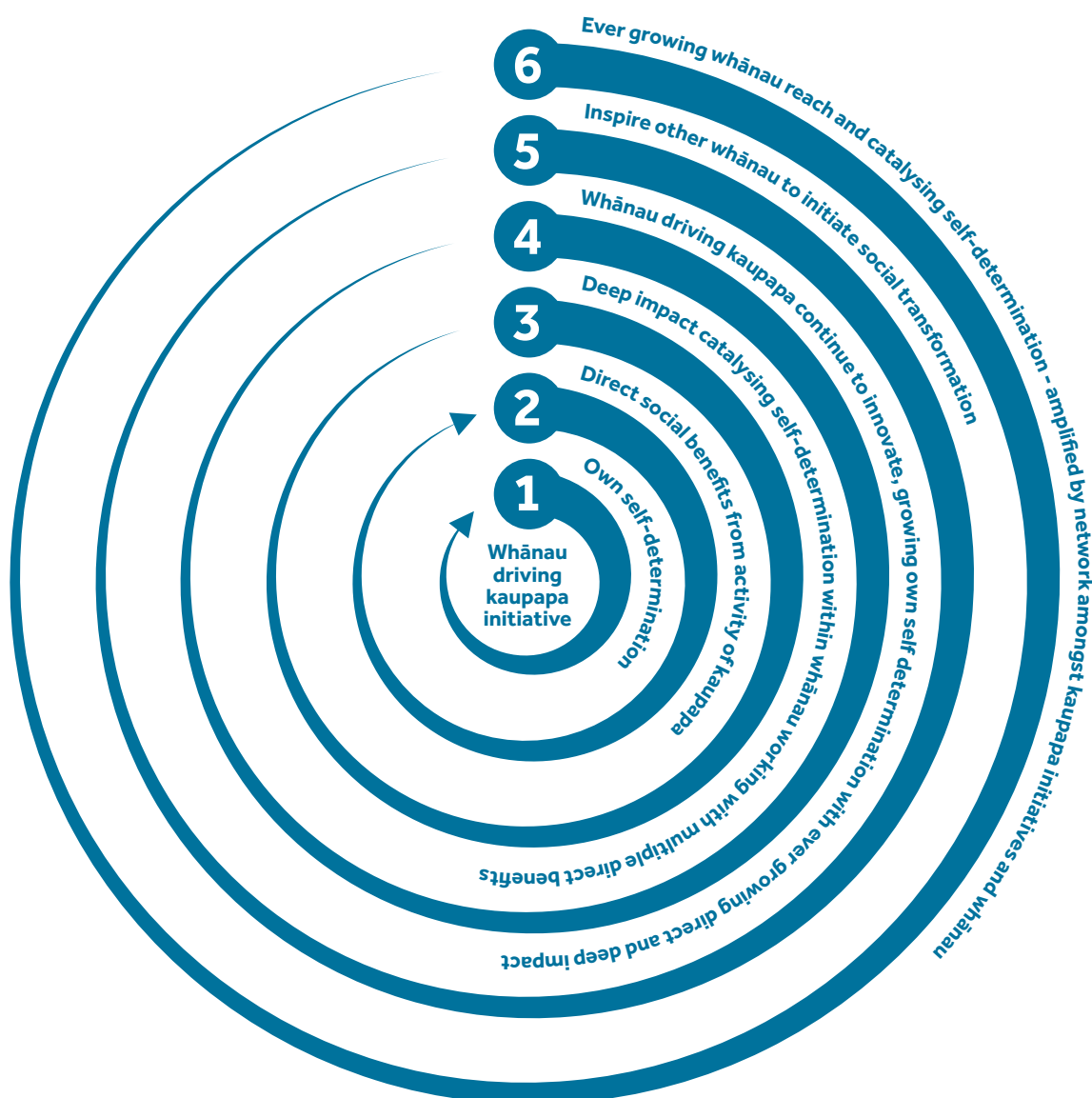


Figure 2 The layered effect of commissioning (McMeeking et al., 2020)

The change agents leading kaupapa initiatives are enacting the first layer of self-determination: they identify and enact a new pathway, a new solution for them and their whānau or hāpori.

The second and third layers of self-determination occur through the direct and deeper level impacts of their kaupapa initiative. For example, kaupapa

initiatives that create employment opportunities for marginalised members of the community provide direct social gains through increased financial security. The deeper transformative impact is, however, the contribution financial security makes to realisable self-determination: what a person or whānau believes is desirable, possible and meaningful.

The deeper value of the activities of the kaupapa initiative is creating a pathway that catalyses individual and whānau level self-determination. The subsequent layers are a broader triggering of, and capability development towards, self-determination within an expanded community. This occurs in three ways: (a) inspiring the progenitors of the kaupapa to continue innovating and diversifying what they do, (b) inspiring other whānau to instigate their own innovations and (c) building social capital bonds within the community that strengthen whānau and community cohesion' (taken from McMeeking et al., 2020, p. 3).

A feature of the commissioning approach is that the impact is far reaching and varied across the system (see Appendix 1). The outcome may be a new commercial enterprise, a healthy tāne living free from drugs, or a whānau committing to learn te reo for their pēpi. The outcomes are balanced between social gains (such as health, education and societal inclusion), economic gains (such as an expanding asset base), cultural gains (including participation in te ao Māori), and collective gains (such as the impact for iwi and hapū (The Whānau Ora Taskforce report, 2010).

While there are individual impacts, collective impact is also apparent across the Whānau Ora system in Te Waipounamu. Through developing solutions collectively and fostering active whānau participation, the initiatives counter the trend towards individualisation and social isolation; building social capital and capacities to create cohesive communities. Research supports this approach, stating that increased community participation, 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). This was particularly apparent in the recent research into the COVID-19 campaign response, Manaaki 20 (Savage et al., 2020).

The response to COVID-19 demonstrates the philosophy and associated practices are meaningfully cultivating the reclamation of self-determination within our communities. The kaupapa initiatives across Te Waipounamu mobilised within their respective communities, supporting whānau most at risk and ensuring vital aid got through to isolated whānau and communities. It also provides cause for optimism

that as kaupapa initiatives mature, they become snowball like, accelerating our trajectory towards a tipping point generated by a social movement of self-determination.

Collective impacts can be seen across the commissioning network evident in building collective capability through networking, sharing Māori success, creating sustainable impact, and creating new knowledge. The investment in the system has created a change movement that is instigating an observable shift for whānau in Te Waipounamu and has resulted in benefits for hapū and iwi.

Whānau capability and iwi aspirations

In 2019 Leonard et al., undertook research to better understand the impact that direct commissioning of whānau activity had for iwi and/or rūnanga in Te Waipounamu. Iwi and rūnanga have their own strategic goals, therefore the research investigated the link between their aspirations, the aims of commissioned whānau initiatives and the Whānau Ora Outcomes Framework. Research results highlighted alignment between iwi/rūnanga strategic plans and the Whānau Ora Outcomes Framework, developed by the Whānau Ora Taskforce. Several factors were reported by Leonard et al. (2019) that emphasised the effectiveness and value of the commissioning approach of Te Pūtahitanga o Te Waipounamu regarding meeting the aspirations of iwi. These are:

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

Importantly, whānau capability development through this iwi-led partnership is also inclusive

of gender. Leonard et al. (2019) found there is 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 & 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 & Waitoki, 2017, p. 6)” (taken from Leonard et al., 2019, p. 74).

The following section briefly outlines the data collected from the 29 kaupapa initiatives in Wave 10, and through kōrero (interviews) with Te Pūtahitanga o Te Waipounamu leadership and staff who work in the commissioning space and stakeholders, such as external contractors (coaches).

Commissioning through wave funding

Over the past five-years there have been 10 waves of commissioning pipeline investment. There are generally two funding rounds per year. Wave funding is open to whānau, established organisations, community groups and small to medium businesses. The application is referred to as an ORA Application. ORA is an acronym for the Opportunity to Realise your Aspirations. The criteria for application are explained to whānau through a roadshow of workshops prior to the closing date. Support for applying can be sought through Te Pūtahitanga o Te Waipounamu, providers or Navigators.

Each of these waves have been evaluated (see a concise summary of evaluations in Appendix 1).

Over the 10 waves, 209 different whānau initiatives were funded. The investment was distributed across 204 organisations comprising:

Business & Social Enterprise	38
Iwi / Rūnanga	25
Service Provider	61
Whānau Enterprise	66
Whānau Trusts	18

Wave	Dates	Number of kaupapa initiatives
1	30/05/15 – 30/06/16	24
2	31/03/16 – 31/03/17	38 across waves 2/3
3	30/07/16 – 30/06/17	38 across waves 2/3
4	(Te Punanga Haumarū): 01/11/16 –	4
5	10/11/17	14
6	20/02/17 – 20/02/18	27
7	01/07/17 – 10/07/18	22
8	01/01/18 – 10/01/19	27
9	01/10/18 – 10/10/19	24
10	01/07/19 – 30/06/20	29



Findings from Wave 10 review

The purpose of the research from this wave of evaluation was to build a rubric of success factors designed specifically for the commissioning pipeline.

The evaluation of each initiative is available in Chapter 2. In this section we explored the feedback from whānau and commissioning/stakeholder kaimahi. Interview data was analysed and sorted into major themes. The following tables present these themes.

Whānau themes from interviews		
Theme	Concept	Quote
Investing in whānau dreams is empowering for whānau	Receiving direct funding from Te Pūtahitanga o Te Waipounamu is seen as a significant acknowledgement for whānau inspired kaupapa. The commitment by Te Pūtahitanga o Te Waipounamu investing in whānau enterprise is seen as recognition of their ability to create transformational change at the flax roots.	<i>"I was so blown away that other people out there had belief in me, and that they believed that I could have an impact on people."</i>
Commissioning arrangements are enabling	There was an appreciation that the funding went directly to whānau to make the changes that they saw were needed in their own community. The contracting arrangements were on the most part enabling – some found it challenging being under a service provider and having to report to them.	<i>"To fund directly to whānau who are in this stuff, and working this stuff, and daily working with their whānau, and wider whānau, it's the best way to go, I think."</i>

Theme	Concept	Quote
Establishing an innovation can be challenging	Whānau discussed the challenges of setting up the organisational structures required to meet the commissioning guidelines. In some instances, providers act as conduits for funding to whānau. There were varied responses to this arrangement, some whānau found it enabling others restricting.	<i>"It worked for me. Yeah, absolutely. Because I'm a brand-new baby, I want a big brother. I want to be umbrella'd. I want them to mentor me as a baby trust, how to do things financially. And it's worked out incredible for me as a brand-new trust, or brand-new charity. These guys have helped and supported me, and also, they've created the governance structure in terms of management. The management structure that has really advocated for me in this big boy's space."</i>
Flexibility of commissioning arrangements (especially under COVID-19)	The flexibility of the commissioning arrangement was particularly enabling, especially during the COVID-19 pandemic. Many of the kaupapa initiatives were not able to carry out the activities as anticipated, but they were able to renegotiate and change their outputs and outcomes. They valued being contacted personally by staff and engaging in collaborative dialogue to look at ways of achieving agreed deliverables once the region came out of COVID-19 Alert Level restrictions. Te Pūtahitanga o Te Waipounamu was quick to support those initiatives which met the criteria of an essential service during lockdown.	<i>"I don't feel like we're confined to what we originally agreed. There's no, 'you must stick to this', and as long as you can explain why you've evolved, or why you've changed things up, everyone seems to be absolutely okay with that, which is really nice."</i>
Good relationships with contract advisers	Support from staff, such as the Contracts Adviser, has been crucial in providing support around reporting and any issues achieving deliverables, especially during the pandemic. Most of the kaupapa initiatives described	<i>(referring to support from Adviser) ... "That has been really awesome, she's been really helpful and come to meet kano-hi-ki-te-kano-hi at home, that's what I liked about it, she would come to our home. You</i>

Theme	Concept	Quote
	<p>how helpful staff had been, how easy they were to engage with, and the positive relationship between the whānau and the contract advisers. Whānau reports of coaching was variable, although all initiatives valued the process. There is a demand for more support from mentors, and case managers/advisers, particularly for one-to-one advice and guidance. There appears to be a limited resource of coaches available in some areas. COVID-19 has had an impact on the coaching support this round. Several initiatives commented they did not have access to an enterprise coach, or availability was only online. In addition, the cancellation of the Whānau Ora Symposium which was to be hosted in Ōtepoti was unavoidable, but still a disappointment.</p>	<p><i>felt really comfortable asking all the questions you really needed to ask, it was really good she's been really awesome."</i></p>
Monitoring and reporting	<p>Whānau responses to monitoring and reporting vary. Most whānau appreciated the opportunity to co-design their outcomes and work with contract advisers. While some whānau understood reporting requirements, they felt the process could be onerous for small investment or those whānau who did not have skills in report writing. The opportunity to present case studies and write narratives was appreciated by many of the whānau who felt they needed to describe the impact.</p>	<p><i>"It gives a chance to share about real-time stuff that's actually happening, like our case studies and feedback from whānau and members, so this is what I love about it, that you ... like, they're not there to have you tick boxes."</i></p>

Theme	Concept	Quote
Whānau responsibility and accountability	Transparency and a high level of accountability is required when any level of public funding is being invested, especially with Māori organisations which will always be scrutinised more than others. Whānau appreciated the reporting expectations as it ensured transparency, holding all initiatives responsible and accountable. Whānau directly involved in the projects spoke about being able to demonstrate where they had spent the funds and what they had achieved to other whānau on the periphery. They appreciated the level of accountability as they want the reassurance that the money is being used appropriately and making a difference for whānau.	<i>"I see the funding from Te Pūtahitanga like a taonga, you have to take care of it and make sure you look after it well."</i>
Building capability so whānau can be successful	Whānau described the learning they encountered beginning with the process of applying for wave funding. Several whānau were on their second application to the fund having previously received support. They were able to articulate their intentions and align their purpose to the Whānau Ora pou. Learning through participating in activity is a key feature of the model. While the activity may cease at the end of the funding period the capability built remains with the whānau.	<i>"I do have to say that applying for Wave 9, and then getting it declined, and then getting some support to look at the application through (a mentor) who was contracted to support us, was really fantastic because then, I think the advice he gave us was probably the key reason why we got approved for Wave 10." (Whānau initiative)</i>

Theme	Concept	Quote
Rangatiratanga - the ability to be self-determining	The opportunity creates the conditions for self-determination. The fund creates the opportunity for whānau who have ideas and solutions to realise these without constraint. The process enables whānau to work with the commissioner to decide on outcomes.	<i>"I tossed it up between whether I was going to have an organisation hold the funding for me so I can just do the mahi and not worry about that side of things. I thought about it and decided, actually, no. I can do this. I liked the idea that I would know where that funding would go. It would not be tied up in a lot of operational things for an organisation. It was actually going directly to this kaupapa. Even though it was scary, I'm really glad I made that decision. I would not have grown as much as a person if I was still an employee. Every now and then I turn around and say, 'I'm the director of my own company.' It is like, 'Wow. I'm the boss.'"</i>

Table 1 Whānau perspectives of commissioning



Commissioning agents and stakeholders' themes from interviews

Theme

Concept

Quote

There is risk associated with innovation and managing risk is part of the model

There are many challenges in whānau commissioning. One is risk. It takes a risk to be brave and think up a new idea, apply for funding and carry out your aspirations. The only way we get new solutions to old issues is to take a risk. Learning through failure is essential for success and innovation.

"It takes people to take a risk. The bureaucracy is never very good at taking risks. That has been one of the challenges in the model."

The commissioning model has evolved, and is evolving over time

Direct commissioning is multi-faceted and there is variability across the applications and kaupapa initiatives. Staff discussed how the model has evolved over time to include emerging priorities, to support emergent ideas and to support needs within a community. Partnership funding has become more common place, with the RUIA fund (youth commissioning) a partnership between Te Pūtahitanga o Te Waipounamu, Rātā Foundation, and Ministry for Youth Development established in 2019. In the first year Te Rūnanga o Ngāi Tahu was part of the RUIA partnership, they withdrew in 2020.

"Our model of funding has also evolved. This round we have introduced contributory funding. So, we are making a contribution to your idea, but we think you need a lot more work to be done before we can fund you further ... we're saying we're investing in your idea; we want to wrap some support around you."

"I used to say this is revolutionary, but now I'm saying this is evolutionary because it's evolving."

Financial sustainability takes time and planned effort

Establishing a new initiative takes time and one year of funding appears to be insufficient for kaupapa initiatives to achieve an independent financially stable sustainable initiative. Support for

"We've worked hard on sustainability. In the early waves, we left sustainability until quarter three, and then we realised you are getting to within three-months of finishing your agreement."

Theme	Concept	Quote
	initiatives to consider how they might work towards attracting other funding starts early in commissioning.	<i>It's too late to suddenly think about where the next bit of funding is coming from. Now from quarter one, we've introduced sustainability. We've had a great sustainability guideline created, which helped to give ideas about how you can do it."</i>
Impact and capability are sustained over time	The impacts of the kaupapa initiatives and the capability built through the activity can be sustained over time. Sustainability is not just about financial sustainability. There are ripples of impact out into the whānau and community and this is what makes a sustained difference in the lives of whānau over time.	<i>"I don't see sustainability in the mainstream way that sustainability is meant to be shown, like as a successful business for years and years. I see sustainability through our commissioning as an intergenerational impact ... so whānau go and learn where to get their kaimoana from. In 20-years' time, 30-years' time, I would expect that because they've been taught sustainability, we could go back and the kaimoana would be there in its current form, or near there, or they would know where to find it if it's moved."</i>
Research, monitoring, and evaluation are an important part of the process	Monitoring and evaluating whānau commissioning is challenging. Traditional monitoring methods do not capture the stories of whānau and the impact they are making through their initiatives. Monitoring and evaluation are important for sustaining the innovation and demonstrating the change that is occurring through commissioning. There is an opportunity after 10 waves of investment to look at longitudinal research to truly	<i>"When they are selected for investment, they're not selected to be a data analyst or to be a narrative writer. They are selected to be a beekeeper or working with a theatre company or whatever it is that's their passion. They may be an artist, they're not necessarily a writer at the same time. That's been a learning for us ... we've had to be a bit more flexible, some of our staff have helped with narrative</i>

Theme	Concept	Quote
	understand the impact of commissioning.	<i>reports or provided templates ... that's why we're so hot on evaluation, we want to set up our initiatives with as much collateral as possible to demonstrate their value."</i>
Whānau expectations can be raised through commissioning	<p>Funding is to seed innovation and create new solutions. Funding whānau directly can increase expectation. Transferring to other funding sources takes time and evidence of impact.</p> <p>Partnership funding is one solution that supports financial sustainability.</p>	<p><i>"The model was never about us being the long-term funder. That's had a bit of a kickback because people get to the end of 12 months and think, now we're finally successful, but you don't want to continue to fund us? that's had some push back, I guess, from people who feel disillusioned that they've done all the hard work and we haven't continued to fund them. I noticed that if we cushion them and absorb the shock for 12 months, then they're free to be funded, (however) what we saw with (one initiative) is, for a big fund that had come along, it actually took five years.</i></p>
The networking in the ecosystem is an intentional outcome of the model	<p>Many of the kaupapa initiatives work together and collaborate, especially regionally. This collaboration is creating networks of kaupapa initiatives within regions working together supporting one another. COVID-19 highlighted the strengths of the network amongst the initiatives and the community of goodwill and support that had been built through whānau commissioning over the past five-years.</p>	<p><i>"We've got pockets that we've invested in, and one is concentrating on queen bees, the other on mānuka, the other on kānuka, and they're just all working together like a big Māori enterprise."</i></p> <p><i>"A community of goodwill has been created and people's friendships and relationships seem much stronger because they have this in common. The fact</i></p>

Theme	Concept	Quote
		<i>their ideas, their aspirations have been worthy of investment. There's a level of positivity."</i>
Mentoring, coaching and contract advisory relationships are key to capability building	Mentoring, contract advice, and coaching, inclusive of Te Kākano o te Totara/Leadership; Accelerator/Te Pāpori o Whakatere; the Whānau Enterprise Coaches, the Rangatahi Succession Work Programme, and the Symposium, are pivotal to building whānau capability through commissioning. Whānau come into commissioning with varied strengths, skills and needs. Ensuring that capability development is purposeful and timely is part of the approach. Relationships with contract advisers, whānau champions, Navigators and coaches are fundamental to capability development.	<p><i>"Whānau have different needs depending on what they bring to their mahi. It's not a one size fits all approach, finding out what they need and making sure they can access that support is what's important."</i></p> <p><i>"Contract advisers are critical. We have developed greater courage in realising that if a relationship isn't as positive as it could be between a contract adviser and an entity, we move that contract to another contract adviser ... I think the most important thing is that if we're really committed to whānau driving this process, it's not about us and our adviser that drives it, it's the needs of the whānau."</i></p>
Whānau-centred is about shifting mindset of government, agencies, providers and whānau	Stakeholders report different conceptions and perceptions of what whānau-centred means, particularly when working with government agencies. The commissioning model is whānau-centred, and this has required a shift in perspective and thinking for many stakeholders across the sectors. Many agencies are reacting to what they see as whānau deficits, it can be difficult to shift perspective to a strength-based approach.	<i>"Coming from past experiences of working for government agencies there was a lot of confusion about, how you get the whānau at the centre of everything that you do. That was a real mind tangle. When we first went to talk to the whānau about it (the approach), they had their own restrictions in what they perceived our outcomes were. Our whānau were still in that reactive 'help' space, as opposed to proactive, 'change' space so that took</i>

Theme	Concept	Quote
		<p><i>years. That is probably the biggest challenge, getting our whānau to believe in themselves and to back themselves."</i></p> <p><i>"It is Māori development through whānau, through whānau, through whānau, through whānau."</i></p>
Direct commissioning challenges the status quo	<p>The commissioning model appears to be challenging for those who believe that traditional models of service provision work for all whānau. Staff find it challenging to shift entrenched views of providers, agencies, and government ministries. Stakeholders believe the approach should be viewed as a complement to a provider-based model, rather than as competing models.</p>	<p><i>"More conventional providers who have been funded by other organisations for working with Māori families, have been waiting for greater investment from the commissioning agency to their services and programmes. However, the model has stayed true to what it was when it set out, which is that whānau drive it."</i></p>

Table 2 Kaimahi and Stakeholder perspectives of commissioning



Factors for successful commissioning

Wehipeihana et al. (2016) identified six features that were demonstrated within the Te Pūtahitanga o Te Waipounamu approach as 'factors for successful commissioning' (pp. 51- 53).

The authors of the report also asked Te Pūtahitanga o Te Waipounamu participants to highlight those they believed were contributing to their success (Wehipeihana et al., 2016, pp 54-56). These factors have been used as the basis for forming a comprehensive rubric identifying success factors from both the kaupapa initiatives and commissioning agency.

Identified success factors for kaupapa initiatives	
Success Factor	Description
The model supports whānau-centred self-determination	Whānau articulate aspirations and are determining of their futures. Whānau strengths, assets and abilities are the starting point for future growth. Whānau capability building supports independence not dependence.
Whānau decide their own solutions	Localised solutions address issues that exist within a whānau/community and/or take advantage of strengths and/or opportunities that are evident in the community. Solutions leverage the local conditions and resources available.
Highly participatory social activity	Whānau actively participate and lead change for themselves and others. Activity creates opportunities for social connection, relationship building, intergenerational participation and promotes whānau and community social cohesion.

Whānau learn through activity and build their capability

Whānau identify their own capability needs and have access to appropriate support. Whānau are actively learning new skills. Kaupapa whānau, initiative leaders and kaimahi plan, implement, and monitor their activity. Whānau capability development results in whānau and business leaders who are growing skills and attributes enabling positive contribution for whānau, hapori, hapū and/or iwi.

The wider community benefits through increased capability

Whānau kaupapa initiatives become part of the wider Whānau Ora social change community across Te Waipounamu. Whānau participate in mentoring and reciprocal learning opportunities. There are direct benefits to iwi strategic intent through networking and capability development.

The activity is culturally anchored

Kaupapa initiatives are active in the revitalisation of te reo Māori, mātauranga Māori, mahinga kai, whakapapa, tikanga and/or whenua. Kaupapa initiatives support the reclamation of a 'Māori way of life' through participation and leadership in kaupapa. Where appropriate whānau are actively sharing knowledge through intergenerational pathways resulting in sustained impact and capability building within kaupapa initiatives.

The impact is sustained over time

The activity results in a sustained change or has a sustained impact over time, the activity may cease but the change endures. Kaupapa initiatives lead to, and support, intergenerational shifts and impact.

Whānau are accountable to the commissioning agent and whānau

Kaupapa whānau express a level of responsibility and accountability to their whānau, hapū and/or iwi for the investment and the outcomes.

Table 3 Success factors for kaupapa initiatives

Success factors for commissioning agency

Success Factor

Description

Commissioning complements a multi-solution-based model

Direct wave commissioning is part of a suite of investment streams based on, and responsive to, whānau aspirations with a strong focus on innovation. It is part of the solution not all of the solution.

Whānau dreams and aspirations are worthy of investment

The investment is mana enhancing for whānau, recognising the value of their dreams and aspirations. Investment provides an opportunity for whānau to actively achieve their own goals.

High trust relationships support success

Commissioner and whānau work together to design and deliver solutions that elevate whānau potential for sustainable change. Partnerships are present at all levels of the whānau commissioning model. High trust relationships support effectiveness, whilst providing confidence for whānau to lead. Partnership funders are encouraged by the commissioning agent, with the commissioner ensuring the flexibility, innovation, strengths-based kaupapa is supported through high trust funding arrangements.

Cultural knowledge and practices (both traditional and contemporary) are valued

Commissioning values and invests in the revitalisation of te reo Māori, mātauranga Māori, māhinga kai, whakapapa, tikanga and/or whenua. Whānau Ora pou lead the strategic investment in which cultural aspirations are achieved through whānau participation.

The commissioning approach is committed to innovation and learning

Creating space by reducing specificity to encourage unique co-design approaches. Innovation can be risky; the commissioner needs to be willing to accept considered risk. Innovation is inherently risky and developing an innovative model to strengthen whānau capability is not without its challenges (Wehipeihana et al., 2016). Investment in whānau innovation, learning and capability development requires time and continued government funding.

Commissioning approach is agile and flexible

Commissioner can reflect, adapt, and respond rapidly for positive change. Learning through innovation is an important part of the commissioning approach with many initiatives adapting their activity and aspirations through the funding period. Whānau can pivot activity as they learn through participation how to achieve the outcomes/goals they have set for themselves.

The agency maintains accountability and transparency, whānau lead change

Systems and structures within the commissioning agency ensure procedures are transparent, independent, and robust. The criteria are shared with whānau; applications are supported to ensure accessibility for all whānau. Kaupapa that are not successful are provided with explanations and support to reapply in subsequent wave rounds. Commissioner participates in co-designing outcomes led by whānau. Monitoring and accountability supports whānau capability building. Kaupapa initiatives are provided opportunities to share their success and tell their impact story.

Governance and management structure are enabling and protective of the approach

As an iwi led commissioning agency Te Taumata sets the strategic direction and vision. This structure 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.

Capability development is provided across the ecosystem

This means self-determination and capability development must occur at all levels of the wider ecosystem – macro (government policy level devolution), meso (autonomy for local decision-making to meet whānau aspirations), and micro levels (whānau autonomy and capability development).

Strategic planning of priorities supports investment

Commissioning is part of an investment plan, identifying funding priorities and associated investment streams that reflect a thorough understanding of the aspirations and needs of whānau. Strategic planning enables pivoting to address pressing need (evidenced in the COVID-19 response).

Table 4 Success factors for commissioners

These dual responsibilities by the kaupapa initiatives and the commissioner create the environment for the model to work successfully. Figure three demonstrates how these success factors are complementary. They sit within a commissioning environment that is protective, strategic and part of a multi-solution based model.

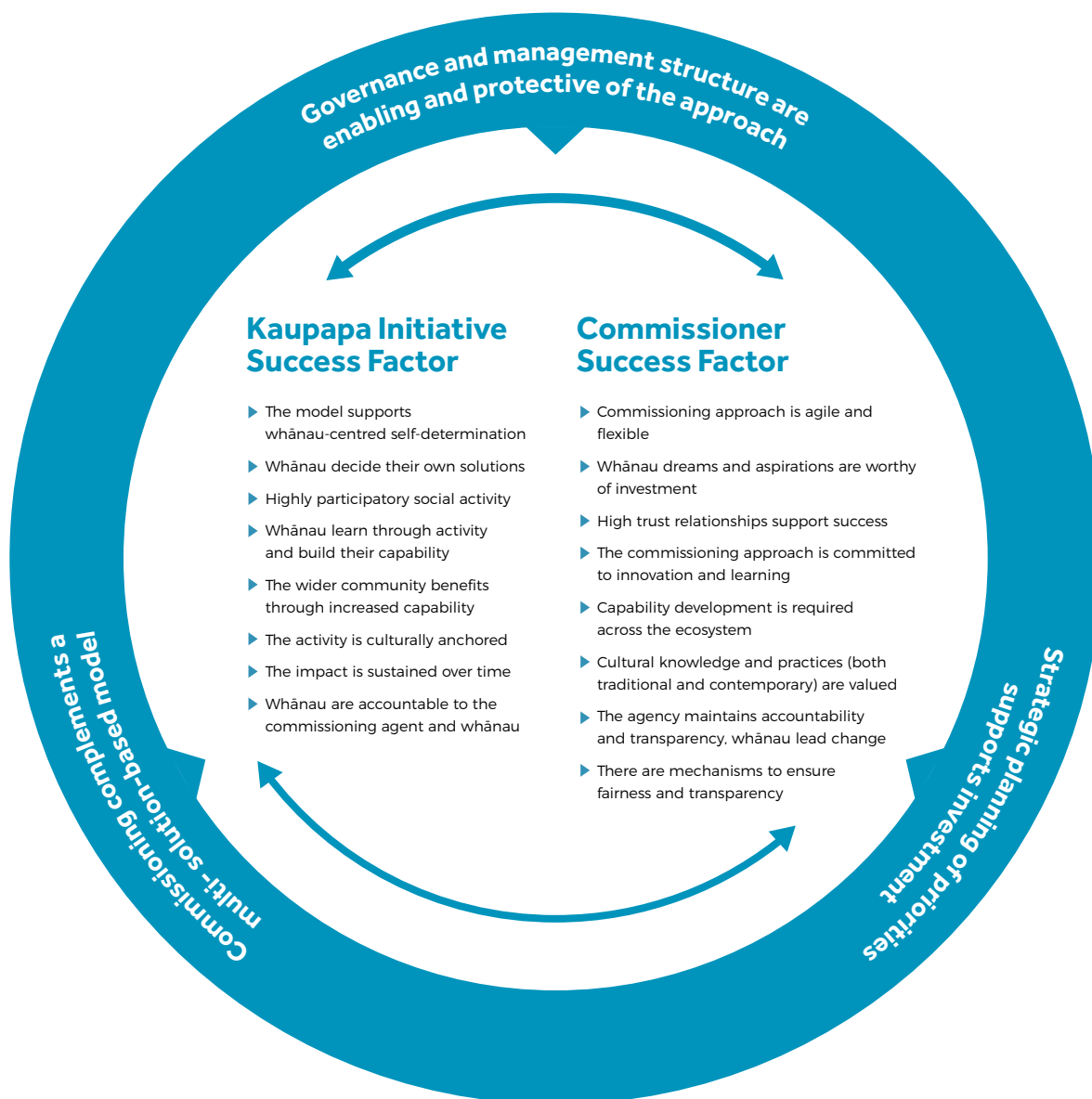


Figure 3 Dual accountability for success

Opportunities for continuous improvement

There are several recommendations for continuous improvement that have been noted in this review of commissioning.

1. Strengthening coherence and connection throughout the system

Analysis indicates the most significant barrier or inhibitor to whānau capability development is the lack of vertical connectivity and coherence between Te Pūtahitanga o Te Waipounamu and the wider Government ecosystem. Vertical connectivity and coherence are needed between Te Pūtahitanga o Te Waipounamu and government agencies. This is particularly important when considering Government policies and funding and systems arrangements needed to sustain whānau capability development, through social enterprise. The need for government agencies to support a Whānau Ora approach has been noted in numerous reports and reviews. In the 2018 the Whānau Ora Review noted a culture shift was needed within government agencies to 'capture opportunities and address the perceived barriers that inhibit the uptake of Whānau Ora' (Whānau Ora Review, 2019, p. 12).

Despite the recognition of Te Pūtahitanga o Te Waipounamu's innovative model of commissioning and the considerable outcomes that have been achieved to date, the commissioning approach remains at risk. In a recent paper, McMeeking acknowledges that the policy of Whānau Ora is still vulnerable and open to political whims. She notes the majority of government funding in health, education and social development is still delivered through "troublesome" mainstream institutions that continue to fail Māori. She argues the commitment from government agencies to

the macro level support of Whānau Ora for self-determination remains "a work in progress" (2019, p. 12).

The success of the commissioning model requires an ongoing pipeline of investment in whānau capability and a high trust environment that is supportive of innovation. McMeeking (2019) highlights that of the three commissioning agencies Te Pūtahitanga o Te Waipounamu, is "particularly committed to investing in whānau and community innovation". Despite this Te Pūtahitanga o Te Waipounamu receives "substantially less total funding than the North Island commissioning agency due to population, deprivation, income, and geography (p. 11). This means they have less funding to invest in whānau capability development and organisational development.

Many of the innovations seeded through Te Pūtahitanga o Te Waipounamu are solutions designed to address inequity for Māori and could be funded through government agencies and ministries. Greater commitment from government agencies to both Māori innovation and Māori-led solutions would see greater investment, sustained activity, and less responsibility on the commissioning agency for achieving outcomes that are fundamentally the responsibility of Government.

2. Measuring and reporting change

One considerable challenge is the ability to develop appropriate indicators of change related to social enterprise and social capital that accounts for change in whānau capability development and wellbeing over time. This is partly due to a lack of academic literature and evaluation tools that can measure success and outcomes aligned to such approaches (Wehipeihana et al., 2016, p. 57). It is also due to the variability of whānau capability development that is often not linear and has an intergenerational focus. The tools that measure outcomes tend to privilege provider delivery by focussing on measuring activity and outcomes that have been predetermined for whānau. Current Government reporting and measurement systems are a result of decades of social engineering (top-down) rather than participatory based approaches (bottom-up). Designing bespoke monitoring systems that enable whānau to create and measure their own progression, in a way that reflects capability building and self-determination needs to be a priority for Government.

The commissioning pipeline workstream is committed to achieving intergenerational social impact through investing in whānau aspiration and entrepreneurship. An intergenerational focus, whilst necessary to negate the harms and damage of colonisation is not conducive to Government reporting which is desperate to tell a 'good news' story. Wehipeihana et al. (2016) note that "whānau outcomes do not necessarily occur within a predefined period, and the timing and trajectory of progress may be unknown or impacted on by personal, whānau or external events and factors" (p. 12). They argue that showing evidence of impact is critical to continued Government funding, however at the same time outcomes must be relevant to whānau aspirations and these may not readily align to pre-determined and fixed standardised measures.

3. Providing appropriate and varied support for kaupapa initiatives

Throughout the evaluations whānau recognise capability development as building their ability to be self-determining by increasing their

personal knowledge, power, and courage to continue innovating on behalf of their whānau and community (Savage et al., 2016). In this sense, capability development is both an intrinsic and instrumental contributor to self-determination.

McMeeking (2019) notes the initiatives that are invested in have an intrinsic value for the community because they deliver an outcome the community desires—in acting on community priorities, they are practising self-determination. In delivering the initiative and building capability whānau are growing the individual and collective ability within the community to aspire to further, bolder horizons. They have the knowledge, skills, and resources to know how to reach those horizons, which in a self-determination frame is the ability to create their own destinies (McMeeking, 2019). The capability development enabled by Whānau Ora, therefore, can be seen to contribute to self-determination at all levels, from national advocacy to everyday practice, with particular importance on nurturing individuals and groups of change agents who are committed to making practical advances in our collective self-determination (McMeeking, 2019).

Recommendations from several evaluations note the importance of capability support realised by Te Pūtahitanga o Te Waipounamu through coaching, mentoring and wānanga (Savage et al., 2016, 2018, 2019). As the commissioning model has evolved, the coaching and mentoring has also developed over time to meet the needs of whānau. However, the needs of whānau vary considerably as they enter commissioning with varied skills and abilities. With over 200 commissioned kaupapa initiatives over the past five-years, it is timely to reinvigorate and revisit the way in which support can be designed and delivered for all whānau engaged in the commissioning pipeline.

4. Opportunities to network and consolidate the movement

In early evaluations it was noted that Whānau Ora had the potential to build into a social movement for enacting self-determination, distinct from the political movements that were so critical in the 20th century for advancing the recognition of indigenous rights (Savage et al., 2016). The characteristics of social movements include a common cause, visible constituency with some

degree of collectivisation in formal or informal organisations, and engagement in collective actions with some continuity and clarity of purpose over time (Batliwala, 2012).

Whānau Ora has a galvanising cause of advancing whānau self-determination that unites a wide spectrum of activity across commissioning agencies, the Government, whānau, and communities. McMeeking (2019)

notes that if Whānau Ora crystallises into a social movement, it will be powerful because it will promulgate belief in Māori capability to be aspirational and self-determining of our collective futures. In doing so, it may have a wider precedent value for indigenous peoples as a bridge from colonial disempowerment to contemporary self-determination (McMeeking, 2019).

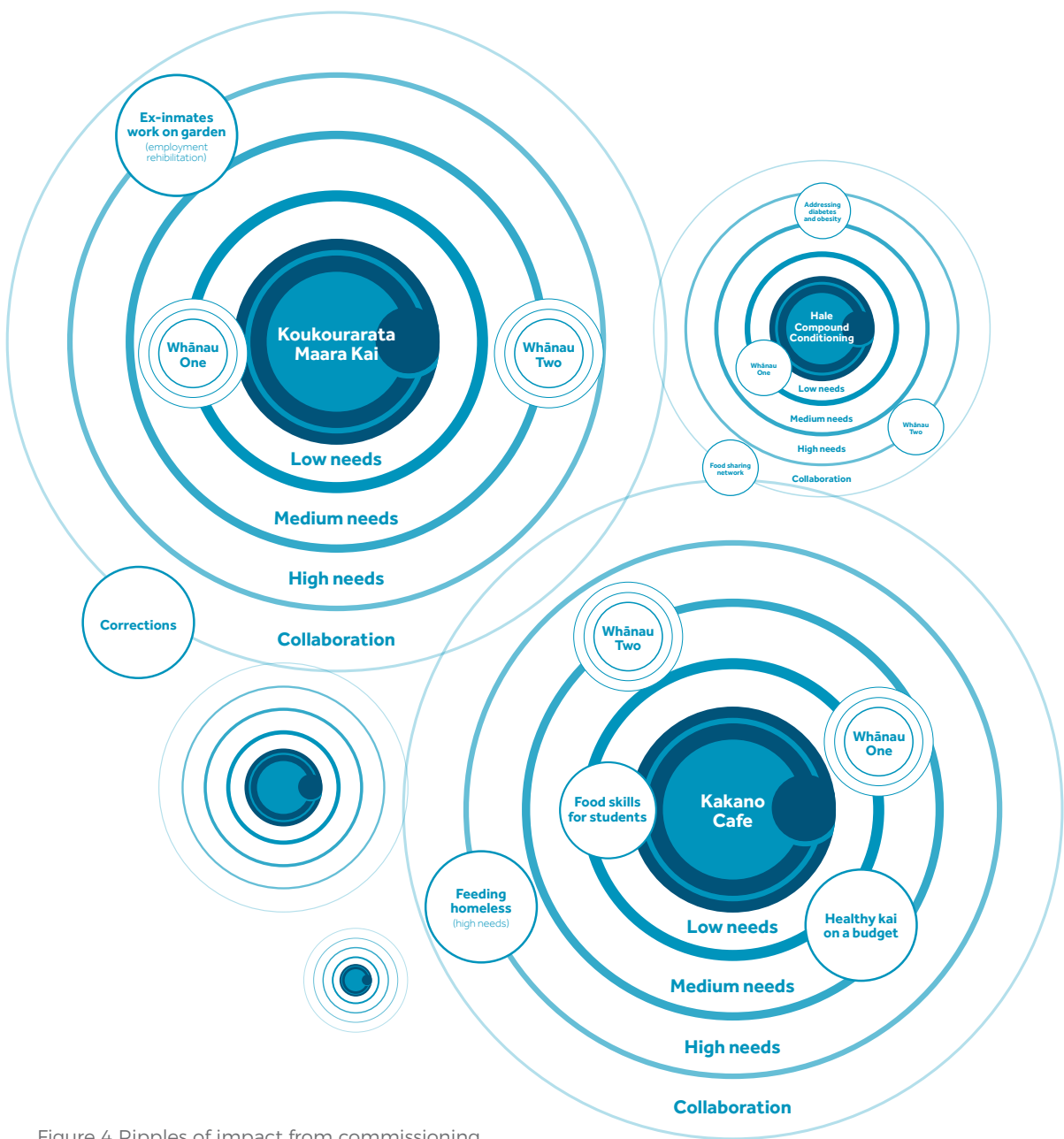


Figure 4 Ripples of impact from commissioning

There is an opportunity to create opportunities for whānau involved in Whānau Ora commissioning to maximise the network created through the wave funding. In 2016, Te Pūtahitanga o Te Waipounamu published its Capability Development Model. Figure 4 on page 44, illustrates the ripples of impact and activity generated from three initiatives out into the network.

There are over 200 initiatives that have been commissioned within Te Waipounamu and there is an opportunity to mobilise the ecosystem. This model of systemic change was illustrated, albeit briefly and imperfectly, in Government's enabling of the Māori response to COVID-19. The spatial reach of kaupapa initiatives have grown, so that their social capital bonds progressively create organisational infrastructure that builds communities' ability to self-organise and self-determine social change (McMeeking et al., 2020).

The aspiration is for the network of kaupapa initiatives to progressively reach all areas and whānau of the South Island, catalysing a social movement driving ever growing expectations and practices of self-determination. As the movement builds, systemic change is more likely as the maturation and strengthening of soft infrastructure (such as organisations, social capital and decision-making pathways) grow the in-community capability to exercise increased self-determination (McMeeking et al., 2020).

"We can't solve problems and deliver solutions by working on our own. We all need to be connected and supporting each other on this journey." (Turia, 2013)



Key learnings from the commissioning review

The commissioning approach is:

- Unique, innovative and world leading, the contribution of this should not be understated.
- Consistent with the intentions, objectives and philosophy of Whānau Ora.
- Supporting whānau social cohesion and networked capability across Te Waipounamu.
- Achieving the Whānau Ora outcomes for all whānau in Te Waipounamu with regard for all iwi.

The evidence from 10 evaluation rounds has found that:

- It is difficult to quantify outcomes and impact however outcomes ripple through community and generations.
- Reach and spread of the kaupapa initiatives across Te Waipounamu is significant.
- The commissioning pipeline addresses gender equity and supports mana wāhine leadership.
- The commissioning pipeline aligns with the aspirations of iwi in Te Waipounamu.
- The capability built through commissioning by whānau is sustained over time.
- The model challenges the status quo of social engineering shifting to a highly participatory logic.
- Whānau self-determination through capability building is achieved through commissioning.
- The commissioning pipeline provides a sound return on investment.

There are opportunities for continuous improvement:

- Macro level support is needed from government agencies to support ideas seeding through commissioning.
- A bespoke monitoring system that demonstrates whānau capability and self-determination.
- Support for capability development needs to be reinvigorated.
- There is an opportunity to organise the movement and support the networks developing across Te Waipounamu.





Chapter 2: **Wave 10 kaupapa initiatives**

There are 29 commissioned whānau initiatives in Wave 10, these are:

Fund Holding Entity	Commissioned Initiative	Town/City
Te Tau Ihu		
Purpose HQ Fitness Trust	Puna rua-whiti whenua kānuka	Tapawera
Pouri-Lane Whānau Trust	Purpose HQ Fitness Trust	Motueka
K7 Ahu Whenua Trust	K7 Ahu Whenua Trust	Whakatū
Primal Fit Ltd	Primal Fit Ltd]	Whakatū
Te Arahanga	Te Arahanga Cultural Monitoring and Taiao Kaitiaki Training	Whakatū
Whakatū Te Korowai Manaakitanga Trust	Kōtua Whānau	Whakatū
#PRshed Strength and Conditioning	#PRshed Aiga	Wairau
Te Anamata Trust	Piki te Marama, Piki te Ora, Piki te Kaha	Wairau
Callaghan & Shadbolt Ltd	Waka Kura	Ward
Ngā Kaitiaki o Kaikōura Wātene Māori Trust	Mana Kōhine, Mana Wāhine	Kaikōura
Waitaha		
Christchurch Collective for the Homeless Charitable Trust	Christchurch Collective for the Homeless Charitable Trust	Ōtautahi
He Waka Tapu Ltd	Karanga Mai, Kōrero Mai	Ōtautahi
He Waka Tapu Ltd	Kutting Edge	Ōtautahi

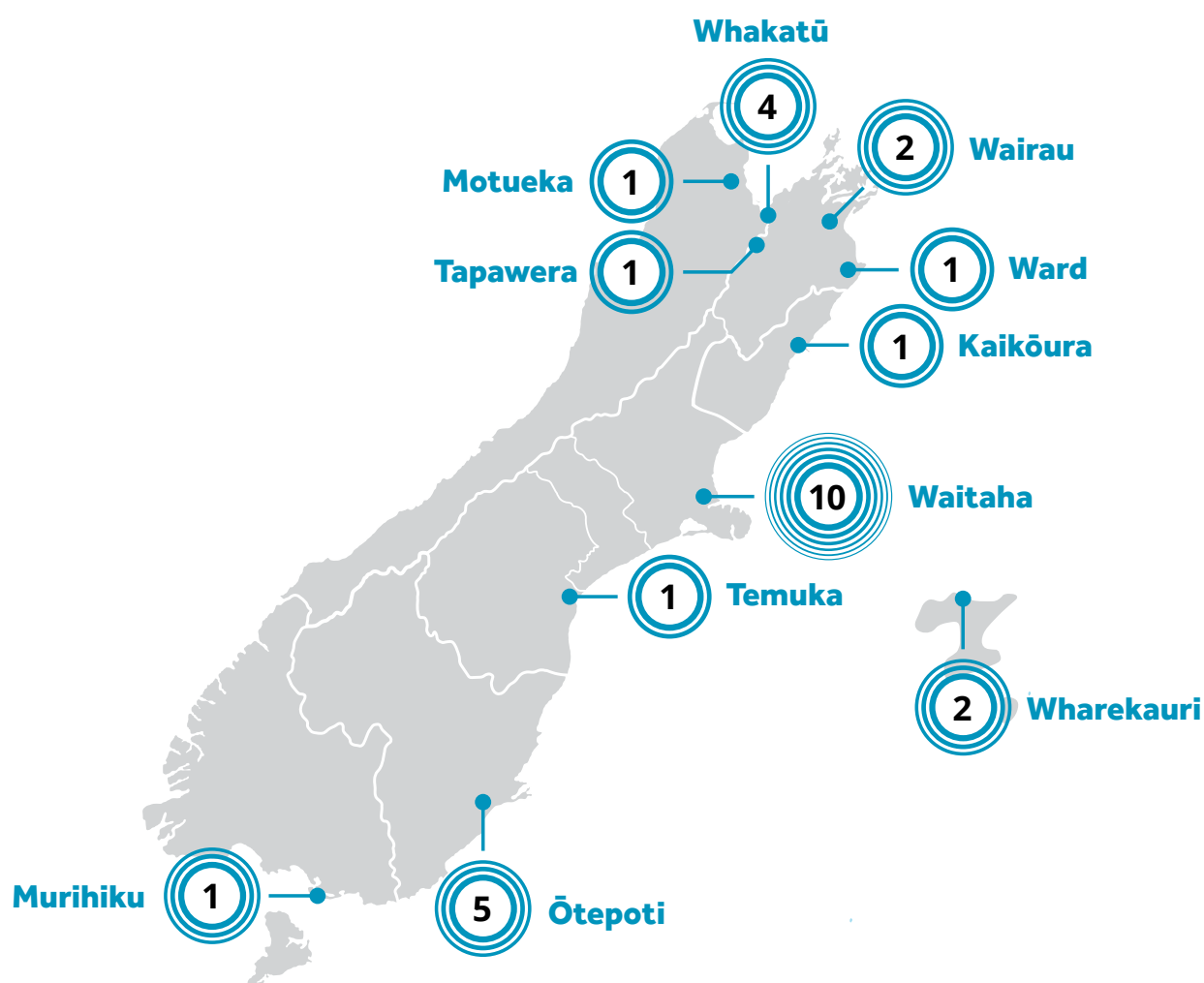
He Waka Tapu Ltd	Loud	<i>Ōtautahi</i>
Māui Studios Aotearoa Ltd	Māui Māori Comics	<i>Ōtautahi</i>
Ōtautahi Women's Refuge Inc - Te Whare Hauora	Mauria mai tō Kauae	<i>Ōtautahi</i>
Whero Services Ltd	Pūkaha Tāne / Mengineering	<i>Ōtautahi</i>
HIKAIA Ltd	Te Ahi Tāmou	<i>Ōtautahi</i>
Māori Women's Welfare League Inc Ōtautahi Branch	Tikanga a Tangihanga	<i>Ōtautahi</i>
Haeata Community Campus	Tūhono Taonga, Tūhono Tangata	<i>Ōtautahi</i>
Ōtākou		
Warrior Princess Workshops Ltd	Warrior Princess Workshops	<i>Temuka</i>
Whakaruruhau Ltd	Eco Savvy, Raranga Academy, Home Support Agency	<i>Ōtepoti</i>
Pōtiki Poi Ltd	Pōtiki Poi E Tū	<i>Ōtepoti</i>
Te Rūnanga o Ōtākou	Taurite Tū Hauora	<i>Ōtepoti</i>
Downie Stewart Foundation Moana House	Te Paepaeroa	<i>Ōtepoti</i>
Te Roopū Tautoko ki te Tonga	Whakamana Tamariki - Mana Tāne	<i>Ōtepoti</i>

Murihiku		
Mai Time	Mai Time	Awarua
Wharekauri		
Chatham Islands Ladies Visiting Hospital Committee Society Incorporated	Chatham Islands Golden Oldies	
Whānau Fit Chatham Islands Inc	Whānau Fit Chatham Islands	



Spread of initiatives across Te Waipounamu

The map indicates the geographic spread of the 29 initiatives.



Activities across Wave 10

The wave investment was distributed across a range of organisations:

Entity Type	Number of kaupapa initiatives
Business and Social Enterprise	6
Iwi/Rūnanga	2
Service Provider	10
Whānau Enterprise	10
Whānau Trust	1



Cultural activities

All the activity in whānau commissioning is mediated through te ao Māori, however some kaupapa initiatives focussed on specific cultural aspects including:

6	Whenua initiatives including: mahinga kai, hīkoi, regeneration of whānau land, connection to whenua.
3	Initiatives learnt te reo Māori as a component of their activities.
5	Initiatives incorporated waiata, kapa haka, pūrākau and waka ama.
1	Initiatives included wahi tapu (cultural sites of significance).
8	Initiatives identified recognition of cultural identity and connection as an outcome for the whānau.
4	Initiatives included activities focussed on whakapapa.



Note: Due to COVID there was a significant increase in online wānanga and activities, this subsequently increased the number of whānau who were able to access these.

Spread of initiative outcomes across Pou

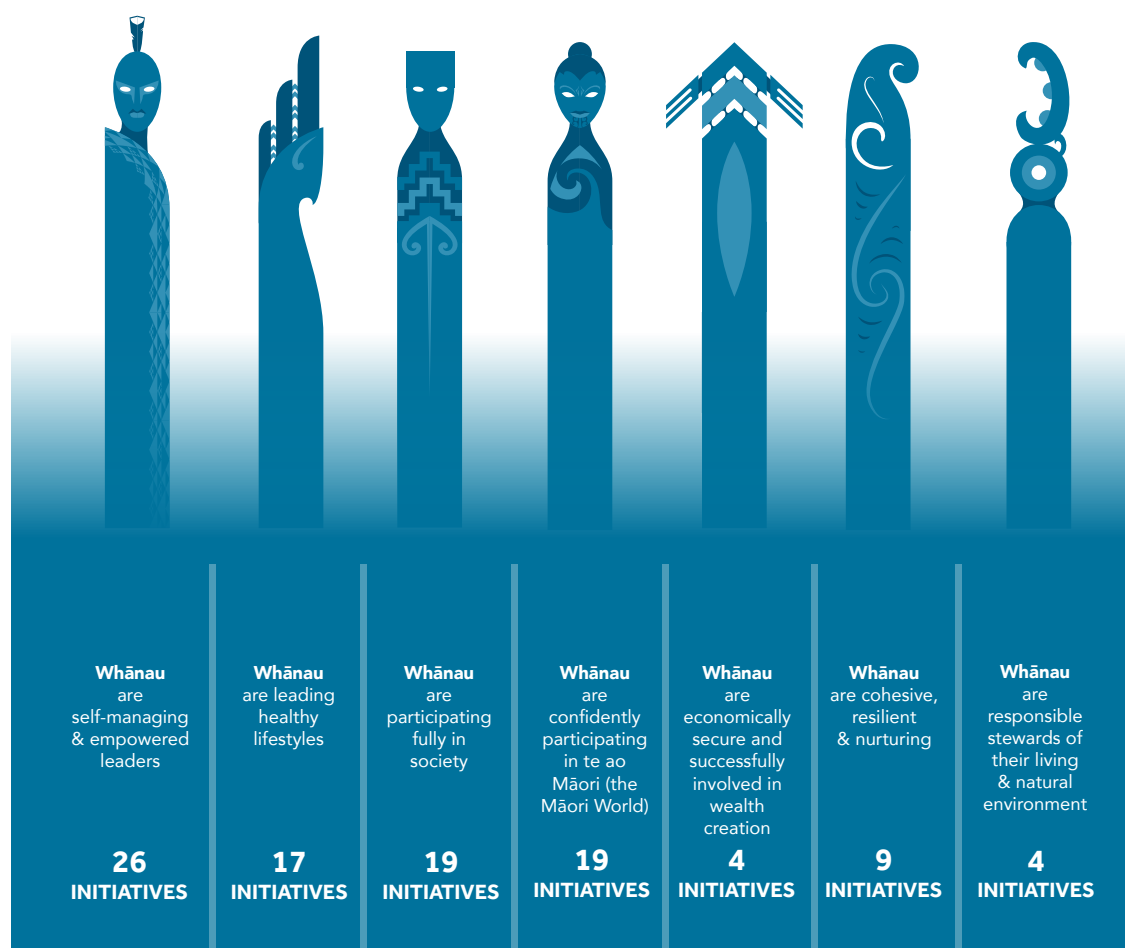


Figure 5 Spread of outcomes

Summary

Twenty-nine initiatives were commissioned in January 2020 from Te Tau Ihu to Murihiku and Wharekauri. The evidence collected through this evaluation demonstrates most of the initiatives met and exceeded their contractual outcomes, despite the disruption of the COVID-19 pandemic. Some of the kaupapa initiatives pivoted activity to respond to the immediate needs of whānau through the lockdown period as explained in the next section.

The impact of the activity for whānau in Te Waipounamu is significant, data collected from the initiatives indicates more than 11,792 whānau individuals participated in the commissioned activity. It is apparent this number has been impacted by the COVID-19 pandemic.

Conclusion

The commissioning pipeline as part of an investment strategy by Te Pūtahitanga o Te Waipounamu is bold and innovative. Te Taumata, the iwi partnership board have been committed to making a difference for whānau by investing in innovation through directly commissioning solutions from whānau. Ten waves of commissioning and over 200 kaupapa initiatives have revealed a highly participatory approach that actively builds whānau capability and self-determination. The recent COVID-19 response highlighted the capacity of the ecosystem to respond quickly to the needs of the whānau across Te Waipounamu.

The commissioning pipeline demonstrates that whānau have the solutions to the issues as they see and experience them, and given investment can implement, adapt, and achieve the goals they set. The evidence demonstrates that whānau given the opportunity can make a difference to not only their own circumstances but contribute to the development of their hapū and iwi (Leonard et al., 2019).

While self-determination is a right, progressive erosion of rangatiratanga through colonisation means communities need to regenerate and re-institutionalise self-determination as a practice (McMeeking et al., 2020). The commissioning pipeline provides the vehicle to stretch whānau capability, lead new activity and innovation, and experience self-determination within an eco-system that values cultural knowledge and practices. Importantly, the model does not give people fish or teach people to fish, because neither of those approaches catalyses an intrinsic embodiment of self-determination. Rather, Te Pūtahitanga o Te Waipounamu transfers resources to enable self-determination and an unwavering belief in the intrinsic capability of whānau and communities to be self-determining (McMeeking et al., 2020).

McMeeking (2019) argues, that the devolution from provider capability to whānau capability development is the “most, significant transfer of responsibility from the Government to Māori in New Zealand’s history, as it allows Māori to lead their own transformation journeys, premised on cultural knowledge and holistic concepts of wellbeing” (p. 7). Whānau autonomy over development is a critical success factor, but citing Ferrell, McMeeking (2019, p. 10), warns,

“The true test of self-determination is not whether Indigenous Peoples have their own institutions of self-determination.... The true test ... is whether Indigenous Peoples themselves actually feel they have choices about their way of life ... [and therefore] to live well and humanly in their own ways.” (Ferrell 2001, 263–64).

The model is a unique and innovative approach to commissioning. The value added by the direct commissioning pipeline through the Te Waipounamu Whānau Ora Model cannot be understated. The value is not only the impact for whānau but an opportunity to investigate how whānau see the solutions of their own issues. Internationally indigenous innovation on this scale has never been seen before. 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).

The opportunity to review the commissioning pipeline has identified a series of success factors that contribute to the overall success of the approach. The rubrics created from the review demonstrate that there are dual activities, accountabilities and responsibilities from both the commissioner and the whānau that make the model successful.

Arahanga Cultural Monitoring and Taiao Kaitiaki Training

Te Arahanga Limited

Description

Te Pūtahitanga o Te Waipounamu is funding Te Arahanga to realise the Arahanga Cultural Monitoring and Taiao Kaitiaki Training initiative. Cultural monitoring is an important part of ensuring the environment is properly cared for.

Te Arahanga has conducted a series of six wānanga and provided online project-based support for tauira. The wānanga were designed to develop the skill sets of the whānau, strengthening their rangatiratanga over their whenua. The initiative aimed to ensure tauira are environmentally aware, understand the principles of kaitiakitanga and can relate to both law and lore of taiao management. Training was a blend of online support and assignments plus practical sessions delivered at weekend marae-based wānanga. One planned weekend wānanga was replaced by two online sessions due to COVID-19. Activities included introducing the programme, knowledge on the cultural practices of environmental management, recording the kaumātua stories on the whenua, knowledge of testing water quality, legislation relating to managing tāonga and kōiwi, geographical information spatial systems, mapping cultural sites, project management skills and engagement with local councils and authorities. These activities drew on the mātauranga of local experts who attended each of the marae-based wānanga. Tauira were encouraged to seek information from their whānau, hapū and iwi, establishing the whakapapa of haukāinga and exploring the tikanga and kawa associated with the rohe.

COVID-19

Arahanga was contracted to run six marae-based wānanga. COVID-19 meant they had to deliver one topic, legislation, through two online sessions. Access to IT was initially an issue as some of the whānau were unable to run the required software. Extra funding from Te Pūtahitanga o Te Waipounamu enabled Arahanga to provide 10 refurbished laptops to ensure everyone had access to appropriate IT while they were in lockdown. Arahanga was able to commit more time to learning online tools such as Google Earth. This was explored over a four to five week period.

The workbooks associated with each wānanga topic, online activities and individual projects ensured tauira remained engaged and connected throughout the lockdown period.

Reach

19

whānau completed the course.

5

weekend wānanga were planned and delivered.

One wānanga topic delivered online due to COVID-19. Six workbooks (one for each topic) developed and provided to participants.

Learning

Overcoming technological challenges was an issue during this intake. The participants ranged in age from 21 to 59 years. Consequently, their experience and engagement with IT varied significantly. Ensuring everyone was set up correctly with the right hardware, was familiar with the software and able to operate independently should be a focus at the beginning of future courses. This would ensure that should the course need to be delivered online again; everyone would be able to participate successfully.

Having six wānanga, six groups of experts and six workbooks was very intensive. Arahanga believe four wānanga would be more manageable for those running the course and for participants.

Impact

The course enabled whānau to appreciate the deep knowledge they have of their whenua through experiences gained as divers and hunters, or through recalling conversations they had many years ago with their kaumatua. The ability to record the health of the taiao alongside historical information in a manner able to be shared, is an important impact.

Intergenerational transmission is a significant impact. The involvement of one whānau member in the course has benefits for their wider whānau. This may be because of whānau members attending wānanga alongside their whanaunga, or through tamariki and partners being part of project work.

Learning about freely available applications and software, such as Google Earth, enables participants to record information and has benefits for whānau and hapū.

Participants have worked and supported each other as a whānau. Pairing-up participants enabled them to support each other through difficulties, such as IT or literacy challenges, and share and learn from each other's strengths.

Employment opportunities have arisen because of the skills and knowledge gained through the course. Participants have gained part-time work with their iwi.

Whānau met and learnt from experts in each of the six wānanga topic areas.

Sustainability

Consideration is being given to what Phase 2 could look like. There is a feeling it belongs more at a tertiary level but how this might look to ensure it remains centred in te ao Māori and accessible to whānau Māori needs more consideration.

Work placements have been organised for participants post-course. Arahangā is confident all participants will be in work because of the training that has been provided.

Arahangā have been approached to run a youth-at-risk programme. They believe there is great potential for Māori youth to connect with the whenua and enhance their employability through this programme.

Applications have been made to enable two participants to work with Fish & Game and learn their methodologies. This will enable them to complement their cultural knowledge with mainstream knowledge enhancing their employability.

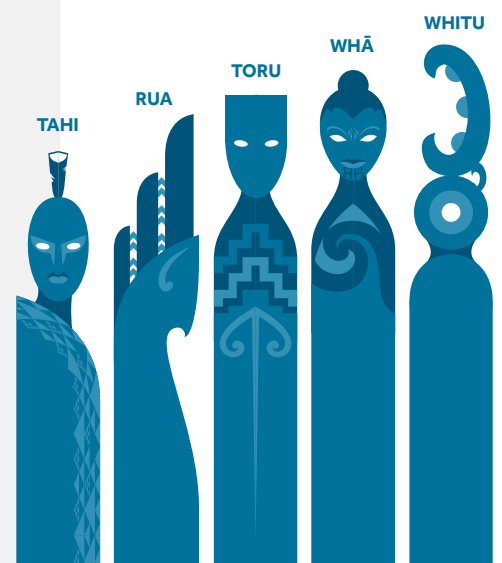
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Whānau now have the knowledge and skills to complete a Cultural Health Index on whenua that matters to them. They can investigate and record the health of their whenua and identify factors impacting on the environment.

Pepēha, mihimihi, karakia and tikanga were woven throughout the marae-based wānanga.

The privileging of ngā taonga tuku iho, pūrākau and stories and mahinga kai experiences as valued sources of data.

Partnership learning and understanding different perspectives developed relationships and social connection between the participants.



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ihi Research
Social Change
& Innovation

Chatham Islands Golden Oldies

*Chatham Island's Ladies Visiting Hospital Committee
Society Incorporated*

Description

Te Pūtahitanga o Te Waipounamu funded the Chatham Island's Ladies Visiting Hospital Committee Society to support the operational costs of the Golden Oldies initiatives of social wellbeing.

The Golden Oldies collective has provided social opportunities for over 60-year-olds in the Chatham Island community for over 40-years. They come together around 'kai and kōrero' and catch up on the news from different parts of the island. They run raffles and generally have a heart-warming interactive time.

The Golden Oldies wanted to take the socialising beyond the island and explore new activities. Their initial plan to overcome the 'cabin fever' often experienced by the islanders, involved a 10-day South Pacific Cruise from Auckland. The announcement of this trip automatically doubled their members and participation in their fundraising activities. Although, Te Pūtahitanga o Te Waipounamu could not provide for their South Pacific Cruise they did provide pūtea for specific components towards this goal:

- ▶ Ongoing operation of the society by way of contribution towards costs for new initiatives, kai, local transport and freight costs.
- ▶ Contribution towards the costs of 23 Golden Oldies (kaumātua) return travel to the Mainland.
- ▶ Physical and mental health initiatives.
- ▶ First aid training and travel insurance costs.
- ▶ Facilitation of fundraising towards initiatives including the cost of the cruise.

COVID-19

COVID-19 completely changed the plans of the Golden Oldies collective due to the risk to the elderly and borders being closed. The 10-day cruise trip to the South Pacific had to be postponed indefinitely. The focus for the Golden Oldies remained on their ongoing fundraising activities and deciding how better to use their raised money once COVID-19 restrictions were lifted.

Staying in touch over this period came naturally to the Chatham islanders. The food parcels from the mainland provided opportunities for the whānau to connect with each other, to check in and see if whānau were managing and if they required any further support.

They assisted with distributing the COVID-19 vouchers that subsidised their power bills and contributed towards their petrol expenses.

Reach

The Golden Oldie members ran tours to the Chatham Islands. This included a formal welcome, kai and a history kōrero by the kaumātua.

23

whānau are involved

2

wānanga have taken place and they have continued their catering fundraising events around the COVID-19 restrictions.



Impact

The funding contribution to the Chatham Island Golden Oldies has aided the members to continue the social activities that bring all members a sense of purpose and enjoyment of meeting their set goals. The cruise trip has not eventuated due to COVID-19, but their numerous other adventures and future local trips has meant their intent of growing their membership and providing opportunities for social wellness has remained.

Learning

They have learnt to adjust their plans and keep pursuing their interests in raising money for social activities. They have learnt the value of a collective of skills and that by pooling those skills they can achieve their goals, and eventually be able to cruise off the island for more social engagement.

Sustainability

The Golden Oldies group is careful with their funding from Te Pūtahitanga o Te Waipounamu and consequently have managed to stretch their funds. Combined with their fundraising activities and unspent funds they have many more days of socialising and working together on enjoyable projects ahead.

Pou

Barby the spokesperson for the Golden Oldies stressed with humour that everyone is the 'boss' at the Golden Oldies club. Living on the island teaches them all to be independent and self-sufficient. As they reach a more mature age, they have lived the island life for a long time and being empowered leaders is a rite of passage for Chatham islanders.

Shipping food from the mainland is expensive, so the locals have become better at providing their own foods and efficient with the way they eat, cook, grow and live. This naturally promotes a healthy lifestyle. Many of the elders are mahinga kai experts and provide for many whānau on the island. Continuing these traditional practices is good for the mind and the body. Running tours for tourists to the island is another fundraising opportunity to promote their wealth in cultural knowledge and how they sustain themselves. The men provide the eels and fish that are presented to the tourists as part of their tour fundraisers.

The Golden Oldie members assisted with distribution of food and hygiene packages over COVID-19. Due to their age, kaumātua were deemed vulnerable and did not contribute to COVID care packages but certainly contributed to all fundraising events prior to 23 March 2020.

Every member contributed to the project by providing what they could and being active as a team to help with the various events. By contributing to the fundraising events they were fully participating in the kaupapa and their society.



Christchurch Collective for the Homeless

Christchurch Collective for the Homeless Charitable Trust

Description

The Christchurch Collective for the Homeless began as a reoccurring dream experienced by founder Brenda Lowe-Johnson. With the support of her husband and two-years working in the City Mission, Brenda gained experience to enable her vision to unfold. In 2015, the Christchurch Collective for the Homeless was formed to assist men off the streets and into houses and employment. The Trust offers a variety of holistic services and programmes to the homeless. It works with all ages providing practical and emotional tools to contribute towards the men's growth and personal development. Support can include connecting whānau with housing, employment and addressing systemic advocacy.

During COVID-19 the Trust undertook kai drops to whānau and ran community breakfasts in conjunction with the Hope Presbyterian Church. It provided one-to-one support to the homeless which starts with an assessment, then a contract with whānau, learning about the issues, and a plan of support. Previous negative service experiences, mental health struggles and drug addiction makes it difficult for the men to trust and accept help. The Christchurch Collective for the Homeless works hard to gain trust and build a rapport with the men who they treat as their own whānau.

Reach

Over
600

homeless men, including

41

children, have been housed by the Trust and they currently have a client base of 78 men.

90

have been placed in employment.

COVID-19

The Trust worked through the pandemic lockdown, providing food parcels every week. They distributed over 500 hygiene packs to the community and managed to access many people in need who were not in the 'loop' or engaged with services. They assisted whānau to access electricity subsidies to ensure their power remained connected over the lockdown period.

At the beginning of lockdown the Trust worked with the Police and identified 17 men and advocated for them to be placed in emergency housing.

They received extra pūtea from Te Pūtahitanga o Te Waipounamu towards the COVID-19 recovery and distributed this to their 70 clients. One client used his pūtea towards a scooter to travel to and from work.

The Trust received its funding in January 2020, however their wānanga plans were impeded by COVID-19. They are recommencing their mahinga kai wānanga at the start of 2021 at Rāpaki with preparation well underway.

Impact

The Trust has shown commitment to its clients, offering them homes and opportunities to learn new skills for future employment prospects. Clients feel empowered, cared for, trusted and better prepared to take on new directions with their lives.

Learning

Brenda, the Trust's founder, has been able to activate programmes that bring the men together and teach them to be self-sufficient. Brenda has learnt how to better manage the men with mental health issues. She now knows not to take offence when they are unwell and abusive. She has also learnt when to talk to them about their behaviour and when not to. Understanding the mannerisms and characters within the homeless cohort she works with helps Brenda to best manage herself and their needs.

Sustainability

The Trust receives a permanent weekly donation of \$100 which is directed to sustaining the programme beyond the Wave funding.

The Trust would like to purchase a house that will become a holistic drop-in centre. One of the programmes will involve the men helping in community gardens with a small portion of their wages contributing to the drop-in centre. The centre would provide a practical, secure place to store the men's belongings and provide a place to sleep. The Trust sees the most effective way to help the homeless is to provide practical guidance and emotional acceptance.

Pou

The Trust empowers the men and builds their leadership skills to provide hope in their lives.

Leaders have been identified and these men co-ordinate weekly client breakfasts which provide an opportunity to identify what they might need or would like to develop.

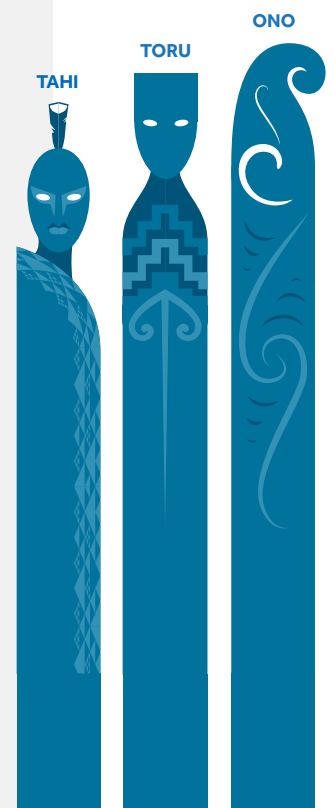
Most of the men have experienced tragic upbringings which has greatly impacted their life's trajectory.

Brenda helps the men write submissions advocating for their rights, keeps them informed of what is happening in the community, and helps them participate in society, including education on democracy and the importance of voting. An example was a successful submission to Council to keep the public toilets open at night.

An annual picnic provides an opportunity for the men to experience the carefree life of a child and take part in running or wheelbarrow races.

The men endure a lot of negativity when they are begging on the streets. Restrictions have included the need for identification to open a bank account to access MSD assistance. Due to the cost none of the men had ID and were forced to beg.

The Collective helped attain identification and assisted with budgeting to help the men to manage their money and reducing the need for them to beg.



Eco Savvy/Raranga Academy /Home Support Agency

Whakaruruhau Limited

Description

Whakaruruhau is a community focused charitable organisation that provides a range of holistic and innovative quality health and social services under the philosophy of tino rangatiratanga and self-determination for whānau Māori living in the Ōtākou region. Whakaruruhau deliver three specific services:

- ▶ **Eco Savvy:** Aims to support whānau to return to the ways of their tūpuna as kaitiaki of the environment. Eco Savvy will work closely with the Raranga Academy initiative to meet its aspiration to teach whānau how to weave eco-friendly shopping bags made from harakeke.
- ▶ **Raranga Academy:** Coordinate and deliver the art of making piupiu, korowai, and kete to whānau.
- ▶ **Home Support Agency:** Work alongside a professional coach and liaise with the local District Health Board to establish the requirements necessary to meet the health standards of the District Health Board to provide home support for unwell whānau living in Ōtepoti.

COVID-19

Whakaruruhau used the time during the level 4 lockdown to continue to design and develop resources to support its recycling methods all within their 'whānau bubble'. Because of the ongoing challenges of operating in a pandemic environment, Whakaruruhau was able to reset its deliverables with Te Pūtahitanga o Te Waipounamu.

As an intergenerational model and whānau-led initiative, grandparents interacted with parents transferring their knowledge onto the children and grandchildren. For example, tamariki were involved in making 'planter boxes' and involved with generating compost for distribution. Tamariki were also given key roles supporting the 'maara kai' initiative helping whānau and members of the community with preparing the soil, composting and planting of vegetables.

The impact of COVID regulations and social distancing rules affected many whānau who were taking risks transporting their children in vehicles that weren't registered or warranted. To address this, Whakaruruhau provided use of its van to help transport whānau and their tamariki. With the onset of winter, Whakaruruhau added collecting and delivering firewood to whānau in need on their list of priorities.

Impact

During the lockdown period of the pandemic Whakaruruhau Ltd was able to gain status as an 'Essential Service' and engage alongside other service providers and meet the needs of the community to build resilience, confidence and independence.

Informed by survey data, Whakaruruhau Ltd realised the 'kai packs' or prepacked boxes of food did not meet the needs of all whānau, instead they invested in purchasing Pak n Save gift vouchers to better meet the needs of whānau.

The 'maara kai' aspect delivered by Whakaruruhau has had a significant impact on whānau, in particular kaumātua to whom the organisation delivers food and also encourages them to manage their own 'maara.' A great example of this was where a kaumātua who in his earlier days had enjoyed gardening but due to declining health and being less physically active didn't have the desire anymore. This kaumatua now has his own planter box and purchased fertilizer etc and he is regularly outside actively watering and nurturing his garden. His whānau say that this has changed his life dramatically, bringing so much joy and happiness and also keeping him active.



Learning

Whakaruruhau has had to adapt its delivery to the pandemic, it was recommended that its programmes be put on hold and to shift the direction of its services to align with the COVID guidelines. Whakaruruhau has learnt a lot during this period, in particular the relevance its purpose, vision and core values have with impacting the whānau and communities it serves.

Tikanga and kawa are embedded in the actions of Whakaruruhau, they play an important role in helping whānau transform and work toward achieving their goals, giving whānau access to the fundamental principles of good eating, healthy lifestyles and sustainable practices.

Survey feedback, enabled Whakaruruhau to determine the priorities of whānau and their immediate needs, in most instances it was kai.

Sustainability

Developing and growing Whakaruruhau as a sustainable enterprise is always a focus, during the COVID-19 lockdown 'kawakawa' products were developed including kawakawa tea, they are working to make these products commercially marketable.

Some of the Whakaruruhau whānau have bought shares in a business called The Powder Shed set up in Tokoroa, which recycles used tyres and turns these into a range of renewable products. The Powder Shed are planning to set up in Christchurch and offered franchises to whānau Maori. Whakaruruhau has contacts in Christchurch and aims to connect its business venture in Ōtepoti to the only South Island depot in Christchurch.

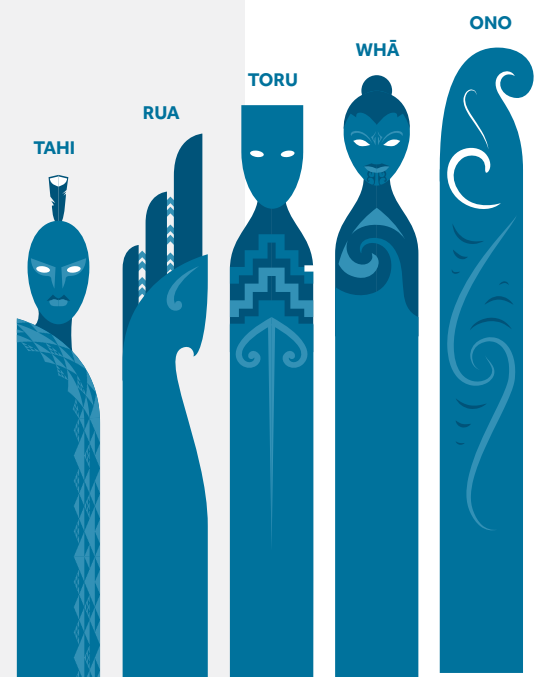
Due to the increased workload during COVID, Whakaruruhau has created a 'whānau position' in a voluntary capacity to support its outreach work as part of the COVID response. They work alongside other services and whānau workers. Although these are unfunded positions at this stage, it's hoped that this work will eventually be on the payroll.

Pou

Whakaruruhau through its Eco Savvy activities is continuing to expand its 'Maara Kai' initiative to support whānau to become self-managing and empowered leaders within their community whilst living healthier lives by accessing home grown vegetables.

During the COVID pandemic, Whakaruruhau has reached out to whānau who have been isolated, vulnerable and have acute physical and mental needs. The outreach efforts carried out by the positive impact created by Whakaruruhau on whānau through its various methods of support has inspired more cohesive, resilient and nurturing whānau.

In addition to the five pou, Whakaruruhau aligns to, Pou Rima: 'Whānau and families are economically secure and successfully involved in wealth creation' is a focus that Whakaruruhau is potentially exploring through its 'kawakawa balm' products and 'The Powder Shed' initiative and shares in the company to establish a South Island based 'tyre recycling' business venture.



K7 Ahu Whenua Trust

*Shanell Kelly, Lewis Smith, Keelan Walker, Hamuera Robb and Vicky Thorn
as trustees of the K7 Ahu Whenua Trust*

Description

The K7 Ahu Whenua Trust represents whānau who have been developing their whenua in Kenepuru Sounds since 2016. This whānau collective all whakapapa to the same line and are land beneficiaries to the same blocks. The trust was formed in 2018 to create a legal entity. Te Pūtahitanga o Te Waipounamu funded K7 Ahu Whenua Trust to create connections and leverage development opportunities for their whenua. Central to this initiative is creating networks within their whānau, hapū and iwi to learn about and share their cultural connection with the K7 whenua.

Although they have filled their first export order, they view themselves as being in the development phase. The aims of the initiative included broadening knowledge of the mātauranga of the whenua and establishing organic certification for the protection and harvest of kānuka for medicinal and other purposes. The initiative planned to train whānau in organic kānuka harvesting techniques and land care and explore diversification of the whenua, such as beekeeping and nursery seed development, to increase whānau knowledge and capability.

Increased whānau connection through wānanga to learn more about their whenua, share their cultural connection, learn about their whakapapa and work together in the development of their whenua was an important goal.

COVID-19

The K7 whānau harvested and exported their first crop of kānuka before the COVID-19 pandemic. They adapted to the COVID-19 environment by moving their hui online, utilising online tools to continue their planning and ticking off goals that could be achieved without being on their whenua. During lockdown some whānau members were able to commit more time to the project which was a positive consequence of the lockdown. COVID meant whānau who live overseas have been unable to come home so work is being filmed so whānau can be kept up to date with Facebook posts allowing whānau to see the mahi as it happens.

Reach

63

whānau members attended
a series of online and
kanohi-ki-te-kanohi whānau
hui and wānanga.

A nursery was planned during lockdown and developed once the whānau were able to return to their whenua.

A sustainability plan has been written.

One kānuka harvest was successfully completed pre-COVID and exported to Taiwan.

The whānau completed the requirements to enable their whenua and practices to achieve organic status in March, 2020.

Learning

Whānau have learnt about the importance of strategic partnerships. A strength of this initiative is establishing links with their iwi, Te Pūtahitanga o Te Waipounamu, the Department of Conservation, AgResearch and local community groups. Whānau have learnt they need support to educate mainstream organisations about the benefits of their project and the purpose of Ahu Whenua Trusts. Increased understanding by banks and philanthropic trusts may help whānau organisations and trusts realise their visions through funding and support.

Impact

The whānau have worked together towards common goals benefitting whānau cohesion as they utilise the skills available within their whānau.

Whānau members participated in several learning opportunities increasing whānau capability. Working towards and achieving organic certification has been a significant opportunity and contributed to their ability to develop an economic and environmental sustainability plan.

Live Facebook posts kept whānau overseas connected through a difficult period. They maintain an interactive page where whānau can see what is happening at every wānanga. The whānau have developed strong partnerships with local community groups. Whakapapa, karakia, waiata and the history of the whenua have been important elements in whānau wānanga, increasing cultural connection, skills and knowledge.

It has long been a dream of the whānau to utilise their land. The funding from Te Pūtahitanga o Te Waipounamu enabled them to make their dreams a reality in a manner that was previously unachievable. This has given the whānau collective hope and confidence.

"That's what we're there for. Not just the kānuka, that's just a small by-product. It's actually about connecting again with who we are."

Sustainability

The whānau are well placed for the future. They have a strong and capable team and have developed a range of collaborations and partnerships that give them access to knowledge and to markets. They are committed to low quantity, high quality products that have a positive impact on whenua and on people. They have identified the need for a business continuity plan so they can continue successfully if COVID forces another lockdown.

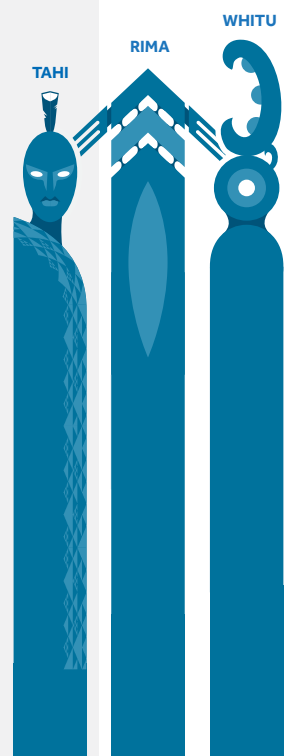
Intergenerational transmission of reo, waiata, karakia, whakapapa, history and knowledge of the whenua ensures knowledge is maintained within the whānau, adding to cultural sustainability.

Pou

The initiative enables whānau to participate in shared governance of their whenua. Trustees are committed to ensuring all whānau members have the opportunity to be informed and involved in planning. The learning and development opportunities available to whānau enhances empowered decision-making as whānau realise their dreams for their whenua and make them a reality.

The initiative seeks to realise the economic potential of their whānau land by identifying appropriate land use, maximising the resources that are already present, planning for additional developments and accessing available markets. The whānau hope that in the long-term they will be able to live and work on their own land.

The whānau are focussed on land utilisation that enhances and protects the environment. Whānau have been learning about organic certification and the benefits of organic approaches for environmental and economic outcomes. Choosing to adopt a spray free, GM free approach enables the whānau to enact kaitiakitanga on their whenua.



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ihi Research
Social Change
& Innovation

Karanga Mai, Kōrero Mai

He Waka Tapu

Description

He Waka Tapu is a kaupapa Māori based organisation with more than 20-years' experience providing integrated services and programmes founded on Māori philosophy, values, knowledge and practices. He Waka Tapu has a strong focus on whānau setting their own direction, self-managing and living healthy lifestyles. Karanga Mai, Kōrero Mai is a 10-week programme that walks alongside whānau and youth from Ashburton, enhancing a strengths-based whānau-led approach to gardening. This project is more than growing vegetables, it is about growing kōrero amongst whānau.

Māori concepts of awahi (help), tautoko (support) and manaakitanga (hospitality) were included in the formation of sustainable practices for their home gardens. The goal of the programme was to foster whānau wellbeing by cultivating self-determining healthy role models and leaders in whānau, hapū and iwi.

The whānau initiative included:

- ▶ Creating a rōpū mahi maara following the Māori Maramataka for best planting times
- ▶ Developing their own gardens within their homes, including a community garden at Hakatere Marae
- ▶ Developing a pātaka kai (community pantry)
- ▶ Building He Oranga Tēpu (wellbeing at the table) providing education, an opportunity to earn income and encouraging whānau time around the table
- ▶ Running a rōpū ringawera – cooking group.

COVID-19

COVID-19 impacted this project by bringing it to a close during the lockdown period. Staff used this time for planning and project development. They continued to access clients through social media messages, sending out recipes, texting and phone calls. They kept in contact through the delivery of kai during the lockdown period. Once the restrictions reduced to Alert Level 1 they recommenced the programme.

Reach

10

whānau were engaged with the first Karanga Mai, Kōrero Mai programme. They presented generational diversity with most of the whānau having young children and often brought along poua, taua and the wider whānau.

Impact

Many wanted the programme to run longer or continue into a second phase. Most said they enjoyed working with the whenua. Some said they learnt more about their tamariki while learning about growing a garden or cooking together. One whānau learned through the evaluation survey that their son was a picky eater and through this programme, and his involvement with the whole process from land to table, he had become less fussy.

Keeping the programme fun was also a key learning – whānau enjoyed it more when they could relate to the content and had fun in the learning.



Learning

The team delivering Karanga Mai, Kōrero Mai learnt that when working with young whānau they required more kaimahi to provide childcare. This resourcing provided an opportunity for parents to give more attention to the learning in the course and growing connections with other participants.

The programme was to run from the marae, but due to correction services already at the marae and doing kai gardens, the programme coordinators took the programme directly to the homes of those taking part. They were supplied seeds and assisted to build their gardens and supported to maintain them.

Including tamariki in the process of growing, buying and cooking invests them into the process and develops a new interest in food and what and how they eat. This has been a positive change in previous whānau lifestyles.

Whānau direct the learnings from this programme. They give verbal feedback during the programme that helps further shape the programme.

Sustainability

People who have come through the programme are bringing in their produce to share with the office's 'pataka kai', a food pantry for whānau in need.

This programme is dependent on funding for sustainment, but the feedback and interest in whānau will aid the pitch for more funding. Once whānau have established their gardens they may be able to sell their produce or give their produce to other whānau.

Pou

Whānau felt empowered by learning about kai together. Parents enjoyed watching their tamariki cook in the kitchen and growing their understanding of what constitutes healthy cooking and healthy eating. Parents commented they witnessed leadership strengths in their tamariki throughout this process.

The programme provided informative education sessions about growing, cooking and preserving food. It also taught whānau how to shop on a budget and how to sustain their healthy food choices. This included more time outside in the garden and less time on their screens.

Whānau were provided detailed information about the rongoā properties of plants and how to prepare them for healing ailments at home. Teaching whānau Māori knowledge about rongoā is connecting whānau to the natural world.



Kōtua Whānau

Whakatū Te Korowai Manaakitanga Trust

Description

Te Pūtahitanga o Te Waipounamu funded the Kōtua whānau to bring their wider whānau together through wānanga. The purpose of the wānanga is to empower whānau by sharing their whakapapa and bringing them together in unity and identity, while educating them on Huntington's disease. Whakatū Te Korowai Manaakitanga Trust is the fund holder, enabling and supporting the whānau to proceed with their initiative.

The Kōtua whānau are the only known Māori whānau affected by Huntington's disease, a rare inherited disease that causes the progressive degeneration of nerve cells in the brain. Huntington's disease has a broad impact on a person's functional abilities and usually results in movement, thinking (cognitive) and psychiatric disorders.

The aim of the wānanga is to utilise the knowledge of professionals, helping whānau to understand and create awareness of Huntington's disease. By sharing this knowledge, whānau will have increased knowledge of the disease and increased confidence in their understanding. The wānanga will provide a safe and caring environment enabling whānau to seek advice, access support and make informed decisions.

At the same time, the wānanga were intended to enhance whānau connections, and whānau knowledge of their whakapapa and enable them to reconnect to each other and their whenua.

COVID-19

COVID-19 had a significant impact on this kaupapa. The whānau wānanga was planned to take place in March 2019. The lockdown, uncertainty around alert levels and travel restrictions meant it was postponed until April 2021. While this caused some frustration, the whānau used the time for more detailed planning and to carry out additional fundraising. They believe the delay will lead to positive outcomes, enabling them to deliver a better wānanga when it does take place. In the meantime, whānau have continued planning.

Reach

The whānau held several hui as they plan their whānau wānanga. Numbers attending each hui have varied depending on whānau availability at that time.

1

central online whakapapa database has been developed.

Learning

The whānau have learnt that it is hard to manage the expectations their whānau have. They have worked to stay focussed and keep things manageable as they have identified there is so much they want to achieve.



Impact

Increased awareness within the whānau, resulting in:

- ▶ Decreased likelihood that Huntington's symptoms will be misdiagnosed and incorrectly managed.
- ▶ Whānau being able to make an informed choice about whether to be tested.
- ▶ The ability of the whānau to advocate for wrap-around services for whānau who are diagnosed with Huntington's Disease, or have whānau members who test positive.
- ▶ The ability to provide understanding and support for those whānau members who test negative.

It is evident increased knowledge helps to explain the behaviour and symptoms of whānau members who have passed.

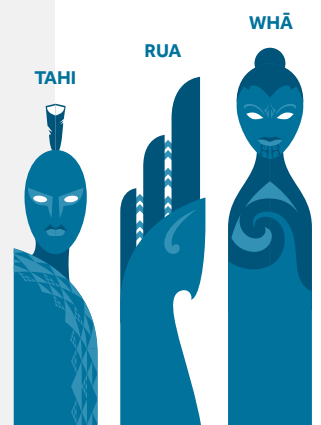
Increased connection: To each other, their whakapapa, their whenua and their whānau history.

Sustainability

The whānau are well placed to achieve their aims. They are grateful for the support of Whakatū Te Korowai o Manaakitanga Trust. The connections and support being developed through the process of organising the whānau wānanga provide a foundation for future sustainability. The whānau are taking deliberate steps to engage younger whānau members in organisation, planning and reporting, ensuring intergenerational transmission of knowledge, sharing experience and support to raise the capability of younger generations. The establishment of relationships between younger whānau members is important in maintaining and nurturing the links established within the whānau so they remain connected into the future.

Pou

Enabling whānau to be self-managing and empowered through increased knowledge is a central focus of this initiative. Providing whānau with a safe forum in which to talk about and share their knowledge and experiences of Huntington's disease is empowering. Many have seen whānau members progress through the disease and can now help support others.



Kutting Edge

He Waka Tapu

Description

Kutting Edge is a mentoring programme designed to improve wellbeing outcomes for rangatahi. Youth are taught barbering skills and educated on study opportunities while applying a model of mentoring developed by the Healing Song Trust. The Trust partnered with He Waka Tapu and Ara Institute of Canterbury and provide mentoring and Whānau Ora support.

The programme includes an open day and weekly sessions. Whānau wānanga launch the programme which closes with a graduation ceremony which allows rangatahi to showcase their barber and wellbeing competency, through cutting whānau hair.

The whānau initiative will include:

- ▶ **Barbering** - barber skills, marketing, business goal setting
- ▶ **Wellbeing** - awareness, education, promotion
- ▶ **Life Skills** - engagement, values, real life skills
- ▶ Goal setting tools for future career opportunities
- ▶ A better understanding of mental health related issues and contributing factors
- ▶ Resilience for mental health and healthy coping mechanisms
- ▶ More confidence to engage in the world outside/post-school
- ▶ Promotional tools to be able to campaign for rangatahi and whānau wellness.

The goal is to support rangatahi and their whānau to strengthen their connection to each other and te ao Māori, and to strengthen their access to structures that support their wellbeing.

The vision is to bring healing to communities through the delivery of wellness programmes while establishing support structures to combat unwellness. Kutting Edge utilise barbering as a vehicle for mentoring life skills, promoting community and cultural identity, creating career opportunities and potential income for rangatahi. The programme supports rangatahi as they navigate through the challenges associated with loss of connection to cultural identity, language and the effects of colonisation. The key enabler is that rangatahi walk tall in this world.

The skills and knowledge from this programme will enable rangatahi to gain a sense of achievement and ownership which will impact on whānau and rangatahi beyond the programme.

Reach

Barbers from Ara Institute of Technology who had Level 3 or 4 qualifications trained rangatahi.

40

rangatahi from

5

different schools came together each week over terms three and four to receive mentoring and training in business and barbering.

COVID-19

Kutting Edge was originally contracted to run weekly two-hour sessions over a 10-week period. Due to the COVID-19 lockdown, the programme was put on hold until schools were able to reopen to all students and the nation was at Level 1. This took until the beginning of June. The decision was then made to extend the programme for the remainder of the contracting period and possibly into Term 1, 2021, if funds allow.



Impact

Rangatahi have openly expressed their gratitude for being part of the Kutting Edge programme. They are receiving opportunities they may never have had if they hadn't taken part. Rangatahi have purpose and direction through career and business pathways and wraparound support to get them there.

Feedback from whānau has been overwhelmingly positive, they are proud of the achievements of the rangatahi, they have reported increased confidence, health and wellbeing.



Learning

Initially Kutting Edge was to be run over one term. The COVID-19 lockdown meant the programme was pushed out over a longer period which worked well. Going forward the programme will be run over two terms instead of one. The programme will also be more structured. Data collection will be completed early in the initial engagement stage and be more thorough. Again, due to COVID-19, facilitators lost track of some rangatahi and were unable to reconnect, especially if they had left school.

Sustainability

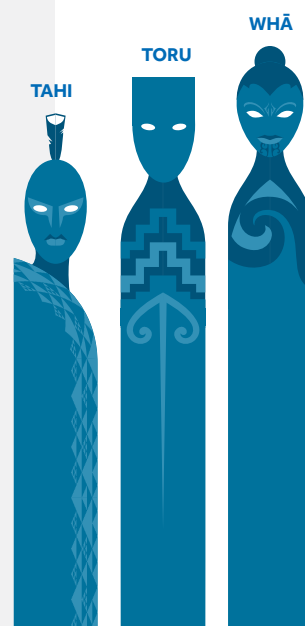
All the cutting resources such as aprons, clippers, scissors, beard trimmers etc have been purchased. However, the programme will always rely on external funding to cover operational costs. The programme is free for rangatahi which reduces barriers that may inhibit their ability to take part and pursue a career in the barbering industry.

Pou

Rangatahi are gaining skills which will enable them to make good choices that will positively affect their lives. Confidence is increased through personal success and a sense of accomplishment along with the mentoring element of the programme. Rangatahi are encouraged and supported to openly discuss what they want to learn about, both inside and outside of school, and are supported to set goals and achieve them.

All rangatahi have learnt the basics of business and some have applied their newly found business acumen to the real world by starting their own barbering businesses.

Mentors honour Māori and Pasifika cultural protocols within their practice. Rangatahi are becoming more confident and self-aware enabling them to proudly and confidently participate in te ao Māori. They are taught about the local climate, how to stay true to themselves and know who they are and how to identify where they stand.



Loud

He Waka Tapu



Description

The Healing Song Trust has developed the record label and artist development programme LOUD, targeting rangatahi who wish to develop themselves musically. The initiative enables rangatahi to gain valuable experience in the Christchurch music industry, progressing into a dream of fame a goal of breaking into the greater music industry.

The LOUD music initiative has engaged rangatahi from Christchurch schools and nurtures their creativity, with rangatahi participating in music at school and at Mel-oh Studios. LOUD will work with a minimum of eight rangatahi Māori groups to launch three songs and film a music video for one of the three songs. They will then use various platforms like Facebook, Instagram, YouTube, Spotify, iTunes, and Soundcloud to showcase and launch rangatahi music and videos.

Rangatahi are learning to write, compose, record, produce and promote their music. They are also receiving professional individual vocal tutoring courtesy of Marley Sola. These activities will build a sense of achievement, ownership of rangatahi creativity, and mana for cultural identity. LOUD will conduct wānanga with the whānau and kura to showcase progress and deliver wellbeing education resources to whānau.

The programme provides mentoring for rangatahi and will set up a manaakitanga network for the wellbeing of rangatahi. Healthy coping mechanisms, identifying risks and how to access help will be the focus for wellbeing education. Rangatahi will be equipped with resilience building tools to follow up goals and support their own wellbeing.

COVID-19

The impact of the COVID-19 lockdown was paralysing, the programme had to be pushed out a number of months and many rangatahi who had expressed interest to engage with the LOUD programme had left school, or lost contact. Some schools didn't allow engagement from external organisations until Alert Level 1, limiting their ability to re-engage with rangatahi when school resumed.

COVID impacted on the ability of rangatahi engaged with LOUD to perform on the live stage and gain experience, and restricted rangatahi's opportunity to assist sound production and hire specialists Bounce NZ at live performances and festivals.

Reach

Both immediate and extended whānau of rangatahi have been impacted positively by their involvement in LOUD.

9

rangatahi are currently engaged with the Loud initiative, eight solo artists and one duo.

2

mentors/teachers, Zion and Marley, provide music and music industry training, support and mentoring for rangatahi to connect and develop healthy coping mechanisms to find balance, build resilience and increase positive mental health and wellbeing.

Schools the rangatahi attend and

4

external organisations, Ara Institute of Canterbury Jazz School, Mai FM, Tahu FM and Bounce NZ have been engaged to support the programme.



Impact

Rangatahi are building their confidence and self-esteem by receiving positive affirmations for their skills and talent from their peers, mentors and whānau.

Whānau have given positive feedback to Zion about how proud they are of everything their rangatahi have achieved. They are thankful to Zion for providing this incredible opportunity.

Learning

Running LOUD in schools was a great way of engaging rangatahi initially but maintaining engagement proved difficult. By moving the programme to Mel-oh Studios they found that rangatahi engagement was improved and they were in an environment that made them more productive.

The COVID-19 lockdown highlighted a few areas to improve on such as better data collection and the importance of maintaining contact with rangatahi during lockdown to keep them engaged. Going forward this will be done upon initial engagement with rangatahi.

Sustainability

After the end of the contract, Mel-oh Studios will be available to rangatahi to either add to the Loud project, or to explore other projects they may be working on.

Wave funding covered the set-up of the studio, with all necessary equipment purchased. As there is no charge for rangatahi to take part in LOUD, future funding will be required to cover necessary operational costs to keep the project running and evolving.

Pou

Rangatahi gain a sense of achievement through creating and writing their own music. They are given the tools to combat unwellness, and the support they gain through Loud empowers them to be leaders in their community.

Music creation, performance and engaging in wānanga are a few examples of how our rangatahi and whānau involved with Loud are engaged with, and participating in, society.

Through Loud, whānau are learning about the music industry, how to build a business plan specifically for this industry, and the pathways to grow and enhance their music careers.



Mai Time

Mai Time

Description

Mai Time works with whānau teaching them traditional Māori healing practices to increase their knowledge and skills to give and receive mirimiri, romiromi and rongoā. Mai Time provides one-on-one rongoā and mirimiri that is affordable and accessible and helps build stronger communities and whānau. Mai Time is committed to organising four intergenerationally-led wānanga, that will be jointly organised by kaumātua, rangatahi and tamariki and will enable kaumātua to teach tamariki and rangatahi about governance, protocols to run a hui, marketing skills, budgeting, organising speakers and providing kai for the wānanga. The wānanga will also teach whānau about the tikanga around the collection of rongoā.

COVID-19

Because of the close personal contact expected when giving and receiving romiromi and mirimiri the COVID-19 outbreak significantly impacted how the organisation worked during Alert Levels 2-4. Joyce Manahi, Programme Coordinator, worked closely with whānau who needed support during the pandemic, especially kaumātua who did not have whānau support nearby or access to support services.

Mai Time maintained contact with whānau through phone calls and its Facebook page. Mental health and supporting the general wellbeing of whānau became an area of concern and a top priority for Joyce. The pandemic outbreak caused heightened levels of anxiety, frustration, and uncertainty for many whānau. Mai Time worked with whānau who were suffering sleep deprivation and stress.

Working during the COVID-19 pandemic forced Joyce to adapt and change how Mai Time operated. Mai Time utilised video conferencing methods through Zoom, Facebook and Messenger. Having updated contact details for whānau was an immense advantage for Mai Time.

Reach

Mai Time negotiated a variation to its funding agreement to reflect the impact of COVID-19 and reduced the number of wānanga from eight to four. Currently one wānanga has been held. The reduction in wānanga enabled better preparation time with a lot of planning going in to setting up each wānanga, especially with intensified health and safety aspects due to COVID. Mai Time uses a robust system and procedure to track and trace whānau.

The number of whānau involved with Mai Time this year was incredible, whānau ranged in ages from pēpi to kaumātua; totalling close to

200

people through wānanga, mirimiri, rongoa, kaumātua exercises and kaumātua tautoko in their whare. Social media allowed them to reach over

2000

more whānau.

Impact

The positive impact of rongoā as an alternative to conventional medicine has reaped positive rewards for whānau. Whānau have indicated a reduction in stress and anxiety and continue to voice their immense appreciation for the support Mai Time provided through regular contact and follow-up engagements with whānau, especially due to the heightened anxiety caused by the pandemic.

Some whānau had not seen anyone for months due to COVID, Mai Time assisted whānau who had limited whānau support or access to services by coordinating transport for those whānau who weren't able to leave their homes due to not having vehicle access or money for petrol. Joyce says, "It's always about the needs of whānau and what are their immediate and urgent needs, especially during this pandemic."



Learning

Collecting and collating demographic information is something Mai Time continues to do with the addition of COVID related questions, for example asking whānau to disclose if they have been in physical contact with someone who has had the COVID-19 virus.

It was important to adapt to accommodate to the new financial situations of whānau and allow for their complex and unique needs to be met, visiting whānau in their homes reduced their stress and anxiety.

Because of the pandemic and the nature of the type of services Mai Time provides, whānau feel comfortable and at ease with Joyce and disclose details that would normally be reserved for therapists and counsellors.

Joyce found whānau were comfortable and at ease disclosing their personal situations and needs to her and identified there was a growing demand for counselling services. This has empowered Joyce to develop her skills professionally in this area and she has enrolled at Massey University to complete a Post Graduate Diploma in counselling. Joyce has been asked to lead online tutorials and in her role as a senior co-tutor, is helping to weave Kaupapa Māori aspects throughout the course.

Sustainability

Mai Time collaborated with other local services and networks to be better prepared and meet the needs of whānau during the pandemic. They worked with other services to identify those whānau who were hard to reach, difficult to engage or had fallen between the cracks.

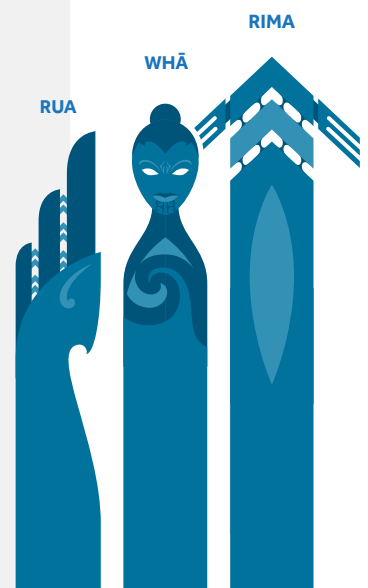
Mai Time is exploring other funding streams outside of Te Pūtahitanga o Te Waipounamu, such as the Ministry of Health, which specifically fund taiohi or tuakana/teina type initiatives. Joyce has established a taiohi (young people) team to assist with engaging whānau and supporting wānanga. This structure also provided taiohi the opportunity to learn and acquire skills in governance and project management.

Pou

Mai Time created a variety of online webinars and podcast videos so whānau could stay connected during Alert Levels to support whānau to lead healthy lifestyles. Topics included teaching whānau how to bake 'rēwana' bread and create 'rongoā' remedies for sleep deprivation. Whānau were taught how to identify and gather 100% natural plant-based items that are easily accessible around their homes, neighbourhoods, and communities.

Whānau were confidently participating in te ao Māori through webinars, wānanga and videos that included teachings about the tikanga of rongoā, plant identification and rāranga.

Mai Time works within the financial means of whānau, only accepting koha for their services if whānau are able to pay. Mai Time has adapted to, and accommodated, the complex and unique needs of whānau by visiting whānau in their homes to reduce their stress and anxiety.



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ihi Research
Social Change
& Innovation

Mana Kōhine, Mana Wāhine

Ngā Kaitiaki o Kaikōura Wātene Māori Trust

Description

'Mana Kōhine, Mana Wāhine' will engage with young wāhine who are disengaged from education. The initiative will run daytime sessions to help wāhine learn life skills and grow in confidence and self-esteem. It will help wāhine aged between 12-24 but will not exclude any wāhine outside this age, to develop a plan for their future and identify and achieve their goals. It aims to help wāhine gain an awareness of the effect of drugs and alcohol and become aware of the concept of hauora from a Māori perspective. The course will celebrate te reo Māori and tikanga, and wāhine will grow in their use of te reo Māori. There will also be leadership and team building exercises. Other activities may include wāhine learning skills like, weaving, basic cooking and Information Technology skills. Whānau will benefit as they see their wāhine grow in confidence and their ability to make good choices.

COVID-19

COVID-19 impacted their ability to fully support kōhine me wāhine. Some of the participants being young mums added another layer of complexity and anxiety. Prior to the pandemic, 'Mana Kōhine, Mana Wāhine' would engage participants in gym and health and fitness lessons from 10am until late afternoon between Monday through Friday.

Maintaining contact during COVID-19 was a high priority utilising Facebook, Messenger, text and phone. Once Alert Level restrictions lifted, there was an eagerness to reengage the programme and return to a sense of some normality. Support and tautoko have been crucial values during the pandemic. "Some of our girls on the programme see our time together as a safe place if things aren't going so great at home, or to know there's someone who will be there for them."

'Mana Kōhine, Mana Wāhine' is committed to the wellbeing of its kōhine me wāhine. During the pandemic programme coordinator Meriana Manawatu-Harris provided financial support to one participant who was in hospital, which enabled this person to top up their phone and stay connected. 'Mana Kōhine, Mana Wāhine' is well connected to its community and helped people in the community use Manaaki20 to access hygiene packs and kai.



Reach

Meriana says, although numbers have been lower than expected, they were consistent in terms of regular attendance. This was particularly evident following the lockdown as many wāhine looked forward to getting out of their bubbles and reconnecting with each other and re-engaging in activities.

It was impossible to meet the timeline expectations of wānanga planned pre COVID-19. Group chats via Messenger or meeting with individuals using online platforms provided a degree of contact until they were all able to reconnect face-to-face.



Learning

To support employment aspirations in the hospitality industry some of the kōhine me wāhine organised for participants to do work experience with a local café. Managing the expectations of the café owner and wellbeing of kōhine me wāhine was a priority for Meriana to ensure they were not being exploited as just free labour.

Impact

The initiative hosted Matt and Sarah Brown from 'My Fathers Barber' who facilitated a community hui to present 'She's not my Rehab'. Meriana is focussed on providing opportunities for participants through working collaboratively with other local groups like The Kaikōura Violence Free Network, Te Hā o Kaikōura and kaupapa that focus on family harm and addiction issues.

The safety, health and wellbeing of participants on 'Mana Kōhine, Mana Wāhine' are paramount. Meriana places significant importance on having a plan and resources should safety of wāhine or their children become an issue.

The values of manaaki and aroha that underpin 'Mana Kōhine, Mana Wāhine' are upheld by Meriana and her whānau. Meriana says, "My home is always open to them and they know that, they come and go, my kids think they're just part of the furniture."

Sustainability

'Mana Kōhine, Mana Wāhine' is focussed on collaboration that leads to collective ideas and shared outcomes. Programme participants will be given the opportunity to undertake First Aid training and other educational activities. Driver training and driver licences is another area being explored.

The pandemic has strengthened Meriana's resolve and determination to ensure 'Mana Kōhine, Mana Wāhine' is sustainable and that its work continues to be a valued part of the community. 'Mana Kōhine, Mana Wāhine' is able to engage and work successfully with kōhine me wāhine who would normally be overlooked or seen as too hard to engage or work with. In a short time, the organisation has gained interest and growing support from other local agencies and organisations.

Pou

'Mana Kōhine, Mana Wāhine' offers a range of activities and wānanga/hui where kōhine me wāhine can learn Te Reo Māori, and how to make kawakawa products such as skin balm. Kōhine me wāhine also learnt to weave poi, which they made for the tamariki at local Early Childhood Centre, Barnardos.



Māui Māori Comics

Māui Studios Aotearoa Limited

Description

Māui Studios Aotearoa is sharing iwi and whakapapa pūrākau (stories) from Aotearoa through the culturally rich, innovative and high-end design of Māui Māori Comics. Sanctuary Āhuru Mōwai is an online-reading platform that tells Māori stories from a graphic novel approach. Developed and created by Māui Studios Aotearoa, the platform is an opportunity to give rangatahi a unique insight into the tales shared by our kaumātua. Māui Studios Aotearoa conducts a high level of due diligence in telling the stories accurately and ensures cultural authentication where necessary. Using a wānanga process and following tikanga practice in their interactions and consultations with kaumātua, tohunga toi Māori and rangatahi when developing pūrākau Māori, ensures they are culturally sensitive and aware of what is required. The digital platform stories are shared through is user-friendly, easy and free to use. Māui Studios Aotearoa consult kaumātua to ensure the authenticity of the stories and discuss effective methods to share the stories in a culturally authentic way to educate rangatahi. Māui Studios Aotearoa collect feedback from rangatahi on improving the readability and effective use of the digital platform in telling the stories. They are documenting this process thoroughly so others will know how to approach similar projects in creating pūrākau Māori.

Contracted activities include:

- ▶ Māui Studios Aotearoa will provide a digital platform that educates rangatahi through pūrākau that tell of their whakapapa, include contemporary and traditional views of te ao Māori, promote and use te reo Māori, and include other kaupapa through fun and engaging content.
- ▶ The digital platform will provide an innovative opportunity for the transfer of knowledge from kaumātua to rangatahi through pūrākau that come to life on a screen.
- ▶ Māui Studios Aotearoa will maintain the digital platform at no cost to Te Pūtahitanga o Te Waipounamu.
- ▶ Māui Studios Aotearoa will ensure the Intellectual Property of the knowledge provided by the kaumātua and rangatahi is protected.

Reach

A total of

12

stories have been created, five during the contracting period with Te Pūtahitanga o Te Waipounamu.

Over

9,343

people have viewed the stories online from Aotearoa and abroad.

6

staff members are involved in the project management, production, story writing and graphic design of the digital stories.

90

rangatahi from three different kura have been engaged and introduced to the works of Māui Māori Comics with two more schools lined up.

7

kaumātua have shared their knowledge and contributed to the narrative of these stories.

Jordan was interviewed by Te Ao Māori News with the interview screening on Māori Television on 9 May 2020.



Impact

Kaumātua have enjoyed the opportunity to share and preserve their stories. Having them recorded via a digital platform will keep their stories alive for future generations.

Rangatahi have been able to connect with their Māoritanga and engage more in te ao Māori.

COVID-19

COVID-19 impacted on their ability to engage with kaumātua and schools. However, they were able to adapt by pushing kano ki te kano engagement out and focussed on the development and production of the stories during the lockdown. They also utilised this time to update their platform/website.

Learning

The team has learnt a lot about the production of these stories and the importance of ensuring the story is correct before moving into production. Taking time and not rushing the process is essential.

They have created and added learning content to their stories and made them more interactive. Rangatahi engage more with video content than static images so they have made them more animated.

Sustainability

Māui Māori Comics is a sustainable initiative both financially and in terms of an abundance of stories yet to be told. The digital stories have acted as a marketing tool generating business for Māui Studios Aotearoa. Their ability to quickly adapt to COVID means they are prepared for any future outbreaks.

Pou

The Māui Studios staff are reconnecting with iwi and providing iwi with access to their own stories through a new medium. Rangatahi who engage in these stories develop self-awareness and connection to their Māoritanga. Learning about yourself, your whakapapa and where you are from helps you become more empowered and confident.

Whānau engaging in this pūrākau and engaging in te ao Māori are learning more about their tūpuna and iwi.

Being kaitiaki of the stories, iwi, hapū and whānau are very protective of them. Māui Studios Aotearoa honour their stories through their stringent consultation process with kaumātua.



Jordan Tuhura

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Mauria mai tō Kauae

Ōtautahi Women's Refuge Incorporated – Te Whare Hauora

Description

Mauria mai tō Kauae was developed to inspire, encourage, and motivate whānau to strengthen the connection to their cultural identity.

The main components of this initiative were:

- ▶ Wānanga to provide traditional Māori learning opportunities.
- ▶ Journals were created for wāhine to record their thoughts and progress in. Activities included talking about the history of Aotearoa, Te Tiriti o Waitangi and the effects of colonisation, mātauranga Māori and celebrating unique wāhine experiences.
- ▶ The establishment of support groups to encourage wāhine to express their creativity, grow relationships and be nurtured in the collective mana wāhine space. Another aim of the support group is for wāhine to feel safe to share their dreams and aspirations towards a more culturally connected life.

COVID-19

Mauria mai tō Kauae planned to operate a fortnightly one-hour support group that would also meet every three months for a one-day wānanga with guest speakers and breakout workshops. The COVID-19 lockdown stopped face to face gatherings and Zoom was the only alternative option available to Miriama, the programme coordinator. She commenced weekly social media support, and most fortnights she would organise a guest speaker to join the Zoom chat. The advantage of Zooming the sessions was the ease for māmā with no need for babysitters or carparking hassles.

Impact

Mauria mai tō Kauae was about revealing the true self, removing layers of heartache and bitterness, resolving ambivalence, restoring tapu and strengthening whānau through the learning of one's whakapapa, language, and taonga tuku iho.

Mauria mai tō Kauae proved insightful to other wāhine and helped them feel an affiliation to others also on their journey of cultural discovery.

Reach

There are

323

members in the Mauria mai tō Kauae – private Facebook support group and over

500

people follow and like the Facebook and Instagram pages. Zoom attendees vary each time depending on other kaupapa Māori running at the same time on Sunday afternoons. Miriama recorded the Zoom meetings to allow wāhine who were unable to make the initial Zoom to view at a later time. These turned out to be very favoured by many of the busy support group members.

Some community workers are aware of Mauria mai tō Kauae and have referred people to the programme. Miriama said people are following the kaupapa on social media, they are watching and listening or reading posts and sharing the mātauranga around "I know that in some way, shape or form, Mauria mai tō Kauae is reaching people that it needs to reach, and they're processing it in their own ways."

Learning

Whānau involvement has been key to the success of this application; from planning and implementation right through to execution and completion.

Although Miriama has a strong Facebook presence, facilitating a programme like Mauria mai tō Kauae has come with challenges. Initially, Miriama was anxious to deliver an important kaupapa, but relaxed once the programme was underway.

"I realised that I really love learning and I love being able to freely research and educate, which I've done to complement this kaupapa. So, I haven't come into this Mauria mai tō Kauae kaupapa as an expert ... I'm not the only one learning. We're all learning."

Sustainability

Miriama is eager to continue the fortnightly Zoom support group beyond the funding obligation.

Plans included a website that features an e-commerce store stocked with the Mauria Mai tō Kauae self-care tools to support the hīkoi of recovery and wellbeing and merchandise to represent the movement of Mauria mai tō Kauae. The earnings from the e-commerce store sales which is now live (www.mauriamaitokauae.co.nz) will contribute towards keeping the programme self-sustaining.

Pou

Some of the māmā struggled with confidence and being assertive. They felt whakamā expressing their opinions or asking questions for fear of getting it wrong or feeling shamed. "Should I have my opinion? Should I say what I'm thinking? Should I do that? Or, should I hold back?" To help these wāhine feel safe in sharing their stories Miriama disclosed her own journey. "I unapologetically and authentically presented myself, which I think gave them the permission to do the same."

Mauria mai tō Kauae addressed emotional regulation and spiritual wellbeing as crucial components of hauora. The programme fosters a nurturing platform for wāhine to unpack the challenges they have faced around racism, diversity, relationship issues and raising assertive tamariki. Sharing experiences and knowledge is empowering for these wāhine who often feel isolated. This has allowed the wāhine involved with Mauria mai tō Kauae to feel healthier in mind and body. They have pursued healthier lifestyle choices for them and their whānau.

Miriama and her guest speakers motivated the wāhine in the programme to convey their emotions in a variety of ways i.e., journaling or kōrero. Some of the challenges they have carried in isolation may have hindered their ability to fully participate in society. Mauria mai tō Kauae addresses the isolation through workshops and regular support groups. It also has wāhine role models who have had similar past experiences or current trauma who can engage these wāhine in more social activities with community support.



Piki te Marama, Piki te Ora, Piki te Kaha

Te Anamata Charitable Trust

Description

Te Anamata Trust will support whānau to create a better future for themselves, and enable them to confidently contribute to their whānau, hapū, iwi and communities. Depending on the response to the hauora session, the initiative will be conducting two wānanga, leading to the development of whānau-centric marae-based holistic healing programmes.

The first wānanga will bring the wider whānau together to learn and share the strength and the knowledge of their whakapapa, and to connect whānau to one another. The majority of the wānanga will be led and delivered by whānau members, along with guest speakers. Whānau will learn the history of the marae, and a holistic understanding of the effects of addiction. Resource kits are being compiled that will have magnetic pepeha, koha kete, and a booklet about whakapapa and the whareniui.

The second wānanga will celebrate their success and will help the whānau to be connected and registered to their iwi. In between the wānanga, whānau will be continuously engaged through weekly Sunday sessions via Facebook live to share their learning and strengths.

COVID-19

Te Anamata Trust had scheduled its first wānanga during the Easter holidays. However, this was cancelled due to the outbreak of COVID-19. The Alert Level 4 restrictions influenced Programme Coordinator Sharlene Maniopoto to look into platforms the Trust could use to enable its whānau to meet via a 'virtual wānanga'. Another consideration was the capability of whānau using IT and access to the internet and an appropriate device.

Te Anamata Trust were able to add a variation to their Wave funding agreement and immediately focussed on supporting whānau toward becoming 'digitally ready.' Sharlene said, "No one had devices, no one had ability to use devices, and internet of course was a big issue."

Receiving support from Te Pūtahitanga o Te Waipounamu through the Manaaki 20 fund, meant they were able to access digital devices and distribute these amongst their whānau. The Trust surveyed the needs of whānau and who needed help with using a device or with internet access.

Whānau associated with Te Anamata Trust are located far and wide across Aotearoa New Zealand and overseas, in particular Australia. Because many whānau are elderly or kaumātua, their health and wellbeing during COVID was of huge concern.

Reach

Due to the onset of winter and the impending hardship experienced by whānau, Te Anamata Trust went into action and coordinated the cutting, collection and distribution of firewood to over

30

whānau.

20

Manaaki 20 hygiene and kai packs were distributed to whānau.

Funding via Te Puni Kōkiri was used to assist whānau with groceries.

Impact

Whānau Zoom hui were established as a key method of maintaining contact, this proved invaluable during the COVID-19 national lockdown. During lockdown and subsequent Alert Levels, Te Anamata Trust continued to utilise this method of engagement supporting small groups of whānau to coordinate their specific online, or in person whānau hui, as determined by the guidelines of 'whānau bubbles.' This worked well and enabled whānau to take a lead role and maintain contact with each other.

Learning

A kaupapa like 'Piki te Marama, Piki te Ora, Piki te Kaha' has had a huge impact on whānau seeking to understand and connect back to their whakapapa. Sharlene describes this as a ripple effect where whānau are wanting to explore their roots or have been influenced by watching tamariki or mokopuna perform kapa haka at their local kura. Many of the whānau Te Anamata Trust engage with are based overseas, a kaupapa like this is inspiring and keeps them connected to Aotearoa and their iwitanga.

Sharlene describes how 'Piki te Marama, Piki te Ora, Piki te Kaha' has been a catalyst for many whānau starting on this journey of self-discovery or reconnecting to their marae. "To hear that aunty, who is in her 80s, is bringing her birthday home, she's been away for many, many years, is awesome."

Sustainability

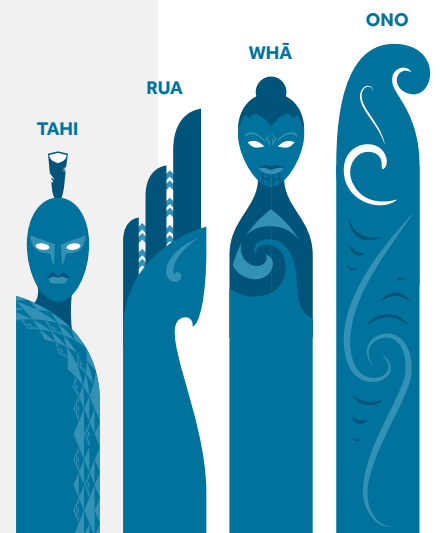
Te Anamata Trust is thinking strategically about its future and exploring innovative ideas for marae development initiatives that can provide employment opportunities. Because the Trust has a relationship with the marae through whakapapa, and Sharlene in particular has a close relationship with the trustees at the marae, there are opportunities to explore a range of potential prospects in the future.

Succession planning is an area of focus for Te Anamata Trust. Handing-down knowledge and upholding the Trusts core values are central to the Trust's beliefs and overarching principles and purpose.

Sharlene has engaged a local weaver to support and teach herself and a core group of whānau to weave raranga mahi toi as koha. These gifts could be used to acknowledge guest speakers who present at wānanga. Gifting woven putiputi or kete may also influence whānau to explore this as a viable business opportunity.

Pou

The COVID-19 outbreak forced whānau to be more mindful of their situation, their preparedness and their resilience. Whānau are self-managing with increasing numbers engaging with the marae accessing its various services or just staying connected with each other.



Pōtiki Poi E Tū

Pōtiki Poi Ltd



Description

Pōtiki Poi Ltd is a whānau business interested in expanding and working towards sustainability. All the poi are made from eco-friendly products. The business operates from a shop, currently equipped to make about 200 poi across three or four days. Three whānau, including one rangatahi, are currently involved in the whānau business. Pōtiki Poi provides stockists with a display stand, cards that tell the story of the poi and merchandising recommendations. Whānau will undertake market research (with stockists and schools) to gain more insight into how and why their products are selling. They will use the findings to inform their business planning and development. Whānau will develop new business and operational skills, focussing on increasing their customer markets and stockists, and expanding their range of products to sell.

COVID-19

Just prior to the onset of the pandemic and the announcement of moving into Alert Levels, Anna Tiatia co-founder of Pōtiki Poi, was able to access some critical information from within her networks to prepare for the COVID-19 lockdown.

Pōtiki Poi immediately went into preparation and readiness mode, beginning with listing key priorities and engaging Te Pūtahitanga o Te Waipounamu for advice. Although Pōtiki Poi was able to access donations from a local vegetable provider, Pōtiki Poi realised that accessing kai would be a key area of concern for many whānau. The organisation soon realised the need to have financial capital if it was to make an impact in supporting vulnerable and needy members of the community. Consequently because of its status as a registered business entity, Pōtiki Poi was able to access a major wholesale foodstuffs supplier in Ōtepoti.

During COVID, Pōtiki Poi utilised its existing Facebook page to maintain contact with its customer, whānau and wider community, enabling the organisation to check in on everyone and provide status reports on its business operations.

Reach

24

whānau are involved with Pōtiki Poi

9

activities have been held

Learning

Pōtiki Poi is firm in its belief that they operate a kaupapa Māori business that's whānau centred and whānau led. Delivering a product that is uniquely Māori and created by Māori for Māori and accessible to non-Māori as well.

The pandemic has taught Pōtiki Poi the importance of planning and strategising to manage and mitigate impending risks when dealing with this type of national emergency. Working collaboratively with other like-minded people and influential entities in the community to achieve success.



Impact

Pōtiki Poi is committed to ensuring it continues to promote an inclusive workforce by entering a partnership with Cargill Enterprise in South Dunedin, to employ people with intellectual disabilities. This is an area that Pōtiki Poi is passionate about and the key person involved with Pōtiki Poi, Anna's daughter Georgia and co-founder, is focussed on championing this change. Anna says, "every time Georgia does a keynote speech anywhere in the motu, she challenges people, 'How many of you are employing people with a disability, and if you're not, why not, because we need to be a more inclusive society'."

Georgia is the source of immense pride for Anna and her whānau as she epitomises the core values of Pōtiki Poi and is a young person who has an established business career at an early age and continues to create and innovate.

Sustainability

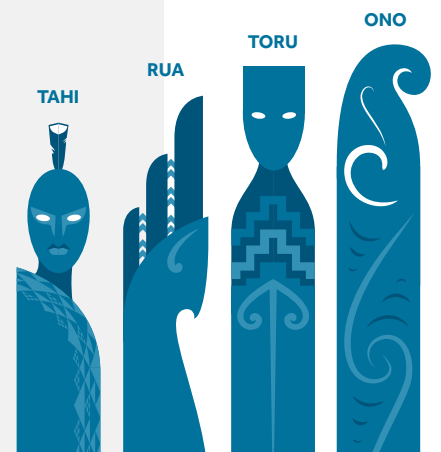
Pōtiki Poi is now the country's biggest manufacturer of New Zealand made poi, which also means it's the largest company globally, a fact that Anna and the wider Pōtiki Poi whānau are extremely proud of. They have customers that range between schools to kapa haka groups or buyers in Japan. Because of this, Pōtiki Poi is preparing to expand its operations and employ more staff to manage the growing demand for its product.

Maui Studios in Ōtautahi are providing support to Pōtiki Poi with marketing and communications by putting together film footage of the company's poi making operations and insight to the legacy and background of Pōtiki Poi.

Pōtiki Poi continues to plan and always take a strategic approach to maintaining sensible business practices. Ensuring key aspects of the business, like overheads are covered, such as rent, power or the phone bills are paid. Always having an effective feasibility, viability plan and market analysis to scope the long-term viability of your product is an important aspect of good business practice and knowing your target audience.

Pou

Pōtiki Poi upheld its commitment to the relevant Whānau Ora pou, and during COVID this was evident more so due to its outreach and endeavours to support whānau and other vulnerable members of the community. The company with support from Te Pūtahitanga o Te Waipounamu were able to access feedback via its Manaaki 20 online survey identifying immediate needs and priority areas for whānau, including access to the internet, communication devices or firewood. The survey also identified those who needed financial support for those struggling with power/electricity or even accessing food and hygiene related necessities.



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Primal Fit

Primal Fit Limited

Description

Jace and Alex Hulena established Primal Fit from their home garage in Nelson nearly five-years ago.

Funding from Te Pūtahitanga o Te Waipounamu allowed them to move into a fit for purpose gym space. This has enabled them to increase their membership and make an increasingly positive impact in the Whakatū community.

The Primal Fit goal is to motivate, nurture and enable whānau to be confident, healthier, stronger and fitter. This whānau initiative utilises the pillars of Whānau Ora to provide a framework for the growth of their whānau business and whānau participation.

Whānau are the central focus of this initiative. Members acquire the tools to make positive change within their own whānau and communities. A blend of contemporary and traditional approaches is offered to whānau. This holistic approach has strong physical and wairua benefits for whānau. Primal Fit utilises a range of contemporary tools such as kick boxing, yoga programmes and nutritional support to enable whānau to meet their long-term goals. The creation of community cohesion and strong relationships between the whānau who attend is an important outcome achieved by Primal Fit. The manaakitanga, support and care given by Jace and Alex to their members creates an environment where whānau feel nurtured and free of judgement.

COVID-19

COVID-19 had a major effect on the gym industry as all gyms were required to close during Level 1 and Level 2 lockdowns. Primal Fit was determined to continue to support their whānau through this period. They knew exercise was a valuable stress relief and whānau would benefit from their support. Throughout the COVID-19 lockdown Primal Fit provided free online videos and training, not just for members, but for anybody who wanted to join in. They recorded workouts and uploaded them to their Facebook page so whānau could watch and complete their workout when it suited them. These services were provided free of charge. Despite the financial challenge presented by COVID, whānau were able to stop their payments without losing their memberships. Approximately 30% of whānau opted to continue paying and their loyalty was rewarded with upgraded memberships.

It was frustrating that a significant amount of the gym equipment that had been ordered was initially held up overseas due to COVID restrictions. Because Jace was familiar with programming with limited equipment he was able to adapt to this challenge and continue to provide classes.

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Reach

150
members

1208
activities including

- ▶ 274 boot camp sessions
- ▶ 48 Makana classes
- ▶ 199 spin classes
- ▶ 148 fight sessions
- ▶ 490 personal training sessions
- ▶ 4 40-week challenges
- ▶ 3 waka ama wānanga involving 56 whānau
- ▶ 42 rangatahi cadet courses



Learning

The Primal Fit whānau are a committed team and have learnt they have complementary strengths they bring to the kaupapa. They learned to adapt to the online environment during COVID-19. The challenges of this period taught them that if they looked after their members and the wider community, this care would be reciprocated. Post-lockdown they experienced a surge in interest, driven by the free access they have to their online classes.

Impact

- ▶ Improved physical and mental health. Whānau have shared their stories of increased physical and mental wellbeing.
- ▶ The gym has created a whānau of support, increasing social connection among its members.
- ▶ Nutrition and meal planning. This has had positive impacts beyond the individual member and spread to their whānau.
- ▶ Increased physical activity, both in formal classes and in everyday life.
- ▶ Improved understanding of training volume and correct technique. This has enabled whānau to participate safely and lessen the likelihood of injury. This increases the impact of training.
- ▶ Improved body image and self-confidence.
- ▶ Physical exercise has impacted positively on whānau ability to manage stress.

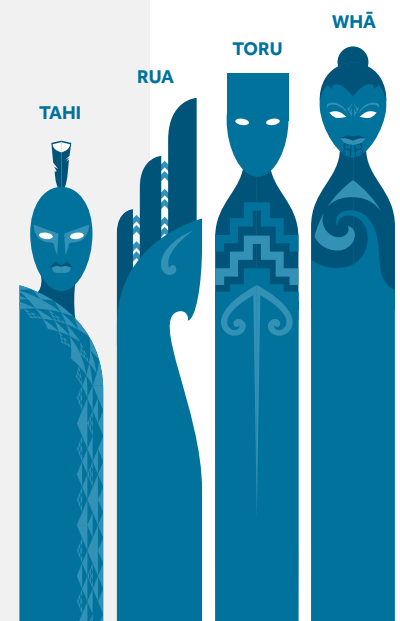
Sustainability

Primal Fit has installed a security system so they can enable 24/7 access to the gym. Manaaki20 funding supported the establishment of a website. This adds to sustainability by providing an avenue for the delivery of online classes and personalised programming. Meeting growing demand is a challenge for Primal Fit as they are currently heavily reliant on Jace, the head coach. They have plans to increase capacity by mentoring young Māori physical training graduates, upskilling whānau and maximising technology by developing virtual and recorded training sessions.

Pou

Whānau have increased knowledge and are able to self-manage their nutrition. They have become leaders in their own whānau, sharing their knowledge and inspiring others. Their new knowledge has enabled them to lead much healthier lifestyles. They have increased their exercise and are stronger, fitter and more flexible. Whānau have reported this has impacted on their whānau in a positive way.

The relationships they have made with other whānau have made a positive impact. Unlike mainstream gyms where people may never know each other's names, Primal Fit is grounded in whanaungatanga. Members support each other. Te reo Māori, karakia, waiata and kōauau ensure te ao Māori is woven into classes.



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ihi Research
Social Change
& Innovation

#PRshed Aiga

#PRshed Strength and Conditioning Limited

Description

#PRshed Strength and Conditioning offer group fitness and personal training for rangatahi and tamariki in a comfortable and safe environment. They work in partnership with the MMA club to establish wānanga for rangatahi who can't afford to take part in the activities. Rangatahi learn a variety of physical skills, such as Olympic lifting (weightlifting) and functional fitness (fitness into everyday living), enabling them to develop self-control and be self-disciplined. A fitness trainer and nutritionist are involved with the wānanga. The initiative helps rangatahi and tamariki to be confident within themselves, and to understand how much better they feel from being healthy and active, both physically and mentally.

COVID-19

Maria Gear, Co-ordinator for #PRshed, explained how the outbreak of COVID-19 resulted in increased membership, especially post-lockdown. A key focus of #PRshed is to provide an inclusive, supportive non-judgemental fitness environment where Māori and Pasifika rangatahi and tamariki feel comfortable. The impact following the pandemic outbreak placed huge pressure on the financial viability of #PRshed. Because the company wasn't deemed an essential service, like many other gyms and fitness centres, it had to close its doors during the lockdown period. This also affected #PRshed's ability to host 'wānanga' or any type of interactions with its members that did not meet social distancing, and health and safety guidelines. Planning and anticipating that an Alert Level 4 lockdown was pending, Maria sent a message to members inviting them to call by the #PRshed and collect equipment so they could continue working out in their homes until the gym was accessible again. This was well received and all the equipment on offer was utilised. To support the community during COVID, and once the Alert Level lockdown measures were eased, #PRshed offered fitness and training classes for rangatahi and tamariki at no cost. Other innovative ideas #PRshed used to maintain contact with its members and whānau were through the sharing of an 'online fitness app' to support specific workout regimes.

Reach

#PRshed currently has

86

members, which increased significantly during the pandemic and post-lockdown measures.

Due to COVID-19 restrictions, the company was unable to meet its deliverables of hosting wānanga.

Impact

#PRshed Strength and Conditioning has a significant impact on the wellbeing of its members. One young man had a promising rugby career then suffered significant injuries preventing him from playing and subsequently gained a massive amount of weight. Since he engaged with #PRshed he is improving his physical health and mental wellbeing.

Some of the members are deemed to be at-risk and with high needs. Many are unaware what support is available. This became more apparent during COVID when #PRshed Strength and Conditioning helped distribute hygiene packs to whānau on behalf of Te Pūtahitanga o Te Waipounamu. Maria says: "They didn't know that people cared as much, and whānau were just grateful for those hygiene packs and all the sanitiser, because that price went through the roof, if you could get it. So yeah, they were just really grateful for the support."



Learning

#PRshed has a close relationship with its membership and a deep understanding of their needs. When COVID-19 spread, #PRshed immediately went into action to look at ways it could support its members during the outbreak. The company purchased hand-sanitiser, gloves, face masks etc and packaged these to share among its members. These items provided a necessary resource until more comprehensive supplies, via Te Pūtahitanga o Te Waipounamu, arrived. #PRshed accessed hygiene packs and distributed these among members. Maria informed her members, "Come to the gym, pick up a hygiene pack, especially if you've got older people, or people who are immune compromised or vulnerable."

During the pandemic, and in particular post-lock down, #PRshed was inundated with inquiries from the community, whānau, rangatahi and tamariki all wanting to join. Because many have limited funds, compounded with the challenges and hardship created during COVID, over 40 new members were added at no personal cost to them.

Knowing their target group and valuing the importance of meaningful relationships has enabled #PRshed to connect with its members and understand their mental health needs alongside their physical health concerns. Establishing effective communication strategies has been a crucial component in #PRshed's ability to successfully maintain its membership group and their commitment to the kaupapa. "For many of the rangatahi and tamariki we work with, I needed to learn really quickly how to communicate well, I'm not normally a big talker." (Maria)

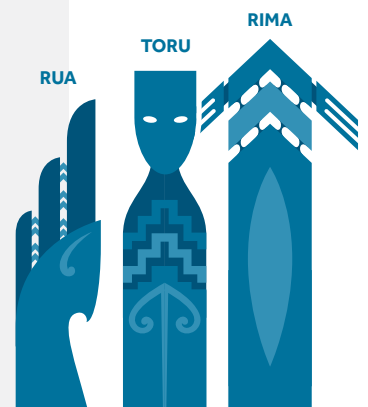
Sustainability

#PRshed is constantly exploring innovative ideas and ways to sustain its operations in line with its vision and purpose. Currently half of #PRsheds members are not paying fees, as long as #PRshed is able to pay its rent, power, phone bills, internet and importantly its coaches, and is at least breaking even, it's a successful outcome for the short-term.

Longer-term goals for #PRshed are to eventually own its gym facility and develop a 'Kaumātua Fitness Class' next year called 'Sit and be Fit' as a way of creating a more inclusive community and supporting our Māori and Pasifika elders and kaumātua.

Pou

#PRshed Strength and Conditioning has been a major contributing factor in encouraging some of its members to enter careers in the NZ Army and to take up study. Some have decided to complete further education and training to become fitness trainers, Maria has indicated her enterprise could potentially employ them in the future.



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Pūkaha Tāne / Mengineering

Whero Services Limited

Description

Whero Services Limited established the Pūkaha Tāne/Mengineering initiative. Pūkaha Tāne/Mengineering is a play on words using the concept of developing and shaping young Māori fathers living in Te Waipounamu as a way of growing great men. Mengineering combines engineering (shaping with purpose) and masculinity.

Pūkaha Tāne consists of two parts:

- ▶ The first part was a five-month research component gathering the perspectives of young Māori fathers via an online survey and focus group interviews. The main research enquiry centred around the need and aspirations of Māori fathers and how best they can be supported.
- ▶ The second part of the work will deliver a 12-month pilot kaupapa Māori based programme supporting 12 young Māori fathers in Te Waipounamu. It will include an introduction to fatherhood, pūrākau and journaling, whakapapa and pepeha, mentoring and relationships, emotional resilience and selfcare. Other tikanga Māori features include cultural supervision by kaumātua and the use of te reo Māori and the involvement of inviting iwi participation and whānau presence at meetings.

An advisory group was established to oversee the research and programme consisting of representatives from: He Waka Tapu, Oranga Tamariki, young Māori fathers, mana whenua and police.

COVID-19

COVID-19 set the project back. For five weeks the programme went into a latent phase. Whero Services tried to anticipate the impact of COVID-19 on the future of the programme and the timeline. The lockdown period concentrated on the planning of the programme. They questioned whether they should continue the programme online or hold until they were able to recommence face-to-face. Whero Services decided to wait until face-to-face contact could take place.

Reach

43 men answered their online survey.

Just over half of the survey responders came from Canterbury. The rest came from Waikato and some from Queenstown.

2 focus groups with men and stakeholders were facilitated.

An advisory group was formed with

20 representatives.

Impact

Some of the young fathers do not have access to their tamariki and they miss them. The hope is that when young men participate in Pūkaha Tāne it will enhance their understanding of the law and what it means for them in terms of child custody issues. More knowledge allows the fathers to have some control over a difficult situation. The ability to eventually gain greater access to their tamariki is a huge incentive to stay with the programme and receive the appropriate support.

Learning

The online survey demonstrated that survey participants want to be better people and better fathers. An integrative programme approach and a continual checking on what is working and what is not, can allow for programme adjustment for better outcomes.

"How's it going? Is this working? Is this working for you? Is it boring? Does it feel like school again? Or is there something working inside of you? What does that look like? Can you tell us what that means for you?"

The advisory group has amended the programme and clarified areas, especially their network of resources and people who can help.

Sustainability

Sustainability is through young Māori fathers feeling they have gained the tools to take away and implement. These men will learn more about the community services and pathways to take if assistance required. They can now inform other young Māori men as peer supports, including whānau and friends. This sustains the knowledge and grows the capacity within the community to nurture others.

Pou

Whero Services believe the men within their programme are the experts. They have already identified areas they need to work on, and they often have the answers, but seek the support to reach their goals.

Whero Services do not prescribe to young Māori dads on what living a successful life looks like. They understand the importance of tapping carefully into the psyche of the young Māori men; affirming their self-belief and confidence.

Providing parenting and hauora education as requested by the men in the programme will lead to the young men gaining greater self-awareness. This naturally feeds into strengthening their relationship with their whānau whānui, and/or with their wider community.

Whero Services believe when people know who they are, where they come from and from whom, they are more inclined to make better life choices. The positive changes in the men through the collaboration of multiple agency support will feed into the wellbeing of their tamariki and potentially the generations following.

Whero Services claim that people who are working towards self-improvement aided by the practical skills i.e., driver licence, employment skills and mental health strategies taught in the Pūkaha Tāne programme, will lead to stronger whānau relationships. Fathers role model to their tamariki how to behave, love, care and overcome challenges. This leads to greater cohesiveness in whānau and an ability to work through confronting situations.



Puna Rua-Whiti Whenua Kānuka

Pōuri-Lane Whānau Trust

Description

The Pōuri-Lane Whānau Trust is collaboratively investigating and planning the best use of their whenua. Funding enabled the Pōuri-Lane whānau to clear and prepare their land to grow whānau connection, wealth and wellbeing through the planting of kānuka which supports the establishment of a bee keeping business. Whānau wānanga are to be held in the future to enhance skills in honey production and kānuka extraction to support whānau to gather on their isolated whenua.

The whānau plan to generate funds by selling honey to an established buyer and to tourists who walk and bike through their whenua on the Queen Charlotte track. Sharing the history of Puna Rua-Whiti was an important part of the vision of the Pōuri-Lane Whānau Trust. Other activities included ongoing maintenance of the whenua and pest control. Rangatahi were encouraged to participate undertaking research about the use of kānuka and other medicinal plants to inform the continued development of the business and add sustainability.

COVID-19

Despite the impact of COVID-19, whānau achieved their goals. They worked around the lockdown restrictions and used their time at home to plan projects, utilising skills within the wider whānau and ensuring everyone had the opportunity to contribute.

Reach

It is a challenge to develop buildings and whenua at a location that is only accessible by boat. Materials were transported by barge and carried up hill to the site.

The whānau have:

- ▶ Built a storage shed. This involved clearing the land, digging holes by hand, carrying cement up the hill, transporting buckets of water from a stream to mix the cement and put in the footings. The prefabricated buildings were transported to site and assembled by the wider whānau.
- ▶ Put in a track. This involved three trips to establish GPS co-ordinates, laying out the track and using the contours of the whenua while protecting the trees on the land. A digger was used and a whānau member with Health and Safety expertise planned and co-ordinated the safety plan, ensuring walkers on the Queen Charlotte track were safe with whānau monitoring safety requirements.
- ▶ Cared for their bees through the winter. The bees were located in the Tasman area prior to being shifted onsite in mid-November.
- ▶ Built a small storage shed, added shelves to the main shed. Re-queened and moved hives and transported boxes and frames.

Impact

Two whānau undertaking training in bee keeping, one whānau member learning Queen bee rearing. Connections with wider whānau members who have completed bee training through Ngāti Kuia. The impact of getting back to their whenua and connecting has been substantial for whānau.

The initiative has given whānau hope and confidence in establishing a profitable whānau business on their own whenua.

Learning

The whānau have learnt how to identify kānuka and have started a planting programme.

They are learning about the different properties and potential of plants on their whenua. Using a distiller, they are able to process smaller amounts of product to investigate the plant's properties.

The whānau have learnt about the importance of clear communication between whānau members.

Sustainability

This initiative exemplifies how iwi and whānau working together adds to the sustainability of the whānau, in turn benefitting the iwi. The whānau are very appreciative of the support they have received from Ngāti Kuia saying:

"I need to mihi to Kereopa who passed away during lockdown. He was a driving force for us and for a lot of iwi members of Ngāti Kuia. Through his strength and mana, there are a lot of whānau, like us, who have been able to reconnect with their whenua. So, I must acknowledge Kereopa, Tracey Kingi and Dave Johnson, our head man in Ngāti Kuia. These people have a lot of mana and pushed this for the benefit of their iwi and their whānau. Information books were given to whānau members about their blocks, the soil quality, what they could be used for, the different whenua and the different beneficiaries who connect to the blocks. Without all these beautiful, wonderful people, a lot of this, including the funding, wouldn't have been able to go ahead. The funding is a blessing, as is the knowledge of these men and women who are reconnecting iwi members to their whenua. It's really huge. We're so blessed, we're just blown away."

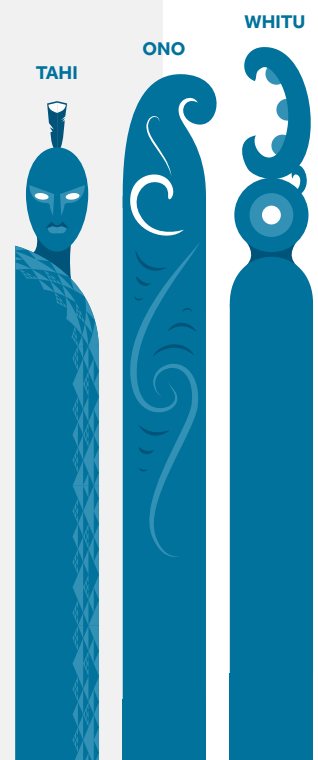
The driving force for this whānau is the social, cultural and economic wellbeing of their unborn mokopuna. As they see the world changing so dramatically, they are committed to ensuring their mokopuna and their children have a safe place to be, on their whenua, with their whānau and connected to their whakapapa.

Pou

Whānau members have stepped into leadership roles and worked collaboratively to meet their goals. Whānau are leveraging off educational opportunities to increase capability.

They have learned to work together, negotiating challenging situations and creating processes to ensure clear communication. This has added to whānau cohesion.

The whānau are able to implement the plans they have for their whenua. Active kaitiakitanga ensures the whenua is well cared for and the environment is protected. Rangatahi are connecting to their whenua, their whakapapa, te reo Māori and each other. This intergenerational transmission of knowledge increase future kaitiakitanga sustainability.



Purpose HQ Fitness Trust

Sharlene Jukes, Linda Fallow and Karla Te Tau as the trustees of Purpose HQ Fitness Trust

Description

The Purpose HQ Fitness Trust runs a community-based gym which provides a safe training environment and encourages whānau to make improvements to their fitness in their field of choice. The focus of the initiative is to create a functional gym in Tapawera, replacing some of the old equipment, and ensuring the gym is able to operate professionally and sustainably. The initiative builds on work already completed in the community to create a place where Tapawera whānau are able to train without having to travel 45 minutes to access another gym.

Purpose HQ Fitness Trust is connected to the Tapawera community and this informs their planning and activity. Central to this has been a Whānau Fit programme introducing whānau from seven to fifty-five years of age to new local sports experiences, such as yoga, circuit training, boxing, and Latin dancing. They encourage whānau to have outdoor adventures like kayaking, tramping, short walks, cycling, caving, and collecting kai. The initiative supports local sports teams and helps upskill whānau in their own personal development.

COVID-19

Like all other gyms, Purpose HQ was forced to close during Alert Level 3 and 4 lockdown periods. They quickly pivoted their operations to provide extensive multi-faceted community support by creating Purpose HQ Aid Relief which included:

- ▶ Supporting the local food bank to deliver up to 80 food parcels a week during lockdown.
- ▶ Providing the food bank with a freezer and fuel for three months.
- ▶ Assisting with deliveries on Fridays.
- ▶ Advocating for whānau and connecting them to services.
- ▶ Providing a car for whānau who needed a vehicle.

Purpose HQ has been heavily involved providing manaakitanga and support to workers from the Pacific, particularly to a group of 50 from Vanuatu and a group from Fiji. This has included:

- ▶ Accessing dental and health care.
- ▶ Apply for Visas.
- ▶ Providing kai boxes.
- ▶ Advocating for them with their employers and connecting them with new employment opportunities.
- ▶ Advocating for them with their consulates.
- ▶ Meeting with them on a weekly basis.

Reach

77

members including
six kaumātua

5

membership tiers

- ▶ Gold members
- ▶ Blue (volunteer members)
- ▶ Kaumātua members
- ▶ Purple Service organisation members (e.g. Fire, Ambulance)
- ▶ Orange (walk in/casual)

Activities and accomplishments include

- ▶ 3-day challenge
- ▶ Transformation challenge
- ▶ 100 native trees planted
- ▶ 3 whānau have achieved health and fitness qualifications.

Impact

Whānau have achieved health and fitness qualifications. Whānau have reported increased fitness and improved mental health.

Increased community connection. This was apparent in the establishment of the gym, and highly evident through the COVID-19 response. Providing manaakitanga to whānau from the Pacific working in the area has had a significant impact. Whānau see there is a possibility of accessing support to start their own whānau businesses.

They have had an environmental impact, transforming the reserve between the gym and the river.

Learning

Purpose HQ kaupapa whānau are fully committed to the kaupapa and providing community support, at times at their own cost, either in materials, resources or time. They are learning the importance of delegation and asking for help.

Sustainability

Purpose HQ kaupapa whānau have ensured Purpose HQ has an impact in the community beyond the walls of their gym. They have grown capability in the community and have networked with employers, migrant workers and whānau, ensuring they are well connected and able to respond to community issues. Growing whānau capability increases capacity and aids sustainability.

They are responsive and flexible, enhancing their ability to pivot and adjust to new circumstances and opportunities.

The whānau are very proactive and seek fundraising opportunities. The volunteer membership agrees to give their time to assist in fundraising in return for their memberships. It is envisaged community sports days and events will be an important part of fundraising, sustainability and maintaining community connection. They leverage off the skills they have and provide chainsaw training as a fundraising activity.

Pou

Whānau are exhibiting leadership in their community. They actively look for opportunities to support others and have shown manaakitanga to workers from the Pacific living in their takiwā. Kaupapa whānau have gained qualifications, increasing their own, and community, capability.

The membership structure allows whānau to afford to pay a membership to participate fully in the Purpose HQ community. Community members of all ages are participating in health and fitness activities. This increases community cohesion and enhances physical and mental health.

Kaupapa whānau were very active in the COVID-19 support network. They mobilised in order to nurture and support their community, increasing community cohesion and resilience. This support was well beyond the outcomes expected of them through this contract.



Taurite Tū Hauora

Te Rūnanga o Ōtākou Incorporated

Description

Taurite Tū is a kaumātua hauora initiative developed to help prevent falls, and to enhance kaumātua connections. The initiative provides fall prevention exercise programmes to improve whānau wellbeing. The programmes focus on kaumātua aged 55 plus and engages approximately 50 kaumātua. Whānau benefit from learning and performing strength and balance-based exercises at three established venues within Ōtepoti. The initiative will run weekly sessions to develop, spread and sustain the engagement and participation of the kaumātua and whānau. The approach to wellness offers a safe space for kaumātua and whānau to engage, share and connect to a wider Māori community.

COVID-19

The outbreak of COVID-19 has had a significant impact on the project achieving its objectives. Taurite Tū primarily works with vulnerable kaumātua. To help alleviate heightened anxiety expressed by kaumātua and whānau, Taurite Tū followed the recommended government health and safety guidelines, including implementing its own strategy and a long-term plan to support its kaumātua.

An immediate priority was to establish a communications strategy and contact kaumātua and ascertain what level of need was required and then offer support. A significant proportion of kaumātua did not have access to IT (Information Technology) such as the internet, a computer, iPad or smart phone technology. Taurite Tū contacted Te Pūtahitanga o Te Waipounamu and was granted access to tablets through its Manaaki 20 fund. Taurite Tū employed two local rangatahi to teach whānau to use these devices which enhanced their IT confidence. Taurite Tū negotiated a deal with a local internet provider. Katrina, programme leader for Taurite Tū, said the impact of the IT initiative has been positive for their newly employed rangatahi and the kaumātua they've engaged by sharing skills and knowledge that extends beyond IT.

Reach

Approximately

50

kaumātua have been involved in Taurite Tū.

10

whānau members have been employed to support the research and continued delivery of Taurite Tū

2

rangatahi were employed to assist kaumātua, upskilling and conduct pilot study for 15 kaumātua on technology and internet use.

Taurite Tū offered three classes pre and post-Alert Level 4 lockdown and ensured these were strategically located across Dunedin and the Ōtākou region.

Impact

Supporting the physical wellbeing of its whānau and helping kaumātua to build and maintain their strength and balance.

A concerted effort was made to focus on the overall wellbeing of kaumātua during this pandemic by keeping whānau engaged and connected.

As a whānau inspired and led enterprise, accessing direct funding from Te Pūtahitanga o Te Waipounamu was a key enabler.

Because Katrina has a background in research, Taurite Tū has utilised a range of evaluative methods to understand and respond to the needs of kaumātua and whānau.

Learning

COVID-19 presented Taurite Tū with some great learning opportunities. The pandemic highlighted the organisation's ability to be innovative and adaptable to the complex issues many of its kaumātua are dealing with. It highlighted the importance of relationships and the underpinning values of whanaungatanga, manaakitanga, tikanga, awhi and aroha. During the lockdown, kaumātua appreciated the Taurite Tū efforts to engage and spend time conversing via phone, or Facebook.

Maintaining contact with kaumātua has been a huge learning curve as many didn't have IT access or literacy. In response the IT initiative employed rangatahi to assist kaumātua to use iPads and become more confident with IT systems. Taurite Tū is keen to expand this kaupapa Māori model to sit within each of the local Rūnanga to ensure more kaumātua have access, particularly Ngāi Tahu whānau.

Upholding stringent health and safety measures to protect the wellbeing of staff, whānau and kaumātua has been a key learning because of the pandemic. It has also highlighted the importance of research and evaluation to show impact and demonstrate the value of the work and how empowering it has been for whānau.

The pandemic highlighted the importance of collaboration and partnership with other community based organisations during a national pandemic, such as working with the mainstream health sector to ensure whānau and kaumātua have access to all levels of wellness programmes and resources.

Sustainability

Taurite Tū will continue to focus on capability and capacity including reviewing and monitoring its risk management systems and strategies and ensuring whānau and kaumātua have IT access and ability.

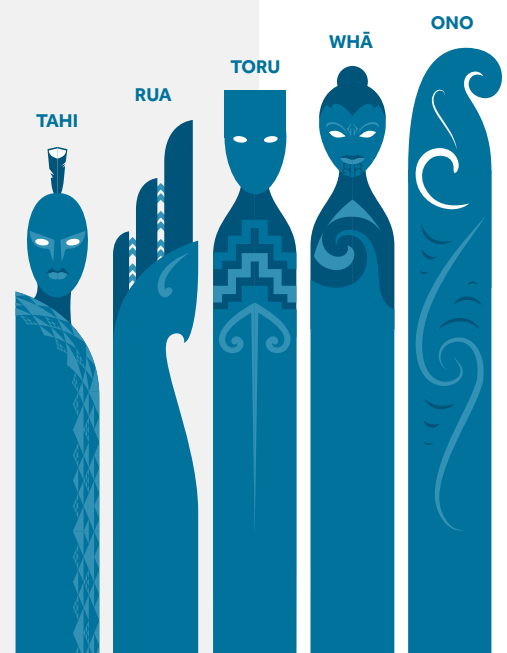
Taurite Tū is awaiting the outcome of a funding proposal to the Health Research Council and ACC which would see Taurite Tū benefit from a longitudinal study based on injury prevention for kaumātua and spread the Taurite Tū kaupapa throughout other rūnaka based organisations, reaching many more kaumātua.

Taurite Tū utilises the feedback it receives through kaumātua and whānau surveys to regularly review its operations and adapt accordingly. Participants indicate that because of their involvement in Taurite Tū, they have a greater sense of purpose and because it's a kaupapa Māori approach it resonates and gives a self-belief and ownership.

Pou

Supporting kaumātua to live independently and safely, be stronger, more balanced, stay connected and feel valued is an ongoing passion and commitment of Taurite Tū. Many of the kaumātua engaged in the programme have years of selfless service as leaders to their whānau, rūnanga, and hapū.

The pandemic was particularly challenging for the Taurite Tū whānau. Kaumātua are within the high vulnerability category of often being immune-compromised. Taurite Tū engagement efforts and support has helped reduce levels of anxiety amongst its kaumātua by supporting them to maintain healthy lifestyles, stay connected with each other, be cohesive and resilient and nurturing through aroha and manaakitanga.



Te Ahi Tāmou

HIKAIA Ltd

Description

Te Pūtahitanga o Te Waipounamu is funding HIKAIA Limited for the provision of their Whānau Ora initiative, Te Ahi Tāmou. This is a whānau-led, whānau-centred transformational approach that provides opportunities for Ngāti Tūwharetoa and Ngāti Te Rangiita whānau to build expertise, skills and competencies to be connected and grounded in their cultural knowledge, traditions and narratives. The initiative is about developing an understanding of the relationship between their tupuna Ngātoroirangi, Te Ahi Tāmou/Te Ahi Kōmau and the Ngāti Wheke tupuna, Te Pohoo-Tamatea.

The initiative will facilitate four noho marae, and four one day wānanga for 40 plus whānau members. Whānau will learn and share the cultural knowledge, traditions and narratives relating to Ngāti Tūwharetoa and Ngāti Rangiita. The initiative will develop eight Te Ahi Tāmou resource books to maximise whānau learning outcomes and enable learning in the comfort of the whare. The initiative will help whānau to establish bonds and equip whānau as the next generation of leaders. It will ensure whānau have the necessary skills, information, cultural knowledge and traditions to pass on to successive generations.

Wānanga content will be focused on research to learn the histories of Tūwharetoa as applied in the context of Te Waipounamu including whakapapa, te reo Māori, karakia, maramatanga and mahinga kai and how it can be related to Ngāti Tūwharetoa and Ngāti Te Rangiita traditional practices. The benefits will be significant for the wellbeing of whakapapa lines and future generations. The knowledge and tools to implement this practice into an everyday routine is the deepened understanding of wairuatanga, whanaungatanga, kotahitanga and rangatiratanga.

Parents will learn alongside tamariki mokopuna in safe nurturing environments that empower whānau to be the architects of their future as Māori. Te Ahi Tāmou will be the first of many Whānau Ora approaches to reclaim indigenous identity by incorporating traditional Ngāti Tūwharetoa knowledge as a blueprint to guide whānau in this everchanging world.

Reach

19

participants attended the first
of four noho marae

14

participants attended Kai tahi 1

15

participants attended Kai tahi 2

Impact

Diaspora is a real thing for Māori. Ahikā is real. Ahi Mātaotao is real. Te Ahi Tāmou provides a connecting line to Ngāti Tūwharetoa and Ngāti Te Rangiita whakapapa, kōrero tuku iho, and pūrākau for the whānau communities of Taupō moana that reside in Waitaha, Canterbury.

While the impact of COVID-19 restricted the achievement of the original objectives, other natural occurring opportunities in a Māori context were:

- ▶ Whānau redeveloped a sense of connection to one another
- ▶ Whānau rekindled a genuine care for one another
- ▶ Whānau improved their wellbeing and overall health

Learning

- ▶ Identifying the learning needs of each whānau; technology, Wi-Fi connection etc
- ▶ Coordinating a device use programme for our pakeke
- ▶ Coordinating a best app use programme for our pakeke

Technology learning included:

- ▶ The importance of waiata tawhito
- ▶ The importance of haka tawhito
- ▶ The role of waiata tawhito on the marae
- ▶ An understanding of 'Ka Eke ki Wairaka' composed by Puhīwahine
- ▶ An understanding of Puhīwahine and her whakapapa
- ▶ Basic Zoom features and operation
- ▶ To be together again and put each other first

Sustainability

Our first-hand experience in facilitating the Te Ahi Tāmou programme has been a huge eye opener to the true context of best practices of Whānau Ora with whānau first at the forefront. The foundations that have been laid will enable the growth and investment in the cultural competencies that Te Ahi Tāmou strives to achieve for the Ngāti Tūwharetoa whānau community that reside in Ōtautahi-Christchurch. Our experiences have led us to:

- ▶ Create an online delivery suite
- ▶ Purchase IT media digital equipment
- ▶ Purchase a hydroponic vegetable tower
- ▶ Purchase an indoor vegetable grow tent

COVID-19

Te Ahi Tāmou was planned to be facilitated within a marae environment providing a 360-degree experience of living and breathing on the pā and maximising the whānau learning outcomes and experiences. COVID-19 caused all the noho marae and wānanga to be cancelled.

The pandemic caused significant mental and emotional disruption for whānau which saw the service transform into a protection mode, by:

- ▶ Daily contact via the Te Ahi Tāmou Messenger thread
- ▶ Ensuring the bare living essentials were met
- ▶ Dissemination of #Manaaki20 hygiene boxes

The Te Ahi Tāmou focus changed to creating opportunities for, Aroha, Kotahitanga, Whakawhanaungatanga and Tangihanga.

Once restrictions were lowered and gatherings of up to 100 were allowed at Alert Level 2, a series of hui was arranged:

- ▶ To share a meal
- ▶ To share each other's company

- ▶ To share kōrero and reconnect
- ▶ To inspire the moving forward of Te Ahi Tāmou to the end of 2020

The hui included Zoom workshops and whānau are now Zoom users adding a new skill in their senior years. One whānau member didn't have access to a device and following a direct referral to #Manaaki20 a new device was arranged.

Pou



Te Paepaeroa

Downie Stewart Foundation – Moana House Programme

Description

Moana House is a residential therapeutic whare for ngā tāne whaiora (adult male offenders) who want to turn their lives around for the better. Many of the tāne have a history of alcohol/drug misuse, violence, and mental health issues. Te Paepaeroa is delivered via Moana House and supported by the Downie Stewart Foundation. It is a whānau-led transformational approach that provides opportunities for ngā tāne and their whānau to build the knowledge, skills and competencies necessary to heal and end the impact of alcohol/drug misuse and violence within the lives of whānau, under the integrated continuum of Whānau Ora.

Moana House will provide opportunities and support for ngā tāne whaiora who want to turn their lives around with activities such as residential support, supporting whānau visits, counselling sessions and events with the extended whānau. The initiative will conduct two wānanga, Victim Empathy and Ara Tika, enabling ngā tāne and their whānau to build courage, seek healing and self-forgiveness. Through this process ngā tāne and their whānau will work through guilt and blame, and take action towards building whānau strength, improving their knowledge to make positive decisions and connections.

Reach

Moana House met its service deliverables by changing its outputs to adapt to the pandemic guidelines. By using a different approach to its case management and utilising virtual conferencing the organisation was able to maintain support for its whaiora, their whānau and key stakeholders. Because of this new approach, Moana House experienced an increase of participation with whānau who were able to establish relationships with whaiora and the services through Moana House. The increase in participation was due to whānau wanting to stay connected with each other while maintaining social distancing or 'whānau bubbles' with the Zoom ability enabling a safe means of staying connected.

COVID-19

During lockdown the organisation was designated as an essential service and worked alongside other services to support its vulnerable communities. The wellbeing and health and safety of staff and whaiora and their whānau was a top priority for Moana House, which meant adapting the delivery of services during the pandemic.

The organisation initiated protocols for staff to work from home, organising methods of communication such as Zoom hui to enable staff to maintain contact with whaiora. Moana House became an established community hub with other essential service providers utilising its facilities as a 'base-camp' due to its capacity to meet specific health and safety requirements to prepare and distribute food and hygiene/health parcels.

Another outcome of COVID was whaiora were no longer able to meet in person with their whānau due to social distancing restrictions. Video conferencing through Zoom became the new norm to maintain contact. Feedback from whaiora and their whānau, including frontline staff, suggests this method of engagement worked with everyone adapting well. Whaiora acknowledged how fortunate they had been during the pandemic and how they were looked after. "You know, we were the lucky ones. We were well looked after and knowing our whānau were taken care of by Moana House, whether it's sending vouchers, petrol vouchers, food vouchers or whatever."

This level of support by Moana House helped alleviate anxiety that whaiora felt at the start of the pandemic and subsequent lockdown measures. Especially given many whaiora were not able to attend other activities such as daily workout regimes at the local gym.

Impact

The pandemic and community outreach work carried out by Moana House and whaiora provided invaluable experience of working collaboratively with organisations like the Red Cross or KiwiHarvest, the key supplier of kai and grocery items and in caring and nurturing whānau and vulnerable communities.

Moana House staff describe how whaiora felt a deep sense of pride being involved in community activity that can influence positive outcomes. Whaiora conducted themselves with mana, reflecting the core values of Moana House 'tika', 'pono' and 'aroha.'

Learning

Moana House recognised the importance of video conferencing capability and the access to Zoom and ensured staff, whaiora and their whānau were able to access and use this virtual connection. Zoom conferencing enabled the organisation to maintain and increase connections and relationships while staff met the social distancing requirements.

The pandemic highlighted the importance of working collaboratively and maintaining relationships. As a result of the pandemic response carried out by Moana House, the organisation is confident in its ability should another local or national emergency occur.

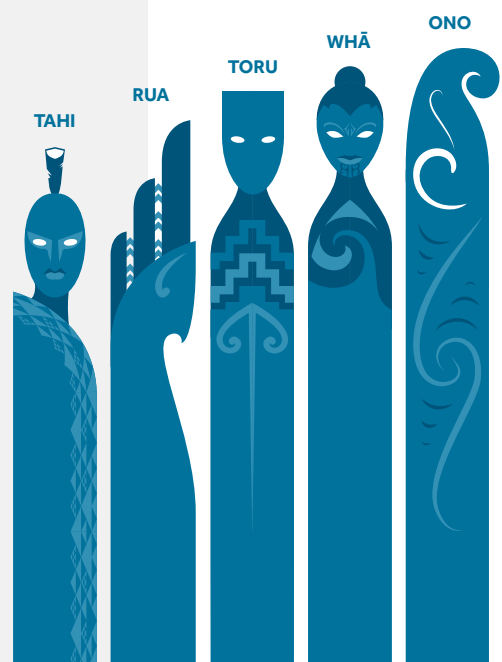
Sustainability

Moana House continues its journey to becoming self-sustaining and leverages off its community focussed activities such as, providing firewood to whānau and vulnerable members of the community or helping whānau with landscaping, and gardening.

Being recognised as an essential service during Alert Level 4 was affirming and encouraging for Moana House as a valued part of the community it serves.

Pou

The impact of COVID-19 enabled the organisation to work to its core strengths and values to support its commitment to five of the Whānau Ora pou. This was demonstrated by whaiora and staff assisting with preparing kai parcels and helping distribute hygiene supplies. These activities came naturally to whaiora and staff with servicing and giving back to community, something they do on a regular basis. This work enhanced a sense of accomplishment and self-worth and developed leadership skills through building resilience.



Tikanga a Tangihanga

Māori Women's Welfare League Incorporated – Ōtautahi Branch

Description

Since 1952, the Ōtautahi Māori Women's Welfare League's kaupapa has been about enhancing the wellbeing of Māori women and their whānau. Developing a tangihanga resource and running wānanga for whānau has encouraged healthy conversations relating to death and tangihanga. Preparing the whānau emotionally, physically and mentally can be extremely difficult. The financial impact on whānau can be difficult to navigate at a time of intense grief. Ōtautahi Māori Women's Welfare League has, through wānanga with whānau, gathered resources to produce a booklet that offers practical guidance and provides options for tangihanga.

Ōtautahi Māori Women's Welfare League will run the following activities:

- ▶ Two Tikanga a Tangihanga wānanga - one in Ōtepoti and one in Ōtautahi.
- ▶ Five Hui - Healthy Day at the Pā; Māori Women's Welfare League Regional Conference in Ōtepoti and National Conference in Ōtautahi, Kaumātua hui, including four branches of the Ōtautahi Māori Women's Welfare League.
- ▶ Research and compile information/advice from whānau, widely searched practical local information and contacts including legal, medical, financial, coronial services, tangihanga customs, end of life care planning and police.
- ▶ Resource development for Tikanga a Tangihanga booklet
- ▶ Development of a Tikanga a Tangihanga Information pack.

The league's intent is to empower whānau by broaching this kaupapa in a nurturing way. This will better prepare whānau of the practical steps needed when a death occurs in their whānau by providing a culturally appropriate resource sensitive to hapū tikanga variations that reduces stress and anxiety for whānau.

Reach

The league has held

3

wānanga with kaumātua to discuss the tikanga to be included into the booklet on tangihanga.

COVID-19

COVID-19 halted the five planned wānanga and presentations, however, the league continued to develop the booklet and gathered information from online and via phone/zoom conversations with whānau. Members felt their time during COVID-19 was not wasted, but an opportunity that reiterated how important it was to address tangihanga. The Māori Women's Welfare League, Regional and National Conferences did not go ahead, however a Regional Conference in a shortened business version was held in October 2020 and Ōtautahi were fortunate to add a Tikanga a Tangihanga presentation on the agenda.

Tangihanga during COVID-19 raised another set of issues with members agreeing COVID-19 guidelines and regulations for a National State of Emergency needed to be included in the booklet to ensure the tūpāpaku and whānau pani are honoured during a lockdown.

The league recommenced wānanga in August 2020 after ensuring COVID risks were low for the gathering of the kaumātua.

Learning

Over the 10-months the league has been working on this project members acknowledge the skills they have gained through the process of meeting their funding requirements. They feel better skilled and prepared for future projects. They have learnt through the reporting templates and the knowledge they have sourced, and importantly they have learnt to plan better by coming up with a collective of ideas and then condensing these into a plan of action.

The funding process has been fruitful and exciting for the league. The booklet is the product of collaboration between league members and wānanga.

Impact

This project has been about opening discussion on a sensitive and emotional kaupapa that whānau in their grief have not been prepared for. This is a practical resource that helps whānau move through the tangihanga process with guidance to alleviate their stress.

Starting the kōrero about death and loss opened the conversation to include cultural connection and the importance of having a relationship with marae, whakapapa and cultural practices.

Sustainability

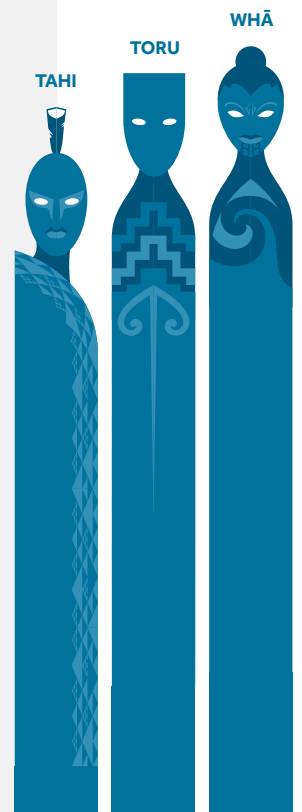
The sustainability of this project is in the skills gained through the project which can now be applied to other projects. Members have gained confidence in their ability to lead a project through to completion, and overall the capability of the league has been uplifted. Once the tangihanga resource has been completed and distributed to whānau the league will complete this part of the project. Discussion beyond this piece of work is yet to be had with the league.

Pou

Learning for the members has been substantial. Some of the members had little experience in leading projects. "We are the backroom people, so it was difficult stepping forward, and even facilitating was nerve-racking." Over the duration of the project members gained more skills. The league members know they never stand alone and they support each other through new challenges. "I'm not just here representing myself. I've got all these wāhine behind me and beside me, so they need to get the best I can give." Motivated by the support they received from the league collective, they were driven to learn about the funding process, milestone reports and gathering data.

The league recognised that for those who are immersed in their culture a resource for tangihanga may be 'petty' but many other whānau had questions about why certain tikanga and kawa practices are followed. Some are disconnected from their marae and the kawa protocols followed. While tikanga generally remains the same, kawa will vary from marae to marae, hapū to hapū. Creating a whānau resource is one step in the process that sits alongside their encouragement for whānau to reconnect with their marae, make themselves known and do their own research on their whakapapa and marae history.

Providing a Tikanga a Tangihanga booklet will assist whānau to access information that may have previously been difficult to obtain. The league wanted to offer help to whānau going through the tangihanga process and highlight how pre-planning can lighten the burden when a death occurs. Tangihanga involve a collective of people to assist the tikanga practices that are required. The league want to contribute towards upholding kawa while enabling whānau to participate confidently in this process.



Tūhono Taonga, Tūhono Tāngata

Haeata Community Campus

Description

Haeata Community Campus host Tūhono Taonga, Tūhono Tāngata – a creative cultural space for rangatahi and their whānau to learn the art of carving pounamu under expert tuition.

Teaching carving and learning about pounamu variations and the aligned pūrākau fosters an internal enquiry that explores whakapapa and Māori values. The programme is whānau led, designed and facilitated. The concept supports whānau and hapori engagement to enhance whānau mana, autonomy and grow the ability of whānau to commence their own pounamu carving business or have the confidence to explore other creative avenues.

Tūhono Taonga, Tūhono Tāngata is a series of wānanga, hui, haerenga and akoranga for participants and their whānau. Rangatahi are given an opportunity to connect with people, places and whakapapa of the different taonga through the programme haerenga. The gifting of the first taonga pounamu to whānau was taught to hold pono to tikanga practices. Tūhono Taonga, Tūhono Tāngata is in a transitional phase moving from the Haeata Community Campus base to being community situated with their mobile carving truck. This change in situation has provided new and dynamic opportunities that infiltrates the programme into the many layers of their community.

This involved a contract shift from the original plan to include the mobile opportunity that grew more autonomy within the initiative and for the whānau. Tūhono Taonga, Tūhono Tāngata can now be taken into different kura and into different opportunities all over Ōtautahi and further. It was a positive step forward to be more mobile and not based in Haeata.

"I think it's important to acknowledge that (transition to mobile) opened the door for other potential. And I think where we are now, and the potential for the future is much more positive".

Reach

12

whānau attended the first of two wānanga. Including three haerenga to Ōnuku Marae and Birdlings Flat. These wānanga and haerenga were about growing the whanaungatanga amongst the whānau, connecting with Marae and meeting local pounamu and bone carvers.

Their next one-day wānanga is on the West Coast retracing the whakapapa of pounamu from the Arahura to Makaawhio.

A final wānanga will be held with master carvers to impart their knowledge of crafting pounamu.

COVID-19

Tūhono Taonga, Tūhono Tāngata had employed someone to guide the development of the programme and to deliver the programme throughout the year into the first term of 2021.

COVID-19 hit shortly after the signing of their employment, but because they were underneath the school umbrella, their job was secure. Through zoom the kaiwhakahaere were able to remain in contact with the employee and continue the work with Tūhono Taonga, Tūhono Tāngata. They also established a Facebook group, and send them out to our whānau like that.

Taonga Tūhono, Taonga Tāngata checked in with whānau during lockdown over the phone, text messages and updates through the Facebook group.

Learning

Learning in this programme infiltrates all levels from the carving workshops to the trust board roles. The learning has transformed whānau to see future pathways for themselves. Through the teaching to whānau how to craft pounamu that they can inject hope and potential economic opportunities for whānau to eventually sell their pounamu designs.

Impact

The impact of the programme is likened to the 'lifting the invisible lid' that Māori place on themselves or have placed on them. Releasing potential and seeing beyond what their life currently is can be achieved through the programme. The changes that can take place on one member of the whānau can impact generations.

"This programme is not about the here, now and today it is about what can be."

Sustainability

The sustainability of the programme lies within the growth of the whānau skill base. Inviting master carvers to share their knowledge and skills continues the learning and those able to earn from their abilities. The coordinators know they need to seek additional funding to sustain this programme. They are also working on a model that addresses financial return from what and how they do their mahi.

Pou

Emphasis of the programme was on engagement and transformation by empowering whānau to become self-determining, while developing whānau plans and goals.

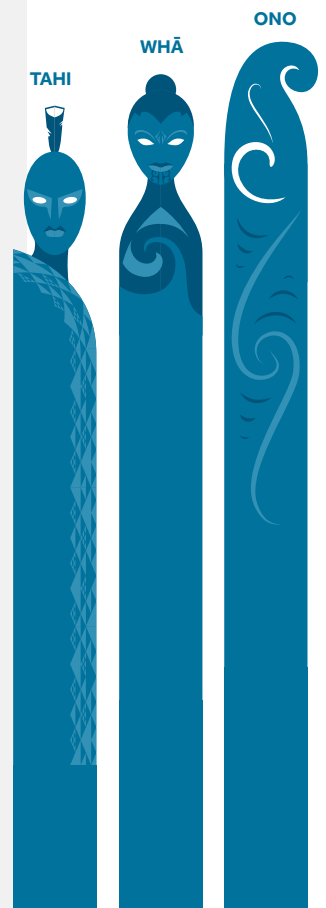
The programme has a board of trustees consisting of whānau and stakeholders. Whānau have had to take on roles with no prior experience. They have picked up new skills at each hui and have grown in confidence and ability. As they have gained knowledge in these new roles their voice has become more prominent in the hui.

Through the exploration of the whakapapa of pounamu many whānau were eager to learn more about te ao Māori and their place within it. Whānau were taught how to carve basic shapes. One particular whānau member spent all day learning alongside the programme teachers and went home and set up his own carving space for him and his tamariki. He captured his new learning on a video of him and his son carving pounamu at their home and shared with his whānau through Facebook. He told his whānau and friends about the potential this could mean for him and his whānau.

The coordinators of Tāngata Taonga, Tāngata Tuhono know the carving of pounamu is a vehicle to assisting whānau to understand their cultural identity and feeling empowered by their own worth.

"I've seen first-hand, the kids who would come in sometimes with so much anger, from whatever their life is, and had happened for them that morning, and they could get a piece of pounamu and start carving, you just see it melt away. And I just really believe in the holistic healing space of carving."

This programme gathers the youth who are failing in an education system and finds another way to bring out their strengths and empower them to work through previous troubles and go forward stronger.



Waka Kura

Callaghan & Shadbolt Limited

Description

Waka Kura has established a whānau business to provide rurally isolated people with bus transport options. The bus transports tamariki (aged between 5 and 12) to kura and is also available to transport whānau to appointments or events, helping to connect whānau to their broader community. Waka Kura income streams will include a contract with the kura and koha from other whānau being transported. Establishing the Waka Kura business will enable whānau to become financially stable and grow their skills in planning, training, and business. The whānau will also be working closely with the community around the development of the heritage centre.

COVID-19

Candi Callaghan settled in the small rural community of Ward many years ago and has dedicated much of her time to supporting various roles within the community and local school. Establishing Waka Kura enabled Candi to continue this work more sustainably and better support this small and isolated rural community.

Following the COVID pandemic outbreak, Waka Kura was able to quickly mobilise and reach its whānau and wider community. Because Candi is well known to her community and has a close relationship with the locals, she was able to ascertain where people were located, engage with them and learn what areas of need required urgent attention.

Key to the success of Waka Kura was the Bus Service Contract, which required Candi to obtain a Transport Service Licence. The test was postponed due to COVID lockdown restrictions which added another layer of anxiety and uncertainty for Waka Kura to move forward. Candi rescheduled her appointment and contacted key stakeholders such as the bus vendor/company to work on a collective solution for a positive outcome for all.

Waka Kura had previously developed a Risk Mitigation Plan as part of its Business Development Plan and this guided the initiative through the COVID period.

Spending more time with her whānau during lockdown was a positive outcome for Candi. She was able to reflect upon what inspired her to establish Waka Kura and support her community. Candi explains how the downtime with her whānau helped reaffirm what's important in life, "I was able to check in with my partner and tamariki on how things were going as a whānau, and how lucky and fortunate we were, it was just great sharing, just being with my whānau."

Reach

Waka Kura supports

15

whānau with transport
to and from school.

Waka Kura has supported up to

20

whānau when school and
various community related
trips have been organised,
this includes a trip with the
Rural Fire Brigade to Waikawa
Marae and the Marlborough
Science Roadshow.

Impact

Getting buy-in and support from the small tight knit community and school board has been empowering for Candi. Having a historical relationship with the kura board made it easier to make contact with the board members and put her proposal forward, which received Board support straight away.

Over COVID, Waka Kura chopped and distributed firewood to whānau in the community, particularly the elderly and kaumātua.



Learning

Being an integral part of the community is a privilege for Candi. She is a parent who has been fortunate to have skills and access to resources that enable her whānau to be self-sufficient, but she understands the challenges for many parents who struggle financially to send their tamariki to events or access particular activities. This was the kaupapa behind the establishment of Waka Kura.

Supporting equity and access to resources and events across its community is a key focus of Waka Kura, this includes supporting tamariki to participate in school trips or attend out of town events such as kapa haka. Whānau have provided positive feedback to Candi. "Some whānau are so over the moon that their tamariki can attend an event like kapa haka, it's amazing."

Feedback from whānau, tamariki and stakeholders is important to Waka Kura, a satisfaction survey has been developed, collated data will be used as a means of informing what works and highlighting areas that could be improved.

Sustainability

At its core, Waka Kura is committed to being a sustainable enterprise. Waka Kura has plans to establish market gardens and provide access to affordable meat that has been processed through Candi's family/whānau farming business. Candi is confident in her ability to keep Waka Kura operating and can leverage off specific resources Waka Kura has developed as part of its business operations. Candi explains. "I've worked in a school, and I've done accounts and other bits and pieces, and all these other jobs have given me the tools to develop my own sustainability plan."

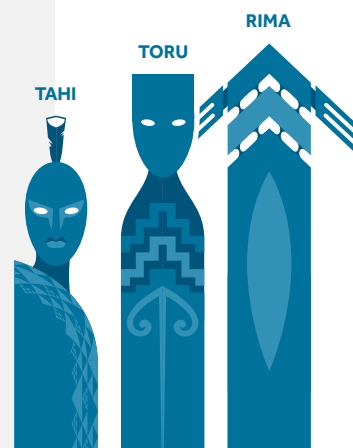
Waka Kura is a whānau inspired kaupapa. Candi's daughter, who still attends school, helps out most days after school by supporting her mum with the cleaning and maintenance of the bus.

The local kura has offered an extended run to Waka Kura, which may mean expanding the capacity of her enterprise by purchasing another bus and employing additional staff. Growth that is sustainable will be at the forefront of any future decisions impacting Waka Kura.

Pou

As a whānau-owned and led enterprise, Waka Kura is inspiring strong whānau commitment. Candi's tamariki contribute and work alongside their parents helping to maintain the bus and collate feedback. In doing so, they are working toward becoming empowered leaders and self-managing.

The community Waka Kura serves is more able to participate fully in society through accessing transport and networking through the connections and relationships of Waka Kura across other parts of Marlborough.



Warrior Princess Workshops

Warrior Princess Workshops Limited

Description

Warrior Princess Workshops enable their whānau to set aspirational goals for the future of their kōtiro and for generations to come.

Warrior Princess Workshops is a whānau business that is in the infancy stages of building their social impact for kōtiro and wāhine in the South Canterbury rohe. Sofia Tuala, Warrior Princess Workshop leader, designs and facilitates holistic workshops, specifically for young wāhine and their whānau.

Warrior Princess Workshops create a safe space for whānau to learn about themselves, their whakapapa and how to tap into their leadership potential. The focus is to develop social and life skills to be a strong, resilient and confident warrior princess who will love themselves, recognise their worth and are able to participate confidently in society and te ao Māori.

Warrior Princess Workshops host noho marae through a range of hui or wānanga delivering karakia, taonga tākaro, sharing of legends and whakapapa, hikoi (ngāhere and maunga), sharing of healthy kai, journaling exercises and taonga puoro to reflect Pou Rua. Sharing knowledge and history of significant Māori sites of the rohe will be a feature of this initiative.

Warrior Princess Workshops will benefit whānau through positive changes in the attitudes of kōtiro and wāhine, helping to create positive and healthy families. The whānau initiative provides the skills and tools to nurture and support whānau to cope with situations that are currently challenging for them.

Driven by whānau through the values of te ao Māori, key concepts of this initiative are aroha, manaaki and rangatiratanga, ensuring whānau become self-determining role models and leaders for their respective whānau, hapū and iwi.

Hine Ora is the 10-week wānanga for kōtiro and is supported by three hui within the community, Hine Marama, Hine Ngākau and Hine Tuhinga. Wānanga activities include taonga tākaro, sharing of legends and whakapapa, hikoi (to the ngāhere and maunga), journaling exercises to process grief and other emotions and the sharing of healthy kai. During the period of the wānanga, the facilitator will aim to meet with whānau three times to ensure they are fully informed and involved.

The workshops aim to grow kōtiro confidence and their connection with te ao Māori. They will also provide an opportunity for whakawhanaungatanga, developing social skills and whānau relationships.

Reach

11

wānanga have been held including:

- ▶ 4 pre-lockdown wānanga
- ▶ 6 community wānanga
- ▶ 1 two-day in school wānanga

Weekly sessions with

4

different schools post-lockdown.

Impact

Warrior Princess Workshops has created a space for kōtiro and their whānau to work together to support young women to make good decisions and become leaders in their community.

Warrior Princess Workshops have benefitted whānau by the providing the skills and tools to nurture and support and cope with situations that are currently challenging for them.

COVID-19

COVID-19 had a significant impact on the Warrior Princess Workshops. Due to the lockdown they had to stop working, as schools closed and cancelled the workshops. Connections with some tamariki were lost during the Alert Levels. The lockdown meant the Warrior Princess kaupapa were unable to follow through on many of the plans they had for 2020. However, the down time enabled them to redevelop their ideas and consider how they were going to work in the post-lockdown pandemic period. They have now doubled the outputs from their initial expectation.

The Warrior Princess kaupapa focusses on building relationships with tamariki and maintaining contact with whānau throughout lockdown was a priority using social media, such as Messenger group chat and Snapchat. During lockdown short videos were sent out to teach journaling exercises.

Learning

There has been a lot of learning for Sofia, particularly around turning her idea into a business. The funding has helped her understanding of how the funding/reporting/budgeting processes work and given her the confidence to apply for future funding. Despite being a difficult and uncertain time, Sofia learnt she had the courage and perseverance to work through the COVID-19 lockdown and adapt her ideas and activity to suit the changing times. Sofia has learnt how schools operate and how her own policies work within her kaupapa. She found whānau were more willing to engage off-site despite the wānanga being run at school.

Sustainability

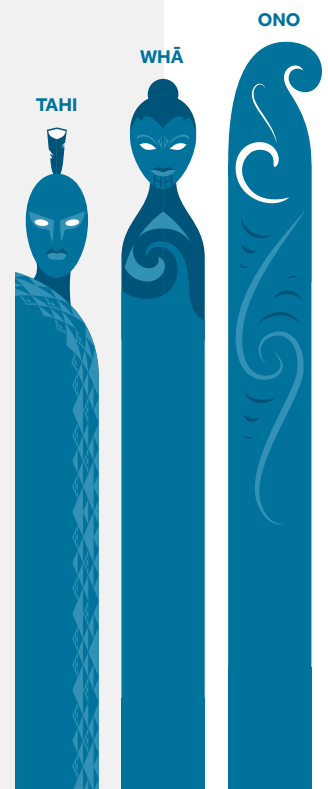
Sofia has had four sessions with a business coach and is working on a sustainability plan. She has a vision but must continue to access funding to keep her vision alive, she is thinking about different ways to access funding and/or create part funding arrangements.

Pou

Kōtiro are encouraged to make decisions for themselves and take on a leadership role where they can. Whānau have seen changes in attitudes including improved relationships and supporting others in a positive way.

Through the workshop content kōtiro are able to access taonga tākaro, legends and whakapapa, and hīkoi (to the ngāhere and maunga). Some of this content had to change to suit the delivery but te ao Māori remained at the centre. The kaupapa talks about being responsible stewards of the living and natural environment as it has worked organically into the kaupapa. For example, in the Hine Marama workshops, the facilitators discuss menstruation and have samples of different products that can be used for menstruation management and discuss the impact on the whenua through landfill and the chemicals in some products.

The kaupapa has strengthened relationships within whānau and supported whenua to make healthy lifestyle choices. Whānau have talked about improved communication with their daughters and an increased closeness as a result of the workshops. Improved relationships within a whānau leads to a stronger, resilient and more nurturing whānau.



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Warrior Princess Workshops



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ihi Research
Social Change
& Innovation

Whakamana Tamariki - Mana Tāne

Te Roopū Tautoko ki te Tonga Incorporated

Description

Te Roopū Tautoko ki te Tonga is a health and social service provider in Ōtepoti, established by Māori for Māori. It provides holistic and innovative quality social services under the philosophy of tino rangatiratanga and self-determination for whānau Māori living in the Ōtākou region.

Te Pūtahitanga o Te Waipounamu is funding the provision of their Whānau Ora initiative Whakamana Tamariki – Mana Tāne. This is a whānau-led transformational approach providing opportunities for at risk young men aged 10 – 18 years and their whānau living in challenging environments across Dunedin, Mosgiel and Milton. The intention is to build knowledge, skills and competencies to heal and attain mauri tau and te oranga o te whānau under the integrated continuum of Whānau Ora.

The initiative will expand its current mau rākau programme and youth will take part in weekly mau rākau and mentoring sessions. Rangatahi will build relationships and participate in new activities to help them recognise their strengths and build mental resilience to overcome challenges.

COVID-19

The initiative responded quickly to the COVID-19 pandemic restrictions drawing on experience and connections from delivering programmes for over three-years. This enabled them to respond with confidence and efficiency.

Te Roopū Tautoko ki te Tonga worked closely with Te Pūtahitanga o Te Waipounamu to access resources through their Manaaki 20 initiative, and helped distribute essential items to whānau, kaumātua and the community. They collaborated with local organisations and essential service agencies, including Kiwi Harvest, to distribute meat and produce.

Staff were committed to helping and worked as an essential service supporting whānau and updating contacts and address lists. The closure of schools significantly impacted on the initiative and staff remained engaged with whānau and students through Facebook for over 19-weeks.

Chris Maxwell, Manager for Te Roopū Tautoko ki te Tonga, described the impact her organisation and staff had. "I was proud of our staff, and our little team. Whānau were so appreciative and there's not one who I came across who took it for granted. Everyone was very appreciative of what others would do for you."

Reach

35-40

participants engaged per week from junior and senior student cohorts.

Approximately

25

people met outside of school hours or during weekends to learn 'Mau Rākau'. Many came from outside of Dunedin.

10

'Mau Rākau' wānanga held over terms two and three.

Learning

Whakamana Tamariki, Mana Tāne is planning to meet the growing numbers of participants by building and maintaining capacity and capability of staff.

Priority will be given to students with Māori whakapapa.

There is a realisation that succession planning and strategies to meet the increased demands and responsibilities during a regional or national emergency is crucial. Having an effective communications strategy and maintaining regular updated contact details is vital.

Impact

Receiving positive and encouraging feedback from students, their parents, caregivers and wider whānau has been extremely encouraging and rewarding. Parents of students involved describe their immense sense of pride that their children are involved in a kaupapa Māori activity like 'Mau Rākau', especially given their town (Milton) has very little that identifies with Māori culture.

One student was awarded the title of runner up 'Mau Rākau' warrior at an external wānanga, this was a huge achievement.

There has been a growing interest in Whakamana Tamariki, Mana Tāne with increased numbers of students wanting to enrol and join.

Sustainability

Te Roopū Tautoko ki te Tonga Incorporated has learnt it is important to adapt and change to meet the needs of clients. Running separate wānanga for junior and senior students was a pragmatic approach to addressing participant numbers while addressing the dynamics of teaching different age groups.

Whakamana Tamariki, Mana Tāne reviewed how it delivers its wānanga and will now work within the school timetable and its curriculum schedule to better meet the needs of all involved.

A lasting relationship with Tohunga Mau Rākau exponent the late Mita Mohi and his whānau has been established, Rikihana Kingi now supports Te Roopū Tautoko ki te Tonga Incorporated to expand their mau rākau programme. Christine Maxwell, Manager, Te Roopū Tautoko ki te Tonga Incorporated, plans to explore how their relationship can extend beyond 'Mau Rākau' and include mai 'Whakairo.'

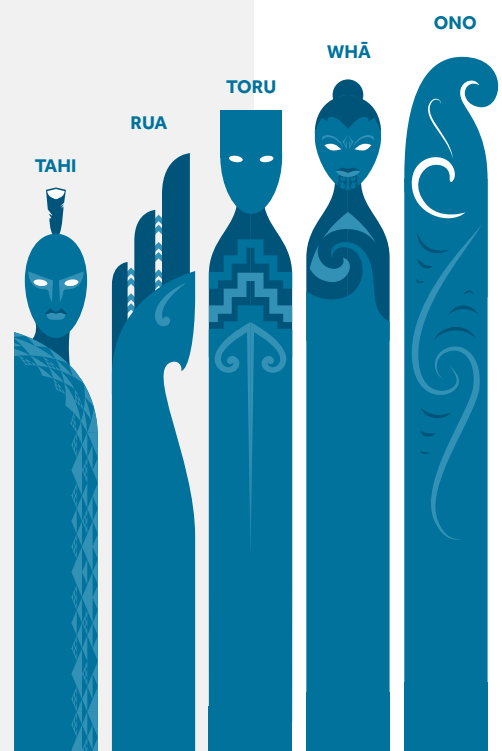
Te Roopū Tautoko ki te Tonga Incorporated is constantly exploring further funding opportunities and ways it can continue to operate sustainably.

Pou

Whakamana Tamariki, Mana Tāne has invested in succession planning through its tuakana – teina approach providing mentoring and guidance to grow internal capacity and build future capability.

Staff and participants were supported to attend 'Māu Rākau' wānanga hosted in the North Island and Taumutu, South Canterbury. Growing leadership qualities, teaching self-management, and providing opportunities so participants can confidently be involved in te ao Māori and kaupapa Māori activities are key areas the initiative provides its students.

Staff have built trusting relationships with the rangatahi who feel comfortable and safe to openly share the challenges they might be experiencing at school or home. A supportive and cohesive whānau environment that nurtures and builds resilience has been created.



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Whānau Fit Chatham Islands

Whānau Fit Chatham Islands Incorporated

Description

Whānau Fit Chatham Islands is committed to working towards better health and wellbeing, both physically and mentally, for the whānau on Wharekauri/Rēkohu.

Whānau Fit has removed the barriers to enable whānau to take up fitness for health and wellbeing. Whānau Fit classes are free and available for all members of the whānau to attend. Members have access to personal trainer, Laurie Ryan, more infamously known as "Pana". Te Pūtahitanga o Te Waipounamu pūtea secured Pana's services and expertise and he has developed specific workforce and gender fitness programmes. Pana quickly adopted the Whānau Fit philosophy and broadened the reach and quality of fitness service offered by Whānau Fit. A fisherman himself, Pana understands the difficulty of finding the time and energy for physical exercise.

Whānau Fit provides fitness classes for children, youth, male and females. Members can design their personal fitness goals which can be carried out in the gym, or delivered via the mobile gym. Members who were previously restricted can now join in a class or session with Pana when he drives into their area. The mobile gym helps mothers with small children, elderly with poor mobility, patients in rehabilitation, and those in the fishing industry to maintain a fitness regime.

Whānau Fit created a programme for rangatahi, which aimed at boosting their confidence prior to leaving for high school on the mainland, by strengthening them in body and mentally preparing them for their transition. Classes improved their fitness and provided a healthy social activity after school with time in the gym reducing screen time and maintaining positive social connection. The island has experienced the trauma of suicide over recent years with Whānau Fit offering a protective initiative to keep the community together and provide avenues where people can be guided towards sharing in a collective space.

The activities Te Pūtahitanga o Te Waipounamu supported were:

- ▶ Delivery to whānau and an increase in the number and types of programmes offered
- ▶ Whānau Fit Chatham Island operating expenses for 12-months
- ▶ New gym equipment
- ▶ Trailer to transport gym equipment around the Island
- ▶ A personal trainer

Reach

Currently

50

members.

This number fluctuates when whānau members are on the mainland for significant periods of time. The selling of sweatshirts is another opportunity to promote the gym and keep people connected to their fitness programme and to each other.

Impact

Whānau Fit seeks to empower all whānau members. People have started to share and become more relaxed in the gym. "We sweat, we talk, we will hopefully lose a kilo this week, if not, we just keep going – it is about a lifestyle routine and helping each other stick to our health goals."

Learning

The Whānau Fit team has learnt to have empathy for those in their community. Everyone's journey is different, their hopes and dreams. Through this initiative individuals have got to know each other better. They have become closer and more able to support others through their challenges and to celebrate their successes.

COVID-19

During COVID-19 Whānau Fit went online via Facebook. Pana created fun fitness activities online and challenged whānau to compete against each other. Whānau all over the world took part in their fitness challenges. It made whānau feel inclusive and kept them active.

Chatham Islanders have become savvy when it comes to technology and communication. Many have been raised using IT platforms to reach out to others and using social media platforms to keep people active was received well.

Other areas that affect an island community when countries go into lockdown is the reduction in transport to the island. This meant islanders became more reliant on locally grown food, mahinga kai and using their food and stock reserves. A concern was the mental wellbeing of people who were lonely, unwell and isolated in their homes, and fishermen out of work for a worrying amount of time. The fishing industry on the island is a vital funding avenue for the whānau on the Island.

Some businesses that had previously sponsored Whānau Fit have been hit hard by the economic downturn from COVID-19 which impacted the ability to secure sponsorship going forward.

"COVID-19 made us stop and think about other options, and to have an appreciation of what we have."

Sustainability

The Whānau Fit team plan to invite other health and fitness instructors to the island to share their expertise e.g., a yoga instructor, nutritionist etc. They would also like to grow the capacity at Whānau Fit and employ another personal trainer. Written into their sustainability plan is to have their own customised building that provides spaces for youth activities and for mothers to work out while their young children are being looked after in another room.

Pou

Whānau Fit concentrates on empowering differing social groupings through free access to a personal trainer who customises a fitness regime and monitors' progress.

Members have shown leadership when they have had to cover for Pana when he has been unavailable.

Running individual goal setting programmes to improve health and wellbeing has motivated gym members to improve their fitness and other areas of their lives that have restricted attainment of their personal goals. Whānau Fit introduced member activities such as, 'The Biggest Loser' challenge. Members took part and were urged to eat more healthily and stick to their exercise programmes. Their motto is to make exercise fun to keep whānau active.

Cohorts, such as fishermen, who were previously resistant to regular exercise, have become regular gym users. The purpose of Whānau Fit contributes to growing strength and confidence in their community by providing a space to work out and to connect and engage socially.



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Appendix 1: Learnings from previous evaluations

The evaluation methodology, approach and research questions that are the focus of this evaluation have been developed from what has been learned from the seven preceding Te Pūtahitanga o Te Waipounamu evaluations carried out by Ihi Research.



Evaluation	Initiative	Focus	Findings
Wave 1 <i>2016</i>	24	The purpose was to understand and evaluate the impact of the 24 Wave 1 whānau enterprise initiatives and the process of commissioning supporting their success.	<p>The evaluation found whānau experienced positive cultural, social, and economic outcomes.</p> <p>Whānau were able to be innovative and create their own response to the challenges they identified. The process enabled whānau to be self-determining in pursuit of their aspirations.</p> <p>There were 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.</p> <p>Te Pūtahitanga o Te Waipounamu contributed to the success of the whānau initiatives by supporting innovation and leading a strengths-based approach.</p>
Wave 2 and 3 <i>2017</i>	38	This evaluation shifted the emphasis from understanding the innovation to reporting the outcomes and social and financial impact of the commissioned initiatives.	<p>Thirty-eight initiatives were presented as one page info-graphics focussing on input, output, outcome and social impact mapped against Whānau Ora pou. The most significant finding was evidence of greater social and cultural connection and increased ability of whānau to support one another. The cost benefit analysis case study demonstrated a monetarised value of social change through apprenticeship support and</p>

			<p>employment. The report found that every \$1 invested in the selected initiative generated a \$7 return on investment.</p> <p>Significant variability in readiness for sustainability was identified across the initiatives. Research in innovation suggests new innovations either succeed or 'fail fast'. The evaluation proposed that it is risky and unethical to invest in innovation with a 'fail fast' mentality and to reframe this as an 'evolve quickly' model.</p>
Wave 4 and 5 2017/ 2018	18	<p>This evaluation defined critical success indicators for the initiatives that achieved significant social impact.</p>	<p>Seven critical success indicators were identified; social entrepreneurship, capability building, networking, sustainability, personal investment, communicating value and targeted to an area of need. While social enterprises may appear to be a riskier investment, it was apparent 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 involved to take over the activity without any resourcing. The evaluation identified an opportunity for Te Pūtahitanga o Te Waipounamu to celebrate Māori social entrepreneurs in order to raise the profile and value of social innovation, while encouraging other whānau to consider how they might contribute to positive whānau transformation through social enterprise.</p>

<p>Wave 6 2018</p>	<p>27</p>	<p>This evaluation sought to determine whether the activities the initiatives engaged in are aligned with the intention and theory of change.</p>	<p>Across the 27 initiatives the kaupapa initiatives were achieving the goals they set, the activities align with the intention and it is likely the commissioning round will have significant impact for whānau. The extent of the outcome is generally dependent on the level of funding invested, the capability the whānau bring to the work, and the length of sustained activity. All the initiatives were highly contextual, meaning they utilise local resources and experience and were enmeshed in the community and whānau who are driving them. Rather than a one-size-fits-all approach, the commissioned initiatives are all unique opportunities to realise Whānau Ora. Whānau saw their motivations as interconnected, and to some extent interdependent on one another. It was clear there was a common agenda across the initiatives framed by the Whānau Ora pou.</p>
<p>Wave 7 2019</p>	<p>22</p>	<p>This evaluation focussed on developing 10 full descriptive case studies of whānau commissioned initiatives to describe; the purpose and intention of the commissioned activities, the impact for whānau, the place of culture in mediating positive change for whānau, the learnings as reported by the whānau and, the</p>	<p>The case studies presented the far-reaching ripple impacts present when investment is direct for whānau and their communities. The information from this evaluation was used to construct a sustainability resource book to support whānau commissioning and provide a discussion paper for the Ministry of Culture and Heritage regarding the positioning of cultural capital in the New Zealand Living Standards Framework. This evaluation identified three core features not recognised in the current wellbeing by The</p>

		<p>sustainability of the kaupapa initiatives after one-year of funding.</p>	<p>Treasury, that are vital to Māori wellbeing, these are:</p> <p>Whānau are the building block of Māori society and wellbeing</p> <p>Culture is inextricably tied to wellbeing</p> <p>Agency for change should reside with whānau</p> <p>The evidence also demonstrated Māori constructs of wellbeing need to be acknowledged and incorporated into the Aotearoa New Zealand Living Standards Framework to truly recognise the contribution Whānau Ora has made, shifting New Zealand society from a welfare state toward a wellbeing state.</p>
<p>Wave 8 2019</p>	<p>27</p>	<p>This evaluation was designed to investigate how whānau commissioning responds to the aspirations of rangatahi and kaumātua and how the activity contributes to wellbeing of whānau in Te Waipounamu.</p>	<p>The evaluation found that whānau commissioning is having a positive impact for rangatahi and kaumātua, both directly (intentionally) and indirectly (through association). Over 3270 individuals have participated in 27 initiatives in Wave 8, 40 wānanga were held across Te Waipounamu. Nearly all the initiatives exceeded their contractual outcomes.</p> <p>The rangatahi initiatives demonstrated the importance of positive relationships within a whānau, the strengthening of identified protective factors for youth, the importance of identity through positive role models, way making, and values-based discipline and tikanga as a foundation. The kaumātua initiatives demonstrated the importance of place, language</p>

			and culture to kaumātua wellbeing, the intergenerational transmission of knowledge, culture and whenua, the contribution of kaumātua to whānau wellbeing and succession planning and how important it was to experience success as a whānau.
Wave 9 2020	24	The evaluation was designed to investigate the implications of intellectual property produced through whānau commissioning. This evaluation was conducted during the COVID-19 pandemic in New Zealand, the evaluation discusses the impact of the pandemic on whānau initiatives.	<p>Twenty-four Wave 9 initiatives participated in this evaluation. Under the conditions of the COVID-19 lockdown the kaupapa initiatives were innovative and adapted quickly to the changing environment. The initiatives provided a localised response, supported social cohesion, were innovative and adaptive, mobilised, and provided information. They were abled by a flexible commissioning environment.</p> <p>While Māori Intellectual and Cultural Property Rights do not fit the Western legal framework, there is the potential for whānau to be exploited if they do not consider how Intellectual Property may impact on their mahi. There is a need to support kaupapa initiatives to identify their Intellectual Property and build capability and understanding of how they could potentially breach others Intellectual Property or lose control of their own. Intellectual Property Rights have consequences for knowledge creation, power, and economics within the whānau commissioning pipeline and</p>

			warrant further investigation from capability building initiatives.
Wave 10 2021	29	The evaluation reviewed 29 kaupapa initiatives. After ten waves of commissioning the evaluation reported on the impact of the model and key factors for success.	<p>The purpose of this evaluation was twofold; to understand how the commissioned Wave 10 initiatives contribute to achieving the goals of Whānau Ora and the impact this has for whānau and to review the intent, impact, and development of the commissioning model.</p> <p>The results culminate in a rubric of success factors designed specifically for the commissioning pipeline, from both the perspective of the kaupapa initiatives and the commissioning agency.</p> <p>This evaluation demonstrates the value and contribution of the commissioning pipeline to the Te Pūtahitanga o Te Waipounamu eco-system. Investment in over 200 kaupapa initiatives in five years has created a layered effect, generating ripples of impact that amplify the regeneration and re-institution of whānau self-determination.</p> <p>Recommendations identify that increased support across Government for kaupapa initiatives and the commissioning agency monitoring will increase impact. Further that continued investment in capability building and networking will optimise the gains made through commissioning.</p>



Appendix 2: **Wave 10 methodology**

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



Kaupapa Māori approach

This evaluation was informed by Kaupapa Māori research (Smith, 1997) and qualitative methods. 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).

Document review

The evaluation process began by reviewing the contractual documents to understand what the initiatives had been commissioned to achieve. The commissioned initiatives had been collecting and reporting data throughout the length of the funding. To limit evaluation fatigue and

avoid repetition, the evaluation team reviewed the monitoring information for each initiative determining their evaluability (readiness for evaluation). A short case summary was written for each initiative and shared with the interviewer prior to the whānau interviews.

Interviews

The interviews were designed to provide:

- An opportunity for initiatives to clarify and articulate their mission or purpose
- A space for reflection as a basis for strategic action (both individually, as a whānau and as a collective)
- A process for gathering and analysing outputs, outcomes and impact

- An opportunity to discuss the commissioning approach they have experienced through Te Pūtahitanga o Te Waipounamu

The interviews were scheduled to be held during October and November 2020. The commissioning period fell within the COVID-19 pandemic and subsequent lockdown. Due to the extraordinary situation the whānau were invited to discuss the impact of the pandemic and subsequent lockdown on their aspirations and activities.

Ethical protocols

Ethical and interview protocols were created by the evaluation team to ensure the evaluation 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.

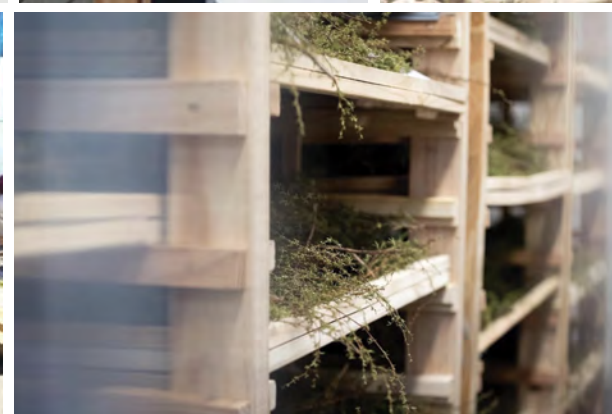
Four evaluators interviewed the 29 Wave 10 initiatives over a period of four-weeks. An information sheet was developed and emailed to whānau prior to interviewing. Whānau were given the opportunity to ask questions before they signed consent. Whānau were able to give written or verbal consent which was audio-recorded during the interview. They were assured the information they shared would not be identifiable. For this reason the data on each initiative is presented in an info-graphic rather than using direct quotes.

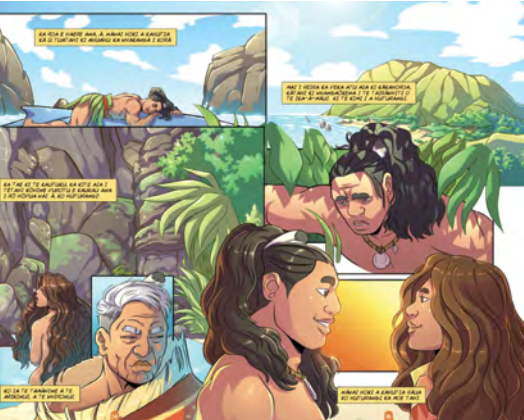
This evaluation focussed on reviewing the approach taken to commissioning by Te Pūtahitanga o Te Waipounamu. Te Pūtahitanga o Te Waipounamu has taken a whānau empowerment approach to investment. The evaluation planned to support this kaupapa by building capability through evaluation; specifically ensuring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

Research questions

There are three main questions that drove this evaluation:

- 1** What is the impact of the Wave 10 direct whānau commissioning?
- 2** What can we learn about the process and outcomes of direct commissioning?
- 3** What success factors enabled the commissioning structure and support whānau aspiration?





"This is the truest form of funding ever, and that's what makes Whānau Ora different, special, the funding goes directly to the whānau, for the whānau, by the whānau."

(Kaupapa initiative)