



Te Pūtahitanga

Māu te ara, kia ora ai te whānau.

"Your pathways empower whānau to thrive"

Evaluation of Wave Eight initiatives

for Te Pūtahitanga o Te Waipounamu

Dr Catherine Savage, Letitia Goldsmith, Hēmi Te Hēmi and Wendy Dallas-Katoa



ihi

Research

Social Change
& Innovation

The Evaluation of Wave Eight Whānau initiatives for Te Pūtahitanga o Te Waipounamu
Dr Catherine Savage, Letitia Goldsmith, Hēmi Te Hēmi, Wendy Dallas-Katoa



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"I believe that change starts at the grass roots level and the grass root is the whānau. If you feed the grass root then the plant itself will grow, if you feed into the top and expect the plant to grow, I think history in the past has shown us that sometimes that doesn't work as we hoped. So whānau (first) definitely." (Kaumātua)

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Executive summary

This evaluation focusses on the eighth wave of commissioning involving 29 whānau-led initiatives contracted in November 2018. The data for this evaluation was collected between September and November 2019, 10-months into the contracting period. The purpose of this evaluation is to understand how the commissioned Wave Eight initiatives are contributing to achieving the goals of Whānau Ora and the impact this has for whānau.

Three questions drove this evaluation:

What is the impact of whānau commissioning in Te Waipounamu?

There has been significant activity and impact in the Wave Eight commissioning round. Twenty-nine initiatives were commissioned in November 2018 from Te Tau Ihu to Murihiku. The evidence collected through this evaluation demonstrates that most of the initiatives met and exceeded their contractual outcomes. The impact of this activity for whānau in Te Waipounamu is significant, data collected from the initiatives indicates that over 3270 whānau individuals participated in the commissioned activity.

How are the initiatives responding to the aspirations of rangatahi and kaumātua?

Rangatahi and kaumātua were identified as a focus for the Wave Eight evaluation in order to understand the impact of direct whānau commissioning specifically for these groups. In Wave Eight, there were 29 whānau commissioned initiatives, eight of them directly referred to rangatahi, and another 10 indirectly involved rangatahi as an assumed part of the whānau. These initiatives demonstrate:

- The importance of positive relationships within a whānau
- Strengthening of identified protective factors for youth
- Goal setting, hope and way making for youth
- The importance of reconfiguring identity through positive role models
- Values based discipline and tikanga as a foundation

Two directly referred to kaumātua, and another 17 indirectly involved kaumātua as an assumed part of the whānau. The kaumātua initiatives demonstrated:

- The importance of place, language and culture to kaumātua wellbeing
- Intergenerational transmission of knowledge, culture and whenua
- The contribution of kaumātua to whānau wellbeing and succession planning
- Experiencing success as a whānau

How does this contribute to wellbeing of whānau in Te Waipounamu?

Whānau Ora, particularly whānau commissioning, has an important contribution to make to current discussions about wellbeing in Aotearoa. 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 to a wellbeing

state. At the present time there are three core features not recognised in the current wellbeing discussion from The Treasury that are vital to Māori wellbeing, these are:

- **Whānau** are the building block of Māori society and wellbeing
- **Culture** is inextricably tied to wellbeing
- **Agency** for change should reside with whānau

There is an opportunity to forge further transformations in how collective effort can enhance the wellbeing of all people and shift Aotearoa from a 'welfare state to a wellbeing state'. Dalziel and Saunders argue, "The fundamental difference is where agency is thought to lie: in a welfare state, it is accepted that agency lies primarily with

central government and the public service; in a wellbeing state, agency is conceived as lying primarily with the country's citizens" (2014, p. 14).

Whānau commissioning through Te Pūtahitanga o Te Waipounamu provides a unique opportunity to explore what happens when agency is handed to whānau to realise their aspirations. The evidence from across the evaluations indicates the seven outcomes of Whānau Ora are being realised through a direct commissioning approach and, most importantly, the activity is whānau-led with the agency for change residing within the whānau. This agentic whānau-led activity is having a significant impact for whānau and with continued support has the capability to achieve Whānau Ora in Te Waipounamu.



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 change.

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

This evaluation focusses on the eighth wave of commissioning involving 29 whānau-led initiatives contracted in November 2018. The data for this evaluation was collected between September and November 2019, eleven-months into the contracting period of one year. The purpose of this evaluation is to understand how the commissioned Wave Eight initiatives are contributing to achieving the goals of Whānau Ora, and the impact this has for whānau.



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 five preceding Te Pūtahitanga o Te Waipounamu evaluations carried out by Ihi Research.

The evaluation of Wave One

The purpose was to understand and evaluate the impact of the 23 Wave One whānau enterprise initiatives and the process of commissioning supporting their success. The evaluation found whānau experienced positive cultural, social and economic outcomes. They 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.

The data indicated there are barriers and enablers that hinder or support innovation and social enterprise. Whānau identified establishment challenges, monitoring

requirements, tension within cases, business development expectations, time and workload as the most significant barriers to overcome. The passion for their initiatives, the time whānau donated to their projects and the opportunity to collaborate with others were identified as key enablers of success. Te Pūtahitanga o Te Waipounamu contributed to the success of the whānau initiatives by supporting innovation and leading a strengths-based approach.

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

initiatives and this should be planned for on commissioning.

The evaluation of Wave Two and Three

This evaluation shifted the emphasis from understanding the innovation to reporting the outcomes and social impact of the commissioned initiatives. Thirty-eight initiatives were presented as one page info-graphics focussing on input, output, outcome and social impact mapped against the Te Pūtahitanga o Te Waipounamu Whānau Ora Pou, these being;

Pou Tahī

Whānau in Te Waipounamu are self-managing and empowered leaders,

Pou Rua

Whānau in Te Waipounamu living healthy lifestyles,

Pou Toru

Whānau in Te Waipounamu are confidently participating in te ao Māori,

Pou Whā

Whānau in Te Waipounamu are participating fully in society,

Pou Rima

Whānau in Te Waipounamu are economically secure and successfully involved in wealth creation,

Pou Ono

Whānau in Te Waipounamu are cohesive, resilient and nurturing

Pou Whitu

Whānau in Te Waipounamu are responsible stewards of their living and natural environment.

Under each of the pou significant themes reoccurred across the initiatives. The most significant finding was evidence of greater social and cultural connection and increased ability of whānau to support one another.

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

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

The evaluation of Wave Four and Five

This evaluation defined critical success indicators for the initiatives that achieved significant social impact. They were; social entrepreneurship, capability building, networking, sustainability, personal investment, communicating value and targeted to an area of need.

Several themes were evident across the initiatives.

- An opportunity to blend existing evidence with the knowledge and cultural capacity of whānau to create new knowledge and innovative solutions.
- Several initiatives would have benefitted from targeted capability building.

coaching and business support prior to investment.

- The social enterprise focus was less evident than in other commissioning waves.
- The majority of initiatives were commissioned from existing not-for-profits rather than being start-up social enterprises.
- The clause within the commissioning guidelines requiring proven financial stability may have prevented new and emerging social enterprises from being successful applicants.
- While social enterprises may appear to be a riskier investment, it was apparent 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 and their kaupapa whānau in order to raise the profile and value of social innovation, encouraging other whānau to consider how they might contribute to positive whānau transformation through social enterprise.

The evaluation of Wave Six

This evaluation sought to determine whether the activities the initiatives are engaged in are aligned with the intention and theory of change. Across the 27 initiatives the whānau entities 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.

The activities apparent in the data appear to align with the intention of the overall change theory to realise Whānau Ora. The activities were able to be grouped loosely into whenua, cultural and te reo revitalisation, marae and community, disability advocacy and community, whānau resilience and wellbeing and enterprise. There are three significant features of the activities. Firstly, they are activities that are grounded in te ao Māori, secondly many of the activities would not be funded through other means and thirdly, the activities are mutually reinforcing of the shared agenda, Whānau Ora.

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 is a common agenda across the initiatives framed by the Whānau Ora Pou. The interview data indicated there are five predominant drivers that appear to be the motivation for whānau wanting to be part of the commissioning pipeline. Whānau were driven to;

- use their experience and maximise the opportunity to make a difference in an area which they have knowledge and skills,
- work in a strengths-based way to bring about change for whānau,
- create opportunities for social and cultural connection,
- make a difference for their tamariki and mokopuna,
- create a Māori way of living by realising cultural aspirations in daily life.

The evaluation of Wave Seven

The most recent 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 sustainability of the entities after one-year of funding.

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. The discussion paper was written with wellbeing economists, Professor Paul Dalziel and Professor Caroline Saunders from AERU at Lincoln University. The purpose of the paper was to advance understanding of

culture and wellbeing in the context of New Zealand's Living Standards Framework. It can be accessed online; <https://treasury.govt.nz/publications/dp/dp-19-02>

The purpose of the evaluation of Wave Eight

This evaluation addresses three research questions:

1

What is the impact of whānau commissioning in Te Waipounamu?

2

How are the initiatives responding to the aspirations of rangatahi and kaumātua?

3

How does this contribute to wellbeing of whānau in Te Waipounamu?

A decision was made to focus on the experiences of rangatahi and kaumātua by Te Pūtahitanga o Te Waipounamu. In previous evaluations these groups have been included as whānau, in this evaluation the commissioning agency sought to understand how the initiatives are responding to the particular needs of these two groups.

The evaluation report is divided into four parts, the first three parts addressing one of the research questions, part four presents the brief





Part 1

**What is the
impact of whānau
commissioning in Te
Waipounamu?**

There are 29 whānau commissioned initiatives in Wave Eight. These are:

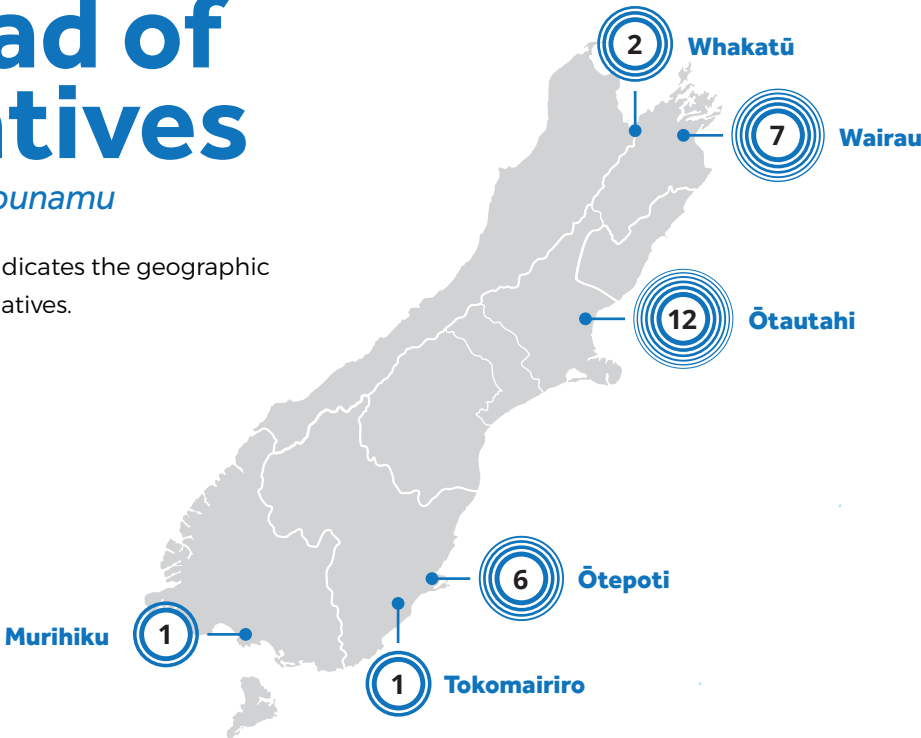
Fund Holding Entity	Commissioned Initiatives
Te Tau Ihu	
Te Tautoko Ora Foundation Trust	Kia Ora E Te Iwi!
Te Hauora o Ngāti Rārua Ltd	Kaumātua Specialist Kaimahi.
Kumuhore Kānuka Ltd	Kumuhore Kānuka
Te Rūnanga a Rangitāne o Wairau Trust	Rauemi Tautoko mo Rangitāne o Wairau
Ngāti Koata Trust	Takahia te Whenua
Ngāti Toarangatira ki Wairau Trust	Te Whakawhanake o Ngāti Toa Rangatira ki Wairau Whānau
Big House Infused Honey Ltd	Whare Awhe Awhe
Ngā Pakiaka Morehu o Te Whenua Trust	Whenua Ora - Mahinga Kai
WildKrafty Aotearoa Ltd	WildKrafty Aotearoa
Waitaha	
Kanohi ki te Kanohi	Hei Whakapiki Mauri Tautoko
Matariki Services Limited	Kahukura Pounamu
Ōnuku Rūnanga Inc	Mahika Kai Te Waihora/Akaroa
Te Rūnanga o Ngā Maata Waka	Manawaroa
Fush Face Ltd	Mobilising Te Reo
Fush Face Ltd	Te Hāpai Ō
Piki Kids Club Ltd	Piki Haututū
Catalytic Ltd	Te Hekenga mai o Hinepūkohurangi
Bros for Change Ltd	Te Pānga Pōkare
TJP Ltd trading as Menemene	Kōrero Mai e te Whānau - Give voice to Whānau
Te Puna Oranga Inc	Whānau Pou
He Waka Tapu	Whātaro Whānau
Ōtākou	
Ārai Te Uru Whare Hauora Ltd	Corstorphine Community Hub
Aukaha (1997) Ltd	From the Ground Up
He Waka Kōtuia Trust	Ka Hao te Rakatahi
Tokomairiro Waiora	Puna Ora
Roiti Trust	Te Awa Koiea
Whakaruruhau Ltd	Whānau Transformation/Whānau Metamorphosis
Te Roopu Tautoko ki te Tonga Inc	Kaumātua Roopu & Whakamana Tamariki - Mana Tāne
Murihiku	
SJ Pikia Whānau Trust	Wero Warrior

Table 1: Initiatives Wave Eight Whānau Commissioning

Spread of Initiatives

across Te Waipounamu

The following map indicates the geographic spread of the 29 initiatives.



Activities across Wave Eight

The Wave Eight investment was distributed across a range of organisations:

Entity	Number of Entity
Trusts	3
Business & Social Enterprise	10
Service provider	7
Whānau	6
Iwi	3

Over

3270

individuals have participated in
29 initiatives in Wave Eight

40

wānanga have been held

Cultural activities

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

Six whenua initiatives; mahinga kai, hīkoi, regeneration of whānau land, connection to whenua

Nine initiatives learnt te reo Māori as a component of their activities

Nine initiatives incorporated waiata, kapa haka and pūrākau

Eight initiatives included the identification of wahi tapu (cultural sites of significance)

Six initiatives identified recognition of cultural identity and connection as an outcome for the whānau

Eight initiatives included activities focused on whakapapa

There were:

Nineteen kaumātua initiatives (two focussed kaumātua initiatives)

Eighteen rangatahi initiatives (eight focussed rangatahi initiatives)



Pou

At the point of application and contracting, initiatives are asked to identify the specific Whānau Ora Pou they are working to. The following graph indicates the spread of these outcomes across the 29 initiatives.

Nearly all the initiatives noted working towards ensuring whānau are self-managing. The very nature of direct commissioning supports self-determination as whānau are resourced to work toward realising their own

aspirations. Whānau confidently participating in te ao Māori was again a pou that whānau recognised as an outcome of their work. In other evaluations it has been noted that the activity is mediated through te ao Māori as it is led by whānau, in a localised context utilising the cultural resources within the whānau.

In part four of this evaluation the 29 initiatives are presented in their own brief evaluations describing in detail how they achieved the goals set in their commissioning.

Spread of outcomes across initiatives

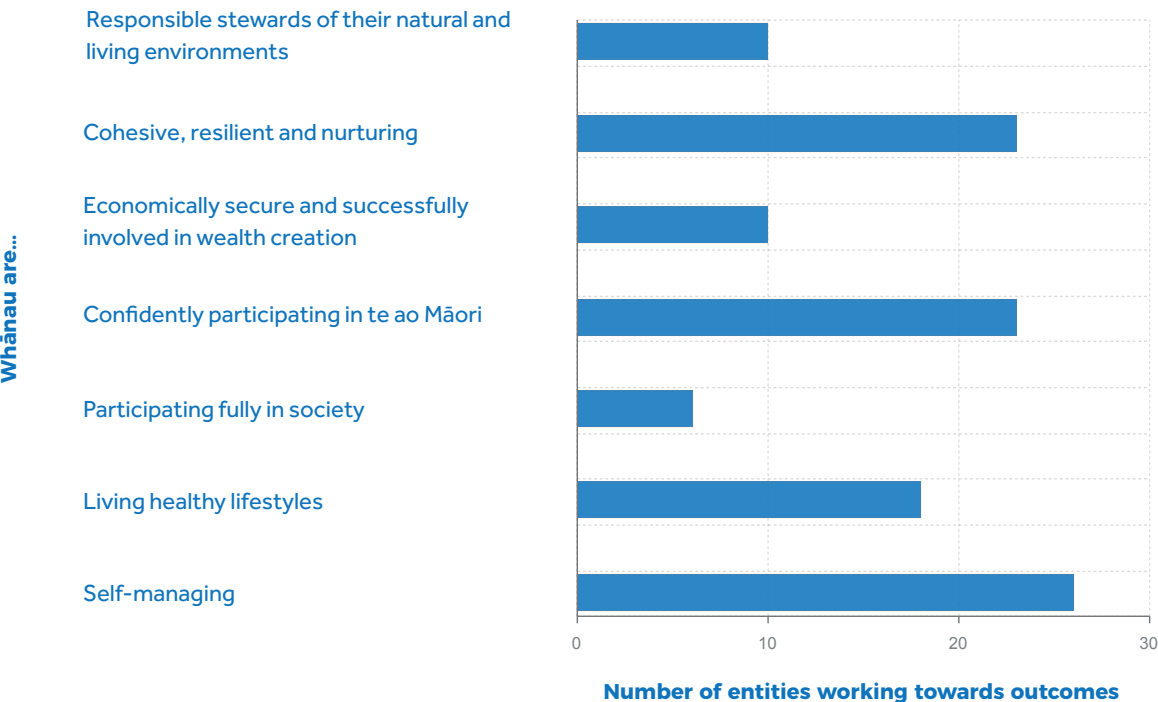


Figure 1: Spread of outcomes

Investment and impact

The 29 initiatives were evaluated using an evaluative criterion based on the activities and outcomes as intended in the contract, and the impact evident in the evaluation interview.

Impact

The evaluation criteria identified four broad categories of impact,

Rating	Qualitative and Quantitative data
Exceeded	Clear example of exemplary performance. No weaknesses in evidence identified. Exceeded outcomes stated in the agreement. Exceeded numbers. Excellent impact reported for those engaged.
Met	Strong performance overall. Achieved the outcomes stated in the agreement. Met the expected numbers of activity. Impact evident for those who engaged.
Below	Reasonably good performance overall; weaknesses in evidence, below expected numbers and impact reported for those who engaged.
Poor	Clear evidence of unsatisfactory practices. Not meeting the outcomes stated in the agreement. No evidence of impact or engagement with whānau.

Table 2: Evaluation Criterion

Most the of entities achieved the outcomes they set in their contracting. Some of the initiatives exceeded their expected activity, a few did not meet all the expected outcomes. Interestingly some of the larger projects with aspirational outcomes found it more difficult to achieve in the timeframe of one-year than smaller projects with more realistic outcomes.

Investment

The level of investment ranged from \$13,800 to \$140,000. The figure on the following page indicates the spread of investment across the 29 initiatives.

Wave Eight Investment

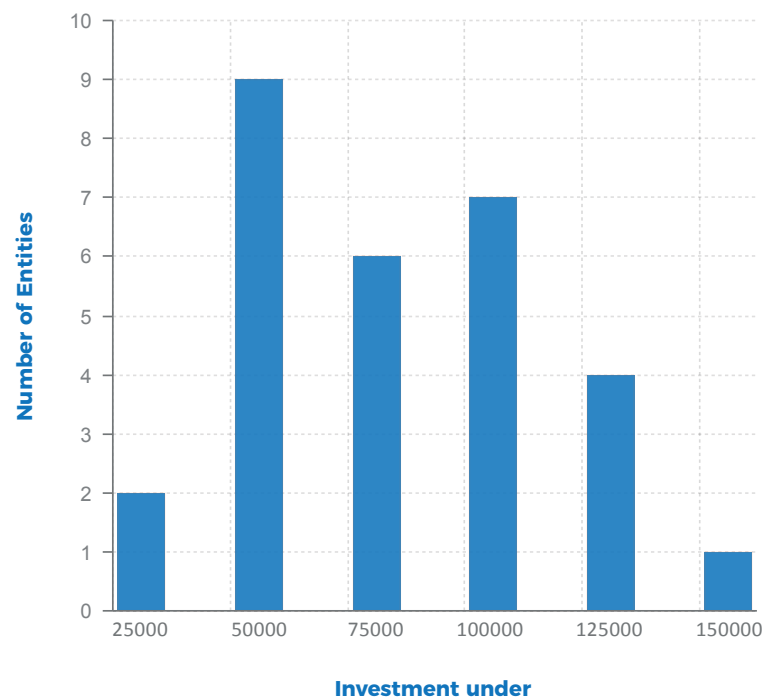


Figure 2: Level of Investment Wave Eight

The following figure demonstrates the evaluation criteria applied with the level of investment to demonstrate how the initiatives performed. The matrix applies these two measures; investment and impact to map the 29 initiatives.



Figure 3: Investment and Impact of Entities

It is apparent the level of investment does not directly relate to impact. However, there are some patterns. The matrix indicates smaller investments of less than \$40,000 have an impact exceeding their stated contractual outcomes. Larger investments, while still having impact, tend to have challenges meeting all their expected outcomes (due to

the high funding these initiatives tended to be highly aspirational and may have found it challenging to meet these expectations in the timeframe). There are several projects in the \$50,000 to \$90,000 bracket that are successfully meeting the outcomes they set which reflects the level of investment.

Summary

There has been significant activity and impact in the Wave Eight commissioning round. Twenty-nine initiatives were commissioned in November 2018 from Te Tau Ihu to Murihiku. The evidence collected through this evaluation demonstrates most of the initiatives met

and exceeded their contractual outcomes. The impact of this activity for whānau in Te Waipounamu is significant, data collected from the initiatives indicates more than 3270 whānau individuals participated in the commissioned activity.



Part 2

How are the initiatives responding to the aspirations of rangatahi and kaumātua?

This section of the report explores the extent to which the commissioned initiatives are meeting the aspirations of rangatahi and kaumātua, the focus of the Wave Eight evaluation. A brief review of the recent literature in the area, followed by a case study, demonstrates how the commissioning approach is serving rangatahi and kaumātua in Te Waipounamu.

Rangatahi

A recent evidence review into youth development in New Zealand identified key protective factors for rangatahi including; quality interpersonal relationships with adults; development of cultural identity, cultural competence and cultural values; access to extended family/whānau support; belonging to supportive environments (such as marae, youth groups or church); a positive school environment; access to employment opportunities; age-appropriate rules and boundaries; positive expectations and meaningful encouragement to do well; communities that value youth and create opportunities for young people to take on roles; and positive experiences in the early years (Centre for Social Impact, 2018).

The importance of whānau as a key protective factor for rangatahi is well documented in the literature and Māori models of wellbeing (Simmonds, Harre & Crengle, 2014). In 2007 Edwards, McCreanor and Moewaka-Barnes published a paper discussing the importance of whānau as a key indicator of rangatahi wellbeing. They noted the wellbeing of rangatahi Māori is crucially impacted on by the quality of whānau as a context for Māori youth development and the future wellbeing of the Māori population. The themes from their data indicated Māori families were nurturing despite many whānau being under social and economic pressure. They noted the value placed on whānau and the wishes of rangatahi to spend more time within the whānau environment (Edwards, et al., 2007).

The tuakana/teina relationship among siblings was identified as a key part of a common pattern of intense, cooperative, and sometimes competitive interactions, around serving and providing in a wide range of family activities. Extended kin networks were also very important; providing linkages with their related age cohorts, a wider range of social exposures and crucial safety nets at a time when the

core of the whānau was stressed. (Edwards, et al., 2007 p. 12). Common features of whānau included support and nurture from several generations and from cousins – contributions that are often invisible or undervalued (p.13). Edwards et al. contended that “if young people, the most vulnerable members of families, are determinedly articulate about the value to them of their whānau, then this is an important signal to society and policy makers that whānau as a social institution is an important site for investment and development. (p12)”

In a recent literature review Simmonds, Harre and Crengle (2014) identified indicators of positive youth development including; collective responsibility, successfully navigating the Māori and Pākehā worlds, cultural efficacy, health, and personal strengths, relationships, activities, cultural factors, education, health/ healthy lifestyles, socio-historical factors and personal characteristics. Strengthening these protective factors can enable young people to take positive risks such as having the resilience to try new things and ‘fail’, without having a negative impact on their development and wellbeing (Centre for Social Impact, 2018).

Wave Eight rangatahi focussed initiatives

In Wave Eight, there were 29 whānau commissioned initiatives, eight of them directly referred to rangatahi, and another 10 indirectly involved rangatahi as an assumed part of the whānau.

Rangatahi initiatives in Wave Eight

He Waka Kōtuia Trust

He Hao te Rakatahi

Ka Hao te Rakatahi is a leadership initiative, designed to support rakatahi to pursue excellence in higher learning, achieve success as Māori and develop future whānau and community leaders. Kapa haka forms the base of everything they do, towards building strength, identity, knowledge and confidence in rakatahi.

He Waka Tapu

Whātoro Whānau

Whātoro Whānau provides a whānau practitioner/kaimahi to work alongside a rangatahi worker in Hakatere (Ashburton). The aim is to provide a wrap-around service for the whole whānau.

Bros for Change

Te Pānga Pōkare

This initiative aims to develop whānau skills and knowledge for strengthening whānau relationships around rangatahi who have been involved with Bros for Change. The aim is to empower whānau to better understand and effectively respond to rangatahi needs in ways that promote whanaungatanga. The programme is guided by clear goals and tikanga Māori.

Catalytic Ltd

*Te Hekenga mai o
Hinepūkohurangi*

The development of three illustrated books for tamariki that celebrate mana wāhine stories in te reo Māori. The main objective is to celebrate mana wāhine role models and provide more exposure for all tamariki to te ao Māori, particularly for kōtiro.

Piki Kids' Club

Piki Haututū

The project has enabled Piki Kids' Club to offer an enriched, after school programme utilising the skills of tuakana and whānau. Activities have included sports, dance, music, design and Māori performing arts. Rangatahi in Year 12 and 13 from Te Pā o Rākahautū have been employed to support the programme activities.

Fush Face Ltd
Te Hāpai Ō

Te Hāpai Ō is an initiative focussed on engaging rangatahi in hospitality training and working towards industry certification in a Māori business. Te Hāpai Ō works to support rangatahi in work, training and employment within the Fush business.

Ōnuku Rūnanga Inc
Mahika Kai Te Waihora/Akaroa

To reconnect tamariki, rangatahi and whānau with ngā taonga o te taiao. The aim is to support Ōnuku whānau to grow an understanding and appreciation for mahika kai, mātauranga and kaitiakitanga using the teachings of kaitiaki and kaumātua.

Te Roopu Tautoko ki te Tonga Incorporated
Whakamana Tamariki – Mana Tāne

The goal is to focus on young men to increase their understanding of local traditional Māori customs and knowledge. They provide weekly hui in a culturally safe environment covering aspects of te ao Māori, performing arts and kapa haka. This includes mentoring support for individual rangatahi and group hui.

The following case studies were selected to demonstrate how rangatahi directly involved in a commissioned initiative experienced the activity and viewed it as a solution.

¹ Ngāi Tahu dialect rangatahi

Rangatahi case studies

1. He Waka Kōtuia Trust

Ka Hao te Rakatahi is a youth leadership initiative that supports rakatahi¹ to pursue excellence in higher learning, achieve success as Māori and develop future whānau and community leaders. This case study has been written from an interview held with Komene Cassidy.

The aim of the initiative is to recognise, celebrate and strengthen the individual leadership skills each rakatahi brings. Kapa haka forms the base of everything they do, towards building strength, identity, knowledge and confidence in rakatahi. Rakatahi are involved in the planning process and are required to step out of their comfort zone and embrace mental and physical challenges; viewing these as part of ongoing learning and development.

"Titirei comes from one of the Ngāti Kuri, Ngāti Kahungunu battles prior to Kuri moving into the South Island. The Pū Harakeke Tapu battle. Two young titirei were identified and they were named as titirei, as two young chiefs, and so that's what we named the group of young people."

"We give them responsibility within the kapa haka, so they're named as titirei so all the other members of the kapa understand these are our leaders. They may not be on stage leaders, but they do have roles within the group. What we have done in the last couple of years is take them away and run a leadership programme with them. So, we take them away, we look at planning so they help us plan out the year, they help us plan out the bracket, so everything that happens involves rangatahi right from the get go."

"Titirei is typically eight to ten rangatahi who are seniors and they've either shown really good leadership or they're showing developing leadership. I think we have eleven."

"The kapa haka really is the base of everything we do and the kapa haka itself is just the vehicle towards building strength and identity and knowledge and confidence into our rangatahi."

The after school programme, Waewae Kai Pakiaka, is for primary aged children, some of the titirei are employed to plan the programme and facilitate it. The programme involves Māori movement, kapa haka, Māori games and te reo Māori. This allows rakatahi to experience paid employment and engage in specific leadership roles and responsibilities related to this mahi. This includes planning, facilitating and evaluating the programme.

"We employ some of the titirei, not all of them, but the ones who have that skill in facilitation. We employ them to plan the programme and to facilitate the programme. We're always evaluating and seeing what we can do better, how we can work it if there's particular children and there always are, who present different challenges, how they might in their facilitation role work to help that child become engaged in what they're doing. We are giving them a bit of a taste of what it's like to be employed so we actually be their employer. It's a paid role. We give verbal warnings and written warnings if there are things that need to be done in that way. They get annual leave and sick leave and all that, you know they have to work out all those sorts of things. They need to be able to be on time, they need to be in the right

uniform, they need to communicate if they can't be there for whatever reasons. All these different things that we do as adults in our job lives, this is stuff that we work with them ... they are learning valuable communication skills and conflict resolution if tamariki display challenging behaviour. Mentoring and supervision from more experienced staff members ensure rakatahi are supported if they find specific aspects difficult or challenging."

The Trust has included the rakatahi in an initiative with Sinclair Wetlands Trust, Te Rūnanga o Ōtākou and University of Otago to gather data for managing the mahinga kai source of tuna in the wetlands. This has involved collecting data related to the population, health size and weight of tuna. Rakatahi who have an interest in this are involved and go out every month and monitor the eel resource with the goal of supplying clear statistics to the rūnanga to evaluate the health and population of this food source. Komene describes how this activity is about connection for rakatahi, to themselves, their culture and the environment;

"It's the connection with our environment, our language. Our culture and environment are all interconnected and interwoven and we can't do one without the other. For many of our town

kids they haven't had those opportunities to go and be connected in a Māori way with their environment and understand that they are as much a part of the environment as the tuna is. I think that interconnection with themselves and their land is so important, that is our identity as Māori."

The success of the initiative is the relationships that develops between the whānau and the rakatahi.

"The relationships we have with each other as a Trust, and as the sort of overarching body are so important, and if we're not gelling well as adults that flows through everything."

For Komene the success of the initiative was evident at the tangi of iwi leader, Tahu Pōtiki.

"I think Tahu's tangi is a definite example of the work on leadership. On the paepae we had our kids turn up in force to farewell someone they respected and knew as a leader. What I impressed to them at the tangi was all the stuff we do for competition is not for competition, it's for now. This is how you honour, the greatest way we can honour our loved ones in Māoridom is by doing this as best as we can."



2. Bros for Change

Developed by former New Zealand Māori and New Zealand Rugby League player Jaye Pukepuke, the purpose of Bros for Change is to give young people who have been labelled as difficult and challenging, a second chance to create real change through real talk with real people. Bros for Change was established to create self-esteem, self-awareness, self-respect and self-management and role models for the next generations from young people in intermediate school right through to more serious youth offenders. Bros for Change uses a strong sense of culture and identity to form the basis of its programme. Tikanga is a big part of the programme helping to break down barriers and build strong relationships through encouraging respect for the participants and the mentors. The initiative was originally funded by Te Pūtahitanga o Te Waipounamu direct commissioning in Wave Two. An extension of the original initiative, Te Pānga Pōkare has been funded in Wave Eight. The purpose is to create a ripple effect instead of creating a splash and fading out. The first ring of the ripple is the rangatahi, the second ring is the whānau, and the third ring is the school and their peers, affecting more change as each ripple creates another.

This case study has been written from interviews held with nine young tāne who have recently been supported by Bros for Change. The boys admit that before coming to Bros for Change, they were having difficulties at home and school;

"(my life was) up and down, not going down the right path, (I was) following bad examples from other people."

They had to volunteer to become part of Bros for Change and commit to attending the wānanga and activities. Jaye Pukepuke and Ben Thompson, who lead the programme, go into the school and talk about the experiences they will have.

"So when they came to our school, we had a

conversation about what Bros for Change was, they also showed us a video about what's on this programme, so it's pretty good aye, good experiences just the stuff that's going on in this programme."

The programme begins with a camp in Kaikōura where the boys are exposed to experiences they haven't had before, gathering mahinga kai, learning mau rākau, and working alongside their mentors.

"(we have had) opportunities that we wouldn't get.... Some of us, first time eating crayfish, yeah it's not my thing but it's a good experience of gathering and eating something new."

The camp immersion enables the tāne to understand the tikanga of the programme, the behaviour that's acceptable and the values that uphold the tikanga.

"It's different, we get more values from this programme, more understanding about real life and what's going on and stuff, so we learned heaps from there."

The mentors support the tāne through physical training to improve the boys' fitness and wellbeing. They believe being physically fit is a big contributor to mental wellbeing for rangatahi and a positive way to teach discipline.

"Swearing, swearing is one of them, (laughter) if we swear during the programme it's push ups, usually when I get home I swear a lot, but now it's just cut down, the swearing."

The outdoor experiences build relationships between the rangatahi and between Jaye and Ben, the 'mātuas'.

"We had little groups at school, (being at camp) helped us build relationships, we have gotten closer yeah."

Bros for Change describe themselves as whānau, the rangatahi know that once they are part of the whānau they can always rely on them for support.

"Just the bond that we have here, it's like when we leave here, it's like it doesn't change aye, the bond is still here for us, especially with the mātua. We got good mātua here so we just pick knowledge off of them, the knowledge that we want."

They are encouraged to return as tuakana and support the other rangatahi coming through the experience. The focus is on positive change, goal setting and realising the consequences of their actions.

"I guess like a new reputation, cause our reputation wasn't that good, it's always 'oh like are you staying out of trouble (name)?'. Everyone sees us as like the bad kids and like just coming here everyone accepts each other for who we are and our backgrounds and stuff. That's a big part of this programme, your background is left at the door, it's just what you see, you don't think about what they've done that is bad and all of that."

For the youth interviewed, it was important not to focus on their past, but what they could do to move forward in a positive way.

"Focus on like what you gonna move on, how you gonna help yourself out."

(I have learnt how to) *"Have a good understanding about the choices we make away from here, there is always consequences for your actions."*

The rangatahi have noticed they have changed even in a short time. They want to get up and get to Bros for Change so they can spend time before school, they are more motivated and have something to look forward to.

"Ah wanting to be here, on time. The earlier we get here, the more time we get here."

"I've got something to look forward to. Just got a reason to wake up early, you know we come here and it's like, they are up early again, always on time."

A number of the youth interviewed talked about the goals they had set since becoming part of the Bros for Change whānau.

"We learnt goal setting, believe in yourself, if you have a dream you should believe in yourself and achieve it."

"Start to not doubt yourself, that's a big part of goal setting, like you can't doubt yourself or it won't happen."

Several of the rangatahi have set goals for the future and are looking at employment and starting a business.

"My goal is getting a job, yeah, try getting a job this year or beginning of next year. I don't mind as long as I get money, just help out with the family and stuff, yeah."

"One of my goals is to own my own business, probably like what my dad does, like an insulation company, he does all the new insulation in the new buildings in town."

All of the tāne interviewed recommended the experience to other rangatahi, noting that it had been a life changing experience.

"I'd say go for it, go hard, it's a good experience."

"Go hard."

"Mind blowing."

"Life changing."

When asked if there was anything that could be done to improve the programme the rangatahi wanted the experience to go on for longer.

"I just wish it went on for the whole year."

"Yeah, its needs to be longer, six-weeks just isn't enough."

"That's something they could change, how long it is."



**“We learnt goal setting, believe
in yourself, if you have a dream
you should believe in yourself and
achieve it.”**

A large, stylized graphic on the left side of the page. It features a gear-like shape with a spiral inside it, all in shades of blue. The gear has a jagged outer edge and a smooth inner spiral.

Findings for rangatahi

This section is a short analysis of key outcomes evident in the rangatahi initiatives. An analysis across the rangatahi initiatives indicate there are five key outcomes that have a significant impact for the youth engaged. These are supported with reference to the research in rangatahi wellbeing.

1. The importance of positive relationships within a whānau

Eighteen of the 29 initiatives in Wave Eight directly mention impact for rangatahi as part of their intention. Ten of these initiatives refer to rangatahi as part of the whānau, and the activities, while having positive impact for rangatahi, are carried out alongside other whānau members. Whānau commissioning supports positive relationship development mediated through cultural activity for rangatahi through activity with whānau, hapū and iwi. Positive rangatahi connections and relationships within whānau is vitally important to youth development (Edwards et al., 2007). This research reinforces the focus of strengthening whānau as a platform for Māori youth development. The quality of whānau is crucially important as a context for Māori youth development, and the future wellbeing of the Māori population (Edwards et al., 2007). Western youth development research often focusses on supporting independence from family structures, this contrasts with these initiatives where immersing youth development within the construct of whānau is an important part of the support.

2. Strengthening of identified protective factors for youth

There is significant variation in the types of activity for rangatahi occurring through whānau commissioning. The varied activity strengthens protective factors identified for rangatahi including the development of quality interpersonal relationships; cultural identity, cultural competence and cultural values; access to extended whānau support; belonging to marae, kapa haka, youth groups, employment opportunities and training, positive expectations and meaningful encouragement to do well (Centre for Social Impact, 2018). The initiatives create purposeful communities that value rangatahi, creating opportunities for them to take on leadership roles and have positive experiences.

3. Goal setting, hope and way making for youth

The initiatives for rangatahi focus on the importance of creating a positive vision for the future. Rangatahi have the opportunity through the activity to set goals and plan for their future lives, including being part of whānau enterprises and experiencing employment for the first time. These are all aspects of hope, a construct central to positive psychology, typically characterised by an expectation that life goals can and will be reached (Synder, 2004). Hope has been identified as a critical construct for suicide prevention in indigenous populations (Lawson-Te Aho, 2016).

4. The importance of reconfiguring identity through positive role models

There is evidence in the case studies of the impact of positive role models for young Māori tāne in the initiatives. Several of the initiatives operated tuakana/teina structures within their activities, providing role models and rangatahi leaders. The role models provide the opportunity, despite any past troubles, to reconfigure who their future self might be in a positive way. In both cases, the shaping of identity for youth is mediated through cultural values and whanaungatanga. Māori youth who have a strong cultural identity have been found to be more likely to experience good mental health outcomes through their life (Williams, Clark, and Lewycka, 2018).

5. Values based discipline and tikanga as a foundation

The tikanga of the whānau led initiatives provides a framework for agreed ways of behaving for rangatahi, while also providing them with the skills to participate fully in te ao Māori. Using tikanga as a construct to support positive change for youth is a feature of these



Kaumātua

Kaumātua are fundamental to the intergenerational conservancy of taonga into the future. The roles that are ascribed to older people in Māori society, are not only positive, they are crucial for the survival of tribal mana (Durie, 1999). Kaumātua are generally highly valued by Māori for their roles in preserving and passing down traditional knowledge, nurturing younger generations, and their formal and informal leadership roles in their whānau (Wood, 2017).

In 1997, a foundation study of 400 kaumātua aged 60-years and over found that kaumātua live active lives, physically, socially and culturally. Contact with whānau was close and responsibilities and obligations were reciprocal. Three quarters of the kaumātua provided support for whānau members and enjoyed social connection with high levels of marae and iwi participation. They were secure in their cultural identity, competent in te reo Māori and comfortable with the community expectations (Durie, 1999, p. 104).

However, colonisation and urbanisation has had a significant impact for an ageing Māori population. Loss of language, alienation from tribal lands and whānau, lack of cultural experiences and knowledge, may mean that many older Māori are isolated or unable to fulfil the expectations of a kaumātua. Large numbers of Māori over the age of sixty-five live within urban settings, and many have spent their entire lives away from traditional institutions, tribal areas, and marae. Though evidence suggests this group will still strongly identify as Māori, their expectations of what it means to be a kaumātua may be inconsistent with what convention might dictate or how society might view them (Allport, Martin and Haze, 2017). Assumptions about what “being a kaumātua” may mean are being challenged by research that is highlighting significant diversity among Māori (Kukutai, 2004).

By 2026 the Māori population of 65-years or older is predicted to increase by 115 percent (Ministry of Health, 2016). The implications of this shift will be far reaching for New Zealand society. Durie warned in 1999, that given the

changing demographics in New Zealand, kaumātua were at risk of becoming a seriously alienated and disadvantaged group. For example, as the Māori population ages the financial disadvantage for Māori (as compared to non-Māori) becomes of vital significance.

Changing demographics and diversity within kaumātua experiences and needs means policy makers need to re-think and re-define assumptions around Māori and ageing (Kukutai, 2006). In 1999 Durie called for Māori solutions, solutions from the ground-up, from communities, from iwi, hapū and from whānau themselves, rather than an overriding Governmental approach where Māori are potentially lumped into a “one-size-fits-all” approach (Durie, 1999). Direct whānau commissioning by Te Pūtahitanga o Te Waipounamu is one such way that whānau themselves can generate solutions to ageing in localised contexts.

Wave Eight kaumātua initiatives

In Wave 8, there were 29 whānau commissioned initiatives, two directly referred to kaumātua, and another 17 indirectly involved kaumātua as an assumed part of the whānau.

**Te Hauora o
Ngāti Rārua Ltd**
*Kaumātua
Specialist Kaimahi*

The aim is to connect kaumātua and their whānau to services and provide navigation that is whānau-centric and responds to kaumātua needs. The Kaumātua Specialist Kaimahi service has enabled kaumātua of the Marlborough takiwā (Blenheim/Picton) to improve the quality of their lives utilising whakawhanaungatanga to fully participate in their communities. Activities have included walking, swimming, craft work, harakeke and participating in marae activities.

**Te Roopu Tautoko
ki te Tonga Inc**
*Kaumātua Roopu and
Whakamana Tamariki
– Mane Tāne*

Kaumātua Roopu is a high-quality programme for kaumātua to whakawhanaungatanga, check in with each other, to prevent social isolation and loneliness amongst kaumātua and pakeke living in and around Dunedin. Whānau contribute to the design of the programme and give ongoing feedback through reports and surveys.

Kaumātua case study 1

In Wave 8, there were 29 whānau commissioned initiatives, two directly referred to kaumātua, and another 17 indirectly involved kaumātua as an assumed part of the whānau.

Maire² is a 67-year-old kuia who was referred to Kaumātua Specialist Kaimahi by the Nelson Marlborough District Health Board. She had been an inpatient at Wairau Hospital and was about to be discharged that day. The hospital wanted to ensure she would have the support she needed to return to her home. She had been a client of a local health provider but had told the hospital staff she didn't want to work with them as she didn't like them, so they contacted the Kaumātua Specialist Kaimahi.

The Kaumātua Specialist Kaimahi visited with Maire at her home and discussed how they could support her. They talked about her long-term health issues. Maire has Type 2 Diabetes and is on insulin, she is a smoker and suffers from shortness of breath. As a result of her diabetes her left leg had been amputated below the knee and she has a prosthetic leg, but it did not fit well and was so uncomfortable she has been unable to wear it. Maire has chronic renal impairment colostomy due to ischaemic bowel. Most recently she has been experiencing ulcers under her right heel which have been monitored and dressed daily by the district nurses.

Maire agreed she required support to stay at home, including home help, meals on wheels, a medical alarm and repairs to the wheelchair ramp.

Maire explained she was meant to be supported by her mokopuna as a live-in carer, however he was not supportive to her, or around the home. Maire could not access home help as she was deemed to not live alone. The Kaumātua Specialist Kaimahi

applied to Support Works but the referral was declined due to an able-bodied person living in the home at time of referral. Approximately a week later, Maire called the Kaumātua Specialist Kaimahi and said her mokopuna had withdrawn a large sum of money from her bank account without her permission, so she asked him to leave.

The Kaumātua Specialist Kaimahi immediately followed up the referral to Support Works and it was approved as Maire was now living alone. Kaumātua Specialist Kaimahi arranged a meeting between Maire and ACCESS Community Health Services to discuss and advocate for the support she was entitled to. As a result, home help was approved and commenced.

The Kaumātua Specialist Kaimahi arranged for meal deliveries through Quest Meals. Maire had not managed her diabetes well in the past so having nutritional daily meals was important for her health. Maire and Quest agreed the meals would be delivered Monday, Wednesday and Friday at \$12.50 per meal. Maire could pay fortnightly on a Wednesday to align with her pension day. The meals have been generous, and Maire has found she can halve the meals each delivery, so she has prepared meals six-days per week.

Maire has a multitude of needs that required support, advocacy and coordination. She was unable to organise this without the Kaumātua Specialist Kaimahi supporting her through the process. By building a trusting relationship the two were able to navigate the support services to ensure she has the resources in place so she can stay in her own home. To address the ongoing issues with her whānau and her care the KSK has supported Maire to engage a social worker to support her into the future.

² All names and identifying factors have been changed.

Kaumātua case study 2

The following case study was selected to demonstrate how kaumātua who are involved in a whānau commissioned initiative experienced the process and participated as part of the whānau in bringing their aspirations to life. This case study is written from an interview with two kaumātua involved in commissioned initiatives in Te Tau Ihu. The extended whānau hold two initiatives with Te Pūtahitanga o Te Waipounamu; Big House Infused Honey, an enterprise to create income from whānau land in Mairangi Bay from bee keeping, and Kumuhore Kānuka, an enterprise to develop a sustainable business through kānuka products by restoring the land and its natural eco-system and build whānau cultural and environmental capability. This case study focusses on the kaumātua of the whānau, their perspective of direct commissioning, the role they have within the initiatives and their moemoea for the future of their whānau.

"They (the children) both came up with their initiatives off their own bat to utilise the land that is our whenua ... my role was to make sure they were complementary in a way, and that they were all working towards the common objective of advancing the use and the utilisation of our land and our whenua."

The kaumātua describe how they see the initiatives as the next step, building on the achievements of their generation who established the marae.

"The whenua and marae were driven from our generation, but then perhaps we've run out of vision and run out of energy. What (they) have done has been tremendous in that they have their own vision. For me it's a great thing. I can see that our generation had a vision, but the next generations has an even bigger vision and can make this come alive through Whānau Ora."

The direct whānau commissioning has enabled the vision of the next generation to come alive, this has been exciting for the whole whānau as they work towards the goals of utilising the whānau land for enterprise that sustains whānau and the whenua.

"It's my experience most people have dreams, but most people don't fulfil their dreams, because dreams are normally of things that you really would like to happen, but often you can't see the way forward to make them happen."

Without the support of Whānau Ora, the whānau would not be on this journey. The kaumātua see this as a commitment the whānau must fulfil. They expressed how much they value the investment and how committed they were to fulfil their obligations.

"I have said to them it is absolutely fantastic that you have made a commitment to Whānau Ora and you must fulfil that commitment ... I am impressed with both initiatives, they are working very, very hard to fulfil their commitments. The way I see it, it's a contract, it's a contract involving what I consider to be substantial amounts of money, because I worked at the freezing works for 18-years and brought up six-children so I know the value of a dollar."

The structure of the direct commissioning to whānau is appreciated by the kaumātua as they have seen past Māori development investments implemented without the accountability that is expected from Te Pūtahitanga o Te Waipounamu.

"I'm pleased about these aspects (Te Pūtahitanga o Te Waipounamu accountability) because we have made mistakes in the past. When I say 'we' I talk about Māori initiatives. I

could point to numerous projects which I think are sad and we have wasted opportunities. The thing I like about Whānau Ora is it's clearly set out right from the word go, expectations and there are clear steps. You've said that in three-months you will do this, three-months you will do that, three-months you will do this, and you don't get this whole heap of money up front, where you've got the promise and the money and accountability, and I use that in the broadest sense of the word ... I think you should account for every penny. What I like about Whānau Ora there's a clear process that goes on where you agree. And sometimes you know these are plans and we've got to be flexible. Right, oh well, we didn't quite meet that, but we're working really hard towards it and we will meet it, and if you're not going to meet those targets well, I don't think that you should get the money."

While each of the children have different ideas and visions, the kaumātua view their role as ensuring that they are all working together for a shared purpose.

"I have the interests of the whole whānau and sometimes they have interests more closely associated with their family and their individual going forward. I think my role has been to keep everybody on the common path. Your job as a parent, and as kaumātua, is to encourage each person to develop to the best of their potential."

The kaumātua established the structure to manage the shared assets and work of the whānau. The kaumātua describe how important it was to create a structure that will ensure the family works together, rather than compete. It was extremely important to the kaumātua that the Trust is sustainable from the outset and set up to support intergenerational decision-making.

"I've spent a lot of time on the structure of how our Trust was going to be run. I thought very deeply about that. Some of the problems I see with iwi are because the original structures were rushed because of the treaty process, and because they were rushed, they have

led to terrible infighting. Structure is really important, so within our structure there's no one whānau thinking they can take over because the structure is there."

Ensuring all the whānau participate in the Trust and decision-making is important for the kaumātua.

"I think young people today want to be listened to, have a say and have things discussed. They don't want to be like my generation where we were expected to sit and wait, I don't think that works today. I think you've got to have people involved right from a very early age, if they attend when we have our trustee meeting the babies are there and it's great."

The recognition of what the whānau have achieved through direct whānau commissioning has been very important for the kaumātua. It has been uplifting to see the achievements of the pakeke in the whānau, and the hope that they are supporting others to follow their own dreams.

"Dave Johnson from Ngāti Kuia come over and stayed in the wharenuī and they said some really nice things about us. How as a whānau we have actually gone and built our wharenuī and done those dreams that most whānau dream of, we've actually done it and that's uplifting, it's uplifting in a sense that you feel good about what you have done and about yourselves, but it's uplifting in the fact that hey, you might be that little seed that goes to other people, and we know down in Kaikōura ... that's exactly what's happening."

The kaumātua discussed how change needs to happen at the grassroots, and the approach taken by the commissioning agency is enabling whānau to make a difference.

"I believe change starts at the grass roots level and the grass root is the whānau. If you feed the grass root then the plant itself will grow, if you feed into the top and expect the plant to grow, I think history in the past has shown us that sometimes that doesn't work as we hoped. So whānau (first) definitely. I would like

to say that I think the Whānau Ora, having that little bit of help to make sure the initiative, the seed, just doesn't die in the ground, it grows. I think that's a pretty smart idea and whoever come up with that needs a good pat on the back."

The kaumātua have also been involved in other commissioned initiatives locally. Their desire to see their mokopuna fluent in the reo, is being realised through the creation of the first bilingual kura kaupapa at Omaka Marae.

"The next generation being in total immersion, the mokos going off to Canvastown once or twice a week, you know this, to me, it's a dream, it's a dream of mine because I believe this is where the future of New Zealand lies. We've been involved in Omaka initiatives, our granddaughter is one of the founding pupils at this initiative. We support the Omaka Marae, all the girls have been involved up there and I've been involved, and (our children) have been involved in the Māori language programmes coming out of Omaka."

The investment in Whānau Ora has made a significant impact on the whole whānau and

the kaumātua as they can see the work on the whenua is creating a future for the whānau, which will see them being able to retain the land and have a thriving enterprise that supports the whānau and the whenua.

"Whānau Ora has helped you get your dream started and given you real momentum that to me has been a fantastic. And to see the tunnel house, the glass house with veges and the girls there every weekend helping in the gardens and that sort of thing, it's uplifting because one is always scared the vision we've worked for all our lives is just going to wither away, and then I see all this happening. I see Lee's up there clearing his land and working so hard too. Just look over the fence - he's got bees everywhere. Sarah's out there every weekend, she's got a baby on the front there and she's digging up kākūka and planting them out. It does make you feel good."

"I suppose when you get to our age you do look at your mortality in life and you want things to continue in a good way. And I suppose we all look and say who's going to fill what role in the future. It is succession planning - not that I'm hoping to fall over just yet."



Findings for kaumātua

This section is a short analysis of key outcomes that are evident in the kaumātua initiatives. An analysis of across the initiatives indicate there are four key outcomes that have a significant impact for the kaumātua engaged. These are supported with reference to the research in kaumātua wellbeing where appropriate. Research to support kaumātua wellbeing is a recognised research need, the evidence around localised support for kaumātua is scant.

1. The importance of place, language and culture to kaumātua wellbeing

Kaumātua in the case study describe the importance of the whenua to their whānau, and the intergenerational success of the extended whānau. The case study reinforces findings from a 2011 study but Dyal et al., that cultural identity was important for kaumātua and had been developed alongside their personal values, spirituality, religion, education and the upbringing provided by their parents, whānau and marae.

2. Intergenerational transmission of knowledge, culture and whenua

The kaumātua discuss how important the whenua and their vision for the whenua is, and how the vision for the land had evolved through the generations enabled by the whānau commissioning. Edwards et al., (2014) note that whānau are key sites for the intergenerational transfer of knowledge, wealth and power in Māori society and every opportunity to strengthen and build these structures will benefit Māori and the wider community (p.13). The case study demonstrates that whānau commissioning supports intergenerational transfer of knowledge, whenua and wealth.

3. The contribution of kaumātua to whānau wellbeing and succession planning

The role in which the kaumātua play in the whānau commissioning was described as a negotiator, mentor, governor, parent, and source of support. This participation in whānau commissioning is a feature of many of the initiatives in Wave Eight. The focus may be social enterprise, whānau health or whenua regeneration, but the role of the kaumātua as the foundation of the whānau is always present. Dyal et al., (2011) found kaumātua were actively involved in tribal and marae activities, their local community, church and wider society. Roles they played within their whānau and wider community were diverse, and they included being mentors, guardians and elders. Kaumātua have a fundamental role in the development and transfer of cultural wisdom across and between different generations (Dyal et al., 2013). The development of the land trust and the social enterprises have been achieved with the collaboration of the whole whānau, led by the kaumātua.

4. Experiencing success as a whānau

The kaumātua in this case study talk about how direct commissioning has enabled the

whānau to be successful and be noted for this success. Success was important to the kaumātua as it had inspired other whānau to pursue similar initiatives on their whenua. The acknowledgement of their success by iwi leaders was recognition of the hard work the next generation had put into their commissioned initiatives. The kaumātua noted the accountability placed on whānau to deliver the expectations of the commissioned initiatives and also the flexibility to change direction.

Summary

In Wave Eight, there were 29 whānau commissioned initiatives, eight of them directly referred to rangatahi, and another 10 indirectly involved rangatahi as an assumed part of the whānau. These initiatives demonstrate:

- 1** The importance of positive relationships within a whānau
- 2** Strengthening of identified protective factors for youth
- 3** Goal setting, hope and way making for youth
- 4** The importance of reconfiguring identity through positive role models
- 5** Values based discipline and tikanga as a foundation

In Wave Eight, there were 29 whānau commissioned initiatives, two directly referred to kaumātua, and another 17 indirectly involved kaumātua as an assumed part of the whānau. The kaumātua initiatives demonstrated:

- 1** The importance of place, language and culture to kaumātua wellbeing
- 2** Intergenerational transmission of knowledge, culture and whenua
- 3** The contribution of kaumātua to whānau wellbeing and succession planning
- 4** Experiencing success as a whānau



Part 3

**How does this
contribute to
wellbeing of
whānau in Te
Waipounamu?**

The commissioning approach adopted by Te Pūtahitanga o Te Waipounamu is highly innovative, participatory and encourages whānau agency. The pipeline has commissioned over 200 grassroots initiatives in Te Waipounamu over the past five-years. The full impact of this collective social movement across Te Waipounamu is yet to be fully realised, however the evaluations of each wave of commissioning demonstrate that the Whānau Ora outcomes are being achieved in a very short time (Savage et al., 2016; Savage et al., 2017; Savage et al., 2018).

The establishment of direct whānau commissioning has been an inherently emergent process refined over the years to ensure whānau are set up to succeed, clear

about their intentions and activities, and enabled to be sustainable post investment. This is a process of continuous improvement for Te Pūtahitanga o Te Waipounamu as they understand their role as commissioners of Whānau Ora.

There are three features of whānau commissioning identified in the evaluations that warrant discussion, these are;

- Whānau agency/self-determination
- Whānau as the foundation of wellbeing and;
- The place of culture in wellbeing

Whānau agency/ self-determination

Whānau Ora recognises the strengths and abilities that exist within whānau and aims to support and develop opportunities that fulfil potential. Whānau Ora is defined by whānau; whānau self-determination is central to the approach (Te Pūtahitanga o Te Waipounamu, 2017). Whānau commissioning through Te Pūtahitanga of Te Waipounamu provides a unique opportunity to explore what happens when agency or self-determination is handed to whānau to realise their aspirations.

This evaluation highlights the purposeful behaviour of whānau and the ways in which “communities of people self-organise to improve their members’ wellbeing” (Dalziel, Saunders, 2014, p. 2), as well as supporting the capabilities of whānau to lead the kinds of lives they value and have reason to value (Sen, 1999). Dalziel and Saunders (2014) identified there is a unique opportunity within Aotearoa to pioneer further transformations in how collective effort can enhance the wellbeing of all people,

shifting from a ‘welfare state’ to a ‘wellbeing state’ (p.14). These authors argue;

“The fundamental difference is where agency is thought to lie: in a welfare state, it is accepted that agency lies primarily with central government and the public service; in a wellbeing state, agency is conceived as lying primarily with the country’s citizens” (p. 14).

Whānau commissioning resources the whānau to realise their aspirations and in doing so ensures the agency for change resides within the whānau. This agentic whānau-led activity is having a significant impact for whānau, and with continued support has the capability to achieve Whānau Ora in Te Waipounamu. The evidence from across the evaluations indicates the seven outcomes of Whānau Ora are being realised through a direct commissioning approach and, most importantly, the activity is whānau-led with the agency for change residing within the whānau.

Whānau as a building block of wellbeing

For Māori, like other indigenous peoples globally, wellbeing starts from a relational perspective and centres around the wellbeing of the collective family or whānau, not just the individual (Durie, McCubbim et al., 2013). The Living Standards Framework currently does not recognise the importance of whānau in Māori wellbeing. The social capital indicators in the current Living Standards Framework measures two types of social capital, individual and societal. Notably, the layers in between,

whānau, hapū and iwi, which are the foundation of Māori identity, society and wellbeing are missing. Whānau Ora contends whānau is the starting place for wellbeing. Evidence from this evaluation supports that change is best when it occurs within a whānau supported by the extended whānau, whether this be whakapapa whānau or kaupapa whānau. Initiatives that are high in social connection, that are inclusive of whānau and are whānau-led, are likely to lead to ongoing positive outcomes for whānau.

The place of culture in wellbeing

It is well documented that health and wellbeing for Māori is inextricably tied to culture. The well-established premise is that although wellbeing depends on many factors, for indigenous peoples, cultural identity is a critical prerequisite (Durie, 1999, 2008). Culture tends to be less well-defined than other areas of wellbeing (Dalziel, Saunders and Savage, 2019), however, this is vital for Māori as it is integral to wellbeing.

Dalziel et al., (2009) describe cultural capital as “a community’s embodied cultural skills and values ... inherited from the community’s previous generation, undergoing adaptation and extension by current members of the community, and desired by the community to be passed on to its next generation”. The definition emphasises three aspects:

- that cultural capital belongs to the community in which it develops;
- that it is adapted and extended by each generation as part of a community’s

cultural vitality and vibrancy; and,

- that it is transmitted from generation to generation, making it an asset for future wellbeing (as well as contributing to current wellbeing) (Dalziel et al., 2019).

The evaluation of the Te Pūtahitanga o Te Waipounamu commissioned initiatives demonstrates these three important aspects (Savage et al., 2018; Savage et al., 2019) indicating that commissioning reinforces the development of culture capital in Te Waipounamu.

The results of the Wave Eight evaluation demonstrate how Māori cultural and social resources contribute to intergenerational wellbeing for whānau. Given the current Treasury context of measuring human capital and living standards (Treasury, 2017) this section explains how whānau commissioning contributes to an indigenous understanding of conceptualising wellbeing in such a framework.

Contribution to The Living Standards Framework

The Living Standards Framework is primarily focussed on developing an internationally comparable framework for intergenerational wellbeing. The vision of the New Zealand Treasury is to promote higher living standards for all New Zealanders. To support this, the Treasury uses the Living Standards Framework to guide its policy advice. It is important to understand how the framework reflects the principles of Whānau Ora if the approach is to effect sustainable change in the wellbeing and development potential of whānau, and improve outcomes for whānau across Government (Whānau Ora review, 2019).

In 2017, the Living Standards Framework underwent a major refresh to focus on the four capital stocks that Treasury state ‘form the resource base for intergenerational wellbeing’. The capitals are called capitals because they are a means of production (i.e., the capitals are the stock of ingredients Treasury use to produce the future flow of wellbeing). The four capitals are:

- Natural Capital: all aspects of the natural environment needed to sustain life and human activity
- Financial/Physical Capital: the country's physical and financial assets that have a direct role in supporting incomes and material living conditions
- Social Capital: the connections between people and the values that underpin society
- Human Capital: people's skills, knowledge, physical and mental health

(Ormsby, 2018, p.3).

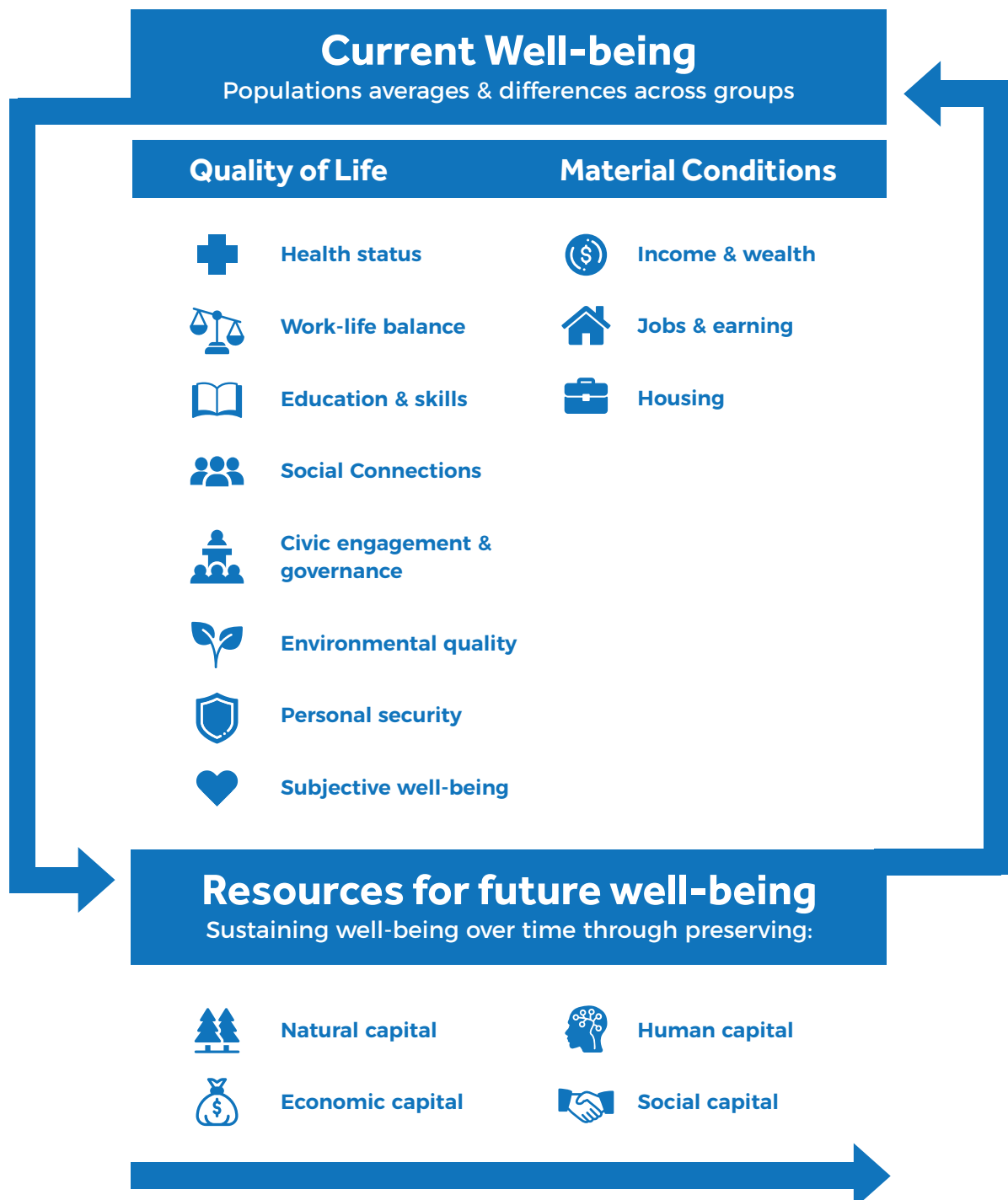
The Living Standards Framework is formed in part, from the OECD wellbeing framework (below) which considers people's living conditions and quality of life today (current wellbeing), as well as the resources that will help to sustain people's well-being over time (natural, economic, human and social capital). The OECD, like the Living Standards Framework, acknowledges the complexity of culture but does not recognise cultural capital as a standalone capital stock.

In the associated discussion documents provided by The Treasury, the importance of culture as a factor shaping individual and societal wellbeing has been discussed (King et al., 2018; Ormsby, 2018). In their proposed indicator framework for measuring current wellbeing, King, Huseynli, and MacGibbon (2018) specifically recommended the addition of a cultural identity dimension to the Living Standards Framework for current wellbeing, which was adopted from the Organisation for Economic Cooperation and Development (OECD, 2011, 2013): “The inclusion of this dimension within the wellbeing framework recognises the importance of a shared national identity and sense of belonging, and the value of cultural, social and ethnic diversity. It recognises New Zealand is a multicultural society, while also acknowledging that Māori culture has a unique place” (King et al., 2018, p. 6).

The concept of a national identity as a measure of culture however is inadequate for Māori whānau and could be viewed as assimilative. The problem with universal application, such as a national identity suggested for the current framework, is that different people hold different meanings and understandings of what constitutes identity and wellbeing, and

OECD Framework

for Measuring Well-Being & Progress



Source: OECD (2017), *How's Life? 2017: Measuring Well-being*, OECD Publishing, Paris, http://doi.org/10.1787/how_life-2017-en

these differences can be subsumed by the dominant, universalist paradigm (White 2016). This is particularly true for indigenous peoples around the world where parameters of their wellbeing tend to be defined on their behalf (COAG 2009; Jordan et al., 2010).

The New Zealand Treasury proposes that cultural capital is an integral part of all four capitals.

Brocchi (2010) writes that, sustainable development means the change of the dominant monoculture of globalisation into a diversity of cultures of sustainability. In his view the standardisation effect of globalisation has led to a cultural pauperisation. Subcultures and alternative lifestyles have difficulty developing themselves in this context, or even to exist. The importance of acknowledging the place of cultural capital in wellbeing for indigenous populations cannot be overstated. Acknowledging cultural capital as the fifth capital stock in the Living Standards Framework would recognise the contribution of Whānau Ora to Māori wellbeing. The construction of the Living Standards Framework is a political process, that enables decisions to be made about where best to allocate resources. The decision by government to give attention to indicators is generally followed by policy action (Bache and Reardon, 2016, p. 6). If Whānau Ora is not acknowledged for the contribution made to wellbeing in New Zealand, will future policy recognise the significant impact made by whānau commissioning in Te Waipounamu?

In developing the Living Standards Framework, The Treasury has been charged with deciding 'what objects are of value and the importance attached to the object or objects' (Sen 1987). These two questions are deceptively straightforward but are critically dependent on how wellbeing is conceptualised and what theories of wellbeing are included in the construction of wellbeing frameworks. Indicator generation and selection is not purely a technical discussion but one that is political in nature for indigenous and other marginalised groups (Yap, p. 8, 2016). Merry states, "Indicators are inevitably political, rooted in concepts of

problems and theories of responsibility. They represent the perspective and frameworks of those who produce them as well as their underlying political and financial power. What gets counted depends on which groups and organisations can afford to count" (Merry, 2011, p 88). With the omission of whānau and cultural capital the gains made by Whānau Ora, particularly through direct commissioning are likely to be ignored in the framework.

While allowance is made for the framework to reflect issues of importance to New Zealanders (including the Treaty of Waitangi), the proposed framework does not specifically address Māori conceptions of wellbeing, the importance of whānau, and cultural identity, or explain how the crown will meet its Treaty of Waitangi obligations to Māori through the framework.

This evaluation demonstrates the ways in which Whānau Ora commissioning contributes to the Living Standards Framework. The challenge for Māori is that the framework does not acknowledge the foundational concepts of Whānau Ora. There are three core features that are critical to the development of wellbeing measures for Māori these are:

Whānau are the building block of Māori society and wellbeing

Culture is inextricably tied to wellbeing for Māori

Agency for change (self-determination) should reside with whānau

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.



Part 4

Wave 8 Initiatives

Hei Whakapiki Mauri

Kanohi ki te Kanohi Limited

Hei Whakapiki Mauri recognises the unique strengths and contributions of tāngata whaikaha and those that they consider their whānau. Through this initiative Kanohi ki te Kanohi Ltd intends to create inclusive and accessible environments whereby tāngata whaikaha and their whānau can awahi each other and gain the confidence and knowledge to strengthen their identity as Māori.

Hei Whakapiki Mauri is built on four Pou:

- Te Taukiri – Identity and Culture
- Taupuhipuhi – Whānau-based support and services
- Kāinga me te Hapouri – Home and community
- Whakawhanaungatanga - Relationships

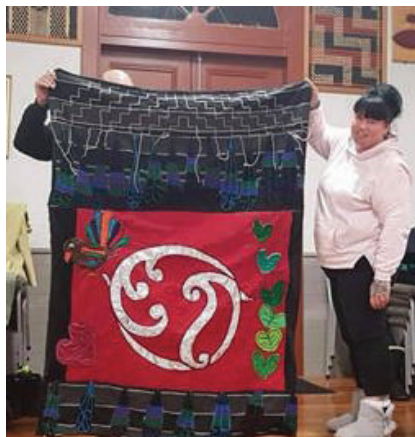
Activities

Holding hui in Ōtautahi to build relationships, identify aspirations, share kai and continue to grow the whānau capacity.

Working with whānau in two locations outside of Ōtautahi to achieve their aspirations and grow their capability, learning from each other about what it is to be Māori.

Two wānanga have been held; one in Murihiku and one in Arowhenua. Wānanga enabled whakawhanaungatanga, whānau were able to engage with one another, and identified their roles within the whānau structure.

The wānanga are an extension of the project, the hui have built strong networks across both Murihiku and South Canterbury. Hei Whakapiki Mauri enabled greater understanding of the core issues, aspirations and needs of whānau in these areas. While there was strong whakawhanaungatanga and whakapapa links established through the stories that were told, there were also clear geographical differences in terms of access to support services and cultural responsiveness of these services. Whānau identified the need for cultural competence throughout government agencies.



Reach

Their whānau base has grown over the last two years.

100

whānau members in total
attended the two wānanga

20

whānau members attended
Murihiku

80

whānau attended
Arowhenua

**Of those 100
attendees, over
20 were new
whānau
members.**



Pou

Whānau are self-managing & empowered leaders.

Whānau are participating fully in society .

Whānau and families are confidently participating in te ao Māori.

Whānau have been empowered to have voice so they can manage their own aspirations. They are in contact with Kanohi ki te Kanohi and putting posts on the Facebook page. Whānau are also connecting with each other being very clear about being involved within te ao Māori. Whānau are participating fully in regular events. Whānau are more actively participating in te ao Māori.

Impact

Two marae noho were held which empowered whānau to express their aspirations and explore ideas. The marae noho further strengthened whānau. Whānau displayed leadership, were confident and contributed throughout the hui. Whānau further developed their roles and responsibilities at this noho. Manaakitanga included the consideration of other whānau, cleaning the whare, and ensuring a safe, inclusive space for all.

The largest observable impact has been whānau enhancing their wairua, and being more confident in what they say and do. This has been evolutionary change and requires brave conversations e.g. conversations on identity, sexuality, or individual whānau experiences. Whānau have demonstrated to others what's possible. It has been uplifting and special for all to see the mana of whānau further develop and strengthen. This is where the impact is most evident.

Learning

Whānau hui are important to ensure whānau ownership and to establish direction for the future. The need to develop a good business plan that includes process planning, evidence and reflection on what has been successful and what hasn't. Developing and updating the brand as an entity through marketing and promotional growth. This has grown the profile of Hei Whakapiki Mauri and has all contributed to progress and is a part of the direction going forward.

Sustainability

It has taken two years since the establishment of Kanohi ki te Kanohi for the organisation to build their strategic plan and move to take their model out to the wider community. Developing a sustainability plan has been a key component of this initiative. The sustainability plan has been a strong component to the business, and it has taken the entity two years to get where they are today. The sustainability plan is being used alongside a strategic business plan to strengthen the business and further develop the systems/processes and backroom operations.

- A key focus of the sustainability plan is on securing future income. This includes a focus on finding funding to conduct research and development to better support whānau and their aspirations as well as influencing government agencies to better serve our whānau.
- Financial management - to support the delivery and staff at the two wānanga.
- Risk management/SWOT - risk management policy developed.

A communication plan has been developed that includes specific marketing tools. Planning also includes a leadership focus. This will enable the team to better engage with whānau, provide a better platform with them to reach their aspirations and develop leadership within the whānau.

Strong Leadership is important in our mahi, to work with a team who clearly understands our kaupapa, our whānau are working very well together to gain a stronger working and supportive environment. The overall goal for the future is about succession therefore the relationships and the development of leadership within whānau is very important.

The development of a research and development project will allow the organisation to continue learning as we go forward. Continue to attend to whānau voice as this will also empower us to grow and develop by listening, learning and doing. The Hei Whakapiki Mauri whānau also want to work with and put pressure on government organisations to develop an equity lens for tangata whaikaha.

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Kahukura Pounamu

Matariki Services Limited

Kahukura Pounamu is a registered charitable trust that aims to provide support to the takatāpui community. Three main values underpin Kahukura Pounamu. These are tika, pono and aroha.

Activities

The planning and facilitation of an engagement hui to enable takatāpui to voice their own needs and aspirations; to find connections and support within the wider community; and to create opportunities and projects for themselves and their whānau.

The facilitated hui involved a large number of organisations with the key kaupapa around pride and tino rangatiratanga. "Nothing for us without us" was a key theme. This was about asserting a space for tangata whenua and mana whenua as that has been largely absent from the current work in Christchurch. The hui was held at Te Whare o Te Waipounamu, claiming the space of Ngāi Tahu that utilised kaupapa Māori approaches.

The development of a Puāwai leadership model and associated plan to enable tino rangatiratanga self-management of takatāpui.

A launch event in Ferrymead, Te Tihi o Kahukura, to mark the establishment of the network that will acknowledge and honour kaupapa Māori and the diversity within the community.



Reach

30

attended the hui at Te Whare
o Te Waipounamu.

40

attended the launch,
Te Tihi o Kahukura.

10-12

core group of
organisers/volunteers.

7

Mana Whakahaere
(working group).

Pou

Whānau are self-managing and empowered leaders.

Whānau and families are confidently participating in te ao Māori.

Whānau are cohesive, resilient and nurturing.

Takatāpui can find themselves marginalised within te ao pākeha and te ao Māori. The concept of whakapapa in the group may be unorthodox as takatāpui can be disconnected or isolated from whānau whakapapa. Kaupapa whānau and the whakapapa takatāpui choose to create within the community which is just as important as their whānau whakapapa. Empowerment is about creating a safe and inclusive space, ensuring their voices are heard within that space.

Being cohesive, resilient and nurturing is about understanding what it means to be part of a group and ensuring their values underpin all activities. This includes a focus on good reporting, being accountable to their communities and working towards sustainability.

Impact

There have been several impacts for whānau. The Kahukura Pounamu has created the space for 'good things to happen', and they also recognise this is just the beginning of a much longer journey.

Recognising the person and where they have come from and that everyone has a journey to share, has been empowering for the people who have been involved.

The most significant impact was the connection to place and people evident at the launch. The networking between people and whānau has been powerful. This experience has bonded-together the organising team as they have worked through challenges and were able to celebrate the wairua of the event.

The impact of the event reinforced the need to continue creating safe and inclusive spaces for takatāpui to express themselves and be heard. At the launch hui Kahukura Pounamu was surprised at the depth, power and vulnerability of what people shared with the space allowing them to do that. They want to recreate this over and over.

Learning

Through this process they have recognised the importance of takatāpui rangatiratanga and ensuring the needs of takatāpui are acknowledged and respected. They have learned a great deal about administration requirements. Kahukura Pounamu experienced some challenges with the fund holder as they weren't yet a registered charitable trust. However, this gave them the push to become a legal entity providing the ability to be autonomous and to take a leadership position. They have had to be adaptable and flexible. A major piece of learning was when they recognised that their original venue for the planned engagement hui (the top of the gondola), was tapu. They were focussed on providing culturally responsive activities so reorganised the hui to ensure all attendees felt safe and comfortable.

Sustainability

They are clear about their purpose and have a group of people/leaders who are committed and willing to give up their time. They are still working on ensuring communication and meeting times are formalised and structured. By creating connections in the community, they have identified whānau who can donate their skills to the Trust. They can come in and out, so they aren't required at every meeting. Having flexibility around attendance helps make the mahi more sustainable. Those members of the group who are savvy with communication and networking have taken up that role, they are working on their social media presence, currently have a Facebook page and are developing their website. Since becoming a charitable trust, they have developed their administrative systems and processes and secured Wave 9 funding for an administrator. A key focus is securing other funding options, as they are solely dependent on Te Pūtahitanga o Te Waipounamu funding.

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ihi Research
Social Change
& Innovation

Mahika Kai Te Waihora/Akaroa

Ōnuku Rūnanga Incorporated

To reconnect tamariki, rangatahi and whānau with ngā taonga o te taiao. The purpose of this initiative is to support Ōnuku whānau to grow an understanding and appreciation for mahika kai, mātauranga and kaitiakitanga using the teachings of kaitiaki and kaumātua.

Activities

Coordinated six wānanga including tamariki, rangatahi, mātua and whānau covering:

- Health and safety upskilling for whānau.
- Net making.
- Introduction to fishing - understanding traditional fishing practices.
 - Fishing site knowledge.
 - Over 12 fishing excursions.
- Te Waihora history/settlement/impact or colonisation/lake issues and degradation.
- Akaroa history including the moana, harbour issues.
- Kaitiakitanga - care for the whenua.
- Future pathways to fishing – how can whānau utilise traditional practices in a modern world?
- Created a digital record of the initiative to capture the whānau journey as a teaching tool to be preserved and archived.



Reach

Over

40

whānau participated on a regular basis throughout the series.

6

videos were made,
four wānanga videos
and two case study videos.

A compilation was played at Te Pūtahitanga o Te Waipounamu Symposium.

A documentary was made by Keelan Walker called 'Wānanga' which won the documentary section at the recent Top of the South film festival.



Pou

Whānau are self-managing and empowered leaders.

Whānau and families are confidently participating in te ao Māori .

Whānau and families are responsible stewards of their living and natural environments.

Through the wānanga and learning the various skills, natural leaders have emerged at each wānanga, all rangatahi have become kaitiakitanga in a variety of ways.

With every wānanga the whānau are growing in confidence as they learn and participate in a range of activities demonstrating: manaakitanga, whanaungatanga, kaitiakitanga and tikanga, as exemplified by Pere Tainui who ran the wānanga.

Through the learnings of the programme, the whānau have grown their knowledge of sustainable mahika kai practices and gaining the tools to take care of Te Ao Tūroa. This is a life-long learning.

Impact

It has created opportunities for whānau to have different experiences immersed in their te ao Māori. Most of the participants are city kids who hadn't previously been engaged in mahika kai or marae activities, they now have a new passion, interest and connection.

The biggest impact has been growing a sense of who they are as Ngāi Tahu, their Ngāi Tahu tūrangā. Many hadn't been to their marae, to come together and learn not only mahika kai, but to learn they have all these relations and are connected to this place. Learning who you and where you are from, has a powerful impact on all aspects of wellbeing.

Learning

The learnings from Wave 8 has influenced the direction in Wave 9. They have self-evaluated to see what was working and what they could improve on. Matua Pere was flexible and adapted his teaching to suit whānau and the day.

The wide age range from three years to 17 can be challenging to cater for, going forward they will look at adapting to focus on the older age range while exploring ways to keep the young tamariki engaged.

Sustainability

Mahika Kai Te Waihora/Akaroa has a clear purpose and has secured funding for the next stage. With the passing of Pere Tainui, there has been a change in leadership in the Mahika Kai programme. Pip Tainui has picked up the mantle and is in the role of Whānau Navigator for Ōnuku. Pip was able to step into this role and has the passion and aroha to ensure the longevity of the programme. The aim is to build sustainable leadership at home, so the future sustainability of the programme is ensured.

There are good systems and processes in place ensuring seamless tracking and reporting.

Whānau surveys for Te Pūtahitanga o Te Waipounamu are challenging and has been a barrier as some whānau have low literacy levels, a number have no access to technology, and some are young children. To counter this Pere and Adrienne Anderson sat down with whānau and hand wrote their responses, some were also recorded on video and Adrienne then inputted that data into survey monkey.

Networking is mostly done through phone calls, although some was through email and social media.

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Manawarōa

Te Rūnanga o Ngā Maata Waka

Manawarōa is a 'solutions focussed' programme that utilises a kaupapa Māori approach. It aims to strengthen the toolkit of coaches for building and strengthening whānau rangatiratanga, problem-solving and resilience skills. There are different aspects of Manawarōa including a focus on whanaungatanga, connection and belonging to te ao Māori. Coaches will be identified amongst the kaimahi at Te Rūnanga o Ngā Maata Waka. The coaches are trained to utilise specific tools, such as the Resilience Doughnut tool. This tool combines the key areas of resilience research to assist whānau to identify their specific resilience characteristics, as well as avenues for intervention and ongoing support. The coaches work with whānau teaching them how to use the tool enabling them to resolve their own issues. Whānau who engage will have identified issues they would like to resolve. Coaches then work with whānau to clarify the problem, identify their own needs as well as key strengths and opportunities for problem-solving.

Activities

Staff training: A four-day intensive coaching programme was undertaken on marae. Content of the training included; the delivery of 'Why work with whānau' and 'How to work with whānau' using the resilience framework. Participants learned key skills and knowledge enabling them to work with whānau as coaches within Manawarōa. Coaches also received budgeting training enabling them to act as financial advisors.

Coaches work with three specific client groups:

1. Tamariki/rangatahi – empowering them to be part of the project.
2. Working with adults – working effectively with individuals.
3. Whānau practitioner – working with whānau as a group.

Coaches are supported through regular skype sessions, whereby they problem-solve together to examine dilemmas of practice, as coaches assist whānau in their own resilience journeys. Data collection and continuous quality review informs the delivery of Manawarōa. An online database enables the creation of individual and collective data reports for monitoring and evaluation purposes. The dashboard also informs whānau progress to date. The dashboard report is accessible to whānau, so they can see their own progress and track the attainment of self-identified goals.

"Aiming to strengthen the toolkit of coaches for building and strengthening whānau rangatiratanga, problem-solving and resilience skills."

Reach

10

people have participated
in the mentoring sessions.

12

whānau have participated
in the programme to date.

Pou

Whānau are self-managing and empowered leaders.

Whānau are leading healthy lifestyles.

Whānau and families are confidently participating in te ao Māori.

Whānau are cohesive, resilient and nurturing.

Whānau are empowered to self-identify their issues, and work towards a pathway to managing these issues.

Whānau are being coached to use the Resilience Doughnut as a tool to improve their lifestyles, including improved nutrition, exercise, cultural connection and relationships.

Whānau are encouraged to participate in activities that enable them to grow and gain knowledge in mātauranga Māori, including; waiata, karakia and knowledge about their whakapapa.

As the whānau grows, they can clarify the challenges/issues they face and can address these by recognising their strengths and utilising these to make progress against set goals.

Impact

Coaches often talk about 'light bulb' moments, and the importance of supporting whānau to recognise their strengths, even in moments of crisis. Examples of impact include two young single mothers, both went to Kōhanga and Kura kaupapa. Te reo Māori was their first language, but they did not believe they had any skills to offer society. After working with Manawaroa practitioners they were able to identify key strengths, including their abilities in te reo Māori. Subsequently they assisted local schools during Te Wiki o te Reo Māori. During this week teachers asked if they could support specific school goals, including teaching and learning te reo Māori. As a result, the young mums gained more confidence and skills and one of them has set a pathway goal of training to be a teacher.

Learning

Coaches and staff have acquired skills in facilitation and have become practitioners who are now fully certificated to support whānau who are part of Manawaroa, utilising tools such as the Resilience Doughnut.

They are able to challenge the sector and advocate for whānau. They have developed the skills and knowledge to work effectively with whānau in self-determining ways. The coaches have learnt how recognising strengths empowers whānau to push their own boundaries. They have learnt that data and evidence is essential for tracking and monitoring purposes for providing evidence of whānau transformation and change. This is needed for ongoing organisational learning.

Sustainability

Te Rūnanga o Ngā Maata Waka has developed a system that allows whānau to reflect and rate themselves, providing evidence of whānau growth and this in turn builds the inner whānau resilience. Staff have become strong frontline workers who have the skills to stand up in any forum. There is also the opportunity to train other Navigators in this framework, for example, Navigators based in other NGO's.

Mobilising Te Reo

Fush Face Limited

Mobilising Te Reo is about normalising te reo Māori in the community. Fush is a socially responsible hospitality business focused on selling and serving sustainable kaimoana whilst improving the lives of Māori.

Activities

Purchased a new food truck, had it sign written and ready to go within 6-8 weeks.

Completed a number of hīkoi around Te Waipounamu to promote normalising te reo in homes, workplaces, sport and social environments.

Hīkoi 1 Sept/Oct 18 school holidays (Kaikōura – Wairau – Whakatū)

Hīkoi 2 Sept/Oct 18 school holidays (Hakatere – Timaru – Ōāmaru – Otepoti)

Hīkoi 3 Feb/March 19 (Tāhuna – Wānaka – Tekapō)

Hīkoi 4 March/April 19 (Te Tai Poutini – Kawatiri (Westport) – Māwhera (Greymouth))

The aim is to target all people trying to learn te reo. Everyday language is used so it is applicable and transferable, it is also textbook free. The kaupapa is around creating a safe and inclusive learning environment where it is ok to have a go and make mistakes. This is all part of learning.

The team are focused on ways to normalise te reo Māori. Anton (the project leader) celebrates and plays waiata through Fush, his restaurant. Māori songs make up 25% of Fush's playlist. Te reo Māori is used in everyday Fush interactions, between staff and customers. Te reo Māori is also used on Fush uniforms and the restaurant menu.

Reach

780

attendees.

There is likely to be significant flow on effect, as the sharing of te reo Māori kupu and phrases is shared with wider community members.





Pou

Whānau are self-managing & empowered leaders.

Whānau are leading healthy lifestyles.

Whānau and families are confidently participating in te ao Māori.

Fush holds two initiatives in Wave 8, Mobilising Te Reo and Te Hāpai Ō. They have been designed to complement one another and the pou they are working to. The classes Anton has run on his hīkoi around Te Waipounamu, provides a space where attendees who have a range of knowledge and experience in te reo and te ao Māori, feel comfortable to participate, learn and make mistakes. Attendees are celebrated and encouraged to feel positive about their learning journey instead of feeling ashamed of gaps in their knowledge.

Impact

'Mobilising Te Reo' has enabled Anton to secure a contract with Stuff Ltd. Stuff is a news media company operating in New Zealand. It has been a subsidiary of Australia's Nine Entertainment Co. Anton will produce 104 videos to promote the use and learning of te reo Māori. He is contracted to produce two videos per week, for a year. These will be accessible through the Stuff website.

Learning

'Mobilising Te Reo' has received great feedback. By utilising digital/social media the team have been able to reach many more participants.

The Hīkoi were considered an inefficient way to spread the message, as there was a lot of time spent travelling and a lot of time away from whānau.

Sustainability

Moving to a digital platform will enable Mobilising Te Reo to be more sustainable. This is a cheaper and more efficient way to encourage the use of te reo Māori. It has reduced costs while increasing reach and impact.

Merchandise has been created for purchase on the Fush website.

Videos produced will be available through Youtube with the aim of reaching 1000 subscriptions, this will in turn, generate income. Anton has secured contracts and partnerships with other businesses and people, leveraging off the success of his free te reo classes. His work has received significant media coverage.

He has been able to demonstrate his impact by being recognised through a number of awards including from the Māori Language Commission. These have included, 'Excellence in te reo Māori' and the Westpac Champion Awards as 'Champion Emerging Leader'.

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Te Hāpai Ō | *Te amorangi ki mua kote hāpai ō ki muri*

Fush Face Limited

Te Hāpai Ō is an initiative focussed on engaging rangatahi in hospitality training and working towards industry certification in a Māori business. Fush is a socially responsible business having an impact in a number of areas, but particularly in the lives of Māori, while working to combat many of the negative statistics facing Māori in an Aotearoa plagued by systemic racism. The long-term goal is to roll this initiative out once a year over the next three to five years.

Activities

The Fush team works collectively to be mentors, teaching new whānau about their business and where.

Rangatahi learn new skills in barista services, table service, counter service, baking, chef training, hospitality management and completing all these skills with manaakitanga.

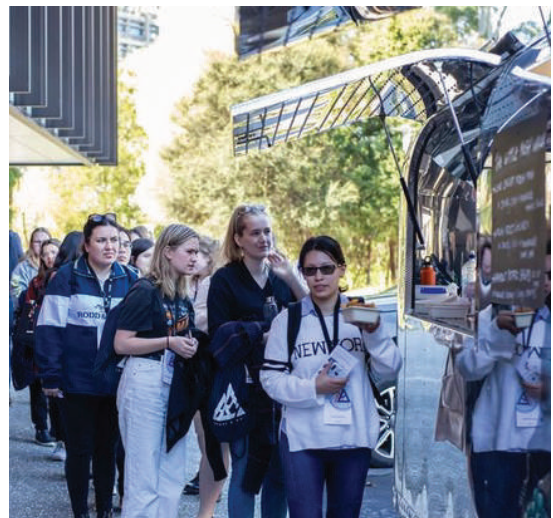
Participation in a large number of hui and opportunities outside of the restaurant, such as taking part in the hīkoi around Te Waipounamu for Mobilising Te Reo, Manu Kōrero and kapa haka.

“Engaging rangatahi in hospitality training and working towards industry certification in a Māori business.”

Reach

2

rangatahi and their
extended whānau.



Pou

Whānau are self-managing and empowered leaders.

Whānau are leading healthy lifestyles.

Whānau and families are confidently participating in te ao Māori.

Fush is leading by example by providing opportunities for rangatahi to experience success, and rangatiratanga. They are creating opportunities for success in the hospitality space allowing them to be in control of their own destinies. Māori value manaakitanga, and this is demonstrated in the way they approach the hospitality space.

Fush provides an opportunity where staff who may not have known much about their Māoritanga, are celebrated, and encouraged to celebrate what they do know instead of being ashamed of what they don't. Staff are taken to hui to help with catering and are provided with opportunities where they don't have to leave their Māoritanga at the door, it has value, they can embrace it and be proud of it. They are applying the skills they learnt at Fush in other areas of their lives.

Rangatahi are leading healthy lifestyles learning the importance of kai and activity and also the importance of mental wellbeing, identity and connection. Anton Matthews (Fush owner) explains that healthy lifestyles are more than what you put in your mouth, it's also about mental health and wellbeing. Te ao Māori is a healthy lifestyle for their Māori staff.

Impact

There is no staff turnover, staff don't stay for the money, they stay for the culture, which enables them to live a healthy life.

Rangatahi are proud to work for Fush and there has been a noticeable increase in self-esteem and self-worth. They can see there is a place where hospitality and te ao Māori meet, manaakitanga, and that their skills are valued.

Rangatahi have explored their own Māoritanga and identity and are more confident in te ao Māori.

Extended whānau have expressed how proud they are to see their whānau succeed and doing well for themselves.

Rangatahi are learning about what it means to be a sustainable socially responsible business. Anton chooses to cook in beef tallow, this fat breaks down in the body more easily than hydrogenated fats (i.e. canola oil etc) and supports the immune system as it helps the body to absorb vitamins A, D, E and K. Educating rangatahi and whānau about healthy food choices has been a notable impact.

Learning

They have learnt that Te Hāpai Ō works to support rangatahi in work, training and employment.

Rangatahi don't need to be working full-time to benefit. Anton is confident rangatahi can experience change in less time so would like to employ more rangatahi in part-time roles to have greater reach and more impact.

A private Facebook group has been created for staff, Anton uploads five videos a week about te reo Māori, all staff have access to it and can learn te reo Māori in their own time, at their own pace, in their own space, which contributes to a healthy workplace and lifestyle.

Sustainability

Te Hāpai Ō is a self-sustaining initiative. The two rangatahi are employed. They are valuable members of the team, earning their own wage and won't lose their job if they don't receive funding as they are self-sustainable.

Up front there is a lot of investment, these rangatahi come in with no previous hospitality skills, they are taught everything right from the beginning, from carrying plates to food preparation and front of house. They are also taught financial literacy and basic skills needed to hold down a job, getting to work on time, managing their money to ensure they can turn up to work each day ready to learn. Funding for Te Hāpai Ō was also obtained through Te Puni Kōkiri and Fush, as a business, supports the rest of the initiative.

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Te Hekenga mai o Hinepūkohurangi

Catalytic Limited

This project is about the development of specific language resources in te reo Māori, the development of three illustrated books for tamariki (digital and hard copy) that celebrate mana wāhine stories. It is the brainchild of Unaiki Melrose and is part of her master's degree in te reo. The main objective is to celebrate mana wāhine role models and provide more exposure for all tamariki to te ao Māori, particularly for kōtiro. The characters in the books are portrayed as being vibrant superheroes, to encourage young kōtiro, wāhine, to grow in confidence as young Māori wāhine and also in te reo Māori. The first book tells the story of Hinenuitepo and Maui. The programme is run out of Canterbury University and supported by the team in Te Ao Marama. The books are free to whānau and kura.

Activities

The trialling and testing of the storyline, to ensure kōtiro interest and reach to tamariki.

The publication of three bilingual children's books in hard copy and in digital form - one book has now been finished and another is at the printer. The first book was launched on Friday, 13 September, at the Māori Department, University of Canterbury. The second book is nearly finished.

The development of a digital version will include a downloadable version and a video clip with an audio of the storyline with imagery drawing on the book illustrations. Vanessa Gray is working with Unaiki to provide a digital component to develop the digital storyline of the books.

Hard copy resources will be accessible to whānau and kura/schools. After the book launch the expectation is that whānau will be able to exchange kōrero with their tamariki, converse in te reo Māori and start a conversation. The Ministry of Education has expressed interest in these resources, and it is hoped the books will be dispersed throughout schools, kura kaupapa and early childhood organisations. There are two versions, the first book will be published in te reo Māori and the other will be mainly written in reo Pākehā with a Māori glossary.

Unaiki acknowledges the challenges of trying to translate te reo Māori narratives into reo Pākehā, and the difficulties in fully expressing the true meaning. Unaiki worked collaboratively with Jo Petrie and Vanessa Gray who are providing the illustrations for the books.

Reach

10-15

whānau have been engaged to trial, test and research the storyline and the reach to young kōtiro, wāhine.

The intended reach is to all kura/schools within Christchurch and then to others across Te Waipounamu and Aotearoa.





Impact

Unaiki hopes the biggest impact will be tamariki and whānau connecting with who they are as Māori, understanding Māori stories in a fun vibrant learning environment, enjoying reading and learning and growing with knowledge while encouraging the use of te reo more as whānau and individuals. The focus of the books is mana wāhine, empowering young Māori women through story telling. The narratives are underpinned by important messages and cultural values; to inspire kōtiro to set and reach their aspirations by connecting them to atua in the stories in ways that build their confidence. The first book has just been released so the true impact of the project is unknown at this stage. There has been an impact for Unaiki as a young Māori business leader managing this project, learning alongside Sacha McMeeking, her mentor, and working with other wāhine Māori creatives.

Pou

Whānau are self-managing and empowered leaders.

Whānau and families are confidently participating in te ao Māori.

Whānau are cohesive, resilient and nurturing.

Te reo revitalisation for whānau and getting whānau back into learning about ngā atua with a focus on wāhine Māori. The aim has been to strengthen whānau togetherness, learning, reading and enjoyment.

The illustrations will help the story come alive and position wāhine Māori as strong and resilient leaders, demonstrating to young Māori girls that their whakapapa is rich with narratives of mana wāhine.

Learning

The biggest learning for Unaiki has been around time management and communication. It has been important for Unaiki to be organised to ensure all publishing commitments are met. This has meant Unaiki needed to clarify and communicate her expectations clearly to a range of stakeholders to ensure all aspects of the published stories were appropriate. This has required Unaiki to prepare her thoughts in advance, so she is clear in her own communication.

"I have learnt how to think and prepare before meetings, have a positive understanding of what I need to have and do - preparation is essential, and I have learned not to try and do everything at once. It's all about clarifying my thought processes - write it down and don't rush it."

Unaiki undertook research to choose the appropriate story. This has taken considerable time, but it has been important as a development process towards the ultimate goal of influencing and mentoring young wāhine. Unaiki settled on the narrative of Hinenuitepo and Maui and has undertaken research to connect the stories in place-based ways.

The next book and storyline will be about Matariki, Hineraumati, Hinemoana, Rona utilising a wāhine atua.

Working with mentor Sacha McMeeking, Unaiki has learnt about managing a funded programme and what she needs from her supporting contractors.

Sustainability

This initiative is designed to be sustainable through the future sales of books. There is an opportunity to seek funding from interested sectors, like education, but currently the focus is on completing and publishing the books. Unaiki has developed skills in business management and seeing a project through to completion. She has utilised other Māori wāhine in business to support her in design and illustration, creating opportunity for others and forming collaborations for future projects.

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Piki Haututū

Piki Kids' Club Ltd

This project continues the development of Piki Kids' Club, a high-quality after school and holiday programme for the whānau of Te Pā o Rākaihautū. Piki Kids' Club offers an affordable, high-quality education programme for whānau and has OSCAR accreditation from the Ministry of Social Development.

Activities

Enrichment programmes in this phase have included:

- Piki Zen – Taekwondo
- Piki Dance – Hip Hop classes
- Piki Music – Group tutoring in guitar and/or piano

Suitable staff and student mentors have been recruited for the after school and holiday programmes and to run enrichment programmes for tamariki. The staff work with whānau to utilise their skills to support the after school programme through mentoring activities.

Since beginning Piki Haututū, whānau have adapted the sessions to suit the availability for, and preferences of, the tamariki who attend the programme.

Changes to sessions include:

- Piki Design – Māori jewellery design
- Piki Film – Creating video content on personal devices
- Piki Dance – Poi and tītītoea

Reach

10-15

tamariki attend
during weekdays.

30

tamariki attend over
the school holidays.



Staff from the wider Te Pā o Rākaihautū; rangatahi (two) and whānau (five) have been employed, or are contracted, to support Piki Kids' Club with enrichment activities.



Impact

Older students have been engaged in dance, music, film making, Māori performing arts, design, and taekwondo.

Students participate in planning, choosing activities and providing feedback. Students can lead interest groups, this has been empowering for the tamariki.

Whānau and rangatahi in Year 12 and 13 from Te Pā o Rākaihautū have been employed to support the programme activities. This also includes a whānau member, just out of high school who is currently studying Social Work at ARA.

OSCAR accreditation has been achieved and Piki Kids' Club is able to offer competitive rates and subsidies.

The tuakana-teina approach within Te Pā supports the activities in Piki Kids' Club, the values are aligned, and the students are a whānau.

Rangatahi who are employed gain valuable work experience, have working hours to suit their studies and are able to use and extend their own skills.

Students are able to enjoy enriching activities and learn new skills that they may not usually have access to, such as guitar lessons, dance and taekwondo.

Learning

There has been a lot of learning associated with employing staff and taking on technology to support the programme administration. The whānau leading Piki Kids' have built their capability for running a business and ensuring they meet their commitments as an employer and an OSCAR accredited provider.

Not all the activities have gone as planned, and feedback from the student mentors has helped whānau make decisions about what activities have worked well and been enriching for the tamariki.

Pou

Whānau are leading healthy lifestyles.

Whānau and families are confidently participating in te ao Māori.

Whānau are cohesive, resilient and nurturing.

The project has enabled Piki Kids' Club to offer an enriched, after school programme utilising the skills of tuakana and whānau. Activities have included sports, dance, music, design and Māori performing arts. Piki Kids' Club is driven by the values of Te Pā o Rākaihautū; restoring culture, connection and identity as a foundation to educational success; reconnecting whānau with places, communities, history and traditions; re-igniting a passion for learning; and supporting Māori educational achievement.

Sustainability

Piki Kids' Club is a sustainable business. There are continued challenges as the enterprise grows. There has been a need to hire staff and this has required additional resources. The whānau identified the need for business mentoring and tech support. Piki Kids' has a clear purpose, strong leadership and the support of Te Pā o Rākaihautū.

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Te Pānga Pōkare

Bros for Change Limited

This initiative aims to develop whānau skills and knowledge for strengthening whānau relationships around rangatahi who have been involved with Bros for Change. Whānau need to self-refer to participate. The approach Te Pānga Pōkare – The Ripple Effect, was designed to provide a realistic therapeutic approach for rangatahi. The aim is to empower whānau to better understand and effectively respond to rangatahi needs in ways that promote whanaungatanga. The approach is inclusive and meets individual needs of the whānau to empower them to succeed with a te ao Māori focus. The programme is guided by clear goals and tikanga Māori.

Activities

Hosting noho marae, hui and wānanga delivering

- Karakia
- Māori performing arts
- Pū rākau
- Pakiwaitara
- Traditional games

Te reo Māori is used to help grow confidence and build rangatahi connection to culture and identity.

The values of te ao Māori drive this initiative. Key concepts are tautoko and manaaki ensuring whānau become self-determining role models and leaders for their respective whānau, hapū and iwi.

The aim is to work together to develop the skills and tools to nurture and support whānau to cope with situations that are challenging for them.

Reach

40

rangatahi over the year
(10 rangatahi per programme,
four programmes per year).

80

whānau (two per rangatahi).





Pou

Whānau are self-managing and empowered leaders.

Whānau are leading healthy lifestyles.

Whānau and families are confidently participating in te ao Māori.

Whānau are self-referred, they commit to turning up on time every day and completing the programme, this has demonstrated rangatahi and whānau commitment.

Participants train every day and learned more about hauora. Rangatahi and whānau have learnt about the importance of eating a good breakfast. The focus is on tinana, once the tinana starts feeling better you want to give it better food.

Whānau are immersed in te ao Māori throughout the duration of the programme, te ao Māori values underpin Te Pāngo Pōkare, helping to build connection to culture and identity.

Impact

Rangatahi see things differently and know how to reach out for support. They have experienced new concepts and are more connected to te ao Māori with their whānau. Whānau have learned new tools and skills so they can continue supporting rangatahi after they leave.

Whānau report rangatahi have increased motivation and improved time management skills.

A social worker who has involvement with rangatahi has reported increased confidence and a change in their āhua.

A school principal observed positive behavioural changes when rangatahi interacted with Jaye and commented how they were engaged and happy, despite having to work hard. He stated the Bros for Change practices offer valuable learning potential for mainstream schools.

Ōpāwa School performed a haka about 'Bros for Change' at the Christchurch Primary Schools Cultural Festival.

Learning

Te Pango Pokare is reviewed after every cohort which defines what content project leaders will use for future programmes, whilst ensuring age appropriateness. The content needs to be undertaken in culturally appropriate ways and tailored to the age group. They have learned the programme is best suited for 13-year olds and older.

Project leaders have learned they require more assistance with administration.

Sustainability

Bros for Change is an established trust, it has a governance structure and board. Bros for Change has clear goals and strong leadership, from board level to staff working on the ground.

Jaye and the team engage in regular reflection and supervision to ensure best practice when working with rangatahi. They no longer have to market themselves as their services are in high demand. Their programmes are booked a year in advance. They are well resourced and have Ministry of Social Development (MSD) Level Two accreditation, meaning their policies, processes and practices are at a level that MSD can contract them.

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Kōrero mai e te Whānau – Give Voice to Whānau

TJP Limited trading as Menemene

Kōrero mai e te Whānau is a consultation project giving voice to whānau experiences dealing with insurers and other authorities on the reinstatement, settlement or repair of property following the Canterbury Earthquake Sequence (CES). The consultation project seeks to find out what went well for whānau and what went poorly. The consultation also seeks whānau advice for the future. In addition, participating whānau who had 'stuck' claims were provided with options of insurance advisors that may help move their claims forward. Kōrero mai e te Whānau has facilitated two focus groups in Kaikōura and Christchurch and conducted 21 face to face interviews. They are also running an online survey.

Activities

The facilitation of two hui/focus groups in Kaikōura and Christchurch, one was a focus group and the other an unstructured interview.

The creation of a survey that captured whānau experience and impact. The survey aimed to gauge the relationship whānau had to the property concerned, experiences in the reinstatement process; what they experienced both good and bad, the impacts of the process, and whānau advice for the future. The survey was informed by analysis of whānau interviews. The online survey has been made available to rūnanga and distributed to research networks. It was also advertised in Te Pānui Rūnaka.

The development of large-scale banners to represent whānau voices and experiences.

Researching and identifying the number of whakapapa whānau in Kaikōura and Christchurch affected by the reinstatement process post-earthquakes. Forty-one whānau members are currently engaged in the research process.

Developing a final report that outlines the key findings and implications for interested parties, including recommendations from whānau for property recovery.

Engaging coordinators to assist in administration and assisting with the analysis of whānau feedback.

Development of a communication plan that included stakeholder engagement to inform the development of the final report and dissemination of key findings.



Photo 1: Defective repair of whānau home that had been in the whānau since 1982.

Reach

41

individuals to date.

Pou

Whānau are self-managing and empowered leaders.

Whānau are participating fully in society.

Whānau are cohesive, resilient and nurturing.

Whānau and families are responsible stewards of their living and natural environments.

The lessons and advice from *Kōrero mai e te Whānau* will support planning for self-management and empowering of whānau leaders. Many whānau have developed significant knowledge in the insurance and building sectors which makes them valuable to their communities. This project has been about gathering these valuable experiences to assist other whānau and community members in the future. Whānau have developed specific expertise in property, construction, asset protection and management that has assisted them to be resilient following disaster events.

Whānau have identified gaps in processes that were unhelpful and have been able to provide recommendations to ensure more helpful, equitable and inclusive responses for future natural disasters. The consultation project has given whānau an opportunity to reflect on their situations and a chance to connect with other affected whānau.

Finally, this consultation project has not given advice on what to do if whānau have 'stuck' claims. However, feedback has revealed the benefits these whānau have experienced; such as being able to tell their stories and feeling heard. This has empowered whānau and enabled them to clarify the insurance process and re-assess their own situations.

Learning

The original application was for consultation; however, it became apparent this was actually a research project. This made the project a lot bigger and Jo was required to learn about ethics and best practice while operating in a kaupapa Māori framework. Jo is looking at permanently archiving the audio recordings and is currently investigating the ethical implications for this. Jo was able to investigate the rental experiences of some whānau however the focus has been on property owners. Future studies that go deeper into the experiences of whānau who were renting during the earthquakes would also be of considerable value. At times whānau have wanted to seek advice over insurance issues, particularly when experiencing 'stuck' claims. The project lead was able to act as a conduit to support whānau by providing the contact details of insurance experts. She has focussed on listening and collecting experiences rather than providing direct advice.

Impact

Immediate impact:

A large number of whānau participating in this project have reported traumatic experiences in their dealings with insurers. The insurance response is dealt with property by property, with the technical complexity and negativity surrounding many situations making it difficult for whānau to discuss with their wider whānau. A number of whānau have commented on the process of '*Kōrero mai e te Whānau*' and the positive impact on their wellbeing, such as, 'I really want to thank you for the opportunity to *kōrero*, it did make a difference to my wellbeing and was the first time I felt able to speak openly.'

The consultation focus has been on collecting whānau experiences, as well as their observations and recommendations, rather than giving whānau direct advice as how to deal with claims. However, where applicable contacts for insurance experts and/or details of upcoming legal decisions to watch for, that have implications for certain whānau, have been provided. Discussions are underway to provide further support for outstanding whānau claims.

Whānau stories are taonga and have significant value to other whānau experiencing natural disasters and the insurance process. Key findings will be disseminated in the final report and opportunities for sharing whānau learnings more widely are being explored.

Jo Petrie was the project lead. Her interest in this kaupapa arose out of the personal challenges she experienced when dealing with the repair of her family home. Connecting with other whānau and discussing the kaupapa has had a significant positive impact on her and her sense of wellbeing. She sees many positive outcomes that have strengthened whānau resilience and kotahitanga arising from the consultation project.

Dame Silvia Cartwright from the EQC Inquiry has met with the project lead to discuss impacts on whānau and their communities.

Mid to long-term impact:

This project is the first of its kind. It will leave a tangible record of whānau experiences during this historical and controversial time. The final report will inform future policy pertaining to natural disasters and information for whānau to improve preparation and responses. It also emphasises the strengths and resilience of whānau when dealing with damaged property.

On a personal level it will leave a historical account of what we collectively went through for our descendants.

Sustainability

Jo has drawn on the expertise and advice of a number of people who vary in specialist areas. These people have included Te Pūtahitanga advisors and staff, researchers and university staff. In addition, she has undertaken training in NVivo with a training company in Auckland to provide qualitative analysis. A 'kumara vine'/word of mouth approach was used to reach and engage with whānau.

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Whānau Pou

Te Puna Oranga Incorporated

The Whānau Pou initiative places whānau needs and solutions at the forefront and centre of the mahi. The vision is that whānau members can identify pou leaders, who can assist whānau by providing immediate trauma support in instances of physical and sexual abuse.

Activities

Three wānanga were delivered across Te Waipounamu. Recognising and responding to the trauma of sexual violence and abuse within whānau was the focus of these wānanga. The wānanga started with whakawhanaungatanga, allowing whānau to connect with each other; building trust, communication skills and empowering whānau to speak out. The aim was to reinforce whānau to strengthen their own pou, understand what abuse is and where to go when they experience trauma. Presentations at wānanga included first responders sharing their knowledge on sexual abuse, adding their resources to the whānau kete. Whānau Pou worked towards sharing a Māori tool that enhanced and gave whakamana to whānau.

The hui was for people who wanted to be there, those who had been affected by trauma. Wānanga were held on marae in:

- Ōtautahi
- Whakatū
- Ōtepoti

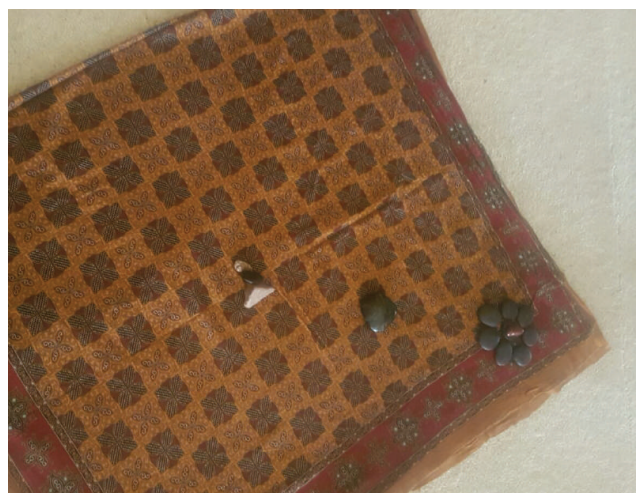
The recruitment of an external evaluator to oversee all aspects of evaluation. The external evaluator attended each wānanga to evaluate the programme to help build and develop future programmes.

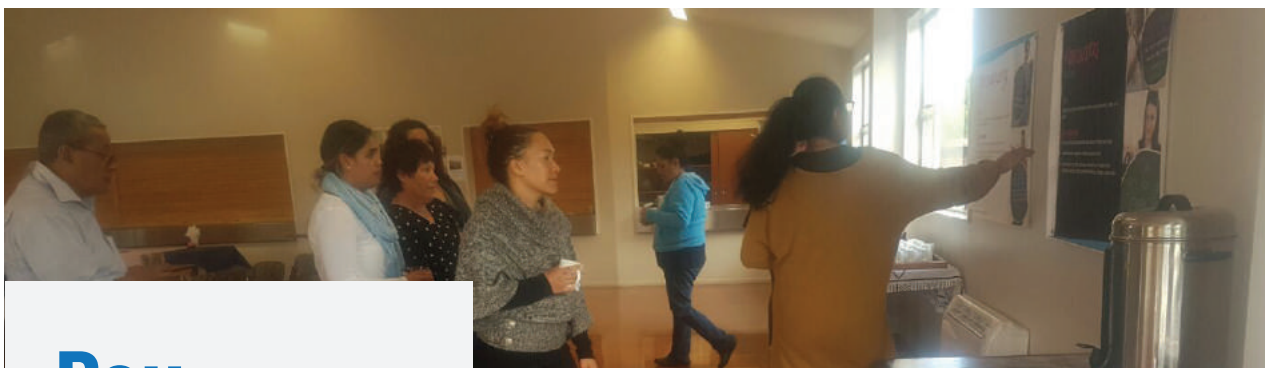
Reach

20

people in total in attendance
across all wānanga.

**“Whānau felt
empowered to reach
out and support
other members of
the hui”**





Pou

Whānau are self-managing and empowered leaders.

Whānau are leading healthy lifestyles.

Whānau and families are confidently participating in te ao Māori.

Whānau are cohesive, resilient and nurturing.

Whānau were able to kōrero to their own healing to restore whakapapa and whanaungatanga. Whānau were able to identify who had the skills and ability to awahi in their own whānau; to be there when needed.

The hui gave Te Puna Oranga staff confidence to work with whānau who have experienced trauma.

The hui enabled whānau to look at some of the wider determinants of hauora including nutrition and exercise, how to balance their wairua with where they get their energy from. The awahi provided was safe and encouraged them to find their strengths.

Participation at the hui allowed whānau to build trust with each other, talk about abuse and the impacts on individuals and wider whānau. It helped to strengthen understanding of what triggers anxiety.

The journey to connect to their whānau using te ao Māori worldviews was a positive tool. Whānau felt they could nurture themselves and their own whānau.

Impact

There has been a lot of 'light bulb' moments for whānau and the Whānau Pou team.

There was a noticeable increase in confidence in whānau who were able to stand and share their trauma and stories. Whānau felt empowered to reach out and support other members of the hui. Whānau embraced the hui process by listening to everyone's mihi mihi, there was a realisation that others had similar stories and experiences. Through whakawhanaungatanga, an inclusive space was created and whānau were open to each other's kōrero. Different providers presented information that outlined aspects of trauma. There was heartfelt kōrero that was confronting at times. Whānau felt they were able to express their emotions and support each other. At the poroporoaki, whānau wanted to stay in contact with each other. They received a graduation taonga at the end of the hui.

Learning

The topics discussed are emotional and can be challenging for the team with members needing to support each other by tagging in and out and allowing others to catch their breath. It is important to look after each other; for participants and staff. Whānau indicated a willingness to integrate key learnings and strategies into their lives. An important part of planning was providing the time to unpack and debrief after each hui.

A key area of improvement identified by the team was marketing; creating networks across Te Waipounamu, particularly outside of Ōtautahi.

Some learning also included:

- Holding wānanga at marae provides a safe and empowering environment.
- The wānanga is two-days, there needs to be an extra day to allow for travel, set-up and preparation for any emergent issues and kanohi ki te kanohi networking.
- Develop and build on relationships with key people and organisations to ensure more seamless planning i.e. marae and key people who can support the kaupapa.
- Planning wānanga during winter appears to suit whānau.

Sustainability

Whānau Pou supports whānau to build leaders within their own whānau. There is a need to develop staff training in project management and to be solutions focused in their approach. Ensure our core values of tika, pono and aroha underpin all practices. Working with the evaluator has helped build capability to support whānau moemoea and aspirations.

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Whātoro Whānau

He Waka Tapu

Whātoro Whānau provides a whānau practitioner/kaimahi to work alongside a rangatahi worker in Hakatere (Ashburton). The aim is to provide a wrap-around service for the whole whānau. Health and wellbeing is a priority for whānau by encouraging connectedness and offering education and activities e.g. mau rākau for whānau around both areas, allowing whānau to develop and achieve the concept of PATH planning to improve self-worth and efficacy. It is about leading their own whānau through positive learnt behaviours; creating a like-minded community thriving in all areas of wellness. The kaimahi work with whānau to identify what health and wellbeing supports and activities will suit their whānau best. A gym has been set up, there are classes for cooking, gardening and weaving wānanga at the marae. Whānau have been referred by organisations such as Oranga Tamariki, school, Mana Ake or self-referred.

Activities

The whānau practitioner walks alongside the rangatahi worker in the Hakatere region, delivering a wrap-around service for the whole whānau with a whānau-centred approach. Kaimahi teach whānau the importance of healthy kai while adhering to a budget. Conversations held around budgeting leads into planning for the future, including demonstrating how they can make easy changes to their life. This is currently happening on a weekly basis. The cooking option sources local kai and vegetables from their own gardens.

- Harakeke wānanga held at marae, run in conjunction with rangatahi worker.
- Eight sessions at gym and five at the pool.
- Five registered rangatahi with their whānau (up to 12 whānau attending) and the kaimahi and her whānau.
- Cooking classes.
- Health and wellbeing hui.
- Participating in community events such as Safer Ashburton and the White Ribbon campaign.



Reach

80

whānau harakeke and mau
rākau wānanga.

15

whānau exercise,
pool and gym, approximately

5

registered rangatahi
with their whānau
(up to 12 whānau attending)

Pou

Whānau are self-managing and empowered leaders.

Whānau are leading healthy lifestyles.

Whānau are participating fully in society.

Whānau are cohesive, resilient and nurturing.

Establishing the maara kai and learning how to cook from the garden enables whānau to lead healthy lifestyles. Whānau were immersed in te ao Māori at the wānanga, participating with their whānau in shared cultural activities.

Whakawhanaungatanga has increased the social connection and support between whānau.

“Health and wellbeing is a priority for whānau by encouraging connectedness and offering education and activities.”

Impact

Whānau have developed positive relationships and are more confident, this has resulted in more contact with the kaimahi that is whānau initiated.

Increased self-esteem and pride from producing their own food and they have a better understanding of how growing their own food saves them money.

Self-actualisation, realising that whānau are capable of much more than they give themselves credit for, this has resulted in increased self-worth as a whānau.

Men have gained skills that make them feel they are able to provide for their families, some previously felt they couldn't do that. One family has reported less visits to the doctor.

There has been a reduction in alcohol consumption, there has been a reduction in referrals from AOD services and Police.

Rangatahi are attending school on a regular basis, Mana Ake are in the same schools and have reported this.

Staff report satisfaction in seeing whānau wanting to improve their health and making an effort to do this.

Learning

The kaimahi have learnt the importance of being present with whānau when they are working together. It is so important to have a connection with whānau and to be ready when they are in the moment, this connection supports positive change for whānau.

He Waka Tapu has an independent evaluator who evaluates all programmes run by He Waka Tapu – this will enable them to learn from this initiative and understand what worked well and what they would do differently.

Sustainability

Even though Whātoro Whānau is based in Ashburton, staff from He Waka Tapu are there weekly or have contact via Zoom providing support so they don't feel isolated. Whātoro Whānau come to Ōtautahi for shared waiata practice. He Waka Tapu have good systems and processes in place around the referral process, it takes a maximum of five-days to process, most are processed and assigned a worker within two to three-days. Referrals can come from schools, Oranga Tamariki, CADs (AOD), Police, probation, hospital or self-referral if they are parents. Having the initiative based at the marae has supported the sustainability of the marae by bringing young people to the rangatahi and whānau wānanga. The haukīanga at the marae have stated “They support whānau to be part of our marae by continuing to encourage them to feel welcome and part of Hakatere Marae. They work alongside us and get involved in the activities. The rangatahi enjoy having them there as they connect well with them and that helps us to make connections with them. We would like to see this collaboration between He Waka Tapu and the marae continue.”

They are continuing to apply for future funding to keep the programme in Ashburton.

Kia Ora E Te Iwi

Te Tautoko Ora Foundation

Kia Ora E Te Iwi is an adaptation of The Living Well programme and aims to meet the needs of Māori whānau. The Living Well programme delivered by the Cancer Society is not well attended by Māori. Therefore, a Māori version, 'Kia Ora E Te Iwi' was developed by Māori, for Māori and with a Māori kaupapa. It is about whakakotahitanga throughout the process of managing when a loved one has cancer. Nationwide it has had a huge impact on whānau who choose to learn about cancer on behalf of whānau with a cancer diagnosis.

It aims to empower whānau with the knowledge to assist them to manage the complexity of caring for a loved one diagnosed with cancer. Previously there had been nationwide training sponsored by the Māori Department of the Nelson Marlborough DHB, however, unlike the Living Well programme which is fully funded there was no funding attached to deliver the programme, so Te Tautoko Ora Foundation sought funding to run Kia Ora E Te Iwi. The Living Well programme is fully funded.

Activities

Delivering five, three-day wānanga (3x wānanga have been held). Specialists i.e. pharmacists, oncological nurses and surgeons etc. are brought in to share information, such as treatment options and answer questions and dispel myths around treatments.

Attended four Tuahiwi Marae health days representing Kia Ora E Te Iwi.

Attended Mana Tāne Ora – men's health forum.



Reach

Up to

45

people at the three wānanga
(12-15 people per wānanga).

Up to

120-180

at marae health days
(30-50 people per wānanga).

100

people over a six-month
period who attended the
Mana Tāne Ora forum.

Attendees at the wānanga may be cancer patients who want to learn how to support their whānau. Close whānau, loved ones or friends often attend as well, they are taught how to support cancer patients and look after themselves as carers.



Pou

Whānau are self-managing and empowered leaders.

Whānau are leading healthy lifestyles.

Whānau are cohesive, resilient and nurturing.

Whānau are taught how to manage and understand the nature of cancer and what is required of whānau when their loved one is diagnosed.

Whānau are shown how to adapt and change lifestyles for the whole whānau in order to provide the best support and care for their loved one with cancer. It's also about reducing the risk of cancer for whānau.

The wānanga aim to increase the capacity and capability of whānau members to be cohesive, resilient and nurturing during the time their loved one is with them. The initiative enables whānau to develop coping strategies, support cohesion, resilience and nurturing when it gets tough, especially after the passing of a loved one.

Impact

Through whakawhanaungatanga whānau are realising they are not alone. One outcome has been a network of support for whānau through mini support groups. This provides whānau with relationships which continue past the programme giving whānau strength in their own networks within the cancer patient field.

Health research indicates whānau often miss out on valuable cancer treatment information and/or do not receive adequate support, particularly when whānau members had been given a cancer diagnosis. Kia Ora E Te Iwi provides information and support in culturally responsive ways, so whānau can feel empowered.

Whānau feel they are in a position of power to ask questions of oncologists after receiving information and hearing professionals. Whānau are directing their own recovery and to a degree have control of it.

If it wasn't for Te Pūtahitanga funding, whānau would be further disadvantaged and left in the dark.

Learning

People love the way the programme is delivered. It is marae-based. Whānau choose to come because they feel comfortable. There are no expectations and attendees don't need to know everything about being on a marae. There is support for tikanga Māori as it is important attendees feel culturally safe.

It is an effective way to deliver information. There is a need to collaborate with existing agencies in the community i.e. hauora and/or iwi groups which have established networks and databases enable them to reach as many whānau as possible with pānui. By partnering with Te Piki Oranga (which has a raft of professionals working in the health sector), the referral process is easier and there is more focus on delivery.

Sustainability

Te Tautoko Ora Foundation would like to complete a case study to present to DHB in the South Island in order to fund the programme regionally. They believe this is a sustainable way for moving forward into 2020/2021.

Evaluations are completed at the end of each wānanga, recording impact; what works and what doesn't, which have improved the hui as they have progressed.

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Kaumātua Specialist Kaimahi

Te Hauora o Ngāti Rārua Limited

The aim is to connect kaumātua and their whānau to services and provide navigation that is whānau-centric and responds to kaumātua needs. The programme achieves this by consistently reviewing its implementation plan, communicating with community and through a stock take of services across the Marlborough region.

Activities

Hui were held with kaumātua to develop and appoint the specialist Kaumātua Kaimahi role and to ascertain what activities kaumātua wanted. Suitable staff were recruited.

Since beginning the Kaumātua Specialist Kaimahi initiative, whānau have adapted the programme to suit kaumātua availability and their preferences. Regular kaumātua surveys are undertaken to gain feedback. Kaumātua leaders have been identified. They help to strengthen and manage the sessions.

A literature review on kaumātua wellbeing was completed. This resulted in the development of an assessment checklist to understand kaumātua needs, and appropriate programmes to improve their quality of life. The aim is to increase access to services and ensure the right health service at the right time.

Tāne have the choice to attend male only sessions, 'Mana Tāne Ora' groups. A strong focus has been on the learnings of tikanga or te taha Māori.

The programme has adapted to kaumātua needs and has added:

- Walking groups
- Swimming groups
- Craft groups
- Whakawhanaungatanga and pepehā groups

Other potential hui identified by kaumātua include: Safe banking and finances; medication; civil defence preparedness; elder abuse; power of attorney and writing a will.



Reach

140

kaumātua are on the newsletter distribution list.

10-20

kaumātua who are 55-years and older attend wānanga/hui on a regular basis.

Working with 60+ year-old kaumātua.

Entire whānau are invited to planned events, this increases hui numbers by an extra 10 to 15 attendees.

Photo 1: Members of the Kaumātua Walking Group



Photo 2: Whanaungatanga time at Waikawa Marae

Pou

Whānau are self-managing and empowered leaders.

Whānau are leading healthy lifestyles.

Whānau are participating fully in society.

Whānau and families are confidently participating in te ao Māori.

Whānau and families are economically secure and successfully involved in wealth creation.

Whānau are cohesive, resilient and nurturing.

Whānau and families are responsible stewards of their living and natural environments.

The Kaumātua Specialist Kaimahi service has enabled kaumātua of the Marlborough takiwā (Blenheim/Picton) to improve the quality of their lives utilising whakawhanaungatanga to fully participate in their communities. Activities have included walking, swimming, craft work, harakeke and participating in marae activities.

Te Hauora o Ngāti Rārua is driven by strong Māori values; restoring cultural connection and identity; reconnecting whānau with place, communities, history and traditions; re-igniting a passion for who they are as Māori.

Impact

Kaumātua have engaged in walking groups, swimming groups, music, wānanga, kapa haka performances and have been able to participate on marae.

Kaumātua are involved with the planning of activities that meet their needs.

Kaumātua have identified leaders within their group and are leading interest groups; this has been empowering.

Kaumātua were part of the appointment process to employ the specialist Kaumātua Kaimahi. They enjoy having a 'go to' person, and are confident to check in.

The Kaumātua Specialist Kaimahi role within Te Hauora o Ngāti Rārua, supports the activities of kaumātua living in the Blenheim and Waikawa area.

Kaumātua have gained valuable knowledge, which is empowering. They enjoy enriching activities and learn new skills, that they would not otherwise have access to.

Learning

There has been considerable learning related to the employment of staff and the technology needed to support the programme (i.e newsletters and surveys). The whānau leading the kaumātua programme have increased their capabilities for networking; identifying key stakeholders and what can be offered to kaumātua. Survey feedback from kaumātua has helped the organisers decide on future programme activities. Kaumātua feedback has identified 'what works.' Whakawhanaungatanga and kai encourage kaumātua attendance. Strong bonds have been developed between kaumātua who attend. This has ensured kaumātua with more complex needs are well supported.

Sustainability

Te Hauora o Ngāti Rārua is a sustainable business. The whānau identify the need for business mentoring and whānau support. Kaumātua Specialist Kaimahi has a clear purpose, strong leadership and the support of Te Hauora o Ngāti Rārua.

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Kumuhore Kānuka

Kumuhore Kānuka Limited

Kumuhore Kānuka has four clear directions and a 10-year plan. The land has been cleared of gorse in preparation for kānuka tree planting. The intention is to develop a sustainable business through beekeeping and kānuka products by restoring the land and its natural eco-system.

Activities

Development of a site plan. Preparing the whenua for complementary planting to ensure sustainable growth opportunities for a bee and kānuka industry.

Working with their Whānau Enterprise Coach, Chan Collins, to develop a business plan. Attending the Ngāti Kuia apiary course has given the business insight to building a gene pool of queen bees.

Two whānau wānanga around tree planting, wetland conservation, bee keeping and kaitiakitanga.

Through the support of a tohunga, Kereopa Ratopa, whānau are now able to navigate their maramataka for planting and harvesting purposes. Kumuhore Kānuka has enabled whānau to further strengthen their business skills, enabling them to research and develop a sustainable pathway for this next stage of development.

Reach

22

whānau participated at
the first wānanga.

29

whānau participated at
the second wānanga.



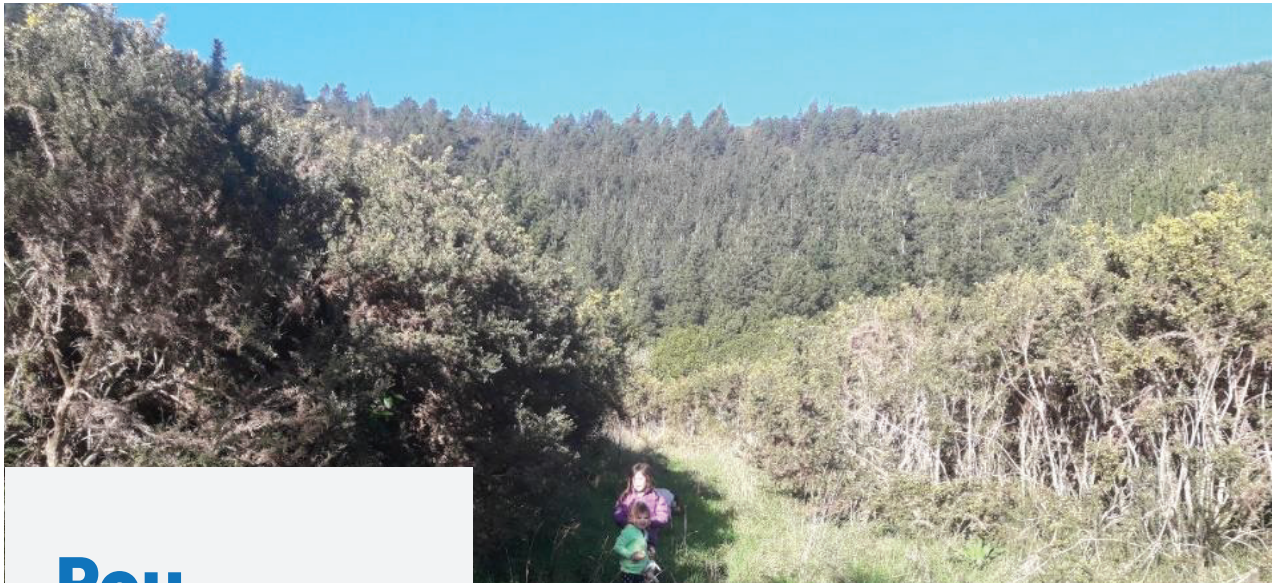


Figure 1: Sophie and Julia at Kumuhore when the whenua was covered in 3 meter high gorse and black berry.

Pou

Whānau are leading healthy lifestyles.

Whānau and families are economically secure and successfully involved in wealth creation.

Whānau and families are responsible stewards of their living and natural environments.

The project has enabled Kumuhore Kānuka to offer whānau an enriched programme utilising the knowledge and skills of tuakana and tohunga. Activities have included wānanga where whānau share stories of kaitiakitanga – with a focus on intergenerational sustainability.

Restoring culture, connection and identity has strengthened whānau capacity to restore the whenua, reconnecting whānau with place, communities, history and traditions and re-igniting a passion for learning.

By developing their expertise, whānau have increased confidence to better manage the eco-system on their own whenua. This kaupapa has been enabled by whānau attending the Ngāti Kuia apiary course.

Impact

Whānau have a sense of ownership as they are actively involved in the planning of activities, and they provide feedback on these. Whānau report increased business skills and knowledge through wānanga.

Whānau have gained employment through the business, while others volunteer their time to keep the business on track. Whānau who participated at wānanga, have gained valuable work experience, knowledge and skills.

Whānau of all ages are engaged and able to enjoy enriching activities and learn new skills that they would not usually have access to, such as learning about eco-systems from a Māori worldview. Kaumātua, pakeke and tamariki have led specific interest groups. This has been empowering for them. There are specific growth opportunities for this bee and kānuka enterprise; such as kānuka tea, oil, honey and beeswax products.

Learning

The whānau leading this programme wish they had started this 10-years ago, however they are grateful for the opportunities provided through Whānau Ora. There has been considerable learning for whānau, including business management and technology development. Through continuous research and evaluation, they have been able to create a database that spans all aspects of their enterprise; including maramataka, beekeeping, kānuka, whenua, wānanga and people.

Sustainability

Kumuhore Kānuka is a sustainable business and whānau are very excited about future networking opportunities. Kumuhore Kānuka has a clear purpose, strong leadership and the support of the whole whānau and community.

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Rauemi Tautoko mo Rangitāne o Wairau

Te Rūnanga a Rangitāne o Wairau Trust

The aim of the project is to build the culture and te reo Māori capacity and capability of whānau living in the takiwā of Rangitāne by facilitating regular te reo whakawhanaungatanga activities with whānau. Focus groups have been held with kaumātua to hear how they wanted to participate in the learning process.

Activities

Three te reo Māori hui have been held - in Nelson, Blenheim and Ōtautahi.

Anton Matthew's team from 'Fush' also participated in the teaching of te reo at the three wānanga facilitated by Rangitāne o Wairau.

Research to integrate te mita o Rangitāne into whānau, hapū and iwi learning and teaching resources and pathways.

Development of resources that support the use of te reo in homes. These promote Rangitāne stories and writings of tūpuna, contain haka, mōteatea, and waiata, including new compositions.

Recruitment and development of language pathways with at least fifteen Rangitāne te reo champions and kaiako.

Promotion of te reo learning pathways with whānau, hapū and iwi members.

Recruited suitable facilitators to lead and deliver the te reo strategy.

Stacey and Scotty Morrison's language resource package for the home was launched and distributed to whānau.

Since the beginning of the programme, whānau, hapū and iwi have been part of the design and adaptation of the sessions to suit their availability and learning preferences.

Changes to the programme include:

- Scoping an annual event that includes filming the history of iwi-based stories.
- Linking rangatahi with kaumātua.

Reach

12/15

kaumātua gather regularly in Rangitāne to learn waiata and whaikōrero.

3

wānanga held

20

attended hui in Wairau

30

in Whakatū

3

in Ōtautahi

The Wave 8 programme has now been linked to Anton Matthews te reo programme with 100 participants engaged. All resources will be linked to Social media/Facebook/CD.





Pou

Whānau are self-managing & empowered leaders.

Whānau are leading healthy lifestyles.

Whānau and families are confidently participating in te ao Māori.

Whānau are cohesive, resilient and nurturing.

Whānau have been engaged in deciding the direction of the project, ensuring whānau rangatiratanga and leadership pathways. The project has enabled Rangitāne o Wairau to offer te reo Māori learning resource packages to whānau, hapū and iwi while utilising the skills of staff and facilitators identified as community champions. The wānanga offered to Rangitāne o Wairau whānau are always supported by kaumātua to oversee the tikanga. Kaumātua have stood to tautoko rangatahi in waiata. Hui always start with a shared traditional kai enabling whānau to strengthen connections and confidence in te ao Māori. There has been a positive surge of whānau returning to Rangitāne contributing to the development of iwi aspirations and plans.

Impact

Whānau are now proud to identify as Rangitane. Whānau, hapū and iwi have been engaged in the leadership of Rangitāne. Staff are taking on leadership roles. Ten strong young leaders have been identified to continue this work going forward, this has created momentum to fund teaching roles. The whānau leading in project roles are building their capability in tikanga practice. They will lead future wānanga in waiata, te reo Māori, karanga, whaikōrero and kawē mate. Whānau who have never been engaged before are able to confidently participate, learn from their puna reo groups and support other whānau members to participate in new activities and planning hui. The increase of whānau confidence to stand and kōrero has been very empowering for both kaumātua, rangatahi and whānau. Kaumātua and whānau are enjoying participation in tikanga hui and are re-establishing their whakapapa connections. There is increased engagement and as a result whānau are coming back to Rangitāne.

Learning

Whānau have wanted to learn as a group, in safe, fun and inclusive ways. Interests, goals and feedback provided by whānau has influenced the direction and content of wānanga. Not all the activities have gone to plan as te mita was not a major focus for whānau. Fostering whānau engagement is key and has been developed by providing different activities that whānau want. There was a significant delay in the employment of a Cultural Director. A key project leader (Jeremy) stepped up to ensure oversight of the strategic plan, development of waiata and te reo Māori resources. Through this there has been a focus on succession planning and identifying community champions to teach te reo Māori. This has been recognised as key to sustainability and is a direct result from their kura reo. A book and CD has been produced on mōteatea/te reo Māori.

Sustainability

Rangitāne o Wairau is a sustainable business, with a clear purpose, strong leadership and support of whānau, hapū and iwi. There is continued training to support staff on their own reo Māori journey. All staff have been invited to participate in Te Ataarangi, level 3. They have a business strategic plan with 5 key areas: Hauora; Mātauranga; Kaumātua; Rangatahi & Whenua.

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Te Whakawhanake o Ngāti Toa Rangatira ki Wairau Whānau (TWNTRkW)

Ngāti Toa Rangatira ki Wairau Trust

The purpose of this kaupapa was to identify six kaihāpai (champions/advocates) within six Wairau Ngāti Toa Rangatira whānau to act as leaders for Te Whakawhanake o Ngāti Toa Rangatira ki Wairau Whānau. To hold a series of wānanga to share knowledge of whakapapa, waiata, mihihihi and history of Ngāti Toa Rangatira within Wairau. Ngāti Toa Rangatira ki Wairau will support with the tools and resources needed to deliver the wānanga.

Activities

Post wānanga TWNTRkW whānau aimed to bring all six whānau together for a Ngāti Toa Rangatira tribal wānanga in the Wairau, to collectively share their learning, history and whakapapa. They encountered some difficulties in the first quarter as whānau weren't as proactive as they had hoped, so adjustments were made. They were able to meet with their contract adviser and re-evaluated the initiative. They decided to flip the initiative on its head, so instead of waiting for whānau to initiate their connection and learning, they reshaped the programme and opened it to all Ngāti Toa whānau. The aim was to facilitate regular wānanga to provide opportunities for whānau to whakawhanaungatanga, connect, learn tikanga, te reo, history of Ngāti Toa Rangatira, traditional Māori games and activities including ki-o-rahi and waka ama. Through wānanga they have managed to reach a much larger number of Ngāti Toa whānau than they originally intended.

The mahi is continuing with wānanga planned for October with 30-40 Ngāti Toa Rangatira whānau from Porirua travelling South to learn about Ngāti Toa Rangatira sites of significance as well as share/teach Ngāti Toa Rangatira waiata, mōteatea and their stories which will allow whānau from Wairau and Whakatū to participate. In December, they are planning a Christmas wānanga, pool party for the tamariki and rangatahi. This will coincide with the Ngāti Toa Rangatira ki Wairau Trust AGM, and all whānau are invited to attend.



Reach

Over

200

a number of whānau may have attended more than one wānanga.

70 whānau attended the first wānanga at Pukatea/Whites Bay. Whānau came from around Whakatū, Wairau and Porirua.

55 whānau (eight different whānau groups) gathered at the second wānanga at Wairau Pā Marae, this wānanga lasted three and a half days.

20 whānau (four carloads) attended a play in Whakatū about the Wairau massacre.

30 whānau went on a hīkoi to Picton.

15 whānau attended a reo wānanga with Te Ataarangi at Pukatea/Whites Bay and created reo class opportunities through Te Ataarangi for Ngāti Toa Rangatira whānau.

20 whānau plus one of the original Kaihāpai and their whānau have held three wānanga exploring their whakapapa. These wānanga have gone as far as Murihiku with another Kaihāpai going to Auckland so more whānau could participate.



Pou

Whānau are self-managing and empowered leaders.

Whānau and families are confidently participating in te ao Māori.

Whānau are cohesive, resilient and nurturing.

By learning and becoming more confident in themselves and te ao Māori, leaders are emerging. Whānau are actively seeking learning opportunities for themselves and their whānau, engaging and participating in activities.

Whānau are provided with opportunities, hīkoi and wānanga, to participate in te ao Māori, some of which includes; te reo, tikanga, whakawhanaungatanga, whakapapa, traditional Māori sport and activities, and history.

By participating in te ao Māori whānau are building confidence and increased connection to their culture, identity and with their whānau. The kaupapa has engaged whānau in activities encouraging them to participate in whatever way they can, this has increased connection to Ngāti Toa Rangitira.

Impact

Whānau, including tamariki and rangatahi, have been exposed to and engaged in kī-o-rahi, waka ama, te reo, tikanga. Some tamariki have gone back to school and taught their friends games learnt at these wānanga, thus increasing the ripple effect of this initiative.

Whānau are listened to and provide feedback which contributes to the content and activities of future wānanga, including where to hold them. Whānau have asked for more wānanga, they say they want and need to be doing more of this.

Whānau have provided really positive feedback "Can't wait for the next one!", "Ka rawe whānau", "Well Done Johnny Joseph" and "Awesome Day".

Whānau have become more confident in te ao Māori, in particular tikanga and te reo.

They have experienced greater connection with Ngāti Toa whānau, both within Wairau and Whakatū, and externally with whānau from Porirua.

The transfer of intergenerational knowledge has been significant.

Learning

The whānau leading the initiative learned to evolve and adapt when it was recognised that whānau weren't engaging. They developed a new model of the programme which significantly increased their reach and engagement.

They have been learning to manage expectations; these need to be fluid, to change and adapt alongside the programme. They have learnt to listen and observe what whānau are saying and doing; learning about what motivates whānau so activities can be designed to engage them. They listened carefully to tamariki and rangatahi and developed activities based on their feedback. The whānau have adapted the reo classes to suit how whānau wanted to learn. Te Ataarangi have been really flexible letting whānau lead their own learning. When the reo classes end, Johnny will bring them back together and get their input on where to from here, ensuring tino rangatiratanga.

Sustainability

Johnny Joseph is leading this kaupapa, his leadership attracts whānau to the kaupapa. He is guided by a clear purpose, whakawhanaungatanga. This initiative is driven by whakawhanaungatanga and will continue regardless of future funding. There are ways and means to continue this kaupapa. By networking and maintaining good relationships with organisations they have been fortunate to have been gifted services and venues. Whānau are willing to provide koha towards wānanga and Johnny has learnt to work smarter with the pūtea they have.

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Whare Awhe Awhe

Big House Infused Honey Limited

The aim of Whare Awhe Awhe is to continue to develop Big House Infused Honey Limited for the whānau of Ngāti Kuia. The whānau state "Our father's moemoea was to buy the whenua at Wairangi Bay (French Pass), turn the whenua into Māori land and build a whareniui so we can teach future generations about the above. All our tamariki's whenua is buried on this site. It is for our children and our children after us, we are only the kaitiaki." This initiative is part of bringing this dream to fruition.

Activities

Whare Awhe Awhe is comprised of three streams:

Stream One – to build on engagements with whānau from Ngāti Kuia who are beekeepers working in apiculture. To develop and provide whānau with a business option under an agreement to a barter system where payment is made through a portion of honey.

Stream Two – build a new extraction facility on Home Block (Wairangi Bay) to be MPI compliant. Within three-months they have completed the concrete flooring in the whare and finalised the preparations to fit out the interior. Alterations are due to be completed in February 2020, however Big House Infused Honey products has already been launched.

Stream Three – four out of five wānanga have been completed. Suitable facilitators were recruited for the workshops, which consisted of education around eco-restoration, educational workshops on natural pesticides, maara, planting native plants, fruit trees, reintroduce native bird life back into our whenua. Facilitated wānanga topics have been expanded to share their learning and inspire other Māori landowners and neighbouring communities to develop self-sustaining models.

Each wānanga hosted up to 30 people and were run onsite. Kaupapa of each wānanga was as follows:

Wānanga One – Suitable staff were recruited to facilitate the wānanga on maara kai, companion planting, gap growing and the building of two tunnel houses.

Wānanga Two – Covered eco-passages, working with beeswax, harakeke (raranga), and limiting our environmental footprint.

Wānanga Three – Eco-system restoration wānanga.

Wānanga Four – Designed for wāhine - karanga, shifting the thinking to strengthen our mātauranga knowledge base.

Wānanga Five – Is reserved for the launch of Big House Infused Honey.

Reach

Up to

30

people at each of the four wānanga (up to 120 total). At the time of the evaluation they had planned to complete one more wānanga.

Photo 1: Ray showing us to plant out correctly to give the best survival and success rates.





Photo 2: Eager for the day; Courtney, Cushla, Harper, Sophie, Stevie

Pou

Whānau are leading healthy lifestyles.

Whānau and families are economically secure and successfully involved in wealth creation.

Whānau and families are responsible stewards of their living and natural environments.

Whare Awhe Awhe offers an enriched programme to support whānau to limit their environmental footprint with minimal impact, by utilising the skills of whānau. Activities that contribute to whānau being able to make choices toward having healthy lifestyles included learning to plant seasonal kai and planting native plants by the sea that complement each other.

Whānau are driven by the values of te ao Māori, putting tikanga at the front of their decision-making, restoring culture, connection and identity as a foundation to the success of educating whānau with place, history and traditions. Re-igniting a passion for learning and raising awareness of the whenua.

The business arm of the initiative will give a secure economic return but overall, whānau across all generations are learning about their role as kaitiakitanga to the whenua.

Impact

Whānau have confidently engaged in maara kai, planting, learning about the whenua and environment, building and supporting the project through a wider discussion to understand how the eco-system works.

Whānau participate in strategic planning, working to individuals' strengths, and choosing activities that complement each other's leadership which leaves whānau of all ages feeling empowered to lead activities.

The real beauty about this project is it is wāhine driven and owned and is fully supported by the tāne in the whānau.

Learning

One of the biggest learnings has been how to remain focussed, and not to get distracted.

Often ideas have been quite large so staying focussed, being adaptable and having the ability to shift mindset has been important to see the product move forward.

Developing the business means getting the right person for the job, understanding the skill set and outsourcing tasks if they don't currently have the capability i.e. funding.

Not all the activities have gone as planned, feedback from whānau and business colleagues has helped whānau to adapt and make sound decisions about what activities to plan next.

Sustainability

Big House Infused Honey Limited is a sustainable business. The directors of the business are strong leaders who work to each other's strengths, the whānau identified the need for tech support. Whare Awhe Awhe has a clear purpose, strong mentoring, strong leadership and the support of their wider community.

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Whenua Ora – Mahinga Kai

Ngā Pakiaka Morehu o te Whenua

The goal of this project was to capture whānau interests in traditional food and other natural resources, learning more about where the resources are obtained and the importance of these places. Whānau are learning traditions and methods of food production, harvesting and management of mahinga kai in Wairau. This includes learning through an ahi kaa approach, with an appreciation for mātauranga mahinga kai and applying such skills and knowledge in daily life. Two whānau members were appointed to share the project coordinator role.

Activities

Activities have included a series of wānanga based around Whenua Ora – Mahinga Kai.

Wānanga One – was held at Port Underwood and Meretoto. Activities included a diving excursion for younger iwi members and gathering mahinga kai, which was used to feed everyone over the event. Whānau learned about the history of the site and their tūpuna.

Wānanga Two – was held at Cape Campbell. Activities included foraging kai available to whānau in this area. Sites of significance were identified.

Wānanga Three – included a hīkoi through the Wairau Lagoons. Whānau explored the canals and the aquaculture systems built by tūpuna. An outcome of this activity has been whānau working with schools to create place-based learning for all tamariki (Māori and non-Māori).

Wānanga Four – Maara Kai on planting kumara (planned).

Wānanga Five – An exhibition at the end of year (planned for end 2019).



Reach

72

participants attended
Wānanga One

70

attended Wānanga Two

170

attended Wānanga Three
(over three-days)

Whānau are connected online as part of the project's communication strategy. This enables the project to accurately measure whānau reach and engagement.

*At the time of writing this case study, two more wānanga were planned to be undertaken this year.



Pou

Whānau are self-managing and empowered leaders.

Whānau are leading healthy lifestyles.

Whānau and families are confidently participating in te ao Māori.

Whānau are cohesive, resilient and nurturing.

Whānau and families are responsible stewards of their living and natural environments.

Participants are immersed in te ao Māori when attending wānanga. They are learning about mahinga kai, their tūpuna and significant sites. These experiences and new knowledge have contributed to whānau health and wellbeing.

Kaumātua are encouraging and supporting whānau members to take on mentoring roles, as natural kaitiaki. Two whānau have been employed as tour guides/kaitiaki and there is interest in this becoming a sustainable business.

Impact

Feedback from whānau emphasises the high value and appreciation of wānanga. Whānau learn together sharing their knowledge and connections. It has been a very positive experience for all those involved.

Feedback on the project's Facebook page is very positive about the mahi, particularly the involvement of rangatahi as they are the rangatira of the future. Tamariki who attended the Wairau Lagoon hikoi expressed how much they enjoyed the experience. There are many Facebook posts thanking whānau for sharing their knowledge about the history of the rohe.

Whānau report being more knowledgeable about traditional food and other natural resources, along with a commitment to protect the areas where those resources are obtained.

Learning

The whānau have learnt they will cap future events at 50 attendees at a wānanga as this is a more manageable number. They have projected their planning focus to three-years instead of one-year. They intend repeating wānanga for whānau who haven't attended, re-using resources. They have learnt they need to allow more time to plan for each wānanga. Completing all necessary administration tasks, such as applications for access to Department of Conservation sites takes time.

Sustainability

The focus is on sustaining their businesses enterprise. The wānanga have proven to be successful with whānau and the wider community. Future plans include the use of eCommerce within their current website. They are adding a shopping cart and payment gateway to their website so they can sell their products on-line.

They have self-published a book (The Footsteps of Uenuku) and are currently meeting with a book publisher in Wellington. There is considerable interest from local schools for guided tours. This is another focus area that can provide funding.

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Takahia te Whenua

Ngāti Koata Trust

The desire of Ngāti Koata is to 'connect our people, places and taonga to keep alive mātauranga of Ngāti Koata'. The initiatives identified tribal sites of significance and created a plan and journey across the sites. A five-day wānanga was designed to transfer knowledge from the hiko participants to their immediate whānau. They focussed on an adult age group to ensure participants were fit, healthy and able to take responsibility for their own health and safety while travelling on foot, kayak and waka. They used a whānau-centred approach with all members having clear responsibilities including, but not limited to; health and safety, first aid, kaumātua care, arranging accommodation, camping and cooking responsibilities.

Activities

Identification of tribal sites of significance in Whangarae. The creation and implementation of a plan for whānau access.

A series of visual and audio resources available to all Ngāti Koata iwi members through their Facebook page, to assist and encourage whānau to hold their own immediate wānanga to connect them to their whenua, whakapapa and kōrero tuku iho.

Biannual wānanga. First year, a small group of adults who learn the history of the sites, make connections to the whenua and build relationships with the haukāinga. Second year, those who attended the first wānanga take their whānau to the sites.

Initial research on the sites was completed by Kimiora, she produced a book for the participants.

Haukāinga then made the connection between the book and the sites, giving meaning to the words. Two types of learning came together strengthening the connection to the whenua, and whakapapa. The oral history built on the written account. A large whakapapa map was created so whānau could trace and add to their whakapapa. Preparation for succession planning of kaumātua in managing and caring for the marae and paepae.

"The desire of Ngāti Koata is to 'connect our people, places and taonga to keep alive mātauranga of Ngāti Koata'."



Reach

17

whānau attended the original site visits.

7

haukāinga hosted and led them around the sites.

27

whānau attended the wānanga (almost all adults, a few kaumātua and one baby).

Whānau who attended are now planning to take their own whānau to Whangarae.



Pou

Whānau are self-managing and empowered leaders.

Whānau and families are confidently participating in te ao Māori.

Whānau and families are economically secure and successfully involved in wealth creation.

Whānau are cohesive, resilient and nurturing.

Ngāti Koata (Kimiora, Ammon and Louisa), by providing logistical support have empowered whānau to make and maintain connections with haukāinga. They have learnt the history and stories of Whangarae and developed relationships with haukāinga and can now lead their own whānau and transfer that knowledge.

Through the wānanga and connections, whānau have been able to reconnect to their whenua and whakapapa, learn about the tikanga and why they do what they do. Waiata were written and composed about the wānanga by kaumātua and whānau. Connecting people, places and taonga.

Whānau have been involved in the learning and passing on of cultural knowledge, nurturing and supporting each other on this journey.

Impact

One of the biggest impacts was whānau creating connections with the whenua. Haukāinga gave knowledge, insight and strength to the rich history and stories, whānau are now part of a lived experience. There were multiple generations of some whānau who were able to reconnect to the whenua together.

Whānau were open to sharing at reflection time, whereas previously they would have shied away from this.

There is an increase in knowledge and appreciation of Ngāti Koatatanga and Whangarae, te reo Māori me ōna tikanga.

Whānau are now custodians of this knowledge and have a strong sense of responsibility to share that knowledge and protect and preserve the whenua.

Whānau shared their own personal knowledge and research such as whakapapa, photo albums etc. People wanted to share and impart their knowledge as everyone was so receptive of the information.

Whānau were able to see where their tūpuna lived. One kaumātua (89-years-old) could remember being at the papakainga as a little girl. This was a very emotional experience.

The wairua of the whole wānanga was immeasurable, it guided the wānanga and connected the people, the places and the taonga, giving strength to mātauranga, kaitiakitanga and hononga.

Learning

Maintaining the relationships with both haukāinga and the whenua means whānau can keep going back. They were guided by the wairua, able to break down barriers that had kept them from the land.

Instead of seeing the weather as a barrier they made use of it. When it was raining, they used that time as a learning opportunity, sharing knowledge and history and then when the weather cleared, they went outside and explored the sites. The numbers were ideal at the wānanga. There was a registration process as there was such high demand. The number allowed them to stay focussed and ensure everyone was able to contribute and participate. The decision to hold the first journey with adults meant everyone was on the same waka. They had the time and space to learn and participate, with the intention that whānau will share this information with their children, ensuring intergenerational transmission of knowledge.

Sustainability

This initiative is about cultural and environmental sustainability, not financial sustainability. By learning the history and sharing knowledge they are developing leaders. They will apply for funding in two-years time to explore more areas that are significant to Ngāti Koata. Ngāti Koata will continue to support whānau logistically, enabling whānau to go on this journey. The door has been opened for whānau, empowering them to take control and lead their own whānau journey.

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WildKrafty Aotearoa

WildKrafty Aotearoa LTD

Noeline Hemi and four-generations of whānau are involved in the project. Funding from Wave 8 has enabled WildKrafty Aotearoa to become a legal entity. The three areas of WildKrafty include:

- Skincare and rongoā
- Mahi toi
- Krafty kai

Activities

WildKrafty has secured a certified portable kitchen to produce kumara and watercress pickle. They intend to create beautifully krafted kai. They have obtained food safety certificates, and a NZQA Level Five diploma in rongoā Māori giving WildKrafty professional recognition to sell native skincare and rongoā products through an online gallery/website. A professional online gallery/website has been created and designed by a whānau member to showcase and sell their beautiful kai, mahi toi and rongoā products. The founders of WildKrafty are currently completing a Level Five NZQA diploma in small business management. The course will equip them with the skills and knowledge to run a successful, profitable and sustainable business.

**“Whānau are living by,
and sharing cultural
values, eating healthily
and developing rongoā
and kai products.”**



Reach

9

whānau members are currently
contributing to the
development of WildKrafty.

50

Ngāti Kuia Christmas Hampers,
promoting WildKrafty.

Pou

Whānau are leading healthy lifestyles.

Whānau and families are confidently participating in te ao Māori.

Whānau and families are economically secure and successfully involved in wealth creation.

Whānau are cohesive, resilient and nurturing.

WildKrafty focuses on four of the seven pou.

The business is kaupapa Māori-based, providing rongoā Māori products and using te reo Māori on signage and marketing. Natural and sustainable Rongoā products are being developed. Kai is grown and prepared from scratch using intergenerational knowledge that has been passed down.

The intention is that whānau will be economically secure and able to be independent from government support through WildKrafty. Whānau are coming together to support each other and develop a successful business to ensure benefits for all.



Impact

Whānau are living by, and sharing cultural values, eating healthily and developing rongoā and kai products.

Having Te Pūtahitanga o Te Waipounamu believe and invest in WildKrafty as a start-up has helped improve the self-esteem and confidence of the whānau. They believe they have a great product worth producing and sharing with others. Whānau are more positive, they believe in each other and have pride in what they do.

Currently they are receiving beneficiary support from the government, however they are working towards financial independence as the business generates more income and is sustainable. There is generational impact; using non-chemical products (cleaning and skincare) making their own preserves, butter, parāoa etc has become normal in their whānau.

Learning

By utilising the skills and knowledge within their whānau, they have started a business, developed a website and are upskilling themselves by attending a Small Business and Project Management (DSBM) business course to become more knowledgeable on running a sustainable business. As part of their diploma they completed a number of projects that tie in with the soft launch of WildKrafty and their website. Currently they are working on marketing and promotion through their Facebook page and Google ads. WildKrafty want to do at the least two to three posts a week on Instagram or Facebook. Two to three WildKrafty whānau will manage this.

The only thing they would have done differently, would be to back themselves earlier, and have confidence to ask for more pūtea when applying for funding.

Sustainability

At the time of compiling this case study, they have achieved almost all of what they set out to do. They have strong values and principles which guide their work. Once they have completed their NZQA, Level Five Diploma (DSBM) course they will be able to invest the time and effort required into creating more products. They will also have more time to strengthen current networks and contacts to market their products.

The impact within their whānau is already apparent, the wider impact will be determined by the sale and demand of their products. Feedback and promotion from consumers will also demonstrate impact.

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Corstorphine Community Hub

Arai Te Uru Whare Hauora Limited

The Corstorphine Community Hub (CCH) aims to strengthen whānau, promote wellness and improve access to services while linking the community with each other to encourage self-sustainability and healthier lifestyles. The Hub is renovating its new site for their community.

Activities

The hub coordinator is overseeing the following activities.

Ensure representation on the Corstorphine Community Ratepayer Association. The Hub President, Vice-President and majority of the committee, are discussing winding down the Corstorphine Community Ratepayer Association as they have signed a 25-year lease. They will continue on as Corstorphine Community Hub.

Establishment of a maara kai/native garden on site with Catherine Gledhill, a DCC Waste and Environmental officer. Engage with the Dunedin City Council to verify ownership of the Corstorphine Community Hall by the Corstorphine Community Ratepayer Association. The lease agreement has been confirmed for 25-years.

Develop a renovation plan based on the funding allocation and contract specialist builders/carpenters/plumbers to work with volunteer whānau on the renovation plan.

Hub coordinator coordinated contractors. A number of works have been completed, currently they are waiting on asbestos removal. An early childhood facility will make use of the site so fencing, compliant with Ministry of Education requirements, will also be built.

The hub is exploring JR McKenzie Trust, New Zealand Charitable Trust for continued support.

- Supporting Aukaha Ltd with rangatahi/young men who are unemployed and not in education.
- Supporting Aukaha Tamariki Together (T&T), helping them into employment and education.
- Distributing food to the community.
- Shared kai every Thursday for whānau.

Reach

1

Hub Coordinator.

10-20

food distribution boxes per week (one per whānau, over 80 whānau members could potentially benefit from this each week).

15-20

come to shared kai on Thursdays, can span four-generations.

67

people registered with the Tamariki Together programme.

20

people registered for Aukaha hui for site safe and driver licensing.

Pou

Whānau are self-managing and empowered leaders.

Whānau are leading healthy lifestyles.

Whānau are participating fully in society.

Whānau and families are confidently participating in te ao Māori.

Whānau and families are economically secure and successfully involved in wealth creation.

Whānau are cohesive, resilient and nurturing.

Whānau and families are responsible stewards of their living and natural environments.

Whānau participating in the support groups with Aukaha are learning to become self-managing, by gaining employment and entering education. They are participating in society and will become more financially secure. They are immersed in te ao Māori by being involved with Aukaha, Tamariki Together, Kōkiri, Arai Te Uru Whare Hauora and Corstorphine Community Hub.

Whānau will be involved in the development of maara kai with the garden to be planted in edibles and native plants. They will care for the maara and learn valuable skills for their own home gardens. The Hub garden has been opened up to the forecourt of the organisation next door, an adult disability group, who can now enjoy the garden too. Inclusivity is essential in any community group.

Impact

Site Safe and driver licensing hui

In conjunction with Aukaha they have provided Site Safe and driver licensing for the upcoming Dunedin Rebuild for young Māori and Pasifika youth. To date 20 youth have attended two hui and are enthusiastic to secure positive outcomes for themselves and their whānau.

Kai recipients

Our kai recipients have given us feedback about the impact on their lives being able to receive kai over the winter when they have high electrical costs over the winter months causing financial strain and stress.

Learning

Gaining feedback through surveys has been challenging. Whānau struggled with these, as they often don't have time to complete them after hui as they have children and other demands. The support coordinator role didn't eventuate as they ran out of time to hire someone, but it would have been helpful to support the hub coordinator.

Mere would like to continue her study; she graduated with her Bachelor of Social Services in December. She would like to attain her Masters in Applied Social and Community Work at Otago University and then has her sights set on a PhD. Having this higher qualification will allow her to better serve the community and make a greater difference. Mere is a fantastic role model for those in the community as they see her working and studying at the same time. It was a big learning curve, organising contractors, as the budget wasn't large, and some quotes varied considerably.



Sustainability

Mere has met with Otago Polytechnic to discuss utilising the trade students to help with renovations. They are also able to provide a space where whānau who need to complete PD work can come and contribute to the Hub which benefits the community as well as the individual. Working to find contractors who could do the work within the budget they had allocated was difficult, however some companies were able to help by providing apprentices to do some of the mahi.

They are exploring other funding options to help with contractor costs. Corstorphine has built a strong connection with whānau and hapori. Barriers have been broken down, confidence and resilience has grown and a reconnection to their cultural identity has enabled a space of trust, understanding and nurturing. Mere's leadership skills, strength and determination to see succession in Corstorphine has encouraged rangatahi to pursue goals for their future and those of their whānau.

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From the Ground Up

Aukaha (1997) Limited

Aukaha provides environmental, health and social services across Otago and is working with 'From the Ground Up', a social enterprise that provides firewood to whānau in Dunedin. They assist and support, a range of social intervention activities for 'hard to reach' whānau (mostly men with gang affiliations); letting them know about employment opportunities and providing employment through firewood business. These men are often isolated by society, so are unaware of opportunities available to them. The social enterprise is a launchpad to connect to these men.

This project focuses on:

- Physical health – this is physically demanding work preparing the firewood, splitting and delivery.
- Male connection – whereby men have the opportunity to connect and support each other.
- Contributing to the community – encouraging positive feelings and self-worth by interacting with community and being productive.
- Warm homes – whānau who prepare the firewood receive two trailer loads of firewood for themselves and by providing firewood to other whānau, they help others to have warm dry homes too.

Activities

Organised hui to tell whānau (men) about opportunities in Dunedin, when they are going to happen and how to prepare for them. Over the next 10-15 years there are a number of construction projects to be completed in Dunedin. Chris Rosenbrock is involved in a number of other projects, he supports men to identify pathways with employment, trade training and apprenticeship opportunities.

Reducing barriers to employment for whānau by providing opportunities for upskilling related to a number of different career pathways.

Completing Site Safe passports (four whānau), Obtaining PPE gear (two whānau) and supporting CV preparation for job applications. The group harvest firewood as a means to support low income whānau across Dunedin. They introduced the option to pay for firewood in instalments, spreading the cost over a period of time. Whānau are involved in the whole process, not only collecting the wood but planning and finances, gaining skills in small business.



Reach

5

main whānau (men) who
chop and deliver the wood.

24

trailer loads.

"The men involved are extremely supportive of each other and look out for each other's mental health and wellbeing. "

Pou

Whānau are self-managing and empowered leaders.

Whānau are participating fully in society.

Whānau and families are economically secure and successfully involved in wealth creation.

The social enterprise aims to provide the men with a portfolio of new skills and qualifications to help them to feel empowered and able to adapt to a changing workforce. By being employed whānau are participating fully in society. Financial security increases their ability to be self-determining and more resilient; experiencing an increase in the choices they can make.

Impact

Whānau enjoy being contributing members of society. Whānau are recognising there are opportunities or pathways they previously didn't know about.

Many clients they deliver to are elderly. The men stack the wood for them which gives them a great sense of pride and satisfaction in being able to provide assistance to others. This in turn, results in repeat customers.

The men involved are extremely supportive of each other and look out for each other's mental health and wellbeing.

Eighty percent of customers are Māori, the other 20 percent are mostly elderly or on benefits. Orders come from the community Facebook page, Food Help Dunedin or from word of mouth from Māori providers in Dunedin.

The men are grateful and happy that they have received their Site Safe passports. They have increased confidence; they enjoy doing good in the community and like to be seen doing it. They have received positive Facebook messages from some of the whānau they have delivered to.

Learning

In previous years whānau were unable to afford the full cost of firewood in one lump sum. This year they allowed whānau to pay it off in instalments, and as a result they got a lot more buy in from whānau.

Introducing the instalment payment option resulted in the firewood selling faster than previous years, but also did not put an unnecessary burden on whānau.

They want to come up with a way to sell the wood over summer. As soon as inclement weather hits, whānau start making enquiries and purchasing. Being able to spread the sale and delivery of the wood would help reduce the delays in delivery at the beginning of winter as they get a backlog and struggle to keep up. They have identified they need to better manage expectations of clients. Otago Polytech runs a chainsaw skills course and has offered to support the enterprise by training their students and cutting the wood. This partnership is beneficial to both parties.

They acknowledge the need to get better at time management and the time it takes to load the trailer, stacking, etc. Weather also has an impact on the timeliness of activities. They have considered starting earlier in the season to reduce the negative impact of the weather. Over the winter they have improved the quality of the product, reducing the size of the split wood to better fit in a standard fireplace.

Sustainability

Chris is really involved in the programme and is there every weekend working with the men. His subtle leadership has helped the men take ownership of the business and walk beside him; making business decisions about how much they sell and how much they donate. In terms of marketing they use word of mouth and have a lot of repeat customers. They are visible in the community by giving away a free trailer load to a whānau in need through a community Facebook page called Food Help Dunedin. By being on the Facebook page they received an influx of enquiries. Having the option to pay for the firewood in instalments also generated a lot of enquiries which converted to sales. They also advertise through their Māori networks, Te Kaika, Arai Te Uru and Tū Mai Ora etc.

From the Ground Up has been very frugal with their funds and has been able to purchase many of the required tools for the job. They still have enough to purchase a wood splitter and are waiting for one to become available.

They have all the required gear, so the programme is self-sustaining as long as they sell enough firewood. They have managed to lease land for \$1. There is also another block of land they are considering that is secured and this will reduce the possibility of theft.

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Te Awa Koiea

Roiti Trust

The aim of this initiative is to complete the whare at Te Awa Koiea. The recruitment of a project manager has helped to manage the restoration of the whare tūpuna. They are working with contractors to finalise the restoration of the building and provide valuable transferable skills for volunteer whānau.

Activities

Four wānanga have been held to provide clarity on what mahi is to be completed by whānau, including: whānau coming together to clean bricks, planting of natives, restoration of the whānau urupa, opening of the whare, to be in April 2020.

Each wānanga has been organised and facilitated by the project manager, bringing in specialist people to give their expertise and knowledge on; eco-systems, accommodating the maara kai, native planting, mahika kai, kaimoana gathering and historical whakapapa stories of the whenua.

Each wānanga has also allowed whānau to utilise the venue for whānau to gather and learn about their own whakapapa, but more importantly to whakawhanaungatanga.

Since beginning the project whānau have adapted the wānanga to suit the availability of whānau who travel to the whenua.

Reach

12-16

whānau members have been attending each of the wānanga.

7

rangatahi aged between 13-15 years have attended the wānanga





Pou

Whānau are leading healthy lifestyles.

Whānau and families are confidently participating in te ao Māori.

Whānau are cohesive, resilient and nurturing.

Whānau and families are responsible stewards of their living and natural environments.

The project manager has enabled whānau to commit and stick to a timeline, develop a network of stakeholder contractors and work to a business plan that meets whānau aspirations.

Activities have included completing the plans of the whare, getting the builders on site; managing Dunedin City Council requirements, working with archaeologists and completing a heritage report.

Te Awa Koiea is driven by the values of the whenua; tūrangawaewae, restoring the cultural connections and identity as a foundation for whānau mātauranga success. Reconnecting whānau with place, community, history and traditions; re-igniting a passion for whakapapa.

Impact

Te Awa Koiea whānau have been engaged in the planning and choice of activities providing feedback on what is successful. Whānau have participated in three wānanga; eco-system planting, whakawhanaungatanga, tikanga/kawa of the whare/whenua, policy development (smoke free/alcohol free). They have taken a tuakana-teina approach to sharing knowledge of the whenua, activities and whānau aspirations. Whānau have led interest groups, kaumātua in whānau are now taking a lead in the kōrero of this place.

Whānau aged 13-15 years, have been active in supporting the planting of native trees. rangatahi aged between 13-15 years have attended the wānanga and have expressed their interest in learning more of the history of this place.

Whānau have enjoyed enriching activities and learnt new skills that they would not normally have access to such as; karakia, kaitiakitanga and manaakitanga.

Learning

Employment of a project manager who is using technology to take on the contractual arm of the business has created new learning opportunities. As a whānau member it has been important to learn how to negotiate the best deal to meet whānau expectations.

Working with the Dunedin City Council on resource consents, building contractors working to the footprint of whānau plans has been a huge learning curve.

Learning to work to the expectations of whānau tuakana and kaumātua and ensure whānau inclusiveness, to get all whānau on the same page has been challenging but ensured everyone has been able to participate.

The biggest learning of all has been time management, coordinating building requirements, managing whānau expectations and developing policies that share the aspirational voice of whānau.

Sustainability

Te Awa Koiea is very clear about its purpose, they have strong leadership and the support of the Roiti Trust to develop the whānau whenua, build a wharenuī and build strong leadership through whānau voice and generational whakapapa.

There are continued challenges as the project develops, the restoration of the whānau urupa and the requirement of additional resources. The whānau identified the need for business mentoring and technical support to continue to learn how to run a sustainable entity.

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Kaumātua Roopu & Whakamana Tamariki – Mana Tāne

Te Roopu Tautoko ki te Tonga Incorporated

There are two distinctive projects in this case study - Kaumātua Roopu & Whakamana Tamariki – Mana Tāne.

Kaumātua Roopu is a high-quality programme for kaumātua to whakawhanaungatanga, check in with each other to prevent social isolation and loneliness amongst kaumātua and pakeke living in and around Dunedin. Suitable staff have been recruited to organise kaumātua activities. Whānau contribute to the design of the programme and give ongoing feedback through narrative reports and surveys.

Whakamana Tamariki – Mana Tāne the goal is to focus on tāne men to increase their understanding of local traditional Māori customs and knowledge. Two kaiako have been contracted to run an ancient Māori martial art

known as mau rākau for five rangatahi weekly. The coordinator is Reuben Moses, the kaitautoko is Harlam Uiti. The style, tikanga and kawa is from Te Arawa waka and was first introduced by the late Uncle Mita Mohi 30 years ago. They provide weekly hui in a culturally safe environment covering aspects of te ao Māori, performing arts and kapa haka. This includes mentoring support for individual rangatahi and group hui. The kaiako work across five kura from Milton and Dunedin. Since beginning, Whakamana Tamariki - Mana Tāne, whānau have adapted the sessions to suit the availability and preference of the tamariki that attend. They are exposed to local and national Māori knowledge and traditions to strengthen their identity as young Māori tāne, and develop a better understanding of customs and cultural practices.

Activities

Kaumātua Roopu

- Recruitment of an activity coordinator.
- Two kaumātua evenings (Christmas 2018 & Matariki 2019).
- Trips to historical sites including the albatross colony and local marae (Kāti Huirapa ki Puketeraki, Moeraki and Ōtākou).
- Learning the cultural significance of whakawhanaungatanga, waiata and karakia.
- Weekly hui for whakawhanaungatanga and guest speakers on cooking, exercise, crafts, ukulele guitar program, weaving, National Bowel Screening Program, safety and personal security and mirimiri.
- Attending Te Kaika health clinic for podiatry, fall prevention and any other checks they request.
- Visits to rest homes in Dunedin for the elderly to perform.

Changes to the programme included:

- Participation in a kaumātua research project (Rau Awa Awa - Hamilton).
- The attendance of staff/kaumātua to the National Kaumātua Network Conference - to showcase the rich interaction of kaumātua living in Dunedin.

Whakamana Tamariki – Mana Tāne

- Weekly sessions at Otago Boys High School, pick up drop off for the boys.
- Two seniors are now tutoring at Silverstream Primary in Mosgiel.
- Weekly hui covering aspects of te ao Māori and using mau rākau for the rangatahi hui.
- Exposure to local Māori knowledge and traditions ensuring an understanding of place-based customs and cultural practices.

Changes to the programme included:

- Ka Hoa te Rangatahi - a supportive partnership Kapa Haka programme with Paulette Tamati-Ellife and Komene Cassidy.
- Cultural immersion. Five boys travelled to Rotorua for a four-day cultural experience including arts and crafts, tourism, whakarewarewa and carving. These boys attended fitness programs and trained every day with mau rākau tutors (this has occurred twice with a third group going in January 2020).
- Mentoring Program: one on one support, referrals come from whānau, schools and community (this is extra support for boys who may be finding life challenging).



Reach

Kaumātua Roopu

78

kaumātua enrolled in the
Kaumātua Roopu.

45-50

attend whakawhanaungatanga
days regularly.

*Whakamana Tamariki
- Mana Tāne*

22

rangatahi (aged between 15-16
years) from across 5 kura in
the Milton, Mosgiel and
Dunedin areas.

30

from Otago Boys High School
numbers 30 boys
(15 seniors 15 juniors).

Pou

**Whānau are self-managing & empowered
leaders**

Whānau are leading healthy lifestyles

Whānau are participating fully in society

**Whānau and families are confidently
participating in te ao Māori.**

Both initiatives, Kaumātua Roopu and Whakamana Tamariki - Mana Tāne provide rich programmes utilising skills of tuakana-teina and whānau. Kaumātua Roopu and Whakamana Tamariki - Mana Tāne are driven by the values of Te Roopu Tautoko ki te Tonga; restoring culture, connection and identity as a foundation for successful participation in te ao Māori and society; reconnecting whānau with places, communities, history and traditions; re-igniting a passion for learning and empowering strong leadership.



Impact

Kaumātua have been engaged in; tikanga and te reo Māori classes, music, cooking sessions, exercise classes, performing arts, research project, ukulele guitar program. They have learnt new skills alongside other kaumātua.

Kaumātua participate in the planning and design of their programme, provide feedback and participate in surveys. Kaumātua have led interest groups which has been empowering for them.

Mana Tāne groups aged 13 to 16 have been engaged in mau rākau, kapa haka, carving and leadership programmes. The tuakana-teina approach provided through the Whakamana Tamariki - Mana Tāne group ensures activities are underpinned by whānau values the taurira participate as a whānau. Self-discipline and learning about this is essential for leadership development. Rangatahi that participate in mau rākau gain valuable experiences and use their skills within performing arts. Rangatahi enjoy enriching activities and learn new skills that they would not normally have access to such as the trip to Rotorua.

Learning

Employing staff and taking on technology to support programme administration has created new learning opportunities. Providing appropriate resources to support whānau to navigate the programmes offered to them and provide feedback on what has been successful. Follow up with whānau is important. The whānau leading the programmes have built their capability by utilising the values of manaakitanga and kotahitanga. Valuable learnings have occurred through research, whānau feedback and surveys. This evidence has contributed to the development of a strategic plan going forward.

Sustainability

Te Roopu Tautoko ki te Tonga is developing as a sustainable business. There are continued challenges as the enterprise grows, the hiring of staff requires additional resources. The whānau survey identifies the need for the direction they should take. Kaumātua Roopu, Whakamana Tamariki - Mana Tāne has a clear purpose, strong leadership and the support of Te Roopu Tautoko ki te Tonga incorporated.

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Whānau Transformation/Whānau Metamorphosis

Whakaruruhau Limited

Whānau Transformation/Whānau Metamorphosis has two main aims.

1. To strengthen and support whānau to develop a business venture by including the wider Māori community. They have two business ventures being established.

- Catering business – with a focus on kai Māori.
- Supporting the reintegration of tangata whaiora into the community, through supporting his graphic design talent.

2. Develop a business plan to involve kaumātua in waiata harikoa; the collection of traditional waiata. This programme is embedded in waiata Māori, with the aim of strengthening whānau and iwi.

Activities

Other programmes and activities include:

Twenty hui held with initiative whānau and coordinators for mentoring and follow-up. Recruitment of a project coordinator who will be responsible for setting up a framework for the Whānau Transformation/Whānau Metamorphosis and coordinate regular kaumātua hui, whānau engagements, develop a business plan and prepare activities and events for the community.

Whānau Hope programme - Provide advocacy for māuiui whānau and their whānau who care for them. They were able to secure pay for whānau who care for their own māuiui whānau. They have been approached by the DHB to become a home support agency.



Reach

5

main whānau.

20

whānau total involved in catering business.

1

whānau whaiora.

33

whānau involved in the Whānau Hope programme, carers and whānau being cared for.

30

whānau attend each waiata harikoa hui, ages range from tamariki to kaumātua.

Pou

Whānau are self-managing & empowered leaders.

Whānau and families are confidently participating in te ao Māori.

Whānau and families are economically secure and successfully involved in wealth creation.

Whānau are cohesive, resilient and nurturing.

Catering whānau are living and breathing te ao Māori with their focus on kai Māori. They have upskilled and are able to self-manage their business with strong leaders coming through.

By working with tangata whaiora to transition into the community, they have been able to support him to use his skills to be economically secure upon his release. He will be a contributing member of the community and through his artwork and engagement with Whakaruruhau Ltd.

Through the Whānau Hope programme they were able to empower whānau to lead the care of their māuiui whānau whilst securing funding for them to be paid for this mahi, helping them to become economically secure. Whānau have become more cohesive, resilient and nurturing. Waiata harikoa is embedded in waiata Māori, participants are participating in te ao Māori and reconnecting to their iwi. Whakaruruhau Ltd is mentoring and supporting whānau across all programmes and are confidently working towards the four pou identified.

Impact

The catering business was dependent on supply and demand of kai Māori, access and consents. At first it was Whakaruruhau Ltd who coordinated the catering business, however whānau completed courses available through Whakaruruhau Ltd and became more confident. They were able to set themselves up with their own coordinator and secure a six-month contract through the Arai Te Uru Kōkiri Centre.

Their increased confidence has meant they have been able to attract other contracts and initiate meetings with potential clients. Māori values and tikanga underpin their work. Through self-acceptance and belief, they work just as well and as smart if not smarter than mainstream organisations.

Some whānau have come from a dark place and can now think before they act and are able to rationalise situations. They know the door is always open when it gets too tough. This includes whānau involved in the businesses that are part of the Whānau Transformation/Whānau Metamorphosis initiative.

Whakaruruhau Ltd have changed the way they advocate for whānau becoming more vocal and standing up for whānau; to fight for what is right.

Learning

Whakaruruhau need to support the catering business by setting up their business and administration arm and investigating patenting, copyright etc of their name and business.

To upskill the whānau involved in the two businesses, they will enrol one whānau member from each business through training with Techno Savvy.

The tangata whaiora had difficulties researching whakatauki from the different iwi prior to his release so Whakaruruhau created a transition phase so he could complete a range of whetū. The intention is to wrap text around it and market it to kōhanga reo and schools.

Whakaruruhau were making planter boxes for kaumātua and came up with an idea to utilise the skills of tangata whaiora. They got him to design pou to be put onto sheet metal, the planter boxes will be made of these. They intend to market them to Mitre 10.

Their support and mentoring are based on the needs of whānau. They are constantly

Sustainability

Whānau involved in the catering business have actively sought out and secured more contracts and become involved in leading the business. The continued support of Whakaruruhau Ltd will enable them to become sustainable.

Whakaruruhau has been supporting tangata whaiora to network, develop a business plan and develop connections to enable him to set up his own business and be successful upon his release.

Based on the Whānau Hope performance outcomes, Whakaruruhau Ltd has been invited to meet with the DHB to discuss the possibility of becoming a Home Support Agency. The intention is to establish a Home Support Agency which operates using Tikanga Māori and is inclusive of manaakitanga, wairuatanga and whanaungatanga.

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Ka Hao te Rakatahi

He Waka Kōtuia Trust

Ka Hao te Rakatahi is a leadership initiative. It supports rakatahi to pursue excellence in higher learning, achieve success as Māori and develop future whānau and community leaders. The aim is to recognise, celebrate and strengthen the individual leadership skills each rakatahi brings. Kapa haka forms the base of everything they do, towards building strength, identity, knowledge and confidence in rakatahi. To develop the leadership aspect of this kaupapa they observe how rakatahi operate as a group, with their peers and how they engage in kapahaka. They have utilised the narrative of Titirei, youth leaders, as a way to identify specific duties, roles and responsibilities within the kapa haka group to assist with leadership development. Within leadership hui, rakatahi are involved in the planning process and are required to step out of their comfort zone and embrace mental and physical challenges; viewing these as part of ongoing learning and development.

There is an afterschool programme (Waewae Kai Pakiaka) for primary aged children, some of the Titirei are employed to plan the programme and facilitate it. The programme involves Māori movement, kapa haka, Māori games and te reo Māori. This allows rakatahi to experience paid employment and engage in specific leadership roles and responsibilities related to this mahi. This includes planning, facilitating and evaluating the programme. They are learning valuable communication skills and conflict resolution if tamariki display challenging behaviour. Mentoring and supervision from more experienced staff members ensure rakatahi are supported if they find specific aspects difficult or challenging.

Other activities have included working with Sinclair Wetlands Trust, Te Rūnanga o Ōtākou and University of Otago to gather data for managing the mahinga kai source of tuna in the wetlands. This has involved collecting data related to the population, health size and weight of tuna. Rakatahi who have an interest in this are involved and go out every month and monitor the eel resource with the goal of supplying clear statistics to the rūnanga to evaluate the health and population of this food source.

Two components embedded within this initiative are:

- This is a hauora project that focusses on a Māori worldview of wellbeing utilising sound Māori health frameworks such as Te Whare Tapa Whā.
- Utilising a tikanga Māori framework that encompasses Te Ao Tūroa and the place of ira takata within our world as kaitiaki for the generations to come. Rakatahi and whānau will learn all traditional knowledge and associated value regarding our role as responsible stewards.

Reach

11

Titirei (rakatahi years 11-13)
involving nine whānau.

Overall the initiative has
worked with over

100

individuals through kapa
haka this year.

60

whānau are engaged through
Waewae Kai Pakiaka –
the afterschool programme
(for years 5-8).





Pou

Whānau are self-managing and empowered leaders.

Whānau are leading healthy lifestyles.

Whānau and families are confidently participating in te ao Māori.

Whānau and families are responsible stewards of their living and natural environments.

Leadership is identified and developed through Ka Hao te Rakatahi. Through the programme they are immersed in te ao Māori, have opportunities to collaborate with others, problem solve, and further strengthen their leadership skills. They are leading healthy lifestyles through movement and kapa haka and passing on intergenerational cultural knowledge. Whānau are learning to be responsible stewards of their environment by learning how to monitor the health and population of their tuna and being able to gather it in a sustainable way.

Impact

Komene (the project leader) provides subtle challenges for rakatahi to inspire creativity and innovation and to strengthen their leadership skills. A great example of the leadership skills rakatahi have developed was at the tangi for Tahu Pōtiki. Rakatahi were able to be on the paepae, were confident in their roles and responsibilities, applying what they have learned at kapa haka to best honour Tahu within Māoridom. They are strong in their cultural practices as young leaders on their marae. Language, culture and environment are all connected and interwoven. Urban rakatahi have been able to develop their cultural connections with the whenua and understand how important kaitiakitanga is to their identity as Māori. Strong bonds are formed with rakatahi and the He Waka Kōtuia Trust whānau. Whanaungatanga is essential to the mahi as rangatahi need to trust their mentors and their advice. This is evident by the rakatahi coming to Komene and the other staff, talking to them about things they are involved in and seeking advice when needed.

Learning

Relational trust is important. It is important the adults model the types of behaviours they want to see develop in rakatahi. The initiative seeks and utilises Titirei feedback to identify the things that have worked well and those that haven't worked as well.

Learning how to spend the available funding has been challenging. In the past, they have had to 'run on the smell of an oily rag', managing their funding in very effective ways.

Meeting the legal requirements of being a charitable company has been a great learning opportunity. They have good relationships with the council, their accountant and their auditor. They see critical feedback and advice as important for increasing their business capabilities.

Sustainability

Sustainability for He Waka Kōtuia means having their own kura. This year they have been working on a feasibility study to investigate this. Their aim is to provide education for secondary school students and expand this to primary age. Dunedin is the only city in Te Waipounamu that doesn't have a Māori secondary school option.

They will seek future funding from multiple agencies, to enable their goal of opening their own kura.

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Puna Ora

Tokomairiro Waioira Incorporated

The initiative Puna Ora is the development of a kaimahi mirimiri; a high-quality programme for whānau to utilise in the South Otago region. Tokomairiro Waioira Inc (TWI) contracts Kia Ora Hands Aotearoa (KOHA) to provide much needed mirimiri and rongoā services to whānau who do not currently have access to traditional Māori rongoā, karakia, waiata and kai ora. Whānau identified they wish to learn the art of mirimiri. TWI recruited a mirimiri practitioner to provide this learning for 20-hours per month. This includes a mentoring/teaching component to enable whānau to apply the practice with whānau in isolated areas and serve the needs of the shearing community.

Activities

Recruiting a mirimiri practitioner to provide this learning up to 20-hours per month (fortnightly sessions). Including a mentoring and training component.

Mirimiri services for four external events over a 12-month period; Shearing whānau living in Lawrence and Milton, Māori Practitioners Literacy Wānanga and Tāne Ora Te Taha Hinengaro Literacy Wānanga.

Changes to sessions include fortnightly to weekly sessions, due to a change of management, starting in March 2019 which was a better utilisation of the funding.

Suitable whānau have been recruited to be trained as kaimahi mirimiri. Whānau have adapted the sessions from fortnightly to weekly with support and availability of the training practitioner.

Activities have included waiata, te reo Māori, karakia, kapa haka and making intergenerational connections.



Reach

350

whānau members have attended the weekly Puna Ora sessions; pakeke to tamariki.

122

people have attended their four external events.

37

shearing whānau living in Lawrence.

43

living in Milton.

12

Māori Practitioners Literacy Wānanga.

30

Tāne Ora Te Taha Hinengaro Literacy Wānanga.

Two staff and two board members volunteer their time.

Pou

Whānau are self-managing and empowered leaders.

Whānau and families are confidently participating in te ao Māori.

Whānau are cohesive, resilient and nurturing.

The project has enabled Tokomairiro Waiora Inc. to initially offer a fortnightly, and now a weekly, programme utilising the skills of practitioners and whānau. As a kaupapa Māori service Puna Ora is driven by underpinning values of Tokomairiro Waiora Inc. which is, restoring culture, connection and identity, reconnecting whānau with places, communities, history and traditions, re-igniting a passion for participating in te ao Māori.

“Whānau continue to identify opportunities and are enthusiastic about implementing community aspirations.”

Impact

Whānau have been engaged in attending regular mirimiri sessions, participated in raranga, and health hui which encompasses whiti whiti kōrero about addressing concerning issues within the community including suicide, drug and alcohol, family violence and harm.

Whānau have a voice, giving feedback that contributes to planning and activity choice.

Whānau are leading interest groups, which has been empowering for whānau.

Whānau and board members from TWI have supported the programme activities. Using mirimiri as a means to invite whānau to participate in general health assessments.

The leadership board from TWI supports the activities of Puna Ora programme

Whānau who volunteer their time, gain skills and valuable work experience and are able to utilise their new skills outside of Puna Ora.

Whānau enjoy enriching activities they would not normally have access to, such as learning to mirimiri, waiata and take part in whakawhanaungatanga.

Learning

Employing staff and taking on technology to support the programme administration has created new learning opportunities. The whānau leading Puna Ora have had to build their capability for running a business and ensure they meet their contractual commitments to funders and employees. Not all activities have gone as planned and feedback from whānau has helped TWI make decisions about what activities have worked well and been enriching for the wider whānau.

Sustainability

Puna Ora is a sustainable business. After a year in practice it has demonstrated that tikanga Māori is a valid health and social intervention that achieves multiple outcomes for rural whānau. Kaupapa rangahau hauora process helps endorse this. TWI will apply for funding from the health and social sector and utilise the evidence from this programme to secure contracts that will support ongoing sustainability.

There are continued challenges as the enterprise grows. Whānau continue to identify opportunities and are enthusiastic about implementing community aspirations. Puna Ora has a clear purpose, strong leadership and the support of whānau living in their takiwā and the TWI board.

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Wero Warrior

S J Pikia Family Trust

Wero Warrior is about supporting whānau to overcome the barriers that have affected their ability to lead and manage healthier lifestyles. It began in early 2017 with a weight-loss programme and is focussed on improving health and wellbeing for whānau in Murihiku. Wero Warrior is a whānau approach and includes all ages, skill levels and abilities. The initiative is whānau-led, leveraging off the capabilities, skills and expertise of its members, whānau and wider community to achieve its vision and goals, which include:

- Learning mihimihi and pepeha
- History of geographical areas, pūrākau relevant to sacred areas
- Learning te reo Māori, and
- Promoting healthy lifestyles for intergenerational whānau behaviour change

Activities

'Tinana Pai' is the foundation of the programme and includes exercise activities, sports related events, community activities, nutrition wānanga, noho marae (Poukai), te reo me ona tikanga hui and Pūrākau Wānanga. Two 'Biggest Loser' 12-week events have been run, which were phenomenally successful and generated a lot of interest from other whānau. They have established a touch team tournament, softball teams (a senior team and two junior teams), a darts initiative, smoke-free programmes and holiday programmes.

Reach

Over

50

whānau members have
participated in Wero Warrior.



Pou

Whānau are self-managing and empowered leaders.

Whānau are leading healthy lifestyles.

Whānau and families are confidently participating in te ao Māori .

Whānau and families are economically secure and successfully involved in wealth creation.

Whānau are cohesive, resilient and nurturing.

Whānau, from mokopuna to kaumātua, are empowered toward leading and managing healthier lifestyles, ensuring healthy inter-generational lifestyle changes.

Participation has impacted positively on whānau and improved their ability to participate fully in society. They have built capability by supporting tamariki and rangatahi to take on leadership roles, events are now run by rangatahi and include coaching, project management, mentoring and administrative support.

Te reo Māori and tikanga are incorporated into all activities. Whānau have access to the marae and experts who share their knowledge about pūrākau, kaupapa and te reo Māori.

They provide whānau with understanding and knowledge about the traditional 'maara kai' practices needed for growing vegetables or accessing kai from the ngāhere or moana, or 'tunu kai'.



Impact

Wero Warrior provides access to various activities aimed at improving their health outcomes. Whānau have lost weight, are eating healthier kai, keeping fit, and stopping smoking as a result of participating. Building and growing whānau capability is evident through inter-generational succession planning, rangatahi now leading, project managing, mentoring and coaching initiatives as part of Wero Warrior, including participating in an afterschool holiday programme and sports events. The Trust supported a large contingent of whānau members from Murhiku to attend a 'Poukai' event (an annual ceremonial gathering held over 28-days every year at different marae that support the Kingitanga, or Māori King Movement). For many of the participants this was the first time attending a Poukai and had a significant cultural impact for whānau. A whānau member who recently completed the Wero Warrior programme has been inspired to advance their skills and return to the Waikato region to study te reo Māori at Waikato University.

Learning

The Pikia Whānau Trust is regularly reviewing its practices and outcomes to ensure it meets the evolving needs of whānau. They have requested more time and guidance to support whānau through the Wero Warrior model of whānau-wellbeing, whanaungatanga and manaakitanga. Recognising the importance and use of te reo Māori in all aspects has been a contributing factor for whānau success. Seeing whānau motivated to improve their health and wellbeing is influencing Wero Warrior future plans. The Trust is growing the cultural capability of staff and incorporating more te reo Māori across all its activities to better meet the demands of whānau.

They trialed a 'touch team' initiative that resulted in significant learning opportunities and shaped how Wero Warrior organises future sport related events. Through its weight-loss programmes, as part of Tinana Pai, other initiatives emerged such as softball, a darts initiative and smoke-free and holiday programmes.

Sustainability

The Pikia Whānau Trust had previously undertaken fundraising initiatives to provide income including a catering initiative. They are managing operating costs and financial capital and are focussed on the long-term viability of the programme. They are becoming financially independent and are building internal capability and capacity to sustain this work for the future. By collaborating more with local community organisations such as the Māori Women's Welfare League and local Sports Clubs, Wero Warrior is increasing its reach and visibility. Maintaining and staying true to its vision and aspirations are key priorities to ensure a sustainable Wero Warrior. Regular review of its vision and strategic objectives are ongoing, celebrating successes and constantly reflecting and reviewing.



Methodology and ethical procedures

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).

Six intervention elements are an integral part of Kaupapa Māori and are evident in Kaupapa Māori sites.

These are:

- Tino rangatiratanga (the 'self-determination' principle)

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

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

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).

An interview schedule was co-constructed with the Te Pūtahitanga o Te Waipounamu outcomes specialist. The interviews were designed to provide:

- An opportunity for initiatives to clarify and articulate their social 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 involve whānau, staff and other key stakeholders in a whānau orientated way that reflected the values of Te Pūtahitanga o Te Waipounamu

Ethical protocols Framework

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.

An information sheet was developed and distributed by Te Pūtahitanga o Te Waipounamu prior to the evaluation. The evaluators also distributed the information sheet when they met the whānau who participated in the interviews. Whānau were given the opportunity to ask questions before they signed consent. 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. In cases where whānau voice has been used in response to the evaluation questions the evaluators have ensured this is non-identifiable by removing, or changing, identifying features.

Several of the initiatives are developing social enterprises with intellectual property tied to the success of its innovation. The evaluation process was particularly sensitive to this and only captured what was required without compromising the intellectual property of the whānau.

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 and that whānau could exercise control over their own narrative. These processes enabled whānau to retain ownership of their kōrero and how it is presented in the evaluation.

Data collection and analysis

Four evaluators visited the 29 Wave Eight initiatives over a period of six-weeks. In total, 49 whānau were interviewed. Where possible whānau who were architects of the initiatives and whānau who had benefited from the initiatives were interviewed. At least two whānau were interviewed from each initiative, except the smallest initiatives.

The transcripts were transcribed verbatim and copies were returned when requested. All interviews were coded using NVivo applying an inductive analysis to code the interview data. This is a ground-up analysis, creating nodes and categories from the interview data rather than imposing a deductive sorting method. This ensures the findings are built from the voices of the whānau. After a full inductive analysis the categories were sorted into responses under each of the research questions.

The most recent evaluation (Wave Seven) noted the contribution of the whānau entities to the discussion regarding measuring Māori whānau wellbeing. This proposal builds on these findings and will frame the evaluation articulating outcomes for whānau through a commissioning approach.

Research questions

There are three main questions that will drive this evaluation and research;

- 1** What is the impact of whānau commissioning in Te Waipounamu?
- 2** How does this contribute to wellbeing of whānau in Te Waipounamu?
- 3** How are the initiatives responding to the aspirations of rangatahi and kaumātua?

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