



Te Pūtahitanga

Māu te ara, kia ora ai te whānau.

"Your pathways empower whānau to thrive"

Evaluation of Wave Nine initiatives

for Te Pūtahitanga o Te Waipounamu

Dr Catherine Savage, Kelly Tikao, Letitia Goldsmith, Anne Hynds and Hēmi Te Hēmi

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The Evaluation of Wave 9 whānau initiatives for Te Pūtahitanga o Te Waipounamu
Dr Catherine Savage, Kelly Tikao, Letitia Goldsmith, Anne Hynds and Hēmi Te Hēmi



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Executive summary

This evaluation focuses on the ninth wave of commissioning involving 24 whānau-led initiatives contracted in July 2019. The data for this evaluation was collected between March and April 2020, 10-months into the contracting period and during the COVID-19 pandemic lockdown

in New Zealand. The purpose of this evaluation is to understand how the commissioned Wave 9 initiatives are contributing to achieving the goals of Whānau Ora and the impact this has for whānau.

This evaluation was constructed around three key research questions:

- 1** What is the impact of the Wave 9 direct whānau commissioning?
- 2** What can we learn about the mātauranga that is developed under direct commissioning and the implications for Intellectual Property Rights?
- 3** How did the COVID-19 pandemic impact on whānau entities and what was their response?

The timing of this evaluation provided a unique opportunity to pivot and look at how whānau were impacted by the pandemic and how the entities responded.

There has been significant activity and impact in the Wave 9 commissioning round. Twenty-four initiatives were commissioned in July 2019 from Te Tau Ihu to Murihiku. The evidence collected through this evaluation demonstrates most of the initiatives met and exceeded their contractual outcomes, despite the disruption of the pandemic. The impact of the activity for whānau in Te Waipounamu is significant, data collected from the initiatives indicates more than 2760 individual whānau members participated in the commissioned activity. It is apparent that this number has been impacted by the COVID-19 pandemic. For some entities numbers have been restricted, for others online platforms have provided the opportunity to extend their reach.

Within the context of the COVID-19 crisis, the whānau entities had to innovate and adapt quickly to the changing environment. The whānau entities mobilised a localised response that supported social cohesion, innovation, and information sharing. A flexible commissioning approach from Te Pūtahitanga o Te Waipounamu enabled the response. For the first time in history, rates of transmission were lower for Māori than non-Māori, despite significant health inequity and perceived vulnerability. The Māori community response described in this evaluation has in some way contributed to these positive outcomes. There is an opportunity to further investigate whānau and community-based responses to understand the impact of place-based, strengths-based approaches within pandemic management.

Finally, this evaluation investigated the implications of Intellectual Property Rights for the whānau engaged in the commissioning pipeline.

Across the 24 initiatives perceptions of Intellectual Property were variable. Some entities had applied for trademarking, others were interested in doing so, and some felt that Intellectual Property Rights conflicted with cultural concepts of collective

ownership and responsibility. The evaluation found that whānau entities are at risk of being exploited and needed support to build capability and understand the full implications of Intellectual Property laws in Aotearoa.





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 Atiawa, 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 model contends provision of services to produce few immediate outcomes and minimal long-term outcomes, while capability development produces comprehensive outcomes over a longer period. 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).

Te Pūtahitanga o Te Waipounamu has five workstreams through which initiatives and projects have been commissioned. These streams interact with each other in a way that creates multiple pathways for all whānau to access once engaged by Te Pūtahitanga. This has been termed the 'Te Pūtahitanga Whānau Ora Ecosystem' and represents the implementation of Whānau Ora commissioning activities within Te Waipounamu.


The five commissioning workstreams are:

- 1** Commissioning Pipeline: (inclusive of all funding applications, contract management activities and performance measure negotiations).
- 2** Whānau Enhancement: (inclusive of all Whānau Ora Navigator and Navigator Tinana positions).
- 3** Capability Development: (inclusive of Te Kākano o te Totara/Leadership; Accelerator/Te Pāpori o Whakatere; the Whānau Enterprise Coaches, the Rangatahi Succession work programme, and the Symposium).
- 4** Te Punanga Haumarū: (inclusive of Mokopuna Ora; Tū Pono: Te Mana Kaha o te Whānau; Whānau Ora Connectors, Te Koha).
- 5** Research and Evaluation: (inclusive of opportunities for innovation; co-investment).

Te Pūtahitanga o Te Waipounamu have a phased approach to whānau investment. Each year a new wave of funding begins. This evaluation focusses on the ninth wave of the commissioning pipeline involving 24 whānau-led initiatives contracted in August 2019. The data for this evaluation was collected between March and April 2020, during the COVID-19 pandemic lockdown in New Zealand. This provided a unique opportunity to

pivot the evaluation and look at how whānau were impacted by the pandemic and how the entities responded.

The purpose of this evaluation is to understand how the commissioned Wave 9 initiatives are contributing to achieving the goals of Whānau Ora, and the impact this has for whānau, and the impact of the COVID-19 pandemic.



Wave 9 methodology

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

Kaupapa Māori approach

This evaluation was informed by Kaupapa Māori research (Smith, 1997) and qualitative methods. Kaupapa Māori is about recognising the strengths and aspirations of Māori along with Māori rights to self-determination. It is not a prescribed set of methods, but rather about how research should be framed and undertaken. The kaupapa, or purpose, is on generating solutions and aspirations from within Māori realities in a systematised research process. As a methodology, it contains a notion of action and commitment to change, and to Māori development (Penetito, 2010).

Document review

The evaluation process began by reviewing the contractual documents to understand what the initiatives had been commissioned to achieve. The commissioned initiatives had been collecting and reporting data throughout the duration of the funding. To limit evaluation fatigue and avoid repetition, the evaluation team reviewed the monitoring information for each initiative determining their evaluability (readiness for evaluation). A short case summary was written for each initiative and shared with the interviewer prior to the whānau interviews.

Interviews

The interviews were designed to provide:

- An opportunity for initiatives to clarify and articulate their mission or purpose
- A space for reflection as a basis for strategic action (both individually, as a whānau and as a collective)
- A process for gathering and analysing outputs, outcomes and impact
- An opportunity to discuss knowledge creation and Intellectual Property as a focus of this evaluation
- An opportunity to involve whānau, staff and other key stakeholders in a whānau oriented way that reflected the values of Te Pūtahitanga o Te Waipounamu

The interviews were scheduled to be held during late March and April 2020. As the COVID-19 pandemic lockdown was initiated whānau were invited to be interviewed via phone or video conferencing. Due to the extraordinary situation the whānau were invited to discuss the impact of the pandemic and subsequent lockdown on their aspirations and activities.

Ethical protocols

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

- **Self-determination** - including the right to make decisions about all aspects of their lives. Clear benefits to those being researched.
- **Acknowledgement and awareness** - refers to respect and due recognition and appreciation for indigenous culture, values, customs, beliefs and rights, including an acceptance of a worldview that may not be consistent with Western ideologies.
- **Cultural integrity** - relates to the validity of indigenous knowledge and ways of being; that cultural knowledge must be protected from misuse or misappropriation and must be preserved for future generations.
- **Capacity building** - enabling indigenous peoples to participate actively in the research, with the aim to ultimately drive their own research.

Four evaluators interviewed the 24 Wave 9 initiatives over a period of four-weeks. An information sheet was developed and emailed to whānau prior to interviewing. Whānau were given the opportunity to ask questions before they signed consent. Whānau were able to give written or verbal consent which was audiorecorded during the interview. They were assured the information they shared would not be identifiable. For this reason the data on each initiative is presented in an info-graphic rather than using direct quotes.

This evaluation focussed on Intellectual Property. Many of the initiatives have Intellectual Property tied to the success of their innovation. The researchers were 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 so that whānau can exercise control over their own narrative. These processes enabled whānau to retain ownership of their kōrero and how it is presented in this evaluation.



Research questions

There are three main questions that directed this evaluation and research

- 1** What is the impact of the Wave 9 direct whānau commissioning?
- 2** What can we learn about the mātauranga that is developed under direct commissioning and the implications for Intellectual Property Rights?
- 3** How did the COVID-19 pandemic impact on whānau entities and what was their response?

Due to the COVID-19 pandemic and the timing of this evaluation, the evaluators took the opportunity to talk with whānau about the impact of the pandemic and their response. A question was added to the interview schedule to reflect the time and space in which the evaluation was occurring.

- 4** Can you tell me about the impact of the COVID-19 lockdown and how your planned activities have changed?

The first chapter presents the spread and reach of the 24 Wave 9 entities across Te Waipounamu. The second chapter discusses the impact of the COVID-19 pandemic and the mobilisation of the whānau during the lockdown. The third chapter focuses on the production of mātauranga Māori as a result of commissioning and implications for Intellectual Property Rights.



Chapter 1: **Wave 9 direct whānau commissioning**

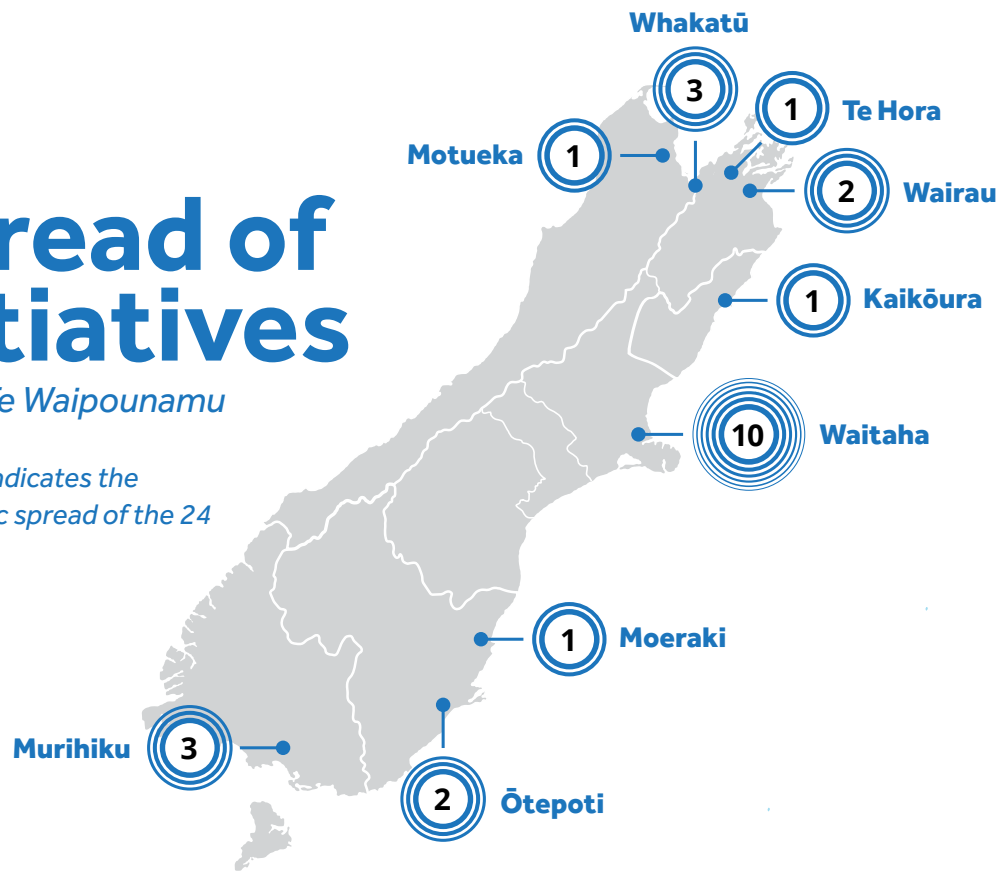
There are 24 commissioned whānau initiatives in Wave 9, these are:

Fund Holding Entity	Commissioned Initiatives
Te Tau Ihu	
Ascend Whānau Services	Ascend
Kiri 4 Art	Whānau Creations
Kiwi Kai Nelson Ltd	Kiwi Kai Kawakawa Drinks
Native Arts Aotearoa	Native Arts Aotearoa
Ngāti Apa ki te Rā Tō Charitable Trust	Hoe Kia Rite
Pounamu Promotions Ltd <i>Trading as Hawaiki Kura</i>	Hawaiki Kura
Whakatū Te Korowai Manaakitanga Trust	Te Wawahi i ngā Wehenga mō te Whānau
Waitaha	
Kahukura Pounamu Charitable Trust	Maia Takatāpui
Maraka Consultancy	Ngā Mahara o Waikawa
Massey University	Pūhoro STEM ki te Waipounamu
Ngā Hau e Whā National Marae <i>Ngā Maata Waka Enterprises</i>	The Cooking School
Ngā Tangata Tiaki o Whanganui Trust	Whiria Ngā Muka
Noaia	fWhanau Mahi
Ōnuku Rūnanga	Mātauranga Te Waihora/Akaroa Mahika Kai
Te Ahi Wairua o Kaikōura Charitable Trust	Te Waharoa
Te Ora Hou Ōtautahi Inc	E Tipu e Rea
Toi Atea	KOHA
Whetū Ariki Charitable Trust	Waitaha Kaumātua Development Plan
Ōtākou	
Arai Te Uru Kōkiri Training Centre	E Tū Whānau Ōtepoti
Ōtākou Smokehouse	Ōtākou Smokehouse
Te Kaihinaki Ltd	Te Ara Whakamua
Murihiku	
Koha Kai	Lunches in Schools Stage 2 Development
Tū Mokomoko	Tū Mokomoko
Waihōpai Rūnaka Inc	Safer Places, Safer Whānau

Spread of initiatives

across Te Waipounamu

The map indicates the geographic spread of the 24 initiatives



Activities

across Wave 9 - The Wave 9 investment was distributed across a range of organisations:

Entity	Number of Entity
Trusts	6
Business & Social Enterprise	7
Service provider	4
Whānau	3
Iwi	4

Over
2761

individuals have participated
in 24 initiatives in Wave 9

140

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:

11

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

6

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

5

initiatives incorporated waiata, kapa haka, pūrākau and waka ama.

6

initiatives included identification of wahi tapu (cultural sites of significance).

18

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

8

initiatives included activities focussed on whakapapa.



Spread of outcomes

across initiatives

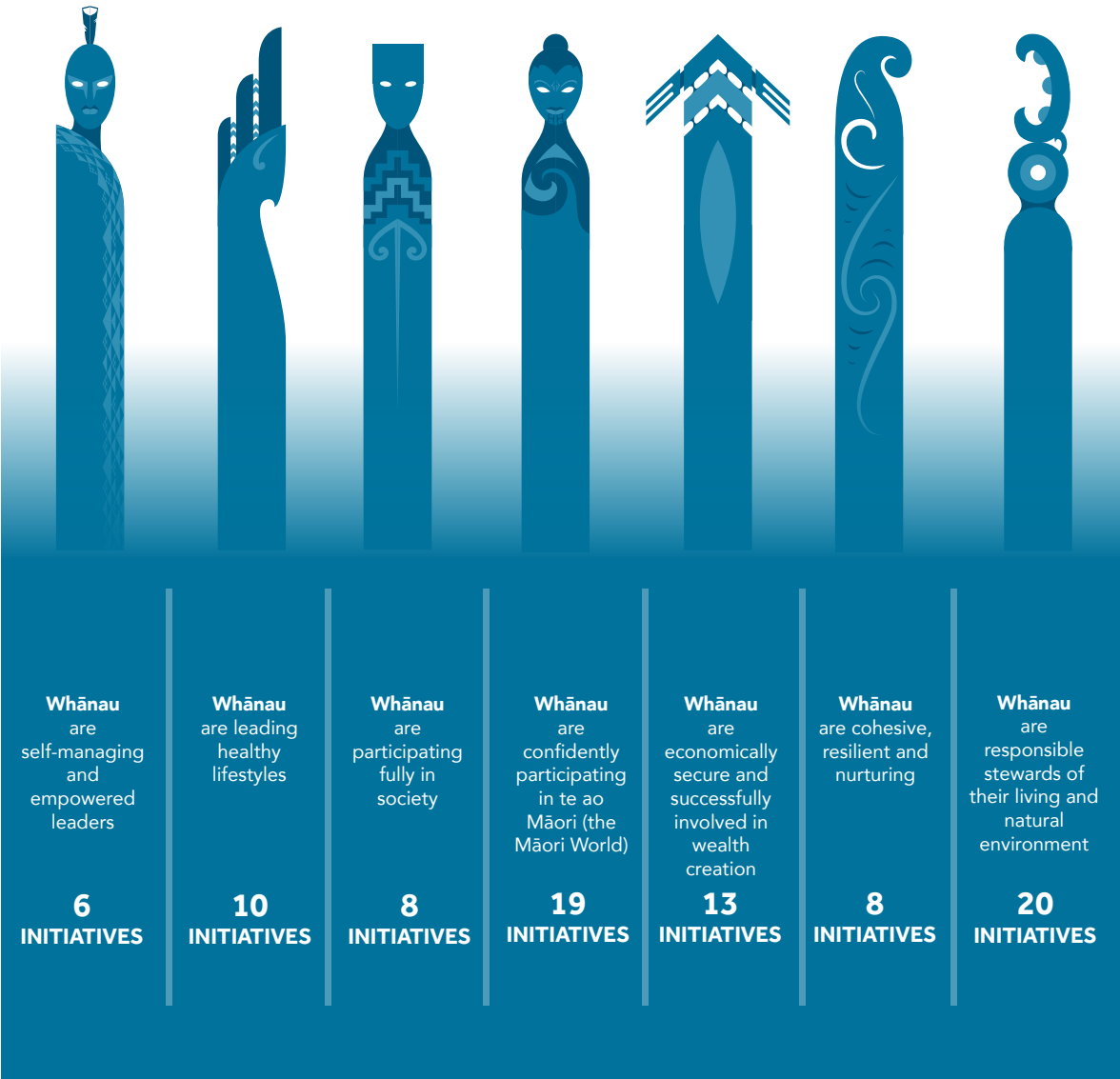


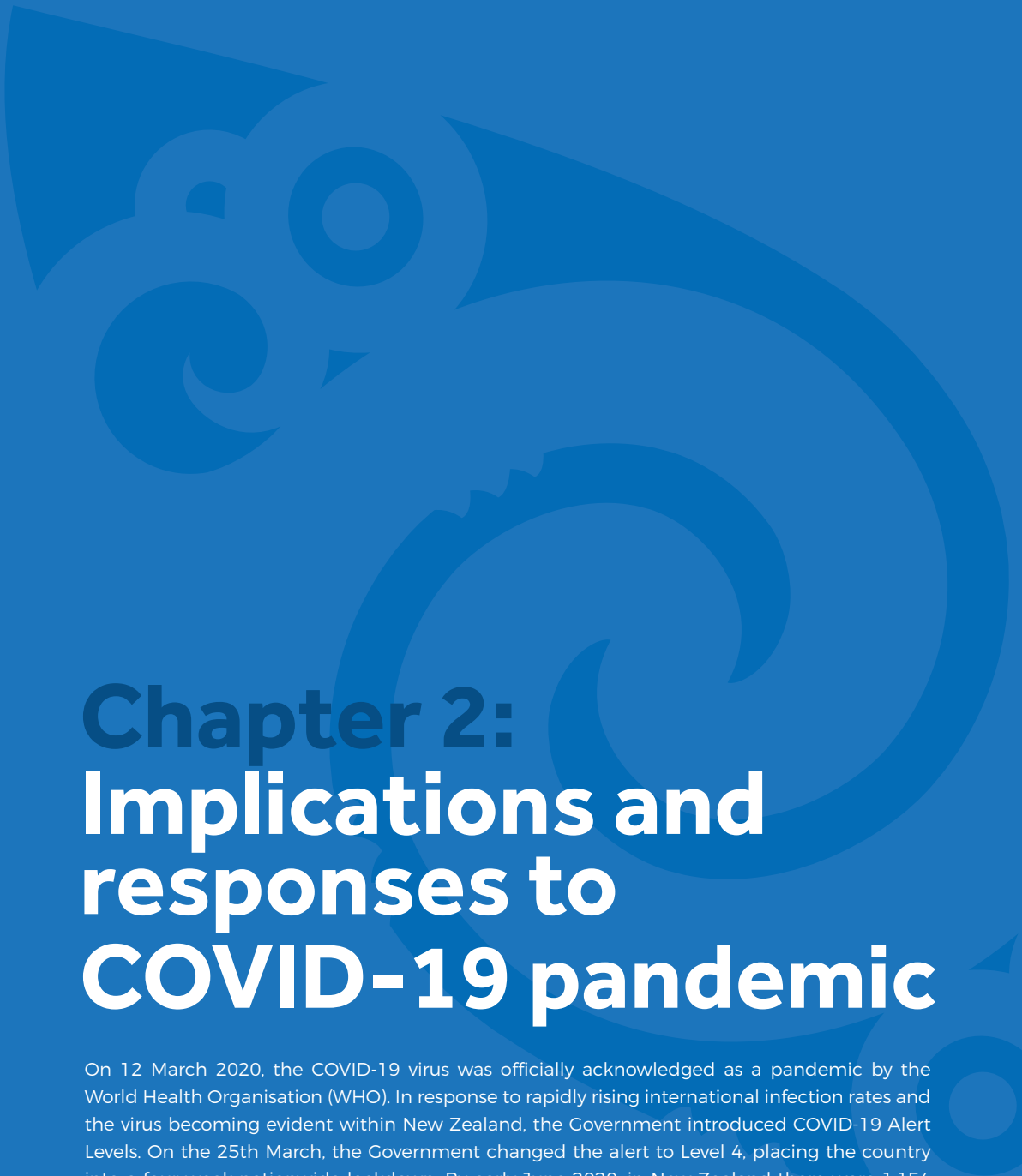
Figure 1: Spread of outcomes

Summary

Twenty-four initiatives were commissioned in July 2019 from Te Tau Ihu to Murihiku. The evidence collected through this evaluation demonstrates most of the initiatives met and exceeded their contractual outcomes, despite the disruption of the pandemic. Some of the entities pivoted activity to respond to the immediate needs of whānau through the lockdown period as explained in the next section.

The impact of the activity for whānau in Te Waipounamu is significant. Data collected from the initiatives indicates more than 2750 whānau individuals participated in the commissioned activity. It is apparent that this number has been impacted by the COVID-19 pandemic. For some entity's numbers have been restricted, for others online platforms have offered the opportunity to extend their reach. The outcomes from Wave 9 build on the findings of previous evaluation (see Appendix 1).





Chapter 2: **Implications and responses to COVID-19 pandemic**

On 12 March 2020, the COVID-19 virus was officially acknowledged as a pandemic by the World Health Organisation (WHO). In response to rapidly rising international infection rates and the virus becoming evident within New Zealand, the Government introduced COVID-19 Alert Levels. On the 25th March, the Government changed the alert to Level 4, placing the country into a four-week nationwide lockdown. By early June 2020, in New Zealand there were 1,154 confirmed cases of COVID-19 with 22 deaths reported and 1,131 recoveries.

Māori have historically experienced disproportionate adverse effects of infectious disease and have expressed concern that they have been inadequately involved in decisions that affect them in the current COVID-19 crisis (Spoonley et al., 2020). The nature of Māori health inequities alone establishes a reasonable expectation that the patterns of inequity would replicate as new health issues arise, exacerbated by Māori having a distressingly high prevalence of risk factors for COVID-19 (World Health Organisation, 2020). This includes rate of diabetes (50% higher than non-Māori for Type II diabetes rate), cardiovascular disease (mortality rate twice that of non-Māori rate), chronic respiratory illness (three times the rate of non-Māori) and cancer (1.5 times the mortality rate of non-Māori) (Ministry of Health, 2018).

However, as at June 2020, Māori have remarkably low rates of infection, approximately eight percent of confirmed COVID-19 cases, far below the 16.5 percent of the national population (Ministry of Health, 2020). For the first time in contemporary history, the persistent trend of disproportionate disadvantage for Māori has been displaced by positive variance (McMeeking & Savage, 2020).

Infection rates are just one of the implications of the COVID-19 pandemic. There are many other ways in which the secondary impacts of COVID-19 can affect mental wellbeing. Physical isolation from lockdown and physical distancing, can increase mental distress and negatively affect a person's mental, social, and physical health and wellbeing (Holt-Lunstad, Smith, Baker et al., 2015). There are concerns moving forward, that the economic fallout of the global pandemic is likely to result in financial hardship, unemployment, disengagement from education and homelessness for some (Ministry of Health, 2020). It is important to understand how Māori organised and responded during the lockdown and where they sourced their strength from as we move forward through an uncertain future.

Te Pūtahitanga o Te Waipounamu led a Te Waipounamu wide response, #Manaaki20. The mobilisation effort generated by #Manaaki20 involved co-ordinating services and hygiene delivery, collecting and generating evidence of need, and responding to whānau with direct support to address immediate issues such as power and phone/data.

This chapter of the report discusses the response of whānau at the grassroots, the pivoting of activity and identifies contributing factors. The data collected for this evaluation was scheduled for April 2020 during the lockdown period. It was an ideal time to talk with whānau about how they responded to the crisis.



In analysing data, it was apparent there were four broad response groups.

- 1 Entities that had completed their activities but continued to reach out to whānau.
- 2 Entities that pivoted their activity to respond to whānau and community.
- 3 Entities that moved their activity online.
- 4 Entities where activities were significantly impacted by the pandemic and subsequent lockdown.

The following section describes how the entities have refocussed their activity during the pandemic and continued to encourage and support whānau.

1. Activities were complete but connection continued

Entities that had completed their contractual activities continued to maintain connection and support with their whānau in their local communities. Whānau from these entities reached out to each other through online and phone connection, delivering food and supplies and ensuring that whānau were aware of other support available. This voluntary activity is evidence of the importance of the relationships and support obligation that has been built through the commissioned activity.

Ngāti Apa ki te Rā Tō Charitable Trust *Hoe Kia Rite*

This project finished in March 2020 therefore COVID-19 did not impact on the project itself. However, the project organiser noted the pandemic did cause delays to post-project events including taking the waka out to support community and marae whānau activities. Ngāti Apa ki te Rā Tō continue to maintain contact with whānau involved with Hoe Kia Rite through the marae Facebook page and regular marae pānui.

**Arai Te Uru Kōkiri
Training Centre**
E Tū Whānau Ōtepoti

Most of the E Tū Whānau Ōtepoti wānanga were completed before Christmas so were not subjected to COVID-19 restrictions. However, whānau who were stressed prior to lockdown experienced more intense pressure during COVID-19. E Tū Whānau Ōtepoti kept whānau connected through establishing online chat groups with the kaupapa adapted to meet what was confronting vulnerable whānau. Many of the whānau who they worked with came to them through advocacy channels such as the Ministry of Justice and struggled staying at home under the lockdown period. E Tū Whānau focussed their attention on assisting them. They provided food and hygiene supplies and ensured the whānau were receiving all the applicable entitlements from Work and Income.

Noaia
fWhanau Mahi

The Level 4 restrictions had little direct impact as most of the wānanga had been completed. The only concern was for staff involved in fWhanau Mahi as the restrictions placed extra demands on staff to maintain contact with rangatahi and their whānau while also looking after their own families. Maintaining contact proved challenging if rangatahi did not have enough credit on their phones or did not have access to email. The kūmara vine was used to great effect. fWhanau Mahi creates a strong sense of kotahitanga and whanaungatanga, so rangatahi often tracked down other cohort members who had dropped out of contact. The initiative has a Facebook page which is used to keep whānau informed and to celebrate rangatahi success, fWhanau Mahi sees the COVID-19 pandemic as an opportunity to support rangatahi to gain employment, due to the Government's investment in 'shovel ready' projects.

2. Pivoted responses to suit localised need

Many of the whānau realised the activities they had planned would not be feasible through the lockdown period and pivoted activity to respond to the emerging need, with their whānau and the wider community. The following examples demonstrate how activity was quickly refocussed to support whānau. Several of the entities supported whānau who were considered particularly vulnerable to COVID-19 such as kaumātua, whānau living with disabilities and rangatahi. Whānau entities were well placed to provide support as they live in the communities they serve. The descriptions demonstrate how nimble the entities were during this time, and how their response was unique to the needs of their local communities and resources.

Whetū Ariki
Charitable Trust
Waitaha Kaumātua
Development Plan

COVID-19 Level 4 lockdown restrictions delayed progress in fully implementing Waitaha Kaumātua. Despite this, there was quality contact with kaumātua. The Mātanga Kaumātua engaged one-on-one with kaumātua through phone calls. This was useful for gaining important information about the health and wellbeing of kaumātua and to learn more about their personal circumstances. A personal database was created and updated through this process. This was important as kaumātua circumstances are diverse; some live alone and others live with whānau. Some have access to wifi, and others don't. It was important to reach out and understand individual needs, reducing feelings of isolation and/or anxiety that some kaumātua experienced. The Mātanga Kaumātua has been able to shop for whānau when needed and deliver kai, whilst adhering to appropriate social distancing rules. These 'kete of kai' were well received, with some describing them as 'wee parcels of joy'. The 'kūmara vine' was in action and whanaungatanga has strengthened kaumātua knowledge and engagement in the initiative. Planning for the first wānanga is well underway but Whetū Ariki won't be able to be held until COVID-19 restrictions are lifted to the appropriate safe levels.

Whakatū Te
Korowai
Manaakitanga
Trust
Te Wawahi i ngā
Wehenga mō te
Whānau

There have been specific programme delays because of the COVID-19 Level 4 restrictions. For example, all Street BBQs and planned wānanga were cancelled until physical distancing restrictions were lifted. The community garden mahi was unable to progress despite having the necessary materials and plans. During Level 4 restrictions there was regular contact with whānau through phone calls and text messaging which ensured an awareness of individual whānau needs. The street network strengthened through this initiative enabling whānau in need to be supported with regular food parcels and firewood. These expressions of manaakitanga and kotahitanga at this time of need further supported the development of trusting relationships that are so essential for this mahi.

Ōnuku Rūnanga
Mātauranga Te
Waihora/Akaroa
Mahika Kai

The programme coordinator for Mātauranga Te Waihora/Akaroa Mahika Kai is also the local Whānau Ora Navigator. The dual role enabled the marae to respond quickly during the pandemic providing support to whānau directly within the entity, and the wider community in Ōnuku and Akaroa. Ōnuku and Akaroa locals are a close-knit community. When the lockdown occurred, it brought the community closer together reinforcing a sense of resilience and tenacity that hasn't been seen since the 2010-11 earthquakes.

During the COVID-19 pandemic, many of the elderly and kaumātua were particularly affected, limiting their ability to stay in physical contact because of social distancing restrictions. The programme coordinator was able to provide a degree of contact with their role deemed as an essential service. Through the distribution of food parcels, hygiene packs and other essential items, many of the whānau connected to Mātauranga Te Waihora/Akaroa Mahika Kai were supported.

The coordinator reached out to many stakeholders in the local tourism industry, and on the periphery, to provide support to those directly and indirectly affected by the pandemic. Staff were able to utilise key relationships in the NZ Police, Ministry of Social Development, Te Puni Kōkiri and Te Pūtahitanga o Te Waipounamu alongside local relationships, with whānau/marae staff and other iwi members to coordinate a collaborative response in the area.

As time progressed, staff identified the growing levels of anxiety and stress on many whānau/families, community and people who own local businesses. The ongoing impact of COVID-19 forced Mātauranga Te Waihora/Akaroa Mahika Kai to look beyond the current parameters of its mahika kai kaupapa and reprioritise its focus to adapt to the wider ramifications. With support from Te Pūtahitanga o Te Waipounamu, and following strategic discussions, Mātauranga Te Waihora/Akaroa Mahika Kai adapted the business and operations plan to be flexible and innovative to meet the challenges in the unprecedented environment of a pandemic outbreak.

Koha Kai

Lunches in schools

Stage 2 Development

COVID-19 lockdown coincided with Koha Kai preparing to start their mahi with the Lunches in Schools initiative. The lockdown put the programme on hold. Koha Kai moved quickly to set up their kitchens to provide frozen meals for the Murihiku community. Koha Kai employed staff and utilised their previously graduated trainees and current trainees to produce more than 400 meals a day over four-weeks. These were delivered across Southland using the connections Koha Kai had with marae, schools, and other local providers. Dropping off the meals enabled Koha Kai staff to stay in touch with kaumātua, many of whom lived alone. They adhered to the required COVID-19 restrictions to keep their staff and community safe.

Connection and communication continued with their regular whānau/trainees via phone calls and regular internet group activities. The Koha Kai whānau who were at home

isolating created Master Chef online, bake-offs and dancing competitions on Zoom. The pandemic highlighted how important the relationships between the Koha Kai crew were for the wellbeing of the Koha Kai whānau.

It was a hectic but rewarding time for Koha Kai and opportunities have arisen in food distribution and reclamation since the pandemic lockdown. The demand for the kaumātua meals has continued and this has become part of the Koha Kai enterprise. When school returned, they transitioned back into making lunches in schools.

**Ngā Hau e Whā
National Marae -
Ngā Maata Waka
Enterprises**
The Cooking School

COVID-19 changed the focus of The Cooking School. Ngā Hau E Whā was given the task of running one of the COVID-19 community testing stations with the marae providing kai for those coming through the testing station.

Each day one rangatahi joined three experienced kitchen workers and together they prepared and distributed 100 meals, cooking 20 meals at a time. The Cooking School coordinator contacted current and former students to work in the wharekai and other areas of the testing station, such as on security alongside experienced security guards. The students made the most of this real-life learning experience by taking part in the professional daily briefing sessions, adhering to the safety restrictions, dealing with the public, cooking meals, and assisting the station to run smoothly.

During the COVID-19 period rangatahi who were not coming to the programme were communicated with regularly to see if they were ok. Several rangatahi who acquired work before COVID-19 had their contracts suspended and had to wait to see if they had kept their job or not. Ngā Maata Waka Enterprises tried to find roles at the marae to keep the rangatahi involved and connected to each other and the programme.

**Pounamu
Promotions Ltd
trading as
Hawaiki Kura**
Hawaiki Kura

Hawaiki Kura is well connected to local businesses and has strong relationships with many of the tourism providers. The pandemic's impact on the regional tourism industry through the lockdown restrictions has been devastating. Hawaiki Kura has some dependency on the tourism sector, and while the COVID-19 outbreak created wider ramifications, it has also presented new opportunities. Leading up to Alert Level 4 lockdown measures Hawaiki Kura put in place risk and mitigation strategies.

This preparation meant Hawaiki Kura was able to strategically manage the fallout of the COVID-19 outbreak and manoeuvre around many of its challenges. In doing so they were more prepared than many of their counterparts in the local tourism industry. Hawaiki Kura leveraged the core values and tikanga Māori principles, to influence their response to the pandemic. They focussed on the immediate safety and wellbeing of whānau and the local community. All subsequent decisions that were made involved consultation with trustees, staff, whānau and the wider community.

The underpinning values of Hawaiki Kura and its tikanga me kawa played a key role in this decision. For example, local iwi Ngāti Apa was one of the first in the country to implement kawa and tikanga of not using traditional greeting protocols of 'hongi me harirū' during the pandemic outbreak due to health and safety risks of personal contact and to maintain the social distancing requirements. Ōmaka Marae, through guidance by Hawaiki Kura, was the first marae in the country to change its tikanga practice of 'hongi me harirū' to reflect the social distancing guidelines because of the pandemic outbreak.

Hawaiki Kura sought a contract extension from Te Pūtahitanga o Te Waipounamu to meet the timeline of hosting wānanga due to the lockdown. Hawaiki Kura used this discussion to promote capability to develop and host online wānanga instead. Subsequently, Te Pūtahitanga o Te Waipounamu contracted Hawaiki Kura as an influencer to work alongside Ariki Creative to promote and uphold the Manaaki 2020 kaupapa. Within a couple of weeks, they had created a range of online tools and resources which the organisation continues to use. The COVID-19 pandemic has given Hawaiki Kura opportunity to explore new ideas and reignite past resources to be innovative and adaptable and meet the new challenges created through the pandemic.



3. Changed their approach and moved online

Several of the entities that are enterprise based, moved their activities to an online platform. The pandemic prompted whānau to discover how they could adapt to the changing environment during lockdown. Several of these enterprises realised that an online platform created new opportunities in their space and most decided to continue with the online presence post-lockdown. These cases demonstrate the ability of the enterprises to respond to the changing context, to innovate and refocus their activity during a time of crisis.

Native Arts Aotearoa *Native Arts Aotearoa*

COVID-19 prompted Native Arts Aotearoa to reassess the way their business is run. A stronger online presence was developed including facilitating wānanga whakairo via Zoom or through Facebook. Being online enabled Native Arts Aotearoa to continue mentoring tauira and these sessions have been appreciated by tāne and whānau alike.

Kiwi Kai Nelson Ltd

Kiwi Kai Kawakawa drinks

Kiwi Kai Ltd effectively utilised their downtime during the COVID-19 lockdown period. While their restaurant and Kai Fusionz catering business were closed, they focussed on exploring competitive pricing and marketing plans. Kombucha Bros Brewery was identified as an essential service enabling Kiwi Kai Ltd to sell their drinks online. Revenue from these drink sales helped Kiwi Kai stay afloat and keep momentum with customer engagement and provide the opportunity to invent more drinks.

Kiri 4 Art

Whānau Creations

COVID-19 Level 4 restrictions stalled the timing of some wānanga, however, the restrictions also had unexpected benefits by prompting whānau to launch their website earlier than expected. They had always planned to create a website portal to celebrate and sell their artwork and use the space as a teaching medium to engage whānau, hapū, iwi and hapori in mahi toi. With the extra time available during the lockdown, kaihana and whānau members worked to produce their own artwork videos drawing on their specialist expertise and knowledge of kuia and kaumātua, teaching the tikanga involved. Kiri 4 Art - Whānau Creations has maintained regular contact with whānau through Facebook, messenger, and emails.

Toi Ātea

KOHA

Toi Ātea were on the verge of launching their sampler gift packs when COVID-19 lockdown restrictions occurred. A planned road trip around Te Waipounamu to promote their products to marae went on hold. Instead, the whānau adapted, held an intimate launch, and sent the sampler gift packs out. The Toi Ātea whānau concluded that gift cards were an effective way to connect with others during isolation.

The impact of COVID-19 caused supplier uncertainty as it was unknown which suppliers could operate under lockdown. The Toi Ātea whānau were disappointed they could not get their KOHA packs completed before lockdown. Although, overall, the Toi Ātea whānau adapted quickly to the COVID-19 situation and stayed positive about keeping their creative and marketing momentum going.

Massey University

Pūhoro STEM ki te Waipounamu

Level 4 lockdown restrictions produced unexpected positive impacts, despite delaying some key social activities. The initiative had to cancel the Term 1 wānanga, however the one-on-one interactions online, text messaging and phone calls enabled kaihautū to learn more about the individual circumstances of tauira. These interactions highlighted any

challenges to academic engagement tauira may be facing and enabled kaihautū to provide much needed pastoral care. In preparation for Level 4, the initiative was able to create an online platform for tauira engagement with pai tawhiti protocols. The model is the same, but the model of delivery has changed. The kaihautū have video conferencing, one-on-one with every tauira to support them with their studies. Resources and videos are made available to tauira and whānau online. In addition, every fortnight each tauira received a phone call to ensure they were engaged in their studies and to talk through any issues being experienced during the lockdown period. The kaihautū delivered 25 Manaaki packs to whānau which enabled the kaihautū to learn more about the home circumstances of individual tauira, whilst interacting at a safe distance. Some tauira are struggling as they try to engage with their studies online as they support whānau and undertake extra home responsibilities. Kaihautū provided kai when needed and this enabled a more natural, genuine relationship with tauira and whānau were appreciative of the extra awahi and pastoral support. Introducing one-on-one interactions early in the programme developed a solid foundation of trust and respect, built through manaakitanga and whanaungatanga.

Tū Mokomoko
Tū Mokomoko

When COVID-19 lockdown occurred Tū Mokomoko commenced live Facebook sessions. This was another dynamic way to deliver knowledge and healing to a wider group of people. Tū Mokomoko live presentations connected people, and provided assistance to those who were overwhelmed by fear and anxiety from COVID-19.

Maraka Consultancy
Ngā Mahara o Waikawa

COVID-19 meant the last wānanga, which was to be a 'fancy affair' grand finale whānau exhibition, was not able to go ahead. The final wānanga was to have been a chance for all whānau, kaumātua and the local community to view the films, the skills of the budding film makers, the digital book and enjoy the local culinary delights. COVID-19 closed the marae and the organisers had to rethink how they would exhibit their stories. They came up with 'Waikawa in a Box', an online visual exhibition, which while not what they had envisioned, provided whānau with an opportunity to see themselves and the work they had contributed to on screen.

4. Those initiatives which have been impacted

A few entities found the COVID-19 pandemic had a significant impact on planned activities and restricted progress. These entities, as described below, had a plan to re-start activities as soon as the lockdown was lifted. Some of the entities had re-negotiated activities and end dates with Te Pūtahitanga o Te Waipounamu. Several of the whānau noted the positive support from Te Pūtahitanga as a commissioning agent and support partner.

Ōtākou Smokehouse *Ōtākou Smokehouse*

The Ōtākou Smokehouse was due to be launched on the eve of the COVID-19 lockdown. The marae kitchens were closed during lockdown, followed by access restrictions. Production was further restricted as marae usage was prioritised for marae formalities and the provision of community meals. Business labels and logos were on hold during lockdown and a six-week skippers' course in Nelson postponed.

Kahukura Pounamu Charitable Trust *Maia Takatāpui*

Kahukura Pounamu planned all wānanga to run through April. Every detail had been organised from equipment, style of filming, wānanga resources, kaumātua involvement, interviews, venue, and travel. COVID-19 forced the postponement of two of the wānanga. The Kahukura Pounamu project co-ordinator described the timeline as being completely thrown out but the project still viable. Once domestic travel is accessible, and plans are readjusted, Toru will take place. As a contingency plan filming the project online is an option but preference is given to meeting in person once the all clear is given.

Organisers will also rethink the launch of the videos which was to take place at the Kahukura Pounamu Takatāpui Matariki Ball. The delay of Toru, and the likelihood of the Matariki Festival not eventuating, has been another blow to Kahukura Pounamu, but they have remained optimistic about how they can promote the video series.

Whānau and community pandemic response

Te Pūtahitanga o Te Waipounamu whānau commissioning model has resulted in a diverse set of grassroots whānau innovation. It has been fostered through networks of whānau, marae, hāpu, and iwi working to generate bottom-up solutions for sustainable development. Over 230 novel solutions have been funded, where whānau and communities have control over the process and outcomes, the activities reside and respond to the local situation, and the interests and values of the communities with whānau leading the work. The model funds whānau directly to bring about their own change through aspirational activity, operating to empower whānau to overcome the barriers to success as they see and experience them (Savage et al., 2018).

Under conditions of the COVID-19 crisis the whānau entities had to innovate and adapt quickly to the changing environment. There were several themes that emerged from the data.

- Localised response
- Social cohesion
- Innovation and adaption
- Mobilisation and information
- Flexible, enabling commissioning
- Localised response

The variance in response demonstrates how each whānau entity connected and responded to whānau in their community. Those entities considered an essential service were able to continue to reach out in the community through the lockdown period. Those restricted by lockdown rules, mobilised online connections through Facebook, video conferencing and text messaging. Most of the 24 initiatives reached out to the whānau they had engaged in their activity and offered support in some form, with the activity and connection variable depending on the local context and the activity of the entity.

Social cohesion

During lockdown the whānau entities were working actively, building social capital bonds within the community that strengthen whānau and community social cohesion, either face-to-face, or online. Several entities were leveraging relationships and trust that existed between whānau engaged to increase the circle of influence within the community. In previous evaluations it was noted that, 'through the process of developing solutions collectively and fostering active whānau participation, whānau entities counter the trend towards individualisation and social isolation; building social capital and capacities to create inclusive communities' (Savage et al., 2018). The connections and relationships built through the entities created the foundation for connection with whānau in the community during the pandemic lockdown.

Innovation and diversification

Many of the entities worked quickly to innovate and diversify their activity to meet the changing community context. Social enterprises in particular, quickly repurposed to suit the needs of the whānau and enable access to markets online. Many of the entities discussed how the development of their online presence had increased their visibility, improved their connection with whānau and provided opportunities for innovative responses and support.

Mobilisation and information

The whānau response to COVID-19 is an important example of a networked capability approach. The response by the entities to the COVID-19 pandemic highlighted the rapid mobilisation efforts. Rather than relying on Government agencies, whānau entities such as Koha Kai and Ōnuku Rūnanga, moved quickly to respond to the needs in their communities. The network capability approach also enabled the distribution of information vital to a pandemic response. There is significant evidence that the whānau entities distributed information and supported whānau to access support throughout the lockdown period. While they may not have been in the position to provide immediate support, they enabled

whānau to connect with essential services, and access support opportunities.

Flexible, enabling commissioning

Whānau entities discussed the flexibility of the commissioner, Te Pūtahitanga o Te Waipounamu, to enable the repurposing of activity into COVID-19 response activities. The quick response by the commissioner enabled essential services to refocus and respond. For those restricted by the lockdown, access to online support enabled entities to move to an online platform, supporting Facebook live and zui sessions. Anticipated outputs and outcomes were able to be refashioned to suit the environment, enabling whānau to meet contractual expectations, and enabling innovation and diversification of activity.

Summary

Pandemic research during the 2009 H1N1 pandemic identified that community-based participatory approaches and engagement processes were more culturally appropriate and effective for indigenous communities (Charania & Tsuji, 2012). In this evaluation we found evidence of community-based mobilisation that evolved in response to the COVID-19 pandemic. While response is most often delivered through social service agencies, this evaluation notes that whānau entities funded through the whānau commissioning pipeline have an important contribution to make in community crisis response.

The commissioning pipeline has seeded over 250 grassroots initiatives in Te Waipounamu over the past six-years. There is evidence, that in their own ways, these entities contribute to social and community cohesion during times of crisis. During the lockdown, the networks established within these collectives mobilised to provide support, social contact, and information sharing. In this respect, a Whānau Ora approach is well positioned for responding to the multiple challenges that whānau are presented with in the context of COVID-19.

There is an opportunity to investigate Māori and indigenous mobilisation through whānau and community-based networks, as more attention needs to be paid to place-based, strengths-based approaches within influenza pandemic management (McMeeking and Savage, 2020). For the first time in recent history, rates of Māori transmission were lower than non-Māori despite significant health inequity and vulnerability. The Māori community response described in this evaluation, has in some way contributed to these positive outcomes. As Spoonley et al. (2020) note in their recent COVID-19 publications, it is essential to recognise, acknowledge and support the often-inspiring leadership among Māori addressing the needs of their communities in this crisis.

The repercussions of the global pandemic are predicted to have an unprecedented financial impact on New Zealand. There is likely to be a disproportionate impact on the most vulnerable segments of society, with the likelihood that existing inequality will worsen (Spoonley et al., 2020). The Whānau Ora investment in the grassroots whānau infrastructure across Te Waipounamu is poised to provide an important foundation for recovery. It is critical that communities be encouraged to develop their own forms of resilience. It is important that the Government supports, empowers, and encourages community-led resilience initiatives to enhance social cohesion (Spoonley et al., 2020).

This evaluation has demonstrated the ability of the whānau entities to mobilise support within communities during times of crisis. It is not intended that this replace a national response, but rather acknowledge the value in applying a multitude of strategies and facilitating a shift from a purely centralised response, to a community-system approach.



Chapter 3: Intellectual Property Rights

Cultural and Intellectual Property Rights are areas of growing concern for indigenous peoples. Previous evaluations have noted the generation of new knowledge and Intellectual Property as an outcome of direct whānau commissioning (Savage et al., 2018). Intellectual Property refers to the property of one's intellect or their intellectual creations, be it artistic, literary, design or symbol. Intellectual Property Rights are the legal rights that are given by the Government to an individual, entity, or organisation over one's creation to help protect one's innovation for a fixed period of time. There are several types of Intellectual Property Rights including; patents, copyright, trade marks, design, plant variety rights for new varieties in agriculture and horticulture, and trade secrets.

Historical context

Intellectual Property (IP) laws came into New Zealand with the patent system in 1860 after the passing of the New Zealand Patents Act. In 1861, an innovative process for manufacturing flax was awarded New Zealand's first patent. Five years later, the New Zealand Trademarks Act (1866) allowed for the protection and registration of trademarks. Over time, new patent laws were written to protect innovative kiwi ideas that included: varieties of plants, food, drinks, motorbikes, recipes, planes, and designs. The Patent Office administered early patent applications from 1860, the office came under the Colonial Secretary, then the

Department of Justice, and now the Department of Commerce, (now called the Ministry of Business, Innovation and Employment). The Patent Office also received a name change in 1997 to the name it is today, the Intellectual Property Office of New Zealand (IPONZ). IPONZ protects business names and logos, such as Ihi Research, Kaha Education, Ariki Creative, and Maui Studios. The IPONZ Māori Advisory Committee was established in 2003 to consult on any IP applications that had any Māori content, prior to this all applications were processed the same.

Implications of Intellectual Property Rights for Māori

In 1947, The New Zealand Government signed an international intellectual property law called the General Agreement on Tariffs and Trade (GATT) and the agreement on Trade-Related Aspects of Intellectual Property Rights (TRIPS) to promote international trade by reducing or eliminating trade barriers internationally. These international agreements mean all New Zealanders are obligated to work within these stipulated Intellectual Property frameworks.

Both Intellectual Property agreements are Anglo-American influenced which has conflicted with indigenous concepts regarding the definition of Intellectual Property and the protection of Intellectual Property Rights. Smith (1997) and Mead (1996) regard indigenous knowledge as undervalued, particularly when used for the 'good of all' in agreements like TRIPS. Mead (1996) states that 'what is then perceived as social good is then extremely selective'.

An example of this is the haka, Ka Mate. In 2009, Ngāti Toa attempted to trademark the lyrics of Ka Mate to stop the often-ignorant commercial exploitation of this treasured haka. Although the Government acknowledged the significance of the haka to Ngāti Toa and agreed the Government should do more to prevent the cultural misappropriation of the haka nationally and internationally, they did not grant Ngāti Toa full ownership of the haka via a sanctioning of a trade mark. Instead, the Government said they would ensure international companies would adhere to the directives given by IPONZ in consultation with Ngāti Toa. This somewhat suffices but leaves the chieftainship of this valued Ngāti Toa haka firmly in the hands of the Government (Tan, 2013; Waitangi Tribunal, 2011). Jackson (1997) reiterated that Western law systems, indigenous knowledge, as expressed in haka or illustrated in Māori symbols like the koru, became understood as commodities for the 'common good,' and therefore, it became acceptable for them to be

taken or used for 'common good'.

Māori had pre-colonial mechanisms of protection of cultural assets. These were expressed in kawa and tikanga, through tapu and noa systems, utu and matakū. These lores were protection of things tangible and intangible. These powerful protection tools honoured and safeguarded taonga Māori. The most crucial taonga for Māori to protect is mātauranga Māori (Māori knowledge). Māori put in place protection lores such as tohunga (specialists) who were taught this knowledge to guard with their lives, and only pass this sacred knowledge on to those they believed could protect it also. Tohunga and other toa (warriors), chieftainesses and chiefs were privileged with mātauranga Māori. It was taught

under incantations and often in a distinct whare wānanga (learning house) held during the hours of darkness to maintain the sacredness of what was being taught. They believed night-time was the optimal time to learn tribal knowledge.

Māori strongly believed in protecting mātauranga Māori as a taonga as well as repositories associated with mātauranga Māori that were considered tapu. Māori placed high value on concepts and items of knowledge that reflected creation, whakapapa, or survival. This meant they were obliged to uphold the kaitiakitanga (guardianship) to care and protect their taonga. It was observed as their cultural duty and collective responsibility.

Māori taonga accessible in the public domain

The concern is that taonga Māori is perceived as being available in the public domain which allows others to commercialise Māori artistic and cultural works without permission from the hapū or iwi. Scientific research and use of indigenous plant species have also been used for commercial gain with no acknowledgment and consent. Māori have been powerless to the inappropriate usage of taonga in products, advertising, and other commercial purposes, with little regard for any tikanga associated with the taonga, or without consultation with those who are kaitiaki of that taonga. Māori have also suffered the sense

of shame related to their inability to fully uphold their role of kaitiaki (guardian) towards their taonga (Waitangi Tribunal, 2011).

Jackson (1997) explained how taonga became known as 'property', highlighted in the 1987 Plant Variety Act. This Act gave patency over particular plant species that were plant cultivators. This directly challenged Māori chieftainship over fauna and flora they had accessed for rongoā purposes. Allowing a plant species to be patented effectively turned the plant into a piece of 'property' that could then be granted IP.

Tiriti o Waitangi

Article II of the Tiriti o Waitangi, has long been subjected to translation discrepancies and misunderstandings between the Māori and English versions. The English version of Article II guarantees to Māori, “full exclusive and undisturbed possession of their lands and estates, forests, fisheries and other properties, which they may collectively or individually possess so long as it is their wish and desire to retain the same in their possession.”

In the Māori version, Article II guarantees “tino rangatiratanga” which is a full authority and chieftainship over all “taonga” which is translated to include “dimensions of a tribal groups estate, material, and non-material heirlooms and wahi tapu (sacred sites), ancestral lore and whakapapa” (Kawharu, 1997).

Māori believed the Government as Crown agents and treaty partners failed under the Tiriti o Waitangi to protect Māori chieftainship and their taonga by signing an international Intellectual Property framework that had no consideration for the cultural property of things Māori as Māori believed they should be protected.

In 1991, six individuals representing: Ngāti Kuri, Te Rarawa, Ngāti Wai, Ngāti Porou, Ngāti Kahungunu and Ngāti Koata lodged a claim to the Waitangi Tribunal that directly questioned the Crown over ownership and control of mātauranga Māori, artistic and cultural expressions and things that contribute to mātauranga Māori such as flora and fauna. The claimants stated the Government was allowing the modification and authority to be given over flora and fauna, often for commercial gain, with no authentic affinity to the natural resource. The interests of Māori as kaitiaki of flora and fauna were primarily ignored and incapable of having any political sway on changing the outcomes. Wai 262 as it was known, was one of the most extensive and difficult claims for the Waitangi Tribunal. It included an investigation of policies across 20 Government departments and agencies and took 20-years to produce a final report (Waitangi Tribunal, 2011).

In 2011, the Waitangi Tribunal released its report titled, Ko Aotearoa Tēnei. The Waitangi Tribunal acknowledged the energy and focus in the past needed to be on the righting of land grievances, yet now it is time to start looking forward at more cohesive and true Māori-Crown partnership. This being that the Crown is entitled to govern, while Māori retain the tino rangatiratanga over their taonga. The Ko Aotearoa Tēnei report recommended the Government reform their laws, policies and practices relating to all things Māori inclusive of Intellectual Property, indigenous flora, and fauna. This includes developing New Zealand’s position on international frameworks that affect indigenous rights.

The Tribunal advocated for a new regime that was different from the existing Intellectual Property framework in place, but that this new regime shared some alignment (2011). The protection of taonga works, taonga derived works, and mātauranga Māori should be the forefront of a Government redress with a new legal regime including an expert Commissioner on taonga works.

Prior to the Waitangi Tribunal report, there were other significant indigenous documents on the issue of Intellectual Property Rights that are important cultural pillars in New Zealand history. The first is the Matātua Declaration on Cultural and Intellectual Property of Indigenous Peoples, and the latter is the United Nations Declaration of the Rights of Indigenous Peoples.

Matātua Declaration on Cultural and Intellectual Property of Indigenous Peoples

The declaration was instigated by indigenous delegates who attended the 1993 United Nations conference in Whakatāne. They wrote a document that stated that indigenous people around the world will have the right to self-determination and in exercising this right, they must be recognised as the exclusive owners of their cultural and intellectual property.

Mead (1996) argued the intention of the Matātua Declaration was to ensure indigenous people maintained self-determination by ensuring their momentum forward was based on sound values and principles, such as integrity, ethical and best practices. Indigenous people needed to acknowledge the pathways the ancestors had taken to be heard, to correct the failings of the colonial legislators, and to think beyond the rights of indigenous people today, to those yet to be born.

The delegates advocated for indigenous people to develop their policies and practices to protect their IP and stated that the Government's protection mechanisms were insufficient. The declaration identified that the IP regimes that are in place do not cater for collective ownership and mātauranga Māori. The Matātua Declaration recommended the Government protect taonga infinitely, not for a fixed period (Buchanan, 2010). The Matātua Declaration remains one of the critical documents in the enduring debate about indigenous Intellectual Property Rights and is highly utilised in the United Nations literature archives.

Despite the influence of the document in the 1990s, it did not slow the use of Māori taonga in tourism, at home or abroad. Buchanan (2010) notes that this perpetuated the disempowerment of Māori with no authority to control the "trade of their culture," or no ability to collect the benefits of this trade, here or abroad.



United Nations Declaration of the Rights of Indigenous People (UNDRIP)

UNDRIP is an international human rights document on the rights of the indigenous peoples. United Nations (UN) adopted UNDRIP in 2007. Development of the document began in 1985, it took eight-years to complete the first draft, and another 17-years of debate and discussion. The declaration had to align with the human right charters already in place and not contradict or override existing human right declarations. The focus of UNDRIP was to “constitute the minimum standards for the survival, dignity and wellbeing of the indigenous peoples of the world” (Article 43 of UNDRIP). This declaration protects both the collective rights of indigenous people and safeguards their individual rights. A compromised version of the declaration was eventually accepted in 2006 by the UN Human Rights Council. In September 2007, at the United Nations, 143 countries voted in favour of the Declaration on the Rights of the Indigenous Peoples. New Zealand was one of four countries that voted against the Declaration. This position was over-turned by the actions of the Māori Party.

The declaration contains 46 articles covering human rights issues that apply to the indigenous peoples. The key areas addressed in UNDRIP are self-determination, culture, participation, equality, non-discrimination, land, territories, resources, and informed consent (Charters, 2006; Jackson, 1997; Mead, 1996; Pihama, 1997). The Article in UNDRIP that most aligns with Intellectual Property is Article 11. It states that indigenous peoples have the right to *“maintain, protect and develop past, present and future manifestations of their cultures, such as archaeological and historical sites, artefacts, designs, ceremonies, technologies and visual and performing arts and literature”* (United Nations, p.6). Therefore, the declaration stated there should be appropriate legislative mechanisms in place in conjunction with the indigenous people to restore and protect intellectual, cultural, religious and spiritual property that has been taken without consent or that have violated tribal lores and customs (United Nations, 2008).

Implications of IPR for whānau commissioning

Te Pūtahitanga o Te Waipounamu hold the view that Intellectual Property belongs to their funding recipients, and as a commissioning body, they were comfortable with this status until recently. On past funding applications, Te Pūtahitanga o Te Waipounamu has written that if their funding applicants already have IP for the project/activity

they are seeking funding for, then this is seen as ‘Existing IP,’ and Te Pūtahitanga o Te Waipounamu will honour the existing IP.

The funding recipient can also decide to apply for an IP on their project idea while under contract with Te Pūtahitanga o Te Waipounamu. The IP will

remain with the funding recipient and not Te Pūtahitanga o Te Waipounamu. This also applies if a third party with IP rights becomes involved with the funding recipient's project. This is again an example of Existing IP and Te Pūtahitanga o Te Waipounamu grants the funding recipient a global, unchangeable, and royalty-free license to use the Existing IP of the third party as permitted by the third party.

It is not known if Te Pūtahitanga o Te Waipounamu undertakes any checks to see if the funding recipient or the third party has Existing IP – they have perhaps previously based this on trust that the IP does exist. This information is easily accessible on the IPONZ site under the IP register. This is often the first check people should take if they want to apply for IP status to ensure their idea, name, or trademark has not already been claimed.

Te Puni Kōkiri is the Government body that administers the Government funding for Whānau Ora which funds the three Whānau Ora commissioning agencies, which effectively commission Whānau Ora outcomes. Since establishment in 2014, Te Pūtahitanga o Te Waipounamu has employed a social enterprise model to promote entrepreneurial social investment in Te Waipounamu. The overarching objectives of this approach are to stimulate a Māori social enterprise framework

in Te Waipounamu and to achieve positive social outcomes for whānau. To date over 200 entities have been funded. The purpose of commissioning is to enable whānau to be self-determining in pursuit of their aspirations. The direct commissioning creates the conditions for whānau to build capability, acquire new knowledge, access expertise to apply new skills to work within their initiatives. Over time a significant amount of Intellectual Property has been generated, both for whānau creative expression and for commercial purposes.

Te Puni Kōkiri has recently raised the issue of Intellectual Property with Te Pūtahitanga o Te Waipounamu. Te Puni Kōkiri is proposing an agreement which involves the ownership and distribution of Intellectual Property, implying that Te Pūtahitanga o Te Waipounamu provides the IP to Te Puni Kōkiri for their purposes. While there are general obligations on Te Pūtahitanga o Te Waipounamu to act reasonably when interacting with Te Puni Kōkiri and other Crown agencies, Te Pūtahitanga o Te Waipounamu does not want to act in a way that undermines its interests or the interests of whānau.

Te Pūtahitanga supports the need to enhance and encourage parties with a legitimate interest in Whānau Ora, however, this legitimate interest must not be to the detriment of whānau or to any IP that legitimately belongs to them or Te



A large, stylized blue wave graphic that curves from the top left towards the bottom right, filling the background of the slide. It has a thick, rounded shape with a small crest on the left and a long, curling tail on the right.

Wave 9 Intellectual Property

The following section presents the three key perspectives of the direct whānau commissioned initiatives in Wave 9. During data collection the whānau were asked about mātauranga they produced and implications for Intellectual Property.

Responses of whānau who discussed Intellectual Property Rights with the interviewer, fell into three broad categories. Those entities that:

- 1** Had Intellectual Property Rights
- 2** Would like them in the future and,
- 3** Felt conflicted by Intellectual Property Rights and cultural ownership.

These three categories are described in this next section with commentary from the whānau entities, to highlight the key issues in each category and demonstrate the variability in knowledge production and ownership.

1. Entities that have Intellectual Property Rights

Six entities stated they had considered Intellectual Property Rights and had either secured their rights or were working towards this. The whānau entities that were likely to have IP were those that were in a commercial enterprise. In some of these enterprises whānau were interested to know if they had done enough to protect their rights, indicating they would like more information.

Entity	Views
Te Kaihinaki Ltd <i>Te Ara Whakamua</i>	Moeraki has cultural IP over digital resources produced about their kaumātua and from wānanga. This is not IP through IPONZ but through cultural protection of Moeraki specific mātauranga. Te Kaihinaki Ltd ensured their Te Pūtahitanga contract enabled the resources produced from the wānanga to remain with them.

Kiwi Kai Nelson Ltd
Kiwi Kai Kawakawa Drinks

Kiwi Kai Ltd have trademarked the 'Atutahi' branding on their drinks but not on their recipes, preferring to finalise the recipe before they patent it. Kiwi Kai Ltd is keen to learn more about Intellectual Property Rights to ensure they have protection in place for all their business ventures.

Toi Ātea
KOHA

Registering their Toi Ātea trademark cemented their hard work and put them firmly in the marketplace. Previously, Toi Ātea only knew about copyright and they have since learnt, through their legal advisors, that IP assists to safeguard a business idea or plan. They learned they were unable to protect their print designs on their envelopes because the designs whakapapa back to hapū and iwi Māori and are therefore considered as shared tohu designs. This means hapū and iwi are the original creators and own the mātauranga behind the designs.

Koha Kai
Lunches in Schools Stage 2 Development

Koha Kai is currently seeking IP for the phone app they invented. They would also like to seek the appropriate protection for their teaching packages which could be sold as another stream of income.

Ngā Tangata Tiaki o Whanganui Trust
Whiria Ngā Muka

Che Wilson has produced karakia books and tikanga books and shared these with us. The books have waiata which are attributed to the composer. They provide a framework to learn and teach from. Che has his own trademarking.

Te Ora Hou Ōtautahi Inc
E Tipu e Rea

Navigating Intellectual Property has been challenging for Te Ora Hau Ōtautahi Inc. They have learnt more as their project has progressed. The publishers had to clear the software used to create graphics and the fonts used in the book text. Their current name 'E Tipu e Rea' is a temporary name until they determine another name for their business which they will trademark. They intend to safeguard their books and any other material with IPR. However, in te ao Māori they feel they are the kaitiaki of their mahi and they safeguard their work by following tikanga practices and staying true to themselves and their whānau in this project.

2. Entities that are considering Intellectual Property Rights

Nine entities stated they were considering Intellectual Property Rights because of their mahi as a whānau entity. It appears, for these entities, that time and resource is poured into the work with whānau rather than pursuing Intellectual Property. These entities may need support and capability development to understand what is considered Intellectual Property and the implications of not having Intellectual Property Rights. Some of the more commercial entities could be at risk by not having Intellectual Property Rights.

Entity	Views
Waihōpai Rūnaka Inc <i>Safer Places, Safer Whānau</i>	Waihōpai Rūnaka does not want the authored resource they have produced to be shared. The resources have taken a significant amount of time to develop and get right. The rūnaka has considered IPR but understands resources are difficult to protect. They are investing their time with the work they do for whānau, rather than pursuing IP.
Native Arts Aotearoa <i>Native Arts Aotearoa</i>	Native Arts Aotearoa would like to know more about Intellectual Property Rights. They understand the importance of ensuring copyright for the toi created, however they require further support in terms of their online business and wānanga.
Ōtākou Smokehouse <i>Ōtākou Smokehouse</i>	Ōtākou Smokehouse does not currently hold Intellectual Property Rights for their products, labels, or recipes. This is an area they would like to work through with their business mentor.
Whetū Ariki Charitable Trust <i>Waitaha Kaumātua Development Plan</i>	Whetū Ariki is keen to learn more about how IPR impacts on their mahi. They have a concern about retaining their project IP as they provide a unique culturally-based service for kaumātua. At this stage they are reliant on Te Pūtahitanga o Te Waipounamu expertise to ensure their Intellectual Property is protected.

Kahukura Pounamu

Maia Takatāpui

Kahukura Pounamu is aware of authorship protection but less familiar with how IPR will work with their wānanga. There is interest to pursue IPR for the Kahukura Pounamu 'Toru' video series.

Whakatū Te Korowai Manaakitanga Trust

*Te Wawahi i ngā Wehenga
mō te Whānau*

The Trust is aware of the need to protect the Intellectual Property generated through the initiative for the future and would welcome assistance. Their efforts are concentrated on sustaining the initiative.

Ōnuku Rūnanga

*Mātauranga Te
Waihora/Akaroa
Mahika Kai*

The marae is currently looking into a trademark for their Maramataka kaupapa mahi. Mātauranga Te Waihora/Akaroa Mahika Kai is aware of the importance of IP, but they want to get their internal processes right first. The marae is working with the engineering department at UC which is helping to build a jetty/wharf nearby and out front of Ōnuku Marae that will enable tourists' direct access to its facilities as they arrive via cruise ships.

Through introducing mahinga kai to tamariki/rangatahi, this could create a marine biology pathway where education institutions and schools could collaborate with the marae and look at investing in a tertiary pathway, this may require tenets around IP.

Te Ahi Wairua o Kaikōura Charitable Trust

Te Waharoa

Te Ahi Wairua o Kaikōura Charitable Trust has started looking at what can be branded and protected. There is a need to brand, protect and streamline some things, some knowledge can be shared, and some is tapu. There are documents that have been written, specific to mātauranga Māori, that they are protective of, and they want to know how to protect that information.

3. Entities which are conflicted regarding Intellectual Property Rights

Seven entities discussed the challenges and tensions that exist for them around Intellectual Property production and ownership. Several of these entities viewed the mātauranga produced through the entity mahi as belonging to the whānau. Those whānau holding wānanga felt the knowledge that was shared during this process was best protected under Māori lore.

Entity	Views
Massey University <i>Pūhoro STEM ki te Waipounamu</i>	There is a tension for Pūhoro as the Intellectual Property has been developed through a kaupapa whānau programme. Therefore, the new knowledge belongs to the whole whānau. They are aware of the need to develop longitudinal research so the contribution to mātauranga Māori is acknowledged and protected within a Māori worldview. This requires a separate funding stream.
Ngāti Apa ki te Rā Tō <i>Hoe Kia Rite</i>	Ngāti Apa ki te Rā Tō do not believe IP fits within their cultural values. The organiser said they are open to sharing what they have carried out and learned. The only possible IP consideration would be if they entered the tourism market and ran waka tāngata workshops with tourists. However, given the current state of the tourism industry due to COVID-19 restrictions, the iwi has no immediate plans to progress this mahi.
Tū Mekomoko <i>Tū Mekomoko</i>	Tū Mekomoko believe there are layers of mātauranga Māori. Certain layers contain deep profound knowledge and are required to be protected by those who have it. This level of knowledge would not normally be shared in a wānanga. Other layers of mātauranga Māori are for anyone to obtain, and in turn gifted to others. Tū Mekomoko feels that IPR does not currently provide the level of protection required for Māori spiritual knowledge and this mātauranga is best protected under Māori lores.

**Pounamu
Promotions Ltd
trading as
Hawaiki Kura**
Hawaiki Kura

Hawaiki Kura exists because of its strategic partnership with local iwi Ngāti Apa and Ōmaka Marae which each have a vested interest, that is beyond generating financial wealth and economic security for its people. Although Hawaiki Kura is not a trademark brand or copy written in a legal sense, it is a crucial part of other existing IP and trademark brands. Hawaiki Kura is seen as the brand behind other brands.

Hawaiki Kura has its own motif/logo and Māori design that are promoted on clothing that whānau wear. Providing whānau, stakeholders and the wider community access to free content and resources created by Hawaiki Kura is an important part in how the organisation upholds its values and tikanga regarding manaaki, aroha, tika and pono me te kaitiakitanga. Hawaiki Kura does its upmost to credit others and reference them when sharing other peoples' work. The organisation sees this an integral part to being a kaupapa Māori and an iwi-based organisation. "Ngā taonga tuku iho o ngā tīpuna" treasures that are handed down by our ancestors should be acknowledged and shared with integrity and mana.

**Maraka
Consultancy**
*Ngā Mahara o
Waikawa*

The ownership of the kōrero from the interviews sits with the whānau. The marae holds a copy of the material and seeks permission from the whānau if they want to present it.

Initially whānau were very protective about sharing cultural knowledge on camera. They were uncertain about others knowing their whānau knowledge. Once the project was underway they became less guarded and more willing to offer what they knew.

They took the information and consent from templates and adapted them to work for the initiative using their own slang, or dialect, so it became a personalised, not generic, project.

Noaia
fWhanau Mahi

Noaia does not believe that a whānau-centred approach can be trade marked as it's embedded within te ao Māori. At this stage they are not concerned about Intellectual Property. They know what they do works, and they are happy to share their ideas to help rangatahi and whānau across different rohe. They want to see more collaboration for the collective good of whānau across Aotearoa.

Kiri 4 Art
Whānau Creations

The whānau have mixed feelings about Intellectual Property. While artists' names are identified and protected on all artwork, the whānau are happy to share what they have learned with others interested in mahi toi as a vehicle for reconnecting to the values and tikanga of their own iwi. They have no concerns at this stage, but they may change as their business grows and develops.

Whānau Ora Intellectual Property

Last year, Te Pūtahitanga o Te Waipounamu undertook a review to determine whether their own Intellectual Property interests were protected. They were advised that the best way to protect their brands against misuse was to register trademarks. Recently they received confirmation from Intellectual Property Office of New Zealand (IPONZ) that their 'Nav Nation' trade mark was registered in New Zealand. The registrations are valid for an initial period of 10-years from the filing date of 25 June 2019. Interestingly, during the application process Te Pūtahitanga o Te Waipounamu found that an international company, RegenxBio, had applied to register the trade mark NAV (word mark) in relation to medical services in the field of biotechnology. They were able to reach a settlement with RegenxBio to enable the registration of 'Nav Nation' to proceed.

Obtaining registrations for their own branding enables the commissioning agency to develop and use their core branding for delivering programmes and initiatives confidently. They are protected from the burden of the risk that their programmes and initiatives will be undermined or devalued through misuse of the marks. The commissioning agency is seeking to protect other trademarks developed within the agency, to prevent those with legitimate interests in the Whānau Ora brand from using the brand in a way that does not infringe on their rights.

The journey taken by Te Pūtahitanga o Te Waipounamu to safeguard their own Intellectual Property and branding, reflects the importance of understanding the implications of Intellectual Property for the whānau entities. The short descriptions demonstrate there is significant knowledge creation within the entities, much of which would warrant Intellectual Property Rights consideration. The following section discusses the implications for whānau entities.

Issues for a whānau commissioning approach

Māori or indigenous Intellectual and Cultural Property Rights do not fit the Western legal framework, and this can leave indigenous people's knowledge in a vulnerable place for exploitation (Huria, 2018). Evidence from this evaluation demonstrated there is the potential for whānau to be exploited if they do not consider how Intellectual Property may impact on their mahi.

There are several reoccurring themes arising from the analysis of the whānau entities thoughts around Intellectual Property.

Understanding what constitutes Intellectual Property

The first step in the IP process is recognising what mātauranga Māori is in terms of their project. Mātauranga that can be protected can be both tangible and intangible; therefore, it can be words, stories, art, and ideas all based on Māori values and customs. Several of the entities (mainly the enterprises) were aware they had produced branded products that needed to be protected. However, many of the entities were producing cultural knowledge that could potentially be protected through an IP process.

The World Intellectual Property Organisation describes traditional cultural expression as a reflection that identifies a people's history, social and cultural values (Tan, 2013). Cultural property is physical evidence of cultural development which can be art, archaeological, and historical objects; basically, things that can be seen and touched (Huria, 2018). Western cultures distinguish between Intellectual Property Rights and Cultural Property Rights, Māori do not.

Tangata tiaki of the Intellectual Property

Indigenous concepts regarding the definition of Intellectual Property and the protection of Intellectual Property Rights are at odds with the Western constructs that protect property rights. Several of the entities discussed the tension around the concepts of mātauranga as 'property' that belonged to an individual. Whānau believed the idea did not belong to them, but rather their whānau, their hapū, their iwi. For some, the tensions were around the concept of who 'owns' the idea, or who the idea belongs to. In terms of mātauranga, whānau were more comfortable talking about Intellectual Property as kaitiakitanga, the concept of guardianship rather than ownership.

For some entities, the concept of Intellectual Property did not sit well with their cultural values. These entities often indicated that whānau, hapū or iwi were the tangata tiaki of the mātauranga and that there were layers of mātauranga that resided within these structures. Intellectual Property is a Western concept and construction, however, if indigenous rights are to be protected Māori must be active as kaitiaki of this knowledge. There are many examples of the misuse of Māori Intellectual Property for commercial purposes. Smith states, 'the trick is being able to exploit and at the same time maintain the integrity of your knowledge and cultural frameworks' (Smith, 1997).

The Ministry of Business Innovation and Employment produce a guide. Protecting Intellectual Property with a Māori cultural element. This is an easy to follow resource that outlines the implications of protecting mātauranga Māori (Huria, 2018). IPONZ has a Māori Advisory Committee that is set up to consider the implications of registering trademarks and patents that include mātauranga Māori.

Using others Intellectual Property

While whānau entities could describe issues relating to their own Intellectual Property, very few discussed or understood the implications of unintentionally using knowledge or branding that may have been trademarked or patented.

Several of the whānau entities did not consider they were the owners of the knowledge, but that it was collectively owned. However, if they are using knowledge, particularly commercially, that they consider someone else to be the tangata tiaki, they are obligated to inform them. Firstly, the whānau will have to identify the tangata tiaki of the mātauranga that they want to use, they will need to allow time to inform and negotiate what their intentions are to get the approval from the tangata tiaki. Further, the tangata tiaki has ongoing rights, so if they want to make changes to their idea or concept, they must go through the tangata tiaki and get their consent before they make any alterations.

Implications for an enterprise approach

The commissioning approach adopted by Te Pūtahitanga o Te Waipounamu is highly innovative and participatory and encourages whānau agency through enterprise. 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.

There are Intellectual Property implications for the enterprise model adopted by Te Pūtahitanga o Te Waipounamu. These are not as apparent in provider service delivery model. As demonstrated in previous evaluations, knowledge creation and innovation is a key outcome of the model for whānau. The process of learning, creating solutions (new knowledge), developing a product (a programme, an idea), and creating a sustainable entity is central to the activity. For whānau, the process of creating a solution in response to an issue, as they see and experience them, develops a sense of agency and ownership. In previous evaluations this has been referred to an 'emancipatory' approach (Savage et al., 2018).

This has implications for Intellectual Property. Say, for example, the Intellectual Property created because of the activity is not held by the whānau, but through contracting arrangements is held by the commissioner or the procurer (Government agent). The ownership of the 'solution' would be owned by the state rather than the whānau which produced it – disempowering the process.

If whānau rangatiratanga is an outcome of the process, then the policy and subsequent contracting arrangements needs a rangatiratanga approach. Only six of the 24 Wave 9 initiatives had pursued Intellectual Property Rights for their

innovation, 18 entities had not, despite evidence they had created knowledge worth protecting. This demonstrates that Intellectual Property is an important issue; it warrants further exploration with whānau entities.

Summary

Te Pūtahitanga o Te Waipounamu has taken a unique direct whānau commissioning approach to realising Whānau Ora. The foundation of the capability development model is to build the ability of whānau to respond positively to the challenges and opportunities within their lives. The ideal is to enable whānau to be self-reliant rather than depending on state intervention. The approach has implications for Intellectual Property and particularly in relation to where the ownership of change resides. For many of the whānau developing an enterprise is the mechanism to transform outcomes for whānau. This often involves creating new knowledge and products that are subject to Intellectual Property.

It is evident in this research, and acknowledged, that Western concepts of Intellectual Property are not always appropriate for Māori. It is important to consider the impact of not pursuing Intellectual Property Rights over the very thing that whānau believe will result in whānau transformation.

These issues are compounded by Government procurement and commissioning as the ownership can be assumed through funding contracts. This is inconsistent with a capability, self-determination, empowerment model. Say for example, a Government agency commissioning capability and knowledge building with whānau and then retaining the right to that knowledge through contracting or procurement is exploiting whānau. The Intellectual Property should reside with the whānau.

There is a need to support whānau entities to identify their Intellectual Property and build capability and understanding of how they could potentially breach others Intellectual Property or lose control of their own. Intellectual Property Rights have consequences for knowledge creation, power, and economics within the whānau commissioning pipeline and warrant further investigation from capability building initiatives sitting in Te Pūtahitanga o Te Waipounamu.







Wave 9 Initiatives

E Tū Whānau Ōtepoti

Arai Te Uru Kōkiri Training Centre Charitable Trust

Activities

E Tū Whānau Ōtepoti supports tamariki, rangatahi and pakeke to take part in healthy and culturally immersive activities. These include waka ama, kia mātoara i te wai (Māori swimming), rugby, meditation, rongoā, yoga, mirimiri, mahinga kai and whānau fitness sessions. Individual and whānau health plans have been completed by participants outlining their whānau goals and progress. All activities incorporated the use of te reo Māori me ōna tikanga to expose whānau to the reo and to build a deeper understanding of te ao Māori. Whānau were asked what they would need to make them healthy. The first cohort wanted whānau fitness and the second wanted to learn about mahinga kai. A whānau-led process led to greater buy-in by many whānau in Ōtepoti.



Reach

50

whānau attended the Healthy Eating and Fitness wānanga.

6

whānau attended the Mahinga Kai wānanga.

8

whānau attended the Mahi Tangaroa wānanga.

80

whānau attended the Whānau Kai, Healthy Eating wānanga.

A total of

144

whānau were involved in all of the wānanga.

Impact

Whānau have remained engaged with E Tū Whānau and felt supported to achieve their aspirations. Whānau have reported improved fitness and nutritional intake. E Tū Whānau Ōtepoti are receiving more referrals for new whānau to come on board.

Learning

E Tū Whānau Ōtepoti involves a lot of work for the small team that run it. A solution going forward would be to grow the capacity of mentors with the appropriate skills. This is not an easy task with leaders required to have te reo Māori me tikanga, able to teach a range of ages and abilities while being an expert in mahinga kai practices.

Sustainability

The facilitator of E Tū Whānau Ōtepoti has taken another employment position and will not be available to assist with the wānanga. Therefore, the programme will be reduced or less wānanga will be available for whānau. The hauora projects will continue, such as whānau fitness and nutritional food programmes. Whānau who have been supported by E Tū Whānau Ōtepoti to achieve their aspirational goals are now assisting others to do the same.

Pou

Pou tahi: Whānau are self-managing and empowered leaders

Pou rua: Whānau are leading healthy lifestyles

Pou whā: Whānau are confidently participating in te ao Māori

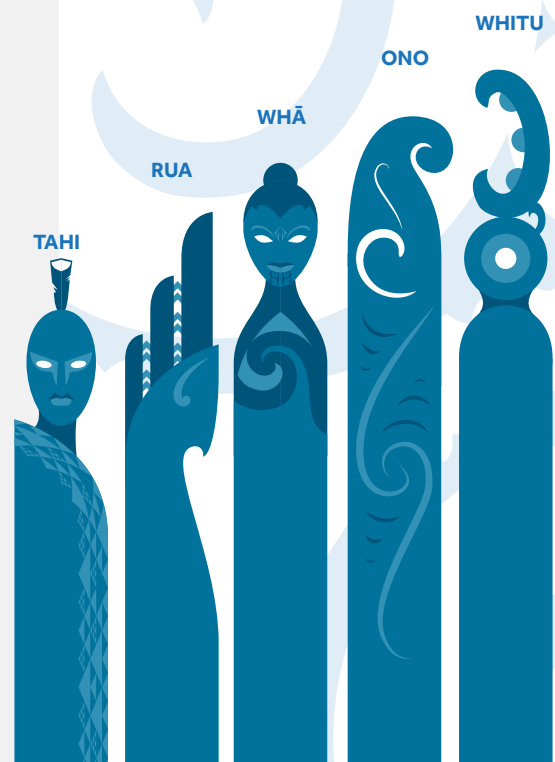
Pou ono: Whānau are cohesive, resilient and nurturing

Pou whitu: Whānau are responsible stewards of their living and natural environment

E Tū Whānau Ōtepoti provide assistance and connections for whānau to improve their fitness and wellness, increase their skills and knowledge around mahika kai, learn te reo Māori me ona tikanga, and increase their financial literacy skills for whānau sustainability. Assistance is provided through connection and mentoring and helping whānau to reach their goals. Many have gone on to become leaders in the areas they are passionate about.

Through the online whānau fitness programmes more whānau are accessing fitness. Weight moderation programmes were also run online and a strong peer support network helped whānau stick to their weight loss goals. All the wānanga honour te reo Māori me tikanga.

The inclusion of cultural components normalises te reo Māori and whānau begin to hold greater value for their cultural assets.



Mathew Kiore

Email: Mathewkiore@gmail.com

Ascend Whānau Services



Activities

Ascend teaches wāhine and tamariki to swim and safely participate in water-based activities. The programme takes place at Richmond Aquatic Centre and Nayland Park Pool in Nelson with trained volunteers.

The activities include swimming lessons for wāhine of all ages and levels and teaching tamariki to kayak.

Through the programme wāhine have gained confidence being emerged in the water and have advanced into sea and river-based activities, such as paddle boarding and snorkelling.

Mothers have formed new supportive relationships and gained confidence in water-based activities.



Reach

60

wānanga were held
(two each week) at either
or both pools.

8

whānau members
attended each wānanga.

1

contact per week was made
with participants by Ascend.

10

children attended a school
holiday programme by Ascend,
including activities such
as snorkelling and swimming.

Outside activities were a natural progression in this kaupapa with participants becoming friends with support group kōrero as needed.

Impact

Every parent has been grateful, particularly that the sessions are free, and asked for more lessons.

Most of the parents are low income earners and cannot afford to put their tamariki into swimming lessons. One mother said the sessions are better than the lessons she had paid for at the Richmond Aquatic Centre.

High demand in January meant bringing in an additional instructor and utilising a male instructor to assist the boys to open up to tāne is also being investigated.

Sustainability

Ascend has created its own supportive groups and now have the resourcing and experience to build on their aspiration. The intent was always to gauge the environment and give space to build confidence using water as a healing aspect to develop goals.

Post-investment, Ascend maintain positive and supportive relationships with the entity with the kaupapa set to continue through the ongoing support from the entity and whānau.

Pou

Pou tahi: Whānau are self-managing and empowered leaders

Pou rua: Whānau are leading healthy lifestyles

Pou whā: Whānau are confidently participating in te ao Māori

Whānau are gaining confidence in a resource that they have otherwise found challenging. They are supporting their tamariki to overcome fear through leading by example.

Wāhine are more confident in putting themselves in an environment where they fear being judged and feel insecure. Safe spaces for mothers to kōrero have also been created.

Physical activities in the pool and expanding into the public spaces, such as Tahunanui beach on paddle boards, is supporting whānau to lead healthier lifestyles.

Wāhine have learnt karakia about the atua ko Tangaroa, to acknowledge the spiritual essence of his environment and to give thanks for all it contains.

Learning

There is a variation in the levels and natural skills people have in and on the water. Not all women wanted to put on full diving gear and/or flippers or waders, this was very challenging for them. The rangatahi programmes needed some games and skills as it was often challenging keeping them engaged.

Whānau have become more involved and wanting to learn. Some have been inspired to follow their dreams taking these new skills and using them to teach other friends and whānau how to swim, dive and be more confident in the water.

The paddle boards have been a huge hit with a long list of whānau wanting to give it a go. One wahine shared on Facebook how she overcame her fear of the water through the programme. This went viral and resulted in other wāhine wanting to be contacted about the initiative.

The programme has also attracted a few Pākehā women. Basic reo, usually water related, is spoken and taught as part of the programme.



Contact

<https://www.facebook.com/media/set/?set=a.2260107960913051&type=3>

Maia Takatāpui

Kahukura Pounamu Charitable Trust



Activities

The Maia Takatāpui initiative involves a series of wānanga where takatāpui whānau can share their stories and create a network of leadership and support.

Hui will be held in Whakatū, Ōtepoti, and Ōtautahi to share the brilliance and bravery of takatāpui transformation in a safe and culturally defined environment.

Kahukura Pounamu had planned the wānanga prior to COVID-19, with one run prior to the lockdown, and the other wānanga postponed as they fell within the lockdown period.

The first wānanga in Ōtautahi exceeded expectations. Experienced facilitators used varying tools and resources to aid storytelling activities. Participants quickly took the lead and felt safe to ask questions of themselves and others. They spoke openly about whakapapa, wairua, mauri and whanaungatanga. The reoccurring themes were stories of resilience through difficult childhood and adult lives, being Māori and takatāpui, being accepted in their own whānau and community, and holding their heads high.

Kahukura Pounamu has named the wānanga series 'Toru' which reflects the three wānanga in Ōtautahi, Ōtepoti and Whakatū. An outcome includes filming the wānanga and making a video series with the preparation for filming completed and scheduled to take place later in the year.

Three takatāpui Māori, one from each region, will feature in the video series.

Reach

9

participants attended the first wānanga in Ōtautahi. The interest via their Facebook page and registrations for the other planned wānanga was encouraging. The kūmara vine amongst Māori informed friends and whānau in the other regions indicating future wānanga will also be well supported.



Impact

Takatāpui Māori have felt more connected with other takatāpui Māori.

They have gained greater cultural pride and feel more grounded when around other takatāpui Māori.

Some felt liberated that their stories were important and heard and felt stronger in themselves and what they could offer their whānau and Māori community.

Learning

Kahukura Pounamu has learnt to be adaptable through unforeseen circumstances taking over the timeline.

Capturing their feature interviews for their video series can be achieved over the internet and edited together.

They have learnt from the participants at the first wānanga that allowing the participants to lead the process is empowering and pre-planning the wānanga is important.

Sustainability

After the completion of this project Kahukura Pounamu will be able to use the wānanga and filming as a visual representation of their work for future funding applications and promotional work. Building their projects, establishing their charity and gaining experience will give Te Pūtahitanga o Te Waipounamu and other funders confidence in what they can achieve. The intention is to apply for one of their members to be a Whānau Ora Navigator.

Pou

Pou tahi: Whānau are self-managing and empowered leaders

Pou toru: Whānau are participating fully in society

Pou whā: Whānau are confidently participating in te ao Māori

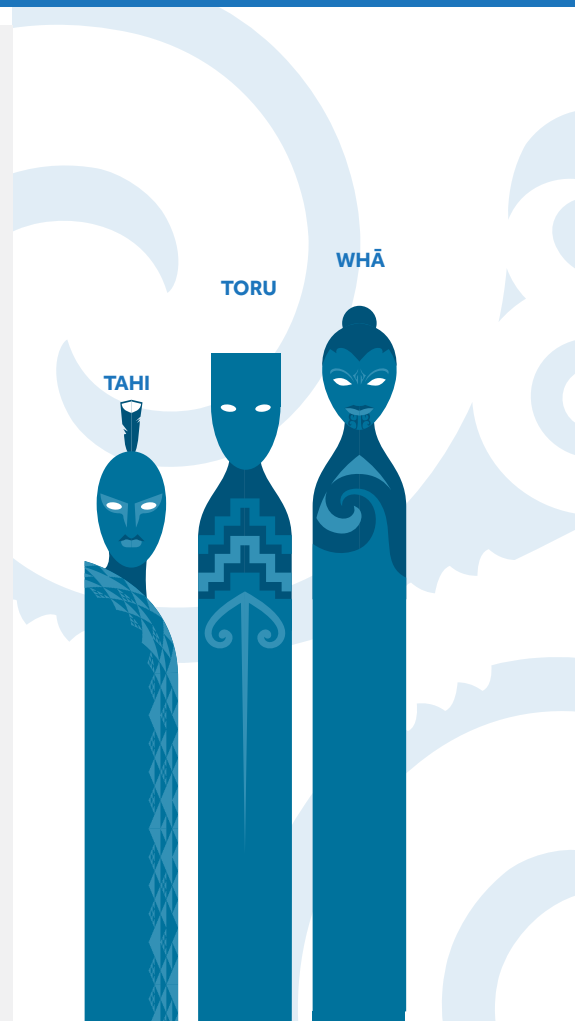
Kahukura Pounamu believe it is important to feel empowered as LGBTQI + in the LGBTQI + and Māori communities.

The project co-ordinator spoke of championing cultural values and advocating for tikanga Māori in LGBTQI + meetings and gatherings, and to feel supported in doing so.

Advocating for Māori leadership in the LGBTQI + communities encourage other takatāpui Māori to feel confident to participate fully in society.

The Maia Takatāpui project co-ordinator has enlisted the support of a takatāpui kaumātua to provide cultural direction and mentoring.

He has provided a wealth of knowledge and inspiration through sharing of his life experiences as a takatāpui Māori



Lex Davis

Phone: 022 036 6278

Facebook: <https://www.facebook.com/KahukuraPounamu/>

ihi Research
Social Change
& Innovation

Kiri 4 Art

Whānau Creations

Activities

Kiri 4 Art - Whānau Creations is a whānau-based enterprise that teaches arts and crafts by drawing on the expertise and history of Ngāti Kuia. Art becomes the means by which to connect to values significant to Ngāti Kuia, whilst enabling diverse community members to engage in mahi toi.

Kiri 4 Art - Whānau Creations conduct wānanga to encourage all whānau members to create resources in their chosen art medium in order to retain the stories shared by their tūpuna. A priority is the teaching of traditional art skills to future generations.

The initiative involves school and community-based workshops drawing on each artist's skills. Activities include illustration, sculpting, carving, sand-frame carving, painting, weaving and rongoā that draw on and celebrate the rich history and traditions of Ngāti Kuia.



Reach

8

whānau members actively engaged in teaching and tutoring toi mahi with more whānau registering their interest as kaiawhina. Two out of four wānanga have been held for planning and development purposes, identifying significant sites and ensuring appropriate tikanga for mahi toi. These have been open to whānau whether they are directly involved in the teaching or not. Kiri 4 Art - Whānau Creations has also reached out to schools and conducted art-based workshops involving diverse groups of tamariki.

5

whānau attended Wānanga 1.

4

whānau attended Wānanga 2.

19

tamariki from Rai Valley School.

3

teachers from Rai Valley School.

Impact

Marae-based events associated with the initiative has resulted in more visitors and attendees. Wider community members are interested in the history and expertise of Ngāti Kuia, and this has enhanced whānau pride and confidence. Kiri 4 Art - Whānau Creations delivered a workshop at Rai Valley School and received cards of gratitude from tamariki and teachers. Other kura and schools are interested in mahi toi workshops. This has meant that Kiri 4 Art has been able to teach traditional art skills to younger community members, while emphasising values significant to Ngāti Kuia. The income, feedback and interest generated from all these activities has bolstered whānau belief that the business is sustainable.



Learning

Kiri 4 Art has learnt to be flexible given the COVID-19 contact restrictions which meant it had to postpone the timing of some wānanga. However, they don't feel they would do anything differently and acknowledge the diverse skills that whānau have and recognise the sense of achievement whānau feel when they produce and sell their artwork. Whānau have recognised the importance of mahi toi as a way to connect to values that are significant to Ngāti Kuia. The business has engaged a diverse range of neighbourhood groups while generating wider community interest in the rich history of the whenua. Whānau and community feedback gathered via wānanga and workshop surveys has been important for identifying specific highlights and challenges that have enabled continued refinement of their business approach. Wāhine have provided feedback on the impact and pride they feel reconnecting to the wisdom and knowledge of tūpuna as they engage in mahi toi. This has reinforced whānau commitments and efforts to ensure that Ngāti Kuia values and knowledge are passed onto younger whānau members.

Sustainability

Kiri 4 Art - Whānau Creations has a business mentor and is refining and updating their business and communications plans as the business grows and develops. The launch of their website was an important milestone enabling whānau to undertake on-line classes and toi mahi activities. There has been considerable interest in school and community-based workshops. The business has created a mobile art gallery to safely transport artwork to different community venues and markets.

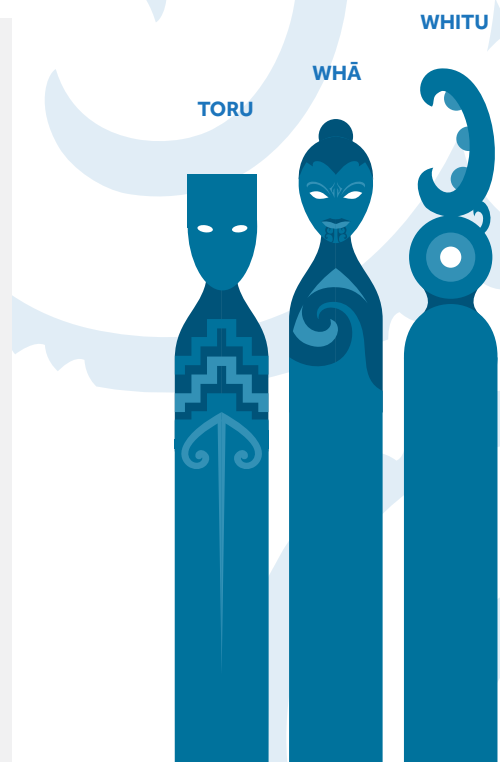
Pou

Pou toru: Whānau are participating fully in society

Pou whā: Whānau are confidently participating in te ao Māori

Pou whitu: Whānau are responsible stewards of their living and natural environment

The whānau members directly involved in the business are making artwork, sharing their skills and generating incomes. The group plans to sell their artwork and creations at the Canvastown Community Market. Whānau who are attending wānanga are excited to learn more about the history of their whenua and to hear from kaumātua who are sharing their knowledge and expertise.



Koha Kai

Lunches in Schools Stage 2 Development

Activities

Koha Kai is about creating social transformation within the disability sector by providing inspirational mentoring and training. Through Koha Kai, trainees can complete Kitchen Development Competencies that expand their CV's and boost their chances of gaining meaningful employment. The Koha Kai team approach the work they do and the teaching they give with the acronym, KOHA.

K = Kindness - Above all else choose compassion
O = Openness - Embrace opportunities for growth
H = Honesty - Accept responsibility for our journey
A = Ability - Strive to exceed expectations

The first step in this programme is about uplifting the personal health of the trainees. Education is around nutrition and how to cook healthy meals with these skills transferred into the home and environment including planting, recycling, composting and harvesting.

Koha Kai won the contract to be a preferred supplier of the Government's Lunches in School programme for low decile schools. Koha Kai worked with eight schools in Invercargill with five of the schools given the green light to receive Lunches in Schools. This provides paid employment and trainees receive on-the-job learning experience. Trainees have also attended community food events and fully immersed themselves in those foodie experiences.



Reach

Koha Kai ran a five-day school holiday wānanga which

100

children attended.

The focus was on "Love Food – Hate Waste." Each day four programmes were run, each with a particular focus on the food cycle. One group focused on sweet cooking and made things like 'bliss balls' or muffins which they cooked in the first session and shared with the whole wānanga at morning tea. Another group focused on savoury cooking and provided lunch. The third focused on composting, harvesting and growing kai. And the fourth part of the day was spent in active participation, everything from scavenger hunt to hopscotch, and if the weather was poorly, as it often was, they had 'murder games' and duck, duck goose, all designed to encourage team activity. Each child in the programme completed all four programmes each day, three different programmes were run.

On day two, children learned how to make a new meal from leftovers (from the day before), how to make a slice from yesterday's muffins, and in the garden section, they were given different tasks, like finding worms or seeding vegetables, doing word searches relevant to the part of the programme they were in, everything focused on the food cycle.

There were two staff in each cycle of the programme and two trainees to work with the children. Staff and trainees remained in their own part of the programme, and the children moved from group to group every 45 minutes.

Koha Kai have been funded to run the programme again this year, but unfortunately COVID has meant a delay in implementing it.

Impact

Koha Kai trainees developed more autonomy by growing social connections, earning their own money and living healthier lifestyles.

The trainees felt valued as people by contributing to society not as 'disabled people'.

Trainees have become more assertive and more able to express their thoughts and opinions. The initiative has given whānau peace of mind and time to pursue their own areas of interest or work. Koha Kai trainees gain independence, a sense of purpose, education and confidence.

They are also more active and visible in their communities. Whānau report they no longer feel worried about what their child is doing and how they are going to cope in the community as young adults. The trainees have passed their food certificates, contributing to national NCEA qualifications, and become budding judges at local food competitions for primary schools. Trainees have eagerly shared their expertise with these other younger chefs.

Learning

Koha Kai continues to see the benefits of working with young people with disabilities in community-based events such as Lunches in Schools. Koha Kai programmes provide valuable life skills and education which enables trainees to gain nationally recognised qualifications. In the past these young people have been socially isolated leading to depression, bad eating habits and poor physical health.

Koha Kai has made a significant impact to the life course of their trainees and demonstrated the importance of inclusive communities.

Koha Kai also hosted "From Garden to Plate", a competition involving local primary schools. The trainees were able to assist the judges and gave the primary school students practical advice about kitchen safety and food handling. Alongside a Whānau Ora Navigator, a previous Koha Kai graduate was employed to actively connect with trainees and past trainees over the COVID-19 lockdown.

Sustainability

Koha Kai is aware of its reliance on external funding and is working on its business plan. A key goal is to provide employment for trainees through Koha Kai or by securing employment for them in other businesses. There has been considerable interest in the Koha Kai model and there is the opportunity to create a Koha Kai teaching module that can be taught externally. Koha Kai is interested in extending the business into other regions. Koha Kai has developed an innovative cell phone app. This app helps trainees remember key tasks, including homework and to take photos for evidential learning. The app provides a work schedule that informs trainees when they have work and the location. The app design facilitates easy navigation for people with hearing, learning or visual impairments. Koha Kai intend to commercialise the app as another source of revenue as there has been strong interest from other organisations in the disability sector and from within government circles as well. Koha Kai want to secure sustainable funding through the Lunches in Schools initiative and other funded government programmes. This will enable Koha Kai to pay their staff a living wage.

Pou

Pou tahi: Whānau are self-managing and empowered leaders

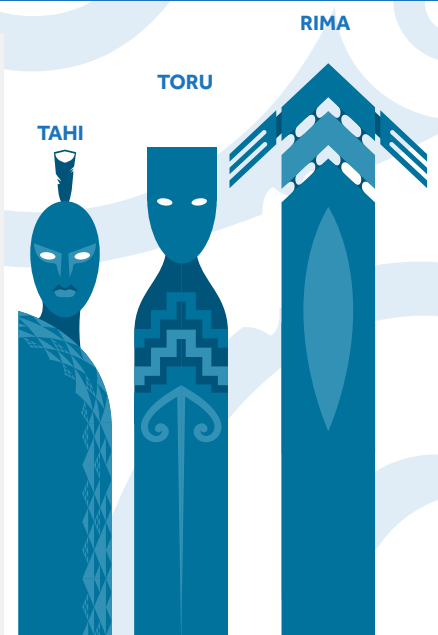
Pou toru: Whānau are participating fully in society

Pou rima: Whānau are economically secure and successfully involved in wealth and creation

Koha Kai empowers individuals living with disabilities (trainees) by removing barriers and facilitating integration into the employment sector.

Trainees are more confident to take part in able bodied sports and community activities.

Gaining NCEA Level I and II food certificates through Koha Kai provided greater employment opportunities.



Janice Lee

Phone: 021 082 05422

Facebook: Kohakai

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Kiwi Kai Nelson Ltd

Kiwi Kai Kawakawa Drinks

Activities

Kiwi Kai Nelson Ltd has developed a carbonated drink that is healthy. Their Atutahi branded kawakawa drink is produced by infusing organic kawakawa leaves with a light syrup and charging the result with just the right amount of bubbles.

Kiwi Kai undertook product research, created a sales and marketing plan and continually refined their drink recipe. They were tasked with reaching out to other organisations to provide further product development and business innovation. However, after long periods of no action from these companies, exorbitant fees for the research and being made to feel unworthy they realised the innovation sat firmly with themselves. Creating a healthy drink mattered to Kiwi Kai. Collectively the Kiwi Kai whānau in Taranaki and Australia had enough skills and experience to ensure their product met all beverage safety requirements.

They wanted to contribute to better Māori health by reducing the product's sugar content and using minimal additives and colouring balanced with a dose of medicinal kawakawa leaves.

Kombucha Bros Brewery were brought on board to carry out the compliance, shelf-life testing and work with the syrup developers, the local council and Ministry of Primary Industries. By keeping the activity local, Kiwi Kai were able to complete this work within three weeks. Kiwi Kai Ltd has appreciated the commercial support from Kombucha Bros which enabled them to get Atutahi drinks to the market. Kiwi Kai are now working on brewing another drink product, using the medicinal kūmarahou leaf.



Reach

22

whānau attended the
Whanganui and Patea wānanga.

20

whānau attended
two Australia wānanga.

14

whānau attended
two Marlborough hui.

4

whānau attended
the Nelson hui.

Kiwi Kai involves up to 30 whānau members who live in New Zealand and Australia. They have held six wānanga in Whanganui, Marlborough and Australia. Over 100 riggers have been sold and 50 cases of 24 cans have been sold through online, shop or market sales, or been given as koha for research.

COVID-19 restricted their ability to market their product to new customers, however they have had international interest from APAC's FoodNavigator – Asia who loved the drinks so much they interviewed Kiwi Kai to learn more about them, and B&L Plus World Trade Ltd who requested and have been sent samples of their product.

Impact

Producing an innovative health drink has been rewarding for the Kiwi Kai Ltd whānau. It has provided an opportunity to learn about the strengths and expertise each member brings to the team. They have learned valuable business skills and are realising their vision to produce healthy food and beverages based on traditional recipes and tikanga Māori practices. They have felt proud to stand by a product that bears their whānau name and offers a wellbeing tonic. Feedback from customers has been positive and encouraging. Whānau enjoy the taste of the rongoā in an effervescent beverage.

Learning

Kiwi Kai whānau have learnt to trust their intuition and be steadfast. They have gained a great deal of knowledge undertaking product research and investigating customer markets and methods of distribution. They understand the length of time it takes to test and produce a marketable product. Kiwi Kai has learned the value of networking and forming solid business relationships within the food and beverage industry. Regular communication via hui and zui has been vital to product improvement and productivity. Visual appeal is also important for all products. Great graphics and direct marketing have boosted online sales by capturing the attention of buyers. Whānau understand this means investing money and time into product graphics and undertaking market research.

Sustainability

Achieving sustainability for Kiwi Kai means protecting the environment as well as achieving business goals. When sourcing kawakawa and kūmarahou, Kiwi Kai ensure these plants are harvested using tikanga Māori protocols. Kiwi Kai Ltd use local services and resources wherever possible and sustainable products, such as cans instead of bottles. Local hospitality services are purchasing their drinks and promotional road trips have increased retailer scope and sales. They are now testing a horopito blackcurrant and boysenberry beverage. This drink uses Tasman Bay concentrated fruits and the Kiwi Kai team has started growing the horopito to ensure sustainability. The kawakawa leaf is in abundance and grown on whānau land and the kūmarahou leaf is grown in the Coromandel by a company Kiwi Kai has a contract with to ensure supply. Kiwi Kai Ltd's persistence with marketing during COVID-19 grew public awareness which is reflected in sales and promotional opportunities. The Ministry of Business Innovation and Employment acknowledged Atutahi drinks in their 2020 report published for the beverage industry. This gave Kiwi Kai Ltd a morale boost at a time when they were working to get the beverage on shelves. Media Works has invested in a free campaign Atutahi beverages that will further their local marketing. Māori TV will feature Atutahi in a 30-minute documentary which provides another advertising opportunity. Kiwi Kai Ltd's one to three-year plan is to export. The first case of Atutahi has been sent to Australia to seek customer feedback. Kiwi Kai Ltd wants to be regarded as a company that is 'doing everything right' with packaging that is environmentally friendly, looks after the planet and minimises the carbon footprint. They aim to be carbon neutral by 2022.

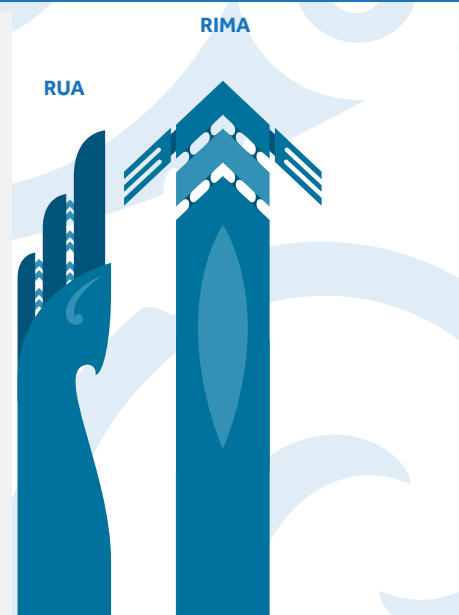
Pou

Pou rua: Whānau are leading healthy lifestyles

Pou rima: Whānau are economically secure and successfully involved in wealth creation

Kiwi Kai's vision is to produce healthy food and beverages. They work hard to maintain a reduced sugar content and keep recipes simple, drawing on natural ingredients. Kiwi Kai source rongoā for their drinks using the correct kawakawa to ensure their product maintains cultural integrity from start to finish. Whānau in Taranaki provide tikanga guidance. Kiwi Kai Ltd harnesses individual strengths for the collective growth of the whānau enterprise.

Kiwi Kai understand what it takes to create wealth and ensure their business is successful and sustainable.



Reni Garguilo

Phone: 021 029 86209 | Email: info@kiwikainz.com | Website: www.kiwikainz.com
Facebook: <https://www.facebook.com/kiwikainz>

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Maraka Consultancy

Ngā Mahara o Waikawa



Reach

100

Up to 100 individual whānau members were involved in the five wānanga.

Activities

Ngā Mahara o Waikawa is bridging the generational gap between grandparents and their mokopuna by recording oral histories and whānau traditions. These stories have been showcased in a digital book and visual vignettes gathered through a series of interviews and wānanga.

This project grew from finding an old vhs recording of their Nanny sharing her life stories to her mokopuna. From this came the motivation and funding to train whānau to film their whānau memories associated with Ngā Mahara o Waikawa.



Impact

The mokopuna discovered more about their iwi history and local knowledge through the stories told by their koro, kuia, matua kēkē and whaea. The 'bridge' was built in Waikawa between the young and old and all contributed to the build with whānau becoming more involved with the marae.

The kaumātua found the filming of the interviews at the marae to be a very special experience. They thought they were on Te Karere with their hair being done, makeup applied, the lights and cameras, making it a memorable time for all involved.

This project ignited a lot of interest across the generations and rekindled other whānau traditions such as mahinga kai.

Whānau developed new knowledge in digital technology and storytelling. Connections between people and places were made.

Learning

It has been an adventure for many whānau hunting for local treasures and the stories they hold.

Participants discovered an 1832 bible and a very old piupiu, both carrying a wealth of history associated to Ngā Mahara o Waikawa.

Whānau learnt filming and interviewing techniques and the time they need to take to interview kaumātua.

They were eager to take their new skill set and apply it to other marae initiatives.

If they were to do this again, they would consider the pūtea needed to recognise the rangatahi and workers.

Sustainability

The activity has motivated many of the whānau to continue learning and generating their own resources.

Rangatahi have continued to wānanga, furthering their film skills. A whānau member is eager to write story books about the Māori history of Waikawa. Another whānau member plans to produce education units from this project that shares the history with local Waikawa schools. These could be developed for Ministry of Education and could potentially generate an income. There is a strong interest to grow more knowledge around mahinga kai practices and whānau involved in fishing are keen to look for local species of fish that were once a marae speciality.

Pou

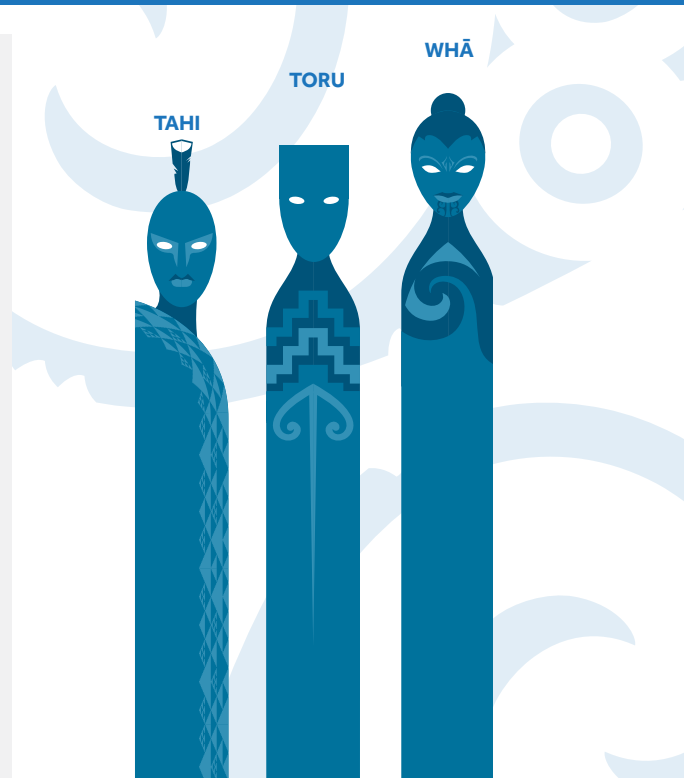
Pou tahi: Whānau are self-managing and empowered leaders

Pou toru: Whānau are participating fully in society

Pou whā: Whānau are confidently participating in te ao Māori

Organisers were surprised at how quickly the rangatahi became involved with this project. The marae now has what they describe as 'young experts' to call upon to do future multimedia projects. The rangatahi had a role that they enjoyed and felt confident to fulfil.

Seeing whānau back at the marae was warming for the haukainga. Attaining whānau engagement has not always been easy and finding the right marae project has been the key to securing that connection, and maintaining the bond.



Rachael Hate

Phone: 027 581 613 | Email: rachael@maraka.me | Website: www.maraka.me

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Massey University

Pūhoro STEM ki te Waipounamu

Activities

This kaupapa Māori initiative inspires and supports taura to engage and succeed in Science, Technology, Engineering and Mathematics (STEM) subjects. Pūhoro ki te Waipounamu has appointed a kaihautū to engage whānau and taura in fun STEM-focussed activities and broaden their views about what is possible, including careers around these subjects. The kaihautū works closely with taura and their schools to conduct weekly sessions and exam workshops to improve students' academic achievement in STEM related subjects. Taura receive one-on-one career mentoring and individual pathway plans. The academic progress of taura is tracked to ensure the programme is relevant and successful. Pūhoro has conducted wānanga at the Ara Institute of Canterbury and a Whānau Expo. These events have exposed taura and whānau to diverse STEM activities and connected taura to Māori professionals working and succeeding in STEM related careers. Massey University is the umbrella organisation for the Pūhoro STEM Academy.



MASSEY UNIVERSITY
TE KUNENGA KI PŪREHUROA
UNIVERSITY OF NEW ZEALAND



Reach

83

taura and their whānau, from
six secondary schools, including
two kura kaupapa are
engaged in the academy.



Impact

There have been several direct impacts of the programme including;

- Increased engagement of tauira and whānau – over and above expectations
- Increased tauira and whānau knowledge about STEM careers
- Enabled tauira to dream and set new goals
- Starting to strengthen academic pathways for tauira
- Tauira and whānau reminded they are from a long line of scientists. This increases their confidence to participate in te ao Māori and engage in STEM domains.

Learning

Exceptional demand for the programme within Ōtautahi required Pūhoro to seek further funding which enabled 83 tauira to be engaged, well above the original plan to support 50 tauira. Demand has

meant a waiting list for whānau and schools wanting to participate. This is a fantastic indicator as it's the first year the programme has been offered in Te Waipounamu. In January, a Whānau Expo was held at Ara Institute of Canterbury filled with fun, relevant and age appropriate events. More than 100 tauira and whānau engaged in activities such as making slime and designing robotics, through to powering slot cars by working out on exercise cycles. The speed dating exercise saw tauira engage with leading Māori science and engineering industry experts working in diverse STEM contexts such as genetics, economics and aeronautics. The six-months lead in time was valuable for whakawhanaungatanga. Between July and December (2019) the programme engaged with tauira, whānau and secondary schools and built relational trust. The Whānau Expo involved Māori science industry experts and tauira through a speed dating exercise. Feedback from tauira indicated this was an inclusive process where everyone was actively involved at the same time. Tauira spoke of the enormous value of the expo which also helped develop their networking skills. Through their Ōtautahi initiative, Pūhoro is piloting a new, place-based approach ensuring the programme is fit for purpose and that tauira are supported and challenged to succeed academically and culturally.

Sustainability

The most immediate focus is tauira and their learning needs. It is essential the initiative retains and supports tauira engagement and success in STEM subjects. Signs of sustainability are positive due to the enormous amount of interest the initiative has had. A further aim is to create a network of tauira and develop tuakana – teina relationships across Ōtautahi. There are opportunities to gain further funding through the Ministry of Education for expansion of schools/kura and to link to Iwi Education Plans.

Pou

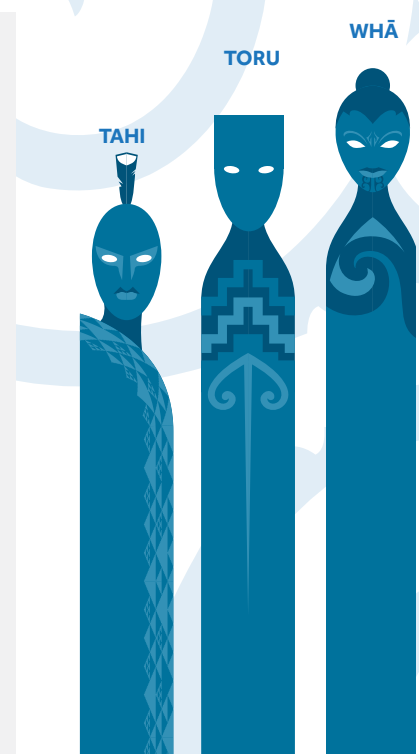
Pou tahi: Whānau are self-managing and empowered leaders

Pou toru: Whānau are participating fully in society

Pou whā: Whānau are confidently participating in te ao Māori

Pūhoro enables tauira to develop their STEM knowledge, confidence and leadership skills, through mātauranga Māori and Western science contexts. The academy increases tauira opportunities to participate and succeed in high value jobs of the future. By developing new mātauranga Māori within STEM contexts, tauira are contributing to an intergenerational body of knowledge and solving complex problems as their tūpuna did before them.

The programme is strategically important because of the current low numbers of Māori participating in STEM subjects and careers.



Native Arts Aotearoa



Activities

Native Arts Aotearoa craft and sell authentic Māori carvings and artefacts online, and through a mobile studio/gallery. The Motueka based initiative also mentor tāne interested in carving through whakairo wānanga.

At the first wānanga whānau learnt about the history of whakairo and the patterns used. They learned how to use various carving tools, incorporate whakairo and were encouraged to carve their first pieces. Native Arts Aotearoa has continued to mentor tāne beyond the first workshop to extend their carving skills until they are confident in their abilities. This has been achieved through a series of Zoom wānanga sessions teaching the fundamentals of whakairo. Native Arts Aotearoa produced a whakairo booklet to supplement the whakairo instruction.

Native Arts Aotearoa is selling their mahi toi through their new online Facebook presence. This has taken their business in an exciting direction with sales across Aotearoa and overseas. A mobile studio/gallery enables them to display and sell their art work at various art fairs and run wānanga whakairo across different rohe.

Reach

6

Native Arts Aotearoa ran its first whakairo wānanga with six tāne.

This proved to be a highly successful event and generated considerable interest. A second wānanga is planned for after COVID-19 restrictions have been lifted.



Impact

Tāne reported feeling calmer and more grounded. 'Kia tau te wairua' is central to the mahi of Native Arts Aotearoa which works with tāne to strengthen collective wairuatanga and hauora through closer connections to te ao Māori. Reaching a 'tau' state is about living a healthier lifestyle and abstaining from negative habits. The founder of Native Arts Aotearoa acknowledges, and understands from personal experience, that some of the people he works with struggle with alcohol and drug addictions. He knows first-hand that tāne can be healed through whakairo and the kawa and tikanga associated with it.

Native Arts Aotearoa understands how hard this journey can be, however through traditional teaching methods tāne have become healthier and leaders of their own change.

Learning

Native Arts Aotearoa has developed over time through successive stages. Learning about information technology and how to undertake online marketing has been challenging and exciting.

The business now organises national and international Zoom mahi toi wānanga.

Native Arts Aotearoa has reassessed its business plan and approach due to the COVID-19 restrictions and the business is open to learning more through the expertise of others.

Sustainability

Native Arts Aotearoa believe that through the assistance of Te Pūtahitanga o Te Waipounamu they have been given the best start to their business. The expansion of the on-line presence and mobile whakairo workshop/studio is an exciting new development.

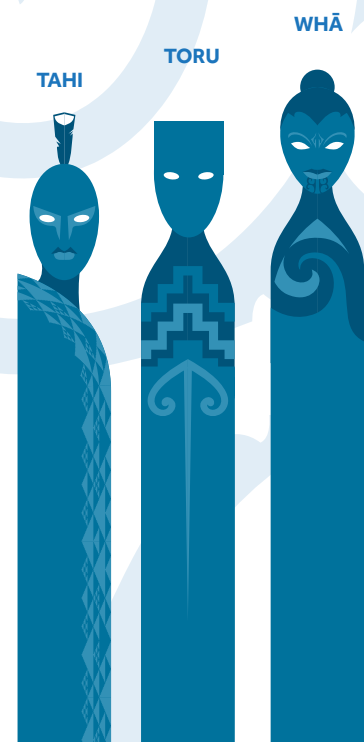
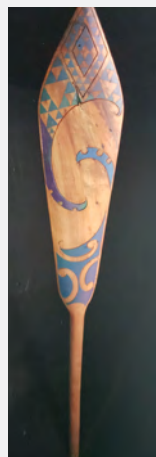
The business owners have a vision of growing the carving capacity within Motueka in ways that contribute to the strength and protection of Te Āwhina Marae.

Pou

Pou tahi: Whānau are self-managing and empowered leaders

Pou toru: Whānau are participating fully in society

Pou whā: Whānau are confidently participating in te ao Māori



Ronald Petley

Phone: 027 231 2990 | Email: nativeartsaotearoa@gmail.com

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The Cooking School

Ngā Hau E Whā National Marae - Ngā Maata Waka Enterprises



Activities

The Cooking School teaches rangatahi essential skills needed for the hospitality industry in an environment embedded in kaupapa Māori principles, tikanga and values.

The goal of this initiative is to provide career opportunities for rangatahi within the hospitality industry. Rangatahi learn a range of industry specific skills including, barista training, customer service, chef training, hospitality management, communication, multitasking and work ethic.

Offering practical and essential hospitality skills in a kaupapa Māori environment, empowers rangatahi to feel more in control and confident in their future endeavours.

Mentors work with rangatahi under a kaupapa Māori framework to teach them cultural values including, customs, traditions, rituals, and values.

Ngā Maata Waka Enterprises has secured several event contracts as well as catering opportunities at Ngā Hau e Whā Marae functions. These opportunities provide rangatahi with work experience which will better prepare them for future employment opportunities.

The Cooking School is a reciprocal initiative, upskilling rangatahi while building the future capacity of the marae and community.

Reach

A wānanga was run at the beginning of the programme which provided an introduction opportunity and allowed mentors and rangatahi to mihimihi to each other.

15

rangatahi commenced the programme with

5

successfully gaining fulltime employment and moving on from the programme and the remaining

10

staying on the programme learning and further developing their skills.

Impact

Rangatahi reported they have:

- Increased confidence
- Increased career prospects
- Improved mental health and wellbeing
- Are better prepared for work and other opportunities that arise
- Are more connected to te ao Māori
- Are using the skills and knowledge they have gained at home

Rangatahi liked being with each other on the marae and formed strong connections. The marae provided a safe place for them to gather and be themselves. They felt a strong sense of belonging to the marae. Mentors reported that rangatahi shone in different programme areas during their engagement – especially when they were forced to alter the programme due to COVID-19. The five rangatahi who obtained employment felt immensely proud of their achievement and the 10 who remained with the programme until completion, gained lifetime skills.

Learning

The Cooking School taught the rangatahi how to cook meals for themselves, their whānau and large groups. They learnt artisan baking and how to prepare kai Māori, such as rēwana, puha and kamokamo.

They gained budgeting skills over some frank but funny conversations with the “aunties” at the marae. The underlying message imparted to the rangatahi was to not take other people for granted and to take some responsibility for their lives.

The Cooking School coordinator learnt from the rangatahi also. She saw how hands-on projects at the marae provide better learning opportunities for rangatahi.

The co-ordinator also discovered how to work more effectively with the energy of the rangatahi. Smaller groups created more occasions to talk, impart knowledge and gain greater insight into the strengths and struggles of the rangatahi.

Sustainability

Being sustainable is about observing where change might need to happen in order to meet the needs of their rangatahi. The Cooking School programme worked well for many but there was also a need for more activities orientated around a wider range of vocations. The interests of the rangatahi will inform the future of the programme which will be changed and adapted to meet the wants and needs of the rangatahi.

Pou

Pou tahi: Whānau are self-managing and empowered leaders

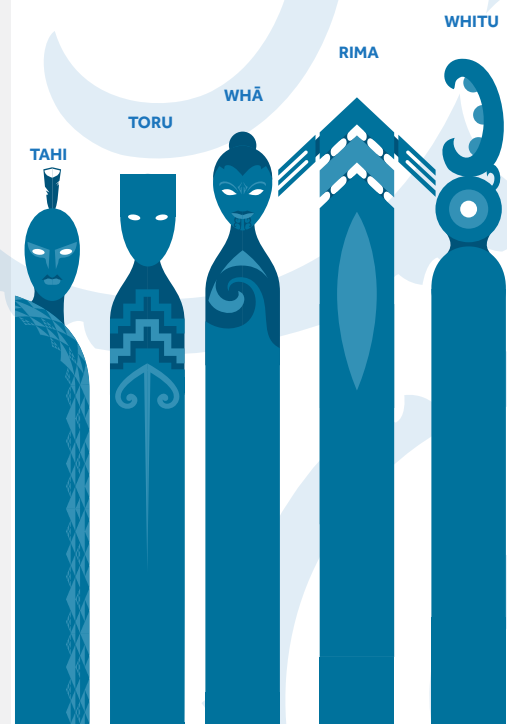
Pou toru: Whānau are participating fully in society

Pou whā: Whānau are confidently participating in te ao Māori

Pou rima: Whānau are economically secure and successfully involved in wealth and creation

Pou whitu: Whānau are stewards of their living and natural environment

The youth on the programme are street savvy, resilient, adaptable individuals. They know how to access the essentials to survive. Their ability to self-manage in their world is impressive. The Cooking School at Ngā Hau e Whā teaches rangatahi to harness their street wisdom in a beneficial way that will empower them to seek employment opportunities.



Whiria Ngā Muka

Ngā Tangāta Tiaki o Whanganui Trust



Activities

Whiria Ngā Muka aimed to conduct five whānau wānanga at various locations in Te Waipounamu. The whānau met five times, one information sharing evening and four wānanga in the Christchurch region. The fifth wānanga had to be cancelled due to the country going into national lockdown because of the COVID-19 pandemic.

The initiative is aptly named 'Whiria Ngā Muka' to reflect the essence of the Whanganui whakatauki 'Te Taura whiri ā Hinengakau' (The plaited rope of Hinengākau). Hinengākau of the Whanganui river was the sister of Tamaūpoko and Tūpoho. Like the thread woven from the rope of Hinengākau the whakatauki sets the vision of the initiative to weave (Whiria) together the descendants (Ngā Muka) of Whanganui living in Te Waipounamu.

This would be done by helping whānau link their Whanganui cultural narrative to various locations of cultural significance to Whanganui in Te Waipounamu. A brief history of the specific marae and their whānau whakapapa links to those marae were shared.

The wānanga has built a strong level of kotahitanga amongst the whānau and whānau have their rangatahi attending the Raukotahi Rangatahi Summit in July 2020. This is a Whanganui iwi wānanga for rangatahi aged 13-18-year olds. It will be held in the North Island at Raketepauma Marae.

The whānau aspire to work towards taking part in a hīkoi to Whanganui for the annual Tira Hoe Waka – an iwi lead wānanga centred around the cultural reclamation and enhancement as Whanganui uri to the river. This wānanga is expected to be held in January 2021 where the iwi will row the length of the Whanganui river from Taumarunui to Whanganui city.

Reach

36

Around 36 whānau have been engaged in all five wānanga.



Impact

- Helped whānau make more of a connection to their iwi, hapū and wider hāpori Whanganui.
- Whānaungatanga.
- Understand better Whanganuitanga.
- Tātai hono, whakapapa.
- Increased confidence in whānau Whanganui identity and their Māori identity.
- A greater sense of kotahitanga.
- Whānau are becoming more resilient knowing that Whiria Ngā Muka supported and nurtured them during this pandemic.

Learning

Whānau love coming together (whakawhanaungatanga) and learning more about their Whanganuitanga in a supportive and nurturing environment which encourages whānau to make a connection. Whānau are grateful they have had the opportunity to be part of this initiative which provides encouragement to further their own learning in te ao Māori. Confidence has increased in learning more about their whakapapa, tuakiritanga.

Sustainability

Whiria Ngā Muka whānau are great at adapting, therefore they are confident they will be prepared to change when necessary to reach their goals.

Pou

Pou toru: Whānau are participating fully in society

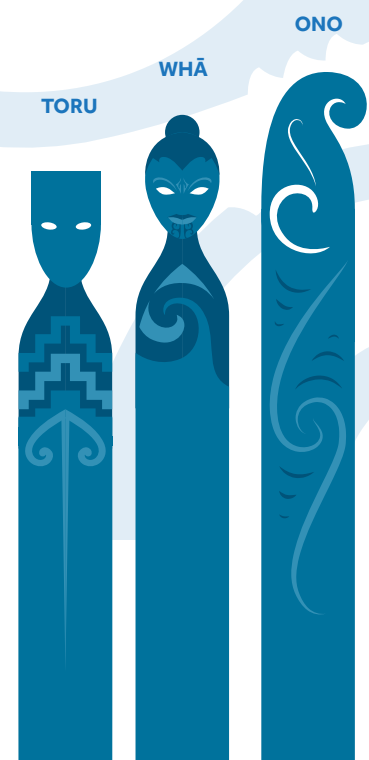
Pou whā: Whānau are confidently participating in te ao Māori

Pou ono: Whānau are cohesive, resilient and nurturing

Whiria Ngā Muka whānau work together alongside their rangatahi and tamariki to define the content of each wānanga, ensuring all whānau members will be able to contribute to the outcomes of the wānanga.

Whānau attend wānanga and haerenga at various locations in Christchurch including Mihi Winiata Marae at Hillmorton High School and Rapaki Marae. Wānanga content was focussed through research to learn the oral histories of Whanganui as applied in the context of Te Waipounamu including creation traditions, star lore/astronomy, karakia and mahinga kai/traditional food gathering practices and how it can be related to Whanganui traditional practices. The benefits for whānau involved in this kaupapa will be significant. As well as gaining knowledge and the tools to implement this practice into everyday routine whānau will gain a deeper understanding of wairuatanga, whanaungatanga, kotahitanga and rangatiratanga.

Parents will be learning alongside tamariki mokopuna in a safe nurturing environment that empowers whānau to be the architects of their own future as Whanganui uri.



Hoe Kia Rite

Ngāti Apa ki te Rā Tō Charitable Trust



Activities

The proud history of the migration of Ngāti Apa ki te Rā Tō iwi has been powerfully retold over four intergenerational wānanga. The Hoe Kia Rite (Pick up your Paddle) wānanga prepared descendants to paddle a waka tāngata (12-metre waka). Tribal history and navigation knowledge were imparted to eager attendees, many of whom were learning about their taha Māori for the first time. The wānanga also used instructional te reo Māori, tikanga and fitness to enable whānau to get paddle fit. A significant aspect of the project was the newly commissioned waka - Te Haeata - which was impressively adorned by whakairo and raranga specialists affiliated to Ngāti Apa ki te Rā Tō. The waka tāngata has been the vehicle the iwi needed to gather in its people.

Whānau concluded their wānanga series by taking part in the historical event, 'Tuia Encounter 250' commemorating 250 years since the first onshore encounters between Māori and Pākehā in 1769. The initiative provided opportunities for members to learn more about the mātauranga, or knowledge, of their ancestors, whose feats as navigators have largely remained an untold story.



Reach

4

weekend wānanga involving

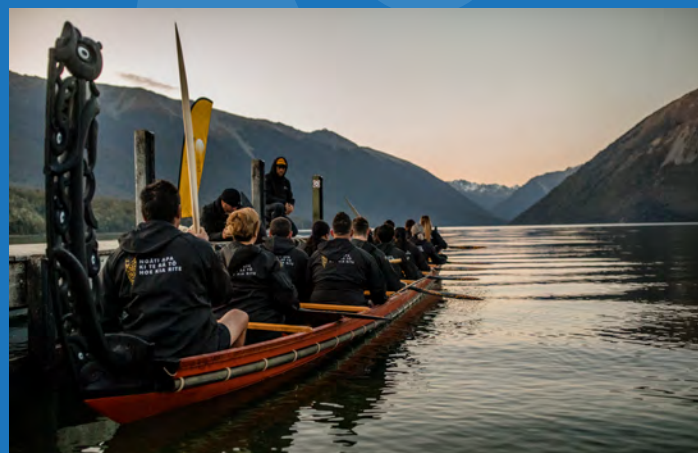
80

whānau members were held
between May and September 2019
across Motueka and Blenheim.

This project drew in both wāhine, tāne, and their families. It had previously been difficult to engage tāne in wānanga or other iwi events, but many commented they enjoyed being able to participate as a whānau, with their partners and tamariki.

100

Around 100 whānau members were
involved at the launch of the waka
and at the 'Tuia Encounter 250'
events, which ran over four days.



Impact

Over the course of the four wānanga whānau undertook land and water-based fitness training. They worked with a fitness instructor who challenged and motivated the participants which led to healthier lifestyles. Through attending wānanga, whānau have strengthened whakapapa links and whānau connections.

For some of the whānau participating in this project the experience has been profound. "I walked into this project Pākehā in my thinking and approach to life, and through this experience I walked out being who I was – Māori."

The project has enabled whānau to reconnect to their cultural roots, learn more about their history and ultimately feel proud to be Māori.

Fathers brought their daughters and felt immensely proud to be able to complete a project together. There were men who became leaders and whānau were there to witness this happen. Whānau learned about navigation, waka building and adornment, how

to paddle a waka tāngata, waka tikanga, te reo Māori pertaining to the waka parts and how to hoe and become paddle fit.

Paddling the waka at the 'Tuia Encounter 250' in front of a huge crowd of people, whilst representing their iwi was an incredible feeling for all involved and created an immense feeling of pride.

Learning

Ngāti Apa ki te Rā Tō has learned about the significant impacts that organising this event has had for whānau. The organisers were overwhelmed by the number of whānau who attended, including many who had not come to previous iwi events.

If the organisers had foreseen how successful Hoe Kia Rite was going to be, they would have built two waka! When the wānanga were first advertised there was a huge response with many potential participants turned away because the wānanga were specifically for Ngāti Apa ki te Rā Tō whānau.

Sustainability

In January 2020 the waka tāngata was used for a rangatahi wānanga and there are plans to continue to use the waka throughout the year and well into the future. The organisers are considering running a series of wānanga waka for whānau whānui. This will capture Māori not affiliated to Ngāti Apa ki te Rā Tō who were unable to attend the first series. Ngāti Apa ki te Rā Tō has now included the waka as a taonga in their iwi cultural strategy to ensure it is maintained and used regularly by the iwi. The project has also had a profound impact on the mana and sustainability of the marae, with more whānau attending marae-based events.

Pou

Pou rua: Whānau are leading healthy lifestyles

Pou toru: Whānau are participating fully in society

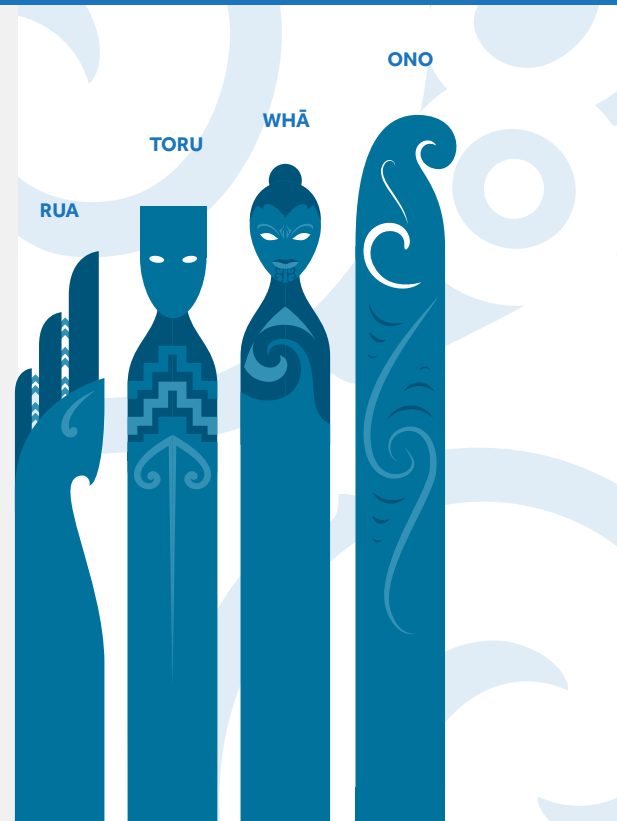
Pou whā: Whānau are confidently participating in te ao Māori

Pou ono: Whānau are cohesive, resilient and nurturing

Over the course of the four wānanga whānau had to do dry land fitness as well as training on the water. Many participants have maintained their fitness regime.

Whānau participated completely in this project and stayed until the completion of the wānanga series and 'Tuia Encounter 250' paddle. Many had not engaged in other iwi activity prior to this initiative.

These wānanga provided an opportunity to strengthen whakapapa connections and generate ongoing interest in iwi activities. Whānau and participants became united over the wānanga. They gave each other encouragement with fitness, waka skills and paddling on the moana.



Noaia Charitable Trust

fWhanau Mahi

NOAIA

Activities

fWhanau Mahi aims to increase rangatahi employment opportunities through new education and career pathway plans ensuring rangatahi are on track to greater wealth creation.

fWhanau Mahi works with rangatahi and whānau members through marae-based wānanga that utilise a strengths-based approach focussing on enhancing leadership skills while addressing needs. The programme supports tauira to gain micro qualifications (forklift tickets, site-safe, first aid, traffic control) and get their driver licenses upgraded.

Rangatahi gain employment placements and benefit from the Noaia mentoring programme which provides six-months post-placement support. fWhanau Mahi has conducted a two-week wānanga to upskill five wāhine with business skills to help them to establish their own businesses.

Tino-rangatiratanga, kotahitanga and whanaungatanga are core programme values which support the programme to get results.

Reach

126

rangatahi have been directly engaged in the programme.

However, the programme has a wider reach and a ripple effect, meaning other whānau members often come along to learn about fWhanau Mahi and register their own interest as tauira.

The programme is inclusive; however, transformation is often dramatic for the 'couch-surfers'; young people who have dropped out of school with little or no qualifications and no direction in life.

Impact

Rangatahi and whānau outcomes speak to the success of the mahi. Out of 126 rangatahi the programme has had an 84.3% success rate, either supporting tauira into employment or higher education. Five tauira have been supported into self-employment. Many of the rangatahi had never been on a marae before, so for them the marae-based wānanga was significant in terms of reconnecting with their culture. They shared that fWhanau Mahi has given them a new sense of identity and what it means to be strong, proud and Māori. Rangatahi understand they are the masters of their own destiny and are encouraged to view training and education as a life-long process. They have developed their own pathway plans and found new directions. By being employed they are more economically secure and are on the path to wealth creation. fWhanau Mahi takes a holistic view of health and wealth, as tauira are helped with budgeting/financial literacy, keeping fit and cooking healthy kai.

Learning

The rangatahi and whānau that the initiative supports are diverse, so a one-size fits all approach is not appropriate or effective. It is important to harness tauira strengths and empower them to be leaders. The initiative has supported five wāhine to establish their own businesses and, where possible, fWhanau Mahi contract these services to enable them to generate incomes and build a client base. While fWhanau Mahi takes a strength-based approach they have learned that changing pathways can be challenging for individuals who have been unemployed for a long time and who have lost a belief in their abilities. Others have not developed pride in their Maori identity so providing holistic, marae-based pastoral care has been essential for success. fWhanau Mahi know they make a huge difference in the lives of the rangatahi and whānau they work with. They understand the need to promote their success, however they have been too busy undertaking their work to do this. A recent external evaluation demonstrates their results and they plan to share the outcomes and impact of their work on their website.

Sustainability

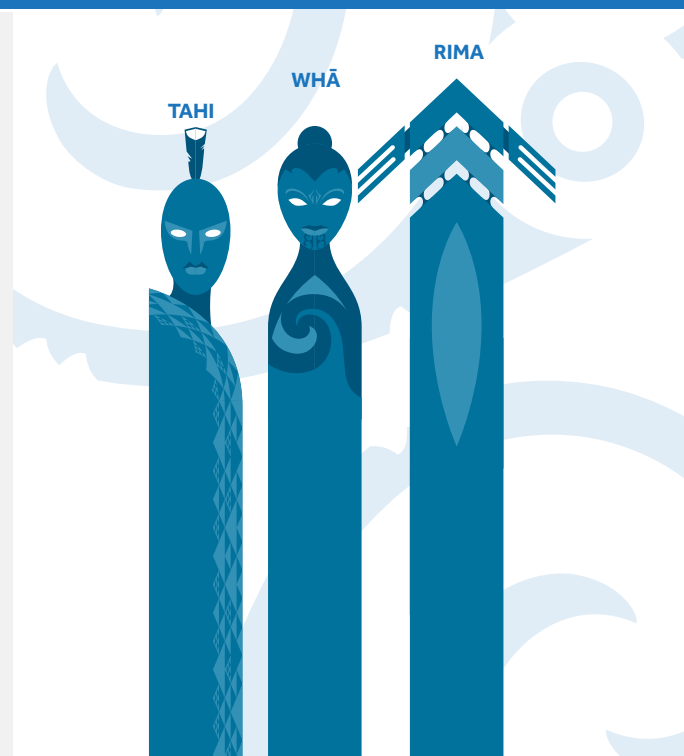
Noaia are as prepared as they can be in terms of business sustainability. They are still reliant on partner funding and investment but signs are good in terms of demand. They have invested into governance, but the challenge is to develop the organisation while refining delivery. Flexibility and agility are important for sustainability.

Pou

Pou tahi: Whānau are self-managing and empowered leaders.

Pou whā: Whānau are confidently participating in te ao Māori.

Pou rima: Whānau are economically secure and successfully involved in wealth creation.



Mātauranga Te Waihora/Akaroa

Mahika Kai *Ōnuku Rūnanga*

Activities

Ōnuku Rūnanga deliver the Mahika Kai mentoring and education initiative through marae-based wānanga and practical experience. The wānanga involves kaumātua retelling stories to pass on the knowledge and experience of being responsible stewards of our natural and living environments. The practical side will involve fishing trips which provide an opportunity for tamariki and rangatahi to learn about boat and water safety and mahika kai skills to share with their whānau.

Impact

- Whānau and community have increased resilience, tenacity, and determination.
- Whānau worked collaboratively with other local businesses impacted by the COVID-19 pandemic outbreak.
- The initiative enhanced identity, a sense of belonging, pride in whakapapa and cultural narratives of Ōnuku Marae and the surrounding area by sharing the passion and importance of learning te reo.
- A whānau cultural narrative was developed to support the carvings, tukutuku panels etc of the marae.
- Local networks, established relationships, innovation and adaptability were leveraged off to meet the challenges of the pandemic and subsequent lockdown.
- Fishing and food gathering techniques and knowledge of local whānau supported this kaupapa.
- Maintaining and sharing the values of Ōnuku Rūnanga and marae was demonstrated through the coordination and distribution of resources to those in need, not just to Māori, but tauwi me Pākehā as well.
- The wider Akaroa community appeared more connected and willing to engage with the marae and learnt how to manage and deal with crisis situations.
- Demonstration of the advantage of having a hub, like the marae, in a crisis and the ability to manaaki whānau in person and online and by distributing food and hygiene packs to those in need.

Reach

Over

30

tamariki and their whānau participated in the Akaroa Cooking School wānanga.

Due to COVID-19, the first 'Kai Kete Wānanga' hosted by Mātauranga Te Waihora/Akaroa Mahika Kai was conducted as an online/Zoom wānanga in collaboration with Akaroa Cooking School. This required intensive coordination and communication with the rangatahi and their whānau.

The response included the harvesting, packaging, and delivery of kaimoana and kai.

Key topics included food storage, preparation, cooking techniques and presentation along with the teaching of tikanga, kawa and rāhui practices and sharing of conservation and mahika kai techniques.

Because of the high demand and complex preparation involved, Mātauranga Te Waihora/Akaroa Mahika Kai whānau had to register.

Due to the lockdown and the loss of employment whānau demand for this service increased along with heightened anxiety and stress.

Learning

The dual role of Whānau Ora Navigator and programme coordinator has given staff greater access to whānau. The local Police and those managing the lockdown, were aware and supportive of the work being carried out by Ōnuku Rūnanga. The level of ongoing support for kaumātua was appreciated. Staff were able to maintain contact and create safe 'bubbles' using social distancing guidelines that were informed by tikanga. Working with iwi members who hold portfolios in health and education, including staff with NZ Police, as iwi liaison was helpful.

Working with other rūnanga, like Wairewa, to expand its reach to rangatahi and their whānau, is an area the organisation is committed to exploring further. Using an online platform enabled them to work alongside The Akaroa Cooking School to teach rangatahi,

pakeke and kaumātua how to prepare and cook traditional kai and learn new cooking techniques.

Morning karakia and frequent use of te reo saw staff enrolling in te reo courses. Learning to utilise administration techniques, like pathway planning and working in a dynamic whānau environment (Ōnuku Marae), presented advantages and challenges.

An unfiltered view of the dire needs of whānau was exposed during the pandemic outbreak. Having an appreciation of the many tamariki/rangatahi who are typically coming from suburbia and who have not experienced the outdoors or been exposed to mahinga kai practices, noho marae, wānanga and hui Māori. The importance of involving the parents/guardians in activities and wānanga is a new approach but essential to the success of the programme, where in the past, the core focus only included tamariki/rangatahi.

Sustainability

A robust communication strategy focussed on maintaining connection with everyone is essential to becoming more sustainable. The pandemic highlighted the importance of having the ability to work online using various communication platforms. Maintaining a robust business continuity plan for Mātauranga

Te Waihora/Akaroa Mahika Kai is a priority, in conjunction with its strategic business plan and focus on sustainable practices and financial viability. The initiative will continue to leverage off existing strategic partnerships and local business relationships in the community and within iwi. Ōnuku Marae has some financial security through its Ngāi Tahu funding streams, however, Mātauranga Te Waihora/Akaroa Mahika Kai is seeking other potential funding streams via Government and the philanthropic sector. Mātauranga Te Waihora/Akaroa Mahika Kai are exploring potential opportunities such as operating the marae kitchen commercially and the Ara Institute of Technology utilising their facilities.

Pou

Pou tahi: Whānau are self-managing and empowered leaders

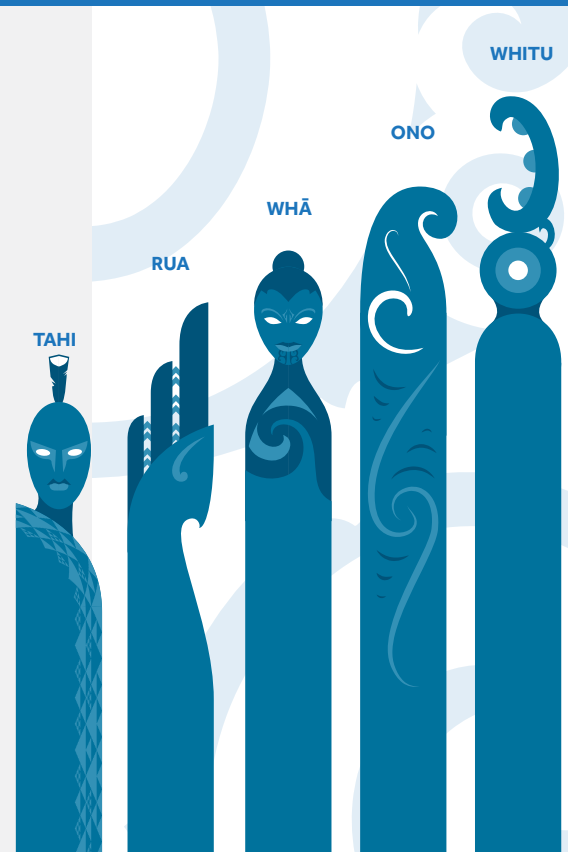
Pou rua: Whānau are leading healthy lifestyles

Pou whā: Whānau are confidently participating in te ao Māori

Pou ono: Whānau are cohesive, resilient and nurturing

Pou whitu: Whānau are responsible stewards of their living and natural environment

The kaupapa of the Mahinga Kai wānanga has the five pou above at the manawa of every aspect of the programme. Mahinga Kai is part of who we are as Māori. Learning the skills and practices from whānau rangatira gives our tamariki an understanding of all principles relating to customary practice – leadership, confidence in te ao Māori and the resilience that comes from gathering your own kai. An integral aspect of Mahinga Kai is the need for responsibility for te ao tūroa – in every aspect of the wānanga series our tamariki have been educated on the importance of kaitiakitanga by whānau and tribal experts. Having whānau come home to their marae and connect with other whānau and learn more about who they are alongside gaining the skills and appreciation of mahinga kai and the natural environment encourages healthier lifestyles – physically, culturally and spiritually.



Pip Tainui

Phone: 021 917 940 | Email: tainui.pip@gmail.com | Website: www.onuku.nz
Facebook: OnukuMarae

Ōtākou Smokehouse

Activities

Ōtākou Smokehouse is a sea-to-plate whānau enterprise that specialises in smoked kaimoana. Their secret smoking sauce combined with a technique of cold smoking their products is a unique feature of the business. Ōtākou Smokehouse smoke moki and salmon and have zero wastage. The fish frames are boiled to make rich fish stock or added to their mara kai as compost.

The whānau use traditional fishing methods to gather stock from their papakainga fishing grounds around the Ōtākou Peninsula. These methods have been passed down over three generations with skills in hospitality, 20-years of fishing experience and five-years smoking kaimoana this whānau were ready for business.

Ōtākou Marae support the whānau with administration and allow them to use the marae's commercial kitchen.

The whānau will run wānanga for the marae community sharing their skills in the fishing industry and smoking fish. The whānau are eager to introduce a kaimoana chowder to the restaurant market and grow the business in other regions.



Reach

Ōtākou Smokehouse has a small core with a wide reach. There are two fulltime whānau involved with five whānau assistants called upon when needed.

The whānau are looking at running fishing charters and wānanga in the near future.

Ōtākou Smokehouse attended a festival prior to the COVID-19 lockdown and were a sell-out, selling over 60kg of smoked fish.



Impact

The whānau are more confident in their ability to run a business and feel brave enough to ask for help and accept help.

The establishment of Ōtākou Smokehouse has given whānau a sense of pride and fulfilment and there is greater cohesion between whānau members.

Whānau have ownership of their business initiative and an opportunity to earn from their own capabilities. Client feedback has been overwhelmingly positive.

Learning

The whānau have learnt business administration skills including strong and effective communication, leadership, being assertive and adapting when mistakes are made, and negotiating with suppliers. Selling in festival markets has proven worthwhile enabling them to make good sales while promoting the business.

They have learnt that starting up and running a small business requires patience and commitment before any financial gains can be made and that it is not a slight on your ego and integrity to ask for help. Having a business advisor has been helpful when going over the business jargon and understanding the fine print and business details.

Sustainability

The goal of Ōtākou Smokehouse whānau is to own an industrial kitchen to run their business from. They also want to grow their business in central Otago, expand their menu to include kaimoana chowder for restaurants and run fishing charters for tourists and locals.

Pou

Pou tahi: Whānau are self-managing and empowered leaders

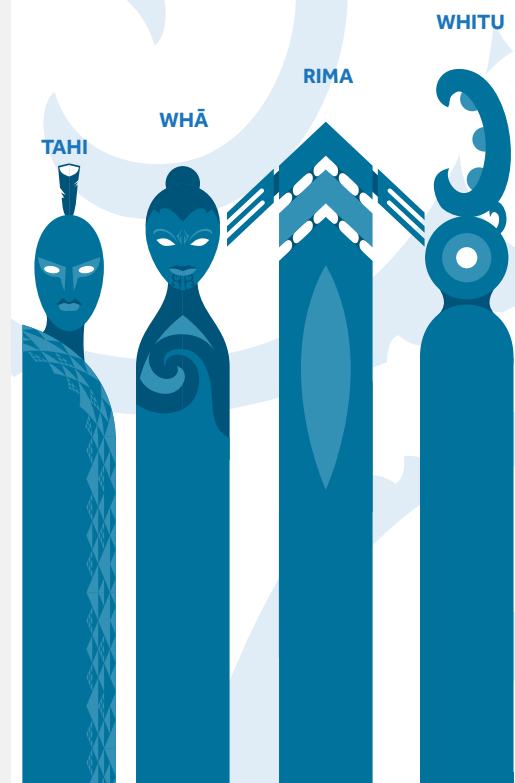
Pou whā: Whānau are confidently participating in te ao Māori

Pou rima: Whānau are economically secure and successfully involved in wealth creation

Pou whitu: Whānau are responsible stewards of their living and natural environment

The whānau are currently working towards four of the seven pou. Running their own business has highlighted their areas of strength and what they need to learn. Establishing Ōtākou Smokehouse has been an empowering adventure for this whānau. Taking a hobby and turning it into an income has been insightful. Whānau admit they have contrasting views in the home but share the same dreams for their business.

The whānau have accepted guidance from the Ministry of Primary Industries and Te Pūtahitanga o Te Waipounamu business mentors which has contributed to growing business skills and financial independence.



Bridget Coughlan

Phone: 027 422 495 | Email: otakousmokehouse@outlook.com

Facebook: Otakou smokehouse

ihi Research
Social Change
& Innovation

Hawaiki Kura

Pounamu Promotions Ltd - trading as Hawaiki Kura

Activities

Pounamu Promotions is looking to develop the scope and reach of its whānau business, while encouraging more whānau to take part in business activities.

Hawaiki Kura is a rebranding exercise to build its profile by establishing a separate trust and website. Hawaiki Kura facilitators and tutors have undertaken staff training and capacity building through one to one mentoring and specialist tutors. Two rangatahi wānanga will teach rangatahi about cultural pride and the beauty of te ao Māori through mau rākau, whakapapa, visits to wāhi tapu, pūrākau, waiata and haka.

There will be regular catch-up sessions via social media platforms and groups. Four one-day cultural awareness wānanga will be provided for Māori and non-Māori organisations wishing to grow in cultural competency. Hawaiki kura will also investigate tourist demand for their authentic Māori experiences.

Impact

- The values of Hawaiki Kura influenced the operational decisions in this COVID-19 environment.
- An effort was made to promote positive content to empower whānau during lockdown with whānau inspired by the work.
- The pandemic was a good example of how Māori can unify with the wider community, such as the tourism sector, which viewed Hawaiki Kura as leaders, and kaupapa Māori principles and tikanga as an asset to informing good health and safety practices and influencing informed decisions.
- Celebrating Māoritanga by promoting karakia, mōteatea, waiata, mahi toi, tikanga me kawa, te reo, and whakapapa me pepehā etc.
- Hawaiki Kura is described as a conduit to share cultural knowledge and uphold the mana of this taonga.

HAWAIKI KURA

Reach

30

whānau enrolled and participated in the online hui

30

participated in kanohi ki te kanohi wānanga.

Online wānanga enabled Hawaiki Kura to include more content throughout its x2 adult wānanga and x2 rangatahi wānanga. Hawaiki Kura has become a reputable content creator, particularly through its involvement in creating resources to support the Manaaki 2020 kaupapa.



Learning

Hawaiki Kura has learnt to utilise and leverage their resources and networks to be flexible, adaptable, and innovative, especially during the pandemic outbreak.

Core values (tikanga) provide guidance and underpin critical decisions crucial for positive outcomes for whānau and community and the wider tourism sector including non-Māori and non-kaupapa Māori stakeholders.

There is value in having a strong IT/media/online focus which supported their ability to adapt to unforeseen events such as the COVID-19 pandemic. The existing social media platform, previously via blogging, was expanded and used to maintain contact with whānau.

The benefit of connections with a wide range of people and organisations provided opportunities to share/barter and trade on resources and expertise.

Sustainability

Hawaiki Kura is viewed as a reputable brand through the quality of the service it provides and its cultural expertise and has not needed to promote its service. Maintaining this expectation is important to securing a sustainable future.

Emphasis is on ensuring resources, tools, content, and products are imbedded and evidenced by quality research and having the ability to diversify and be adaptable and innovative to remain viable, relevant and sustainable.

Hawaiki Kura considers professional development as core to its modus-operandi. Enhanced staff capacity and capability are essential building blocks to achieving success.

Pou

Pou tahi: Whānau are self-managing and empowered leaders

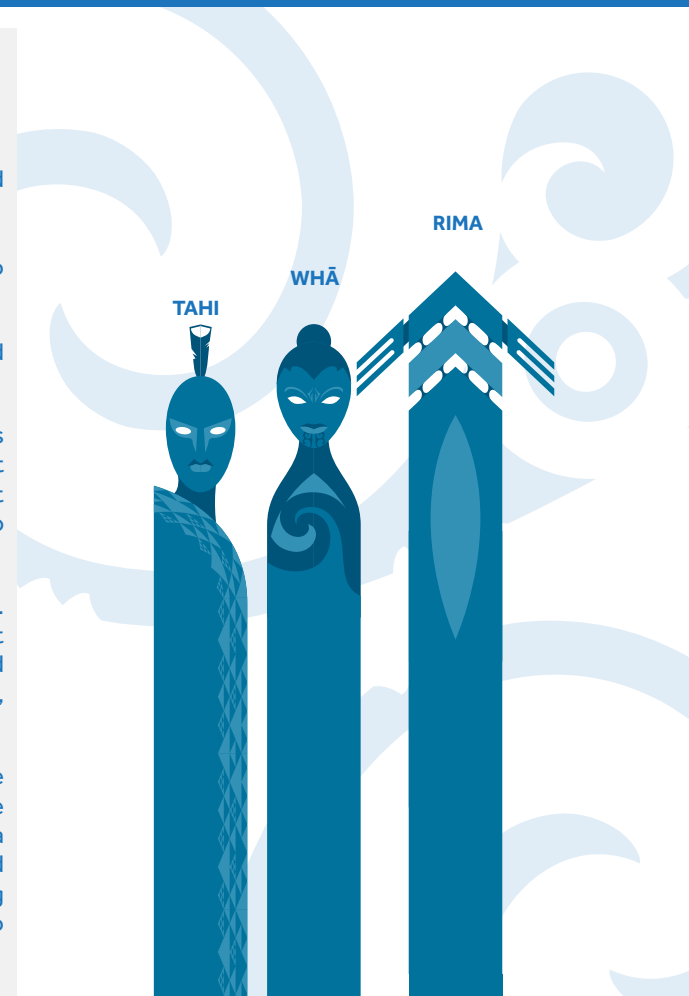
Pou whā: Whānau are confidently participating in te ao Māori

Pou rima: Whānau are economically secure and successfully involved in wealth creation

Hawaiki Kura has developed a robust business model and is meeting the goals and objectives aligned to the relevant pou. Creating new content and building on existing relevant and valuable content has provided a meaningful way to enhance Māori culture.

A holistic approach to supporting whānau is a core focus. During the COVID-19 lockdown this became evident through whānau showing an increased interest to learn and be empowered through home-based initiatives on health, fitness and positive wellbeing.

Maintaining positive and meaningful relationships enable Hawaiki Kura to participate in te ao Māori. Relationships are built on kano ki te kano hui and using social media platforms. Whānau have a greater sense of being Māori and increased resilience from the nurturing and manaaki during the pandemic outbreak. Whakawhanaungatanga is key to supporting alignment to the pou.



Te Waharoa

Te Ahi Wairua o Kaikōura Charitable Trust

Activities

Te Waharoa is a holistic framework that aims to support whānau in realising tino rangatiratanga, to be self-managing, to participate in te ao Māori and to grow cohesive, nurturing, and resilient. Te Ahi Wairua o Kaikōura hold both online and kano ki te kano wānanga and support groups to support whānau and rangatahi all over the motu. They work one-on-one with whānau and rangatahi to help whānau deal with challenges and strengthen whānau resilience and their connection with their culture.

Te Waharoa was implemented over the following three phases:

Phase one involved extending the Kaiwhakakohunga role as a connector and champion of whānau transformation to align with local navigators at Takahanga Marae and in the community to support whānau preparedness, resilience, and overall wellbeing.

Phase two involved working with all whānau with a special emphasis on rangatahi empowerment through wānanga, community events, and developing peer support and leadership networks. Te Ahi Wairua o Kaikōura hub is developing a digital strategy to ensure social media is another gateway to connect whānau with resources across the districts of Kaikōura, Marlborough and Christchurch.

Phase three involves the evaluation of the effectiveness and the journey of Te Ahi Wairua o Kaikōura. Te Ahi Wairua o Kaikōura will work with an independent evaluator to support the completion of this phase.



Reach

over
300

whānau have been involved in Te Waharoa.

Four bi-monthly wānanga addressing whānau trauma have been held with an average of 25 whānau attending each one. One-on-one support has been given to more than 50 whānau.

10-11 kaiawhinavolunteers participate and run the wānanga and events, seven of which were originally participants who were invited to be part of the wānanga team, two are tāua pou, and two are tohunga specialising in kaimirimiri and matekite.

Daily pūkenga mau rakau sessions are held Monday to Friday for pakeke, to 'train the trainer'.

A small group of rangatahi attended the Ihumātao protests in Auckland, as a learning opportunity. They were able to compare the similarities with political disparities happening in Kaikōura.

Mokopuna Pūmau is for 0-5-year olds, made up of two different group activities and kaupapa. A weekly programme, focused on tamariki and whānau engaging in te ao Māori, te reo Māori and whakawhanaungatanga. A fortnightly movement programme in preschools to support development. 50-60 whānau have attended a few events held under Mokopuna Pūmau.

Zoom, Facebook, Messenger, email and text were used to facilitate group sessions, provide peer support, counselling, connect and support whānau during lockdown, approximately 120 engaged.

Impact

There has been a noticeable decrease in anger, violence, addiction, and self-harm. Due to the decrease in drug and alcohol consumption, some whānau are reporting more financial stability.

A noticeable increase in self-esteem and confidence of whānau engaged in Te Waharoa. There is an increase in skills and knowledge, with whānau taking up leadership roles. Whānau are proactively dealing with historic sexual and childhood abuse through the correct legal channels and have been supported to access ACC services.

70% of whānau are now engaged in education. Other providers utilise Te Waharoa and refer whānau to them, these include, Te Whare Hauora, Oranga Tamariki, He Waka Tapu and kaimahi from other organisations.

Learning

Resource limitations impacted on the delivery of the rangatahi component of Te Waharoa, however there were several projects Te Ahi Wairua o Kaikōura were running through Whānau Ora, which enabled them to still be responsive to rangatahi.

Rangatahi directed their own journey based on their aspirations, this allowed Te Ahi Wairua o Kaikōura to meet some of those aspirations. COVID-19 increased the use of social media, this was a successful way of engaging whānau and being able to stay in contact with them. They will continue to use this platform going forward. There are still barriers when trying to articulate their evidence and responsiveness in a mainstream world. Māori are still made to adapt to westernised frameworks, systems, and structures. Te Waharoa has reduced many of these barriers for whānau but some remain.

Sustainability

Te Waharoa relies heavily on external funding and the support of volunteers. A combination of restrictions and unforeseen events have made the last year more difficult than anticipated. Currently they are under resourced but acknowledge building capacity of volunteers and whānau will be essential to the sustainability of Te Waharoa.

Te Ahi Wairua o Kaikōura Charitable Trust are currently exploring creative streams such as creating a social enterprise. Small amounts of funding have been accessed to support cultural events. The Te Waharoa framework will always continue, even if resources are restricted, they will continue to build volunteer capacity and utilise online platforms.

Pou

Pou tahi: Whānau are self-managing and empowered leaders

Pou toru: Whānau are participating fully in society

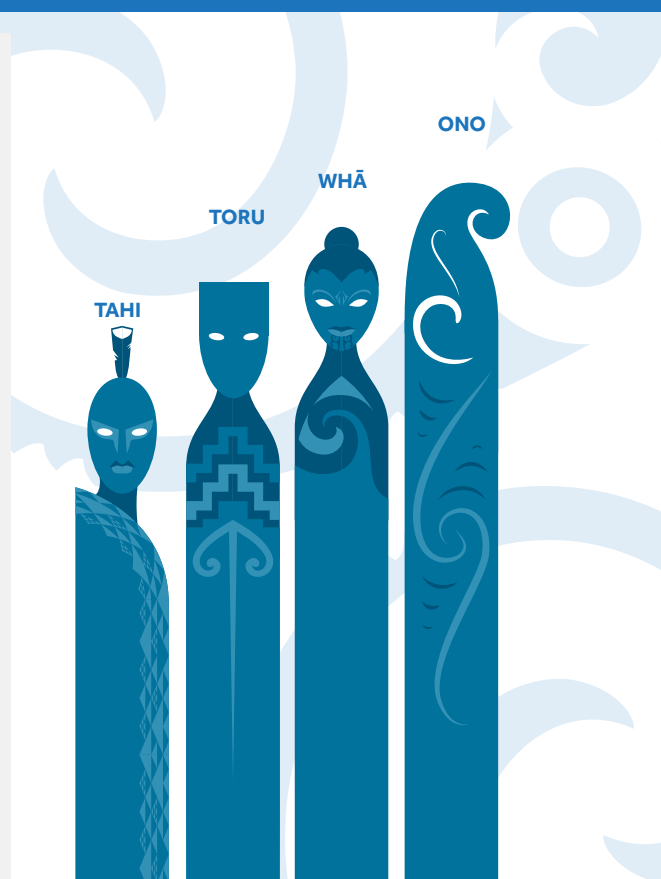
Pou whā: Whānau are confidently participating in te ao Māori

Pou ono: Whānau are cohesive, nurturing, and resilient.

Staff and volunteers build trust, and support whānau to learn the skills to improve self-management. They develop succession plans, there is a focus on enveloping whānau and empowering them to take leadership roles within the initiatives run by Te Waharoa.

Whānau have learnt to self-evaluate by being active participants in the evaluation process. They have created several video evaluations where whānau learn the necessary skills to interview whilst upholding the mana of whānau participating, and successfully completing a group review.

Sharing skills and knowledge between whānau, increases whānau confidence and capability.



Celeste Harnett

Phone: 027 222 2901 | Email: celeste@tehiwairua.co.nz

Facebook: Te Ahi Wairua

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Te Ara Whakamua

Te Kaihinaki Ltd

Activities

Te Ara Whakamua conducted wānanga to educate and empower rangatahi for the future by teaching them practical marae-based skills. Rangatahi recorded the kōrero of the kaumātua to gain the essence of Moeraki whakapapa, Māori history and culture. Rangatahi developed digital stories from the past for future generations.

The wānanga explored the recordings of kaumātua to self-reflect on how lessons of the past related to their future. Rangatahi learnt valuable life skills when they managed activities and events on the marae.

Wānanga for whānau started seven-years ago at Moeraki. They started learning te reo Māori but realised this wasn't the only kaupapa that needed to be taught. Visits to significant cultural sites about mahinga kai and the history were equally important.

Another motivating factor for this latest series of wānanga came from a local kaumātua who stressed how important it was that the knowledge is being passed on. The first wānanga of this series was cancelled due to the passing of this kaumātua. Te Kaihinaki Ltd honoured the wishes of this kaumātua, and continued with other wānanga to teach rangatahi marae and mahinga kai tikanga.

Impact

Most of the Moeraki whānau live in Christchurch with less ability to roam, but in Moeraki they can freely explore their tūrangawaewae. The space and place allowed rangatahi the time to do their own learning through exploration and less distraction.

The hope with this rangatahi focussed wānanga is to cement the knowledge in their minds and hearts so when they have children they will come back to the marae. Moeraki are lacking haukainga (home people) under the age of 50. These wānanga aim to future proof the wellbeing of the marae and mahinga kai knowledge and practices.

Reach

Wānanga Tahī (cancelled) and Rua prepared whānau of Moeraki to stand and perform kapahaka for the first time on stage at the Ngāi Tahu Hui a Iwi at Murihiku in 2019.

5 rangatahi
60 pakeke
attended this wānanga.

Wānanga Toru focussed on mahinga kai – this taught rangatahi the craft of catching and preparing tuna

24 pakeke
13 tamariki
attended this wānanga.

The final wānanga will see the rangatahi preparing and distributing kai for local kaumātua. This is a great opportunity for the rangatahi to practice the art of reciprocity.

Learning

Rangatahi were assigned to facilitate a wānanga kapa haka for whānau preparing their items for Hui a Iwi. Rangatahi had the responsibility to plan the menu, buy the food, stick to a budget and prepare all meals. They also had to provide activities and make sure the needs of the whānau were met during their stay. These were life skills around cooking for large groups of people and demonstrated an appreciation of marae roles and manaaki ki ngā tangata.

Two kaumātua ran the third wānanga on mahinga kai, where rangatahi learnt about harvesting tuna. They were shown where the mahinga kai sites were for tuna, how to set the hinaki and how to pawhara the tuna. They then constructed a hangi to cook the tuna.

Rangatahi learnt about the damaging effect power stations have on the life course of tuna by visiting the Lake Benmore and Lake Tekapo dams. Tama loved the tuna mahi whereas the kōtiro couldn't get over

the stinking smell of the tuna. The challenge was finding an array of mahinga kai activities that engaged all the rangatahi.

The rangatahi rose to the challenge during the wānanga but found themselves exhausted and faced with an inability to multitask. Guidance from pakeke (adults) was always at hand.

Long wānanga were exhausting for the kaumātua who were teaching the rangatahi and in the future they will look to reducing the wānanga to two or three days.

Organisers would like to explore running wānanga for young adults as another opportunity to encourage whānau back to the marae.

Sustainability

Moeraki Marae whānau need to ensure their rangatahi can stand anywhere on the marae when called upon. Wānanga prepare them to carry the marae responsibilities. The transfer of intergenerational knowledge safeguards cultural practices and ensures the marae is well resourced.

Pou

Pou tahi: Whānau are self-managing and empowered leaders

Pou whā: Whānau are confidently participating in te ao Māori

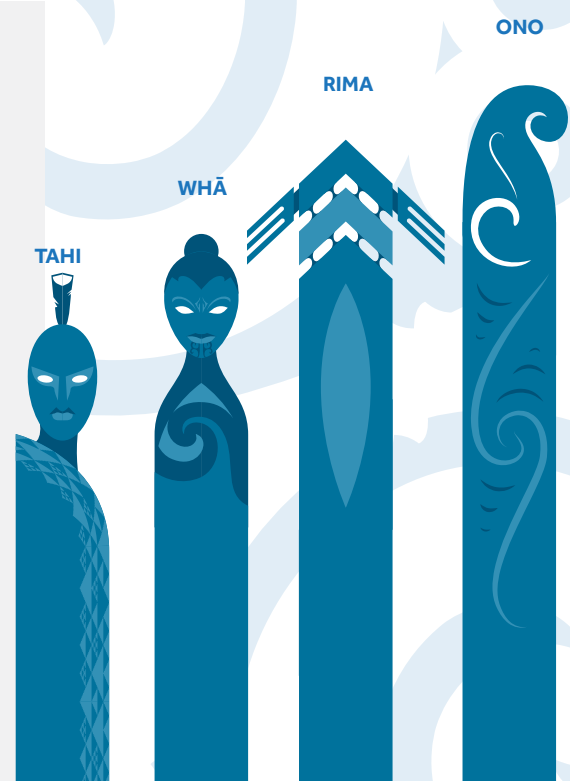
Pou rima: Whānau are economically secure and successfully involved in wealth creation

Pou ono: Whānau are cohesive, resilient and nurturing

Rangatahi learn to be our leaders of āpōpō by attending wānanga that grow their cultural knowledge.

Frequent marae-based wānanga for rangatahi will continue to reinforce knowledge transmission and grow confidence and ability in marae tikanga.

It is not easy facilitating wānanga on the marae; rangatahi learnt to plan, time manage, and work as a whānau. These wānanga have brought the rangatahi together to be nurtured by their elders for the sustainability of the marae.



E Tipu e Rea

Te Ora Hou Ōtautahi Inc

Activities

Te Ora Hou Ōtautahi is a group of people, mostly Māori, committed to the holistic development of young people, their whānau and communities. They are involved in a wide variety of youth and community development initiatives at a local, regional, and national level.

E Tipu e Rea is fortunate to have Te Ora Hou Ōtautahi supporting this initiative of developing tamariki pukapuka. Kahutia Foster is the visionary of E Tipu e Rea and has been working on a collection of four pukapuka journeying the story of fatherhood with his partner and three tamariki.

Kahutia and whānau have been inspired to share the narrative of fatherhood, in its many forms to those who may need extra tautoko to engage with their tamariki.



Reach

E Tipu e Rea have held many informal hui to gather whānau feedback on how these pukapuka and the bigger conversations may be developed.

Those tāne who have identified their own aspirations of fatherhood have been of immense value and the sharing of personal realities of our whānau and community has been overwhelming.

Many whanau have been involved in these wānanga.

Impact

- The pukapuka are based on our journey of parenthood, as young parents growing up without fathers.
- We are able to inspire whānau to be proactive in their tamariki lives.
- To determine their own destinies by exhibiting leadership in their whanau roles.
- Be ready for road blocks, work together to smash them down.
- Your past does not determine your future.

Learning

The E Tipu e Rea whānau have learned that the power of sharing a story can be all that someone needs to hear to evoke some thought changing behaviours.

The tangible learning has been in the technical aspects of designing the pukapuka. Learning the software required to get the final illustration and word placement has been more challenging than expected. To not put all your expectations in one publisher and to ask for help when you need it!

Personal learnings, whānau voice is the essence of this initiative. Keeping it simple and sharing our stories.

Sustainability

The future plan is a promotional book tour with presentations at schools. They will share their life stories and market their books. Their books will be made available to organisations who support whānau and parenting groups.

Further aspirations include working with pāpā to support their parenting journeys further.

Pou

Pou tahi: Whānau are self-managing and empowered leaders

Pou whā: Whānau and families are economically secure and successfully involved in wealth creation

Pou ono: Whānau are cohesive, resilient, and nurturing

The E Tipu e Rea whānau have learned that to develop and hone their skills, they need to support and share the load. E Tipu e Rea whānau have been able to navigate through quite a difficult publishing world, learning the relevant technology needed.

The E Tipu e Rea whānau have worked together to achieve this aspirational outcome that is the beginning of a bigger kaupapa. Bringing the whānau, community and wider agencies closer together for the outcomes of our whānau and tamariki.



Koha

Toi Ātea



Activities

Toi Ātea produces greeting cards, envelopes, prints and original artworks influenced by Ngāi Tahu imagery. The initiative began as a creative outlet for a whānau working through a personal crisis. Being artistic was normal for this whānau, so using it therapeutically assisted them to find a way forward. The cards and envelope designs and colours reflect the mood or purpose of the Māori occasion. For example, Toi Ātea have designed KOHA envelopes. The whānau believe the KOHA envelope concept is a practical yet stylish way to present koha in every possible option including the marae.

The journey for Toi Ātea began when they presented Te Rūnanga o Ngāi Tahu with their artwork as koha bundles to the staff. This led to many inquiries to purchase Toi Ātea mahi toi and provided the incentive to launch a business. Having never applied for funding before, the Toi Ātea whānau were unsure what to expect. However, the whānau were encouraged by the support from Te Pūtahitanga and grateful when they were successful with their application.

Toi Ātea discovered the most effective way of pulling whānau artistic ideas together is in whānau nohonga. Here they can exchange ideas, develop individual and collective art pieces and complete work on their marketing, communication and budgeting plans.



Reach

17

individuals involved with Toi Ātea, mostly from Ōtautahi, one from Te Muka and one member from Australia who provides tautoko when she is home. Fifteen nohonga were run with whānau finding it more productive to have nohonga over a weekend every three weeks than the original plan of weekly hui.

Up to

10

rangatahi attended each of the seven wānanga toi, these were held as an offshoot of Toi Ātea. The whānau share their creative skills alongside other Māori artists to tutor rangatahi in art. Over 300 sampler gift packs have been sent and have sold a variety of our products approximately to the value of \$5000.



Impact

Toi Ātea took a whānau art interest and turned it into a whānau industry. The whānau have been surprised and enlightened by the learning from each other, and the details involved with developing a business. Toi Ātea has connected whānau outside of Ōtautahi and the communication continues to flow.

Each Toi Ātea whānau member will potentially earn income from the business while also being rewarded with cultural richness.

Learning

The biggest learning for Toi Ātea is actioning an idea through to completion. Whānau have demonstrated they can create a business through their artistic ability, and love what they are doing. If they had an opportunity to start again, they would not do anything differently. Whānau have all gained personal confidence and shared excitement of future opportunities.



Sustainability

Toi Ātea use sustainable resources in the creation of their products and have engaged with product marketing across a range of networks. Once they have launched their KOHA aroha packs to marae and Māori businesses around Te Waipounamu they hope the kūmara vine will help spread the news far and wide. The ideal is that this will entice buyers nationally and internationally. The QR codes on each of the Toi Ātea products will direct potential buyers to their website where they can place their orders. Toi Ātea whānau are excited about the future and look forward to seeing what other avenues they can creatively cultivate.

Pou

Pou tahi: Whānau are self-managing and empowered leaders

Pou toru: Whānau and families are confidently participating in te ao Māori.

Pou ono: Whānau are cohesive, resilient and nurturing

Toi Ātea are working towards all pou and are particularly aligned with Pou 1, 3 and 6.

Toi Ātea has been described as an exemplar of Whānau Ora. Whānau worked to their strengths and helped individuals in a collective and nurturing way. They came up with whānau solutions to business problems while gaining new knowledge along the way. Toi Ātea has been empowering for everyone involved because they pursued a mana enhancing kaupapa and Māori processes.



Tū Mokomoko

Activities

The Tū Mokomoko focus is about Māori Kaimirimiri and romiromi while learning karakia and waiata and sharing pakiwaitara around Matariki (kōrero around the Māori New Year) in the rohe of Oraka Aparima.

Tū Mokomoko held a three day wānanga noho every three months which focussed around the intergenerational sharing of traditional skills and knowledge and whakawhanaungatanga. Noho include learning karakia and waiata, sharing pakiwaitara about Matariki, and kōrero around the lessons that can be learned from these noho going forward.

Other features of the noho include strengthening connections with self, each other (whānau and community), tūpuna and ngā atua. Cleansing, and healing sessions with local kaimirimiri are also provided.

Building healthier, stronger communities relies upon healthier, stronger individuals and whānau. From kōrero with local whānau, it is identified that this will be invaluable with whānau transitioning through natural alternative healing methods from our tūpuna.

Tū Mokomoko has a long-term vision to expand to the wider regions of Murihiku, Dunedin and Queenstown which will provide opportunity for rangatahi and whānau/whānui to learn the skills and knowledge of our tūpuna.



Reach

Wānanga Tahī

5

people with whānau attended the first Matariki wānanga.

Wānanga Rua and Toru

1000

over 1000 people engaged in the Zoom wānanga on rongoā with approximately

100

people watching the wānanga at another time.

Wānanga Whā will be online.



Impact

The developer of Tū Mokomoko noted a positive shift in racial tension experienced in the Southland region. More people were identifying with their Māori ancestry and sought support to further their understanding. Tū Mokomoko wānanga provided that support and described the teaching of Māori spirituality and wellbeing as 'Lighting the fire for people to explore their own whakapapa'.

Learning

Tū Mokomoko has developed a stronger social media presence, providing another platform to wānanga knowledge about rongoā, local history, tikanga Māori and holistic healing.

Participants who attended the first wānanga learnt about Matariki and star lore astronomy.

Teaching via live Facebook feeds allowed Tū Mokomoko to connect with the public more frequently and on more hauora kaupapa.

Sustainability

Facebook live feeds allowed Tū Mokomoko to sustain a low maintenance business yet retain a strong presence in the global community.

Tū Mokomoko foster a reciprocal relationship within the community. Their contribution to the community by providing holistic healings has frequently been met with offerings of firewood, services and support from the community.

Pou

Pou tahi: Whānau are self-managing and empowered leaders

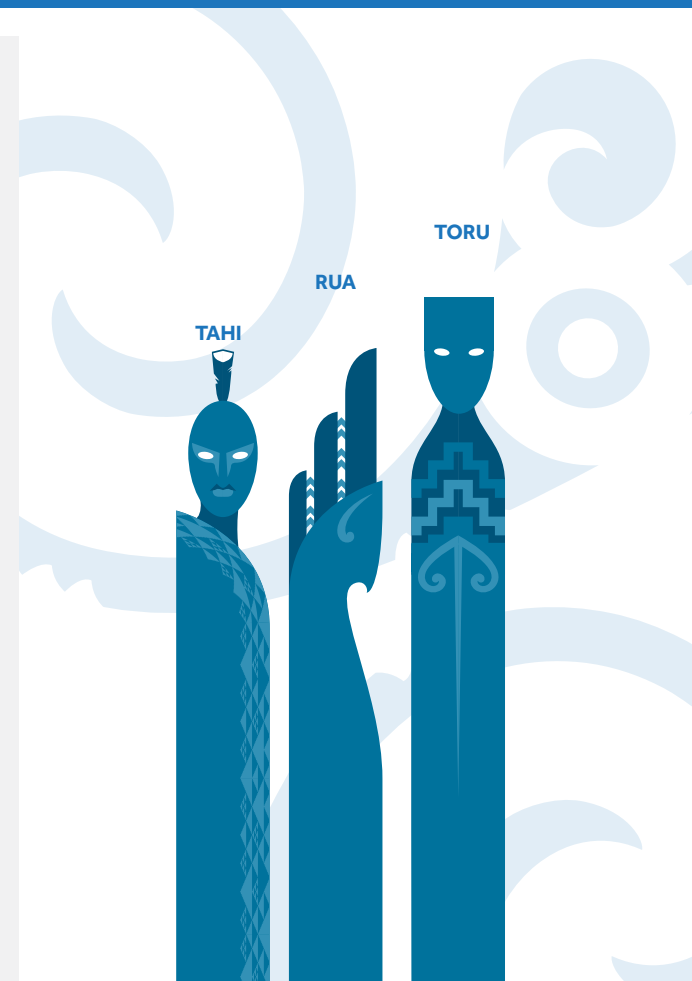
Pou rua: Whānau are leading healthy lifestyles

Pou toru: Whānau are participating fully in society

Tū Mokomoko work with people in a spiritual capacity by growing people's own capacity to heal themselves and not having to rely on other means, by instead trusting their own ability to know what they need.

The teaching of rongoā rākau and rongoā practices enables people to know how to source, harvest and prepare their own rongoā. This encourages greater attention to other areas of their lives that could be improved.

Participants gained confidence to trust their spiritual intuition which helped them feel more grounded and able to better face the challenges in their lives. Tū Mokomoko also provided the skills and tools for people to heal themselves.



Rebecca Taplin

Phone: 021 159 2554

Facebook: wellbeingretreattewaipounamu

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Safer Places, Safer Whānau

Waihōpai Rūnaka Inc



Activities

Waihōpai Rūnaka designed the Safer Places, Safer Whānau initiative after identifying a gap in their family violence programmes. Partners had been excluded from the learning provided for clients and this disconnect caused consequences in the home. Safer Places, Safer Whānau recognised that perpetrators and their partners are often victims of violence with their trauma history often shaping their perception of a safe home. Waihōpai Rūnaka recognised that the talk in the community around perpetrators of family violence was extremely negative, racist and blaming. The perception was that the perpetrator would never change, and little could be done. Waihōpai Rūnaka take a non-judgemental positive approach with clear ground rules, high expectations and no acceptance of any violence at any time to anyone. They facilitated four cross-agency wānanga, educational hui, Tū Pono hui and one-on-one support for whānau. The cross-agency wānanga aimed to reframe negative messaging and provided an opportunity for Waihōpai Rūnaka to promote how they worked within the family violence sector. The intention of the wānanga was to remove the stereotyping, utilise kaupapa Māori approaches and engage the whole whānau.

Waihōpai Rūnaka produced a booklet about what they offer to whānau which has been distributed to the wider community and services involved with family violence programmes. Waihōpai Rūnaka also facilitated educational hui for tāne Māori with guest speakers and kōrero about changing intergenerational behaviour, single parenting and impacts, the challenges of living within a blended whānau and the importance of whānau values. Casework is also undertaken with whānau for further support.



Reach

3 out of 5

Tāne Hui have been held

103

people attended their three
wānanga with whānau from
the Murihiku and the
Tuatapere area

3 out of 4

Cross-Agency Hui have
been held

Hui 1 Fiordland and Lakes Hui
50 agencies reached

Hui 2 Southland Respect
Network
18 agencies reached

Hui 3 Youth Offending
Providers
35 agencies reached

A Tū Pono Hui was held for the
Safer Places, Safer Whānau Health
and Safety Promotion

Impact

Safer Places, Safer Whānau uplifted whānau and enabled them to feel part of their community. Whānau felt they were important; they were given a chance to change and they felt less judged. Whānau wanted to stop harming themselves and their whānau. Services became more aware of cultural approaches to address perpetrators and victims of harm. Whānau also adjusted their 'norm' on what a healthy home provides and acquired more tools to improve their understanding of whānau needs.

Learning

Safer Places, Safer Whānau is making a difference for whānau in Murihiku by changing people's negative perceptions and stereotyping. The initiative demonstrates that kaupapa Māori approaches to reducing harmful behaviours is effective. Working with whānau who have been perpetrators of violence takes time and more funding is needed to extend the programme. The general community is surprised about the level of care and different approaches Māori services provide for whānau. Engaging effectively with whānau means going to them, not waiting for them to come to you. Whānau want to be part of their wider community and this engagement is a vital part of the programme.

Sustainability

Safer Places, Safer Whānau will continue beyond the Wave 9 contract. The programme content will be broadened and the number of whānau involved will be increased. Waihōpai Rūnaka resources will be incorporated in the Safer Places, Safer Whānau initiative.

Pou

Pou tahi: Whānau are self-managing and empowered leaders

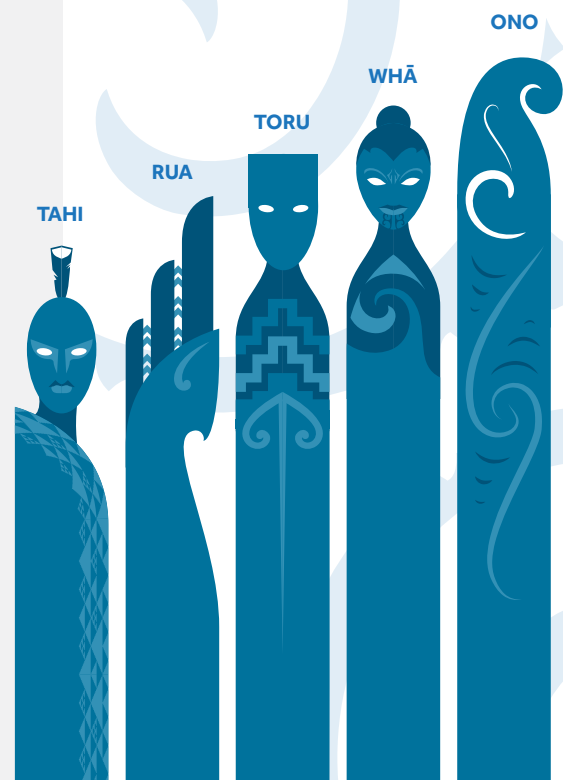
Pou rua: Whānau are leading healthy lifestyles

Pou toru: Whānau are participating fully in society

Pou whā: Whānau are confidently participating in te ao Māori

Pou ono: Whānau are cohesive, resilient and nurturing

Safer Places, Safer Whānau meets five of the seven pou. By changing behaviours of whānau through positive reinforcement, education and long-term support whānau felt empowered to make positive changes to reduce harm. Waihōpai Rūnaka provided education for the whole whānau and contributed to healthy lifestyle decisions. Role models became mentors and a strong network of support was achieved through the wānanga tāne. Assisting clients to grow their cultural knowledge and strengthen their iwi connections was mana enhancing.



Te Wawahi i ngā Wehenga mō te Whānau

Whakatū te Korowai Manaakitanga Trust

Activities

Te Wawahi i ngā Wehenga mō te Whānau is a collaborative social enterprise that involves whānau working with Whakatū Te Korowai Manaakitanga Trust and other key stakeholders to increase wellbeing and pride within two street communities within Whakatū. Whānau living within these communities are working with Trust kaimahi to identify their goals and needs and create a shared vision of Whānau Ora and hauora across both street communities. Their vision of Whānau Ora has come about by listening to whānau talk about their individual and collective goals and needs facilitated through street barbecues, events and individual kōrero. This has led to a focus on community transformation through street beautification, reduction of rubbish, the creation of mahinga kai and shared garden, addressing the issue of domestic violence, ensuring where are inviting, warm and secure, inclusive street events for young and old, and an ongoing focus on training and employment opportunities. A specific change has been the appointment of a fully qualified and experienced social worker to support rangatiratanga and hauora for whānau with high needs.

Learning

The Trust was aware this initiative needed a lot of ground work and would not proceed without the trust and commitment of both street communities. Establishing trust takes considerable time and a focus on community rangatiratanga. It's been essential to work with whānau at their pace, and to learn with them, with no judgement and no expectation. This is a problem in the present funding environment that requires evidence of outcomes within short timeframes. In hindsight the trust would apply for a lot more funding up front to pay for specialist staff. Due to the high and complex needs of some whānau they have employed a fully qualified and experienced social worker. Both the social worker and the street coordinator are employed through the initiative and work well above their expected workloads as they are committed to the families they work with.



Whakatū Te Korowai
Manaakitanga Trust

Reach

There are around 80 homes within these two street communities and at the time this case study was written the initiative was actively working with

16

whānau.

Whānau engagement and leadership has grown over time as trusting relationships have been established and families see positive changes occurring within their neighbourhoods



Impact

There have been considerable positive impacts for whānau already. The majority of housing in these street communities is owned by Housing NZ, which reported ongoing tenancy problems. The Police were not trusted and were verbally abused. The initiative has worked hard to form trusting relationships across both street communities and identify the goals and aspirations of whānau individually and collectively. The establishment of trust has enabled whānau to open up and share their dreams as well as their needs. Families have taken on leadership roles within the street, guiding the mahi that is taking place. This included painting fences and cleaning rubbish off the streets as well as holding shared street events. Key community stakeholders, such as the Police and Housing NZ, were invited and have attended these events. Positive relationships have been established between the Police and street leaders and the Police are now able to go into these streets and greet families and talk with them.

Whānau are more positive and there is more confidence that positive change is occurring. There are less tenancy issues being reported by Housing NZ as families develop more ownership for change and pride in their community. There have been dramatic changes for individual whānau, as evidenced by a mother with three children who has grown to be a street leader over time. By setting specific goals to be a better parent she has focussed on developing her cooking skills and trying different recipes. By being a better cook and providing healthier meals for whānau her confidence has grown and she has taken the initiative and secured a job. This has inspired other family members to work on advancing their own goals, such as educating themselves about breast and cervical screening, and working with the SPCA to reduce stray dog and cat populations.

Sustainability

Sustainability is a concern for the Trust as the initiative relies on continued funding over 3-5 years. The Trust is applying for another three-years of funding. Sustainability relies on community ownership and wider stakeholder involvement and investment over time. The positive changes that are occurring are generating considerable interest. An example of a positive sign is Housing NZ has approached the Trust to facilitate a similar initiative into other streets in the rohe. Funding for another three years has been achieved with E Tū Whānau coming on board as their new partner.

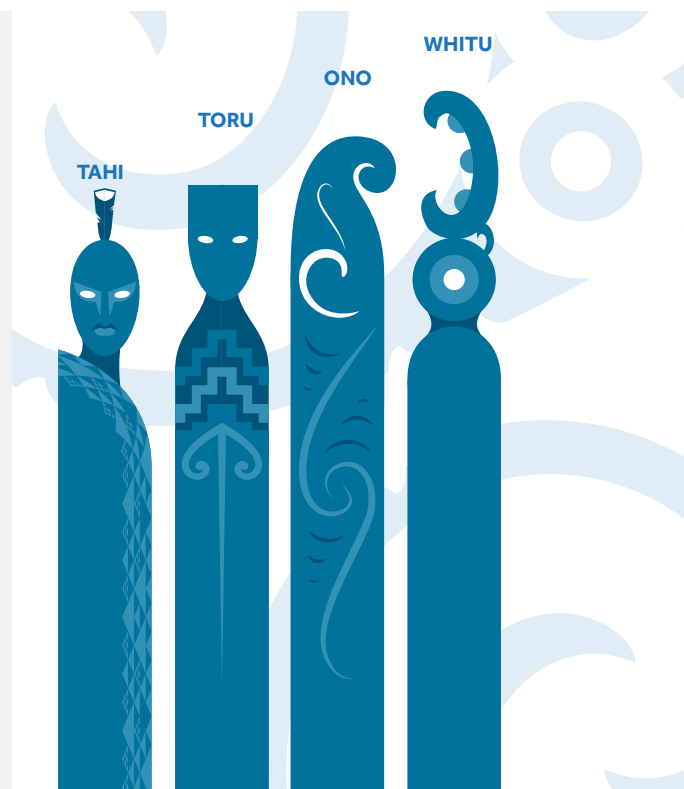
Pou

Pou tahi: Whānau are self-managing and empowered leaders

Pou toru: Whānau are participating fully in society

Pou ono: Whānau are cohesive, resilient and nurturing

Pou whitu: Whānau are responsible stewards of their living and natural environments



Robyn Parkes

Email: robyn@tekorowaitrust.co.nz | Phone: 03 547 5958
Website: www.whakatutekorowaitrust.co.nz

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Waitaha Kaumātua Development Plan

Whetū Ariki Charitable Trust

Activities

Whetū Ariki aims to connect with kaumātua and their whānau to provide a navigation style service that is whānau-centric and responds to kaumātua aspirations and needs. A Mātanga Kaumātua works with kaumātua utilising a holistic strengths-based approach centred upon kaumātua rangatiratanga, kaumātua hinengaro, whanaungatanga and wairua. The intention is to create and support kaumātua through individual development plans designed to improve their quality of life, while protecting their mana and increasing access to services in te ao Māori and te ao Marama. Kaumātua will be introduced to new technologies and resources which can enable them to better access services and share their knowledge and skills with others. Some kaumātua will receive tablet devices to increase their knowledge about entitlements and essential services. These technologies and resources will provide increased opportunities to learn about social media and how it can be used to maintain engagement with whānau.

Reach

Initially 15 kaumātua were engaged, but this quickly increased to

35

and every day new referrals and contacts are made. Whetū Ariki uses a Facebook page to promote the initiative and increase reach and engagement.

Learning

This project needs to balance catering for the diverse needs and circumstances of kaumātua while ensuring their mana and wairua is upheld and nourished. The Mātanga Kaumātua also needs to be credible within the community. Ensuring the right person for the job is crucial, this is challenging when there have been staff changes. Relational trust and rapport is central to the mahi and it has been important to acknowledge the intangible, or hidden, aspects of relationships.



Impact

Kaumātua have been very appreciative of the personal contact and many have taken on the responsibility of ringing around to check on others. For some this has meant a reconnection to friends and whānau. For example, there has been a reunion of a kapa haka group that had formed in the 1950s. Kaumātua are excited to reconnect and want to share their expertise and skills for the support of others. Relational trust is being strengthened through whanaungatanga and kotahitanga. The kūmara vine is working overtime, as more kaumātua make contact. During Level 4 lockdown restrictions, the Mātanga Kaumātua ensured regular one-on-one contact, including phone calls with kaumātua. These conversations revealed valuable background knowledge about the individual circumstances of kaumātua. Whetū Ariki uses a Facebook page to promote the initiative and increase reach and engagement. Kaumātua who are knowledgeable about social media and who have wifi are using this medium but most prefer to use their phones.

The initiative includes an 0800 number for kaumātua who don't have credit on their phones. Addressing kaumātua needs is a delicate balance, as kaumātua don't want charity and can find it challenging to disclose their personal circumstances. It is essential that the Mātanga Kaumātua has credibility in the community and that they are trusted by kaumātua and whānau. Once the COVID-19 virus restrictions are lifted, Whetū Ariki will be able to hold its first wānanga. This will be an opportunity for kaumātua to meet and greet, have a kai and then formally register so they can receive their tablet devices. The kūmara vine is working overtime, as more kaumātua make contact.

Sustainability

Sustainability is a work in progress. There has been enormous interest in the project and there is excitement about the possibility of extending the service across Aotearoa. Unexpectedly the project has received calls from other family groups, particularly Asian families. Family members are keen to get similar support for their elders, as there is a concern there is no service available for them that is culturally responsive and inclusive. Whetū Ariki acknowledges the need for a business plan to share with key stakeholders. They will seek assistance for developing the Business Plan from whānau members.

Pou

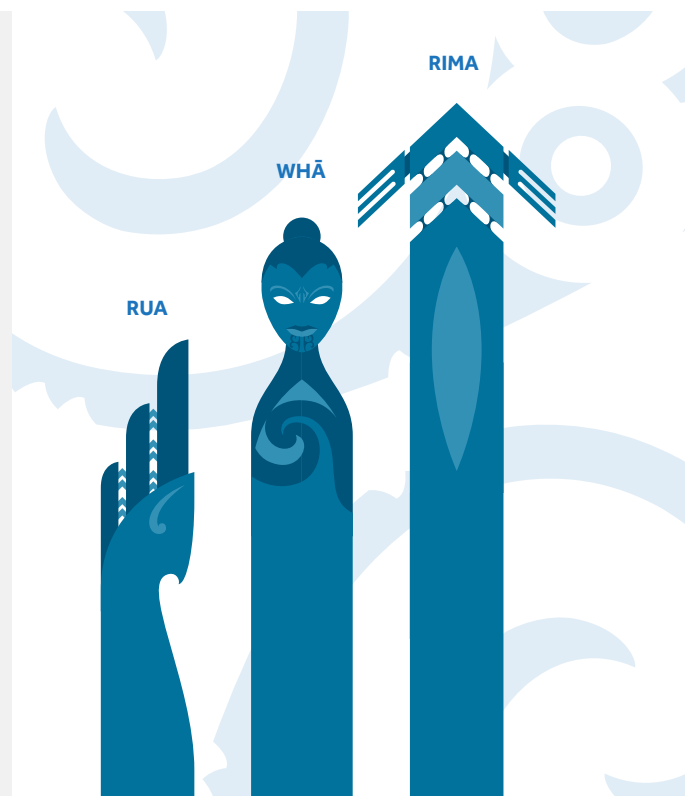
Pou rua: Whānau are leading healthy lifestyles

Pou whā: Whānau are confidently participating in te ao Māori

Pou rima: Whānau are economically secure and successfully involved in wealth creation

This networking has been empowering and an essential part of the kaupapa as kaumātua have taken responsibility for reaching out and engaging others.


The project takes a strengths-based approach ensuring kaumātua are able to share their knowledge and expertise for the good of the collective.



Timua Brennan, ONZM

Phone: 0800-188-844 | Email: whetuariiki19@gmail.com
Facebook: Whetu Ariki Charitable Trust

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Appendix 1: **Learnings from previous evaluations**

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

Evaluation	Focus	Findings
Wave 1	The purpose was to understand and evaluate the impact of the 23 Wave 1 whānau enterprise initiatives and the process of commissioning supporting their success.	<p>The evaluation found whānau experienced positive cultural, social, and economic outcomes.</p> <p>Whānau were able to be innovative and create their own response to the challenges they identified. The process enabled whānau to be self-determining in pursuit of their aspirations.</p> <p>There were barriers and enablers that hinder or support innovation and social enterprise. Whānau identified establishment challenges, monitoring requirements, tension within cases, business development expectations, time, and workload as the most significant barriers to overcome. The passion for their initiatives, the time whānau donated to their projects and the opportunity to collaborate with others were identified as key enablers of success.</p> <p>Te Pūtahitanga o Te Waipounamu contributed to the success of the whānau initiatives by supporting innovation and leading a strengths-based approach.</p>
Wave 2 and 3	This evaluation shifted the emphasis from understanding the innovation to reporting the outcomes and social and financial impact of the commissioned initiatives.	<p>Thirty-eight initiatives were presented as one page info-graphics focussing on input, output, outcome and social impact mapped against Whānau Ora Pou. The most significant finding was evidence of greater social and cultural connection and increased ability of whānau to support one another. The cost benefit analysis case study demonstrated a monetarised value of social change through apprenticeship support and employment. The report found that every \$1 invested in the selected initiative generated a \$7 return on investment.</p> <p>Significant variability in readiness for sustainability was identified across the initiatives. Research in innovation suggests new innovations either</p>

Evaluation	Focus	Findings
		succeed or 'fail fast'. The evaluation proposed that it is risky and unethical to invest in innovation with a 'fail fast' mentality and to reframe this as an 'evolve quickly' model.
Wave 4 and 5	This evaluation defined critical success indicators for the initiatives that achieved significant social impact.	Seven critical success indicators were identified; social entrepreneurship, capability building, networking, sustainability, personal investment, communicating value and targeted to an area of need. While social enterprises may appear to be a riskier investment, it was apparent they are driven to create sustainable, positive social change. In several of the contract driven not-for-profit organisations, there was no plan for sustainability post-investment other than for the whānau involved to take over the activity without any resourcing. The evaluation identified an opportunity for Te Pūtahitanga o Te Waipounamu to celebrate Māori social entrepreneurs in order to raise the profile and value of social innovation, encouraging other whānau to consider how they might contribute to positive whānau transformation through social enterprise.
Wave 6	This evaluation sought to determine whether the activities the initiatives 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. 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

Evaluation	Focus	Findings
		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.
Wave 7	This evaluation focussed on developing 10 full descriptive case studies of whānau commissioned initiatives to describe; the purpose and intention of the commissioned activities, the impact for whānau, the place of culture in mediating positive change for whānau, the learnings as reported by the whānau and, the sustainability of the entities after one-year of funding.	<p>The case studies presented the far reaching ripple impacts present when investment is direct for whānau and their communities. The information from this evaluation was used to construct a sustainability resource book to support whānau commissioning and provide a discussion paper for the Ministry of Culture and Heritage regarding the positioning of cultural capital in the New Zealand Living Standards Framework. This evaluation identified three core features not recognised in the current wellbeing framework by The Treasury, that are vital to Māori wellbeing, these are:</p> <ul style="list-style-type: none"> • Whānau are the building block of Māori society and wellbeing • Culture is inextricably tied to wellbeing • Agency for change should reside with whānau <p>The evidence also demonstrated Māori constructs of wellbeing need to be acknowledged and incorporated into the Aotearoa New Zealand Living Standards Framework to truly recognise the contribution Whānau Ora has made, shifting New Zealand society from a welfare state toward a wellbeing state.</p>

Evaluation	Focus	Findings
Wave 8	This evaluation was designed to investigate how whānau commissioning responds to the aspirations of rangatahi and kaumātua and how the activity contributes to wellbeing of whānau in Te Waipounamu.	<p>The evaluation found that whānau commissioning is having a positive impact for rangatahi and kaumātua, both directly (intentionally) and indirectly (through association). Over 3270 individuals have participated in 29 initiatives in Wave 8, 40 wānanga were held across Te Waipounamu. Nearly all the initiatives exceeded their contractual outcomes.</p> <p>The rangatahi initiatives demonstrated the importance of positive relationships within a whānau, the strengthening of identified protective factors for youth, the importance of identity through positive role models, way making, and values-based discipline and tikanga as a foundation. The kaumātua initiatives demonstrated the importance of place, language and culture to kaumātua wellbeing, the intergenerational transmission of knowledge, culture and whenua, the contribution of kaumātua to whānau wellbeing and succession planning and how important it was to experience success as a whānau.</p>
Wave 9	The evaluation was designed to investigate the implications of intellectual property produced through whānau commissioning. This evaluation was conducted during the COVID-19 pandemic in New Zealand, the evaluation discusses the impact of the pandemic on whānau entities.	<p>Twenty-four Wave 9 initiatives participated in this evaluation. Under the conditions of the COVID-19 lockdown the whānau entities were innovative and adapted quickly to the changing environment. The entities provided, a localised response, supported social cohesion, were innovative and adaptive, mobilised, and provided information. They were enabled by a flexible commissioning environment.</p> <p>While Māori Intellectual and Cultural Property Rights do not fit the Western legal framework, there is the potential for whānau to be exploited if they do not consider how Intellectual Property</p>

Evaluation	Focus	Findings
		may impact on their mahi. There is a need to support whānau entities to identify their Intellectual Property and build capability and understanding of how they could potentially breach others Intellectual Property or lose control of their own. Intellectual Property Rights have consequences for knowledge creation, power, and economics within the whānau commissioning pipeline and warrant further investigation from capability building initiatives.



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