

#MANAAKI20

INFORM, PREPARE, UPLIFT/MANAAKI

# RESEARCH INTO THE COVID-19 RESPONSE PLAN FOR TE PŪTAHITANGA O TE WAIPOUNAMU

*"Manaaki20 - a collective mobilisation of Māori magic."*

July 2020

Dr Catherine Savage, Letitia Goldsmith, Kate Standing, Sue Quinn,  
Sam Selwyn, Dr Larissa Kus-Harbord, Dr Anne Hynds

ihi  
Research

Social Change  
& Innovation

#### Acknowledgements

The research team wish to acknowledge the stakeholders and whānau who contributed to this report and gave their time and wisdom to learn more about the Te Waipounamu Māori response to the COVID-19 pandemic. The research team would also like to thank the staff at Te Pūtahitanga o Te Waipounamu for their support throughout this research. We acknowledge the success of the Māori response was much more comprehensive than this report can ever address. We acknowledge whānau, hapū, iwi and local providers the length and breadth of Te Waipounamu who contributed to the pandemic response.

This report was completed in partnership with the data management team from Te Pūtahitanga o Te Waipounamu who worked tirelessly through the pandemic to provide continuous data.

#### Te Pūtahitanga o Te Waipounamu

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

**Ihi Research:** Dr Catherine Savage, Letitia Goldsmith, Kate Standring, Dr Larissa Kus-Harbord, Dr Anne Hynds  
**Te Pūtahitanga o Te Waipounamu:** Sue Quinn, Sam Selwyn

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The lockdown period has been for some of us, a unique pause in our lives, a hiatus from the chaos of business of usual, a time for reflection, for review; an opportunity to re-set. For many of us, the lockdown was exhausting, harrowing, relentless, a time of despair and deep-seated critique of the world around. And yet for others of us, the lockdown gave a chance to refresh our thinking; to eliminate other distractions from our lives; to focus on whānau; to look within for our solutions.

In this time of creativity and challenge, some of our team came together, inspired by a karakia that came to one of our staff, Gina-Lee Duncan.

The intent of the tupuna that was received by Gina-Lee was then interpreted into te reo rangatira by Huata Arahanga; and articulated beautifully in spoken word by his daughter, Aporonia.

The karakia then became the platform for inspiration - set alight by the videography and visualisation of Caleb Ward of Maui Studios.

We are releasing this karakia on Manaaki 20 as a way of gifting back to the motu our appreciation for the way in which whānau have responded, looking out for each other with compassion and care; extending love and support; going the extra mile so that someone else would be fed, would be warm, would be well. In the karakia there are the words, “create our own solutions to enhance our natural gifts”. We share this with you today, as we start to restore, refocus and reimagine the world we all want to see.

Mauri ora!

Here is a link to the video without English subtitles:

<https://vimeo.com/420177541>

[#Manaaki20](#)

[#protectourwhakapapa](#)

Helen Leahy

Pouarahi

Te Pūtahitanga o Te Waipounamu



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# EXECUTIVE SUMMARY

Despite the dire predictions for Māori rates of COVID-19 infection, Māori had remarkably low rates of infection, well below the national population and projected infection rates. This marks a significant milestone, persistent trends of disproportionate disadvantage in Māori health outcomes have been displaced by positive variance. The Māori COVID-19 response and outcomes tangibly demonstrate the strengths-based approach at scale and emphasise a progressive transition to an era of Māori exercising localised self-determination. This research reports on the Te Waipounamu wide Manaaki20 immediate response to the COVID-19 lockdown period. The purpose is to identify the contributing factors that led to low transmission rates, and positive support for whānau.

The Manaaki20 campaign is the immediate response plan to the COVID-19 pandemic constructed by Te Pūtahitanga o Te Waipounamu to support whānau across Te Waipounamu. Te Pūtahitanga o Te Waipounamu launched the Manaaki20 campaign on 23 March 2020 to Inform, Prepare and Uplift/Manaaki the whānau in Te Waipounamu during the pandemic response period. This research explores the response from a systems perspective, investigating the levels of the system response, and the barriers and enablers to success.

An essential part of the response plan was gathering and using evidence to support decision-making. During Level 4 restrictions a Manaaki Whānau Survey was established to gauge whānau

need and design an appropriate response. Four thousand two hundred and two whānau responded to the survey on behalf of the 18,404 whānau in their households. The survey found many whānau were highly financially exposed. The sudden change in circumstances resulted in reduced incomes and job losses, increased whānau vulnerability and significant stress. This data was used to distribute support, mobilise regional services, including an increase in Navigators, and steer the strategic direction of the Manaaki20 support.

A whānau satisfaction survey was conducted by Ihi Research in June post-lockdown to evaluate the impact of the Te Pūtahitanga o Te Waipounamu response. The data indicated high levels of satisfaction (90%) with the Manaaki20 response and the way whānau were treated during the response period. A proportion of whānau (5.4%) did not receive what they were promised which had a negative impact on their circumstances. Whānau resilience appears to be highly dependent on contextual factors and immediate availability of resources.

A second Future-Focussed Survey was conducted by Te Pūtahitanga o Te Waipounamu in late May to July. Data supports results from the Satisfaction Survey indicating whānau were appreciative of the support. Whānau continue to report concerns regarding employment security, future income, and whānau mental health and wellbeing.

Four case studies were conducted with two providers and two whānau entities which continued to offer support to whānau over the lockdown period. All providers/entities adapted quickly to the environment launching online activities and implementing response activities. Existing high trust relationships at a local level enabled quick mobilisation of resources to meet the needs of whānau. Opportunities were created for whānau to participate which supported social cohesion and social networks. Leadership highlighted the importance of flexibility, agility, and the opportunity to scale up innovative approaches.

A coordinated systems effort was implemented by Te Pūtahitanga o Te Waipounamu, drawing on capability from the Whānau Ora network. Capacity was increased, a plan created and implemented, including triaging whānau requests, creating shared data tracking and creating digital platforms for the #Manaaki20 campaign. Data collection, analysis, tracking and sharing ensured accountability and transparency. A dedicated support team was established to meet immediate requests for access to food, power, firewood and data. Additional Navigators were recruited within days to meet the increased need. The response demonstrated the wealth of resource richness in the Māori communities supporting rapid, effective mobilisation.

Finally, the strategic approach of Te Pūtahitanga o Te Waipounamu demonstrates how the community-system approach could interface with government agencies, DHB's and philanthropic organisations. The strengths-based, culturally mediated messaging underpinning the communications platform, was interwoven throughout the response plan. Partnering with Government, philanthropic organisations, and business, to create distribution channels for resources is a demonstration of the trust and recognition of the unique value of iwi and Māori partners.

Globally the COVID-19 pandemic has exposed economic and political inequalities, raising questions about how to mitigate these inequalities to support the world's most vulnerable. Despite predictions Māori would experience much higher rates of infection and mortality, they had remarkably low levels of COVID-19 infection. While arguably the Māori community gained from the Government's Alert Level system and response, the extent of the gain for Māori may also be attributable to the localised Māori response. The evidence from this research demonstrates that while the Government COVID-19 response policy was predominantly without specific consideration of Māori, a uniquely Māori response contributed to the positive outcomes.





# INTRODUCTION

On March 12, 2020, the COVID-19 virus was officially acknowledged as a pandemic by the World Health Organisation (WHO). The highly infectious virus is transmitted when an infected person respires while breathing, sneezing, or coughing. It is also spread when people touch surfaces that are contaminated with the virus droplets. In response to the rapidly rising infection rates globally, and the virus becoming evident within New Zealand, the Government introduced COVID-19 Alert Levels. On March 25, the Government changed the alert to Level 4, placing the country into a nationwide lockdown. By early June 2020, there were 1,154 confirmed cases of COVID-19 with 22 deaths reported and 1,131 recoveries.

Te Pūtahitanga o Te Waipounamu began repurposing its work in early March to respond to COVID-19, centred on the Immediate Response Plan. Of the \$15m allocated to the COVID-19 response, \$3.1m was allocated from Government in the Māori Action Plan. Pre-COVID-19, Te Pūtahitanga o Te Waipounamu was fundamentally a commissioning agent, commissioning Whānau Ora outcomes from whānau and providers in Te Waipounamu. In response to the pandemic, it pivoted all work and coordinated efforts to respond to the needs of whānau in Te Waipounamu through the lockdown period. This research explores the nature of this endeavour, the activity within the Māori network, and the impact of this response for whānau.

# BACKGROUND

Typically, Māori and other indigenous communities are labelled 'at risk' or 'vulnerable' because they experience higher infection and death rates through influenza pandemics (Appuhamy et al., 2010; Carney & Bennett, 2014). In 2009 within the Wellington region New Zealand, community transmission of (H1N1) resulted in high rates of hospital admissions, particularly for Māori and Pacific Island communities (Verrall et al., 2010). Generally, Māori are identified as 'at risk' because they have poorer health when compared with non-Māori groups, experiencing higher rates of chronic respiratory illness cardiovascular disease, diabetes and cancer (Ministry of Health, 2002). Numerous studies have highlighted that Māori are underserved by our present health system. They experience poorer health and economic outcomes than Pākehā, and isolated rural communities often lack access to basic medical services (Medical Council of New Zealand, 2019; Ministry of Health, 2002).

The 1918 influenza pandemic, described as 'the mother of all pandemics', caused widespread devastation around the world, hitting indigenous communities particularly hard and spawning other viruses (Charania & Turner, 2018). In New Zealand 'Black November' (1918) was immortalised as the worst single human health disaster to hit our country. "No other event has killed so many New Zealanders in such a short-time" (New Zealand History, 2020). Records show Māori communities suffered the most. "In a short period, there

were approximately 9,000 deaths with Māori, the indigenous population of New Zealand, experiencing the greatest burden with a mortality rate at least seven times that of Europeans" (Charania & Turner, 2018, p. 51). Even with this devastation, Historian Geoffrey Rice noted that Pākehā reporters "did not often cover the plight of isolated rural Māori communities" (New Zealand History, 2020).

Wilson and Baker (2008) undertook a review of medical and historical documents associated with the 1918 influenza pandemic to identify key learnings and gaps in the evidence-base. They concluded that a worrying disparity was the absence of a Māori perspective on the impact and response to the 1918 pandemic. This was needed given that Māori experienced greater mortality rates. A year later, Wilson and Baker (2009) published their review of the 2006 New Zealand Influenza Pandemic Action Plan (version 16) and compared it with European pandemic plans. They concluded that although there were many strengths to this plan, it lacked "specific attention to pandemic planning around avoiding the further exacerbation of health inequalities for already disadvantaged populations (as raised in the international literature)" (p. 42). There was a lack of focus on priority groups at greater risk during influenza pandemics. Wilson and Baker (2009) referenced the 1918 influenza pandemic and the disproportionately severe impact on Māori mortality, noting too that recent New Zealand



studies had also emphasised higher seasonal influenza hospitalisation rates among those in crowded housing and with young children.

### HEALTH INEQUITY AS A COMPOUNDING RISK

Health risk and health security associated with influenza pandemics can be framed through an equity lens (Charania & Turner, 2018). Charania and Turner (2018) cite cautions raised by WHO, namely that the pursuit of a “pandemic-free world” means tackling the main causes of “health insecurity” (p. 51). Health insecurity is fuelled by health inequities, particularly the lack of access to basic healthcare and absence of universal health coverage for the most vulnerable. Therefore, tackling health inequities and insecurity requires a long-term commitment that transforms public health for populations.

There are considerable social, economic and health debts for Māori that mean they are most vulnerable to COVID-19 infection fatality rates. For example, Steyn et al. (2020) combined demographic and health data for ethnic groupings within Aotearoa New Zealand with international data on COVID-19 infection fatality rates (IFR) for different age groups to estimate inequities in IFR by ethnicity. They discovered age is the dominant factor determining IFR and the estimated IFR for Māori is around 50% higher than non-Māori.

If underlying health conditions are more important than age per se, then Steyn et al. (2020) estimate

that IFR for Māori will be more than 2.5 times that of New Zealand European. The communities at the highest risk will be elderly Māori and those with pre-existing health conditions, but it should be noted that ill health is compounded by other factors, including socio-economic disadvantage and structural racism. These authors warn that IFRs for Māori are likely to be increased above their estimates, by racism within the New Zealand healthcare system and other inequities not reflected in official data.

Māori rural communities are already at risk, as they often lack access to primary health care and social services. There is a growing digital divide amongst the elderly and rural communities, with limited access to a computer or Wi-Fi, bank account or a credit card (Henrickson, 2020). Whānau with disabilities are underserved by the current mainstream health and disability system (Health and Disability System Review, 2020).

Tamariki and rangatahi have been identified as an especially vulnerable group, as they bear the brunt of intergenerational exposure to the response to colonisation including poor mental wellbeing, poverty, and material hardship. Before COVID-19, about 25% of Māori children were living in poverty and over 40% of Māori were living in areas of high deprivation (Health and Disability System Review, 2020). There is an urgent need to “reduce persistent disadvantage across this vulnerable population to alleviate further stress from COVID-19’s impacts”



(Poulton et al., 2020, p. 9). Pandemic ‘risk’ should also be reframed as a ‘health debt’ owed to Māori communities, as current negative health outcomes have been caused by colonisation, institutional racism and decades of economic deprivation.

Despite the dire predictions for Māori, as at June 2020 Māori had remarkably low rates of COVID-19 infection: approximately 8% of confirmed cases, far below the 16.5% of the national population (Ministry of Health, 2020). This is one of the few occasions in contemporary history when stubborn trends of disproportionate disadvantage have been displaced by positive variance (McMeeking and Savage, 2020).

There is a lack of attention within existing literature on influenza pandemics to Māori and indigenous mobilisation through whānau/community-based networks enacting tino rangatiranga (self-determination). The Māori response to COVID-19 is an important example of a networked capability approach. It highlighted the rapid mobilisation efforts rather than relying on government agencies. More attention needs to be paid to place-based, strengths-based approaches within influenza pandemic management. While the macro-level government policy settings were a prudent enabler of positive outcomes for Māori, Māori mobilisation and self-responsibility were pivotal factors in success.

The purpose of this research is to identify the factors that led to this positive outcome. The success factors identified in this report provide evidence of how the Whānau Ora ecosystem mobilised to reverse existing patterns of inequity and key learnings in preparation for future crisis management (pandemics or otherwise).

The Māori COVID-19 response and outcomes tangibly demonstrate the strengths-based approach at scale and underscore progressive transition to a distinctive era of Māori practising localised self-determination (McMeeking and Savage, 2020).



# MANAAKI20 RESPONSE

Manaaki20 is the response plan to the COVID-19 pandemic 2020, constructed by Te Pūtahitanga o Te Waipounamu to support whānau across Te Waipounamu. The Manaaki20 campaign was motivated by the psychosocial evidence that suggests one of the greatest obstacles facing many whānau during crisis is fear, uncertainty, and a sense of helplessness.

Te Pūtahitanga o Te Waipounamu launched Manaaki20 premised on a plan to Inform, Prepare and Uplift/Manaaki the whānau in Te Waipounamu during the pandemic response period. The plan detailed how Te Pūtahitanga o Te Waipounamu would interact with whānau, iwi, hapū, marae and communities, how data would be captured and integrated into the response, and how this information would be used to support whānau.

Protocols and policies to establish a response pathway were created, including:

- Management of requests from call centre or survey to assistance
- Data collection to inform disbursement processes
- Kaitiaki team processes
- Manaaki support response team form
- Call centre briefing
- Information for staff providing direct response
- Alert Level 4 information for whānau about COVID-19

Pandemics are complex dynamic systems that shift and change over time due to the influence of a huge and interacting set of variables. As the New Zealand Government laid out its response plan, Te Pūtahitanga o Te Waipounamu improvised and developed its response to align with the needs of whānau. During the process of collecting evidence and organising response it was clear to Te Pūtahitanga o Te Waipounamu that the nature of the pandemic would have long lasting impacts, particularly for access to health, connection for kaumātua, warm dry housing, nourishment for whānau, social connection, financial impact and family safety. Activities to support whānau through the Level 4 lockdown period were focussed on supporting whānau to meet essential needs and to create social connection, a sense of collective purpose and care for one another.

The planned response had three workstreams.

## 1. INFORM

The inform workstream primarily focussed on connecting with whānau, identifying vulnerability<sup>1</sup> and promoting key messages to whānau to promote awareness and share information.

The key purpose was to:

- raise the awareness of the risk of COVID-19 amongst whānau, hapū and marae,
- share quality information (to both whānau and marae) about the needs in their rohe,
- know the needs of the people and where they are at (status) and,
- identify needs and levels of vulnerability.

As part of this response, Te Pūtahitanga o Te Waipounamu attempted to reach as many whānau as possible. This included working with service providers and other agencies, and using the information contained in the tribal database.

### KEY ACTIONS

The Manaaki20 response line was established. A call centre team was set up with a free call number published through social media and an email chain.

A survey to understand whānau needs was created, distributed, and analysed.

Six hundred devices were purchased for kaumātua, whānau facing difficulties, young parents and whānau who reported feeling lonely and isolated. Wi-Fi in the home was enabled for whānau who had no access.

A communications strategy was created and enacted, including live feeds, daily updates on Facebook.

Data gathered through Manaaki20 public survey, and phone lines was distributed and updated daily. DHB data shared with regional leaders.

### KEY ACHIEVEMENTS

An online survey (Manaaki20 Whānau Survey) was established in early April, to ascertain the needs of whānau.

A total of 4202 surveys were completed, covering 18,204 whānau. The data from the survey was updated daily and shared across the network.

<sup>1</sup> Referring to the vulnerability classification, those aged over 60, with medical conditions, undergoing treatment for cancer and blood conditions, pregnant women and whānau without easy access to health care.

## 2. PREPARE

The Prepare workstream focussed on seven key areas of whānau vulnerability, access to healthcare, kaumātua, warmth, nourishment, connection, financial impact and family safety. The purpose was to:

- ensure whānau have ready, timely, and safe access to supports and resources, particularly those groups identified as ‘vulnerable’ within our communities,
- leverage relationships and broker support from external agencies and,
- fill the gaps in support and resource.

### KEY ACTIONS

Meals on wheels supported through kai entities such as, FUSH and Koha Kai.

Twenty-five additional Navigator Manaaki appointed alongside the existing workforce of 60 Whānau Ora Navigators.

Direct whānau support such as power supply, data and grocery vouchers.

Improved access to health care, advocating for Māori led mobile COVID-19 testing stations and community assessment centres.

### KEY ACHIEVEMENTS

Manaaki Support Team responded to 2,870 requests.

Reached out to 10,269 whānau.

Provided kai support to 2,541 whānau, data/phone support to 1,260 whānau and support for power to 1,346 whānau.

Navigators responded to 490 cases, 1393 whānau.

Provided 386 kai support, 33 data/phone, 48 power, 38 loads of firewood

Regional providers such as Koha Kai, Ngā Kete Mātauranga Pounamu, He Waka Tapu, Grace Training (see case studies) numerous kai packages and prescription/medication drops.

## 3. UPLIFT/MANAAKI

The Uplift/Manaaki workstream focussed on using social media to reach out to whānau and help provide stimulating content and advice. To support whānau coping mechanisms during Level 3 and 4 of the alert phases the campaign focussed on positive messaging to help whānau manage anxiety and stress within their households. The purpose of the workstream was to:

- support whānau to maintain their taha tinana, taha wairua, taha hinengaro, taha whānau.

A key component of the collective response was a communication platform #Manaaki20. Manaaki was chosen as the hashtag – as it *‘is a gift of generosity that springs to the surface every time a crisis occurs. It’s seen in the love and care of our whānau and the way in which they extend their arms wide to help each other’* (Te Pūtahitanga o Te Waipounamu, 2020).

The purpose of the #Manaaki20 platform was to help empower and inspire whānau by sharing stories of what they are doing to support one another to stay healthy, well and connected.

### KEY ACTIONS

#Manaaki20 website and social media campaign established.

Social media content created and distributed according to communication strategy key messaging.

Champions and whānau social influencers identified and connected with campaign.

Whānau training to access online media and learn to connect via online video conferencing supported.

Monitoring of media and sharing of information.

### KEY ACHIEVEMENTS

Over a month (March 7 to April 5, 2020).

#Manaaki website had 3,205 unique visitors and 3913 views.

#Manaaki Facebook page had 16,984 post engagements, 33,197 video views, a reach of 65,030 people, and an additional 303-page followers.

The infographic on page 11 demonstrates the direct support to whānau over the period of March 23 to July 14, 2020.



# #MANAAKI20

COMBINED SUPPORT CONTRIBUTIONS AS AT 14 JULY 2020  
NAV NATION AND MANAAKI SUPPORT TEAM

2,870

TOTAL CASES

10,269

TOTAL WHĀNAU

2,364

CLOSED CASES



4,332

CHILDREN UNDER 12



5,937

ADULTS

## VULNERABILITIES:

OVER 60



550

MEDICAL CONDITIONS



428

PREGNANT



54

NO EASY ACCESS



54

CANCER TREATMENT



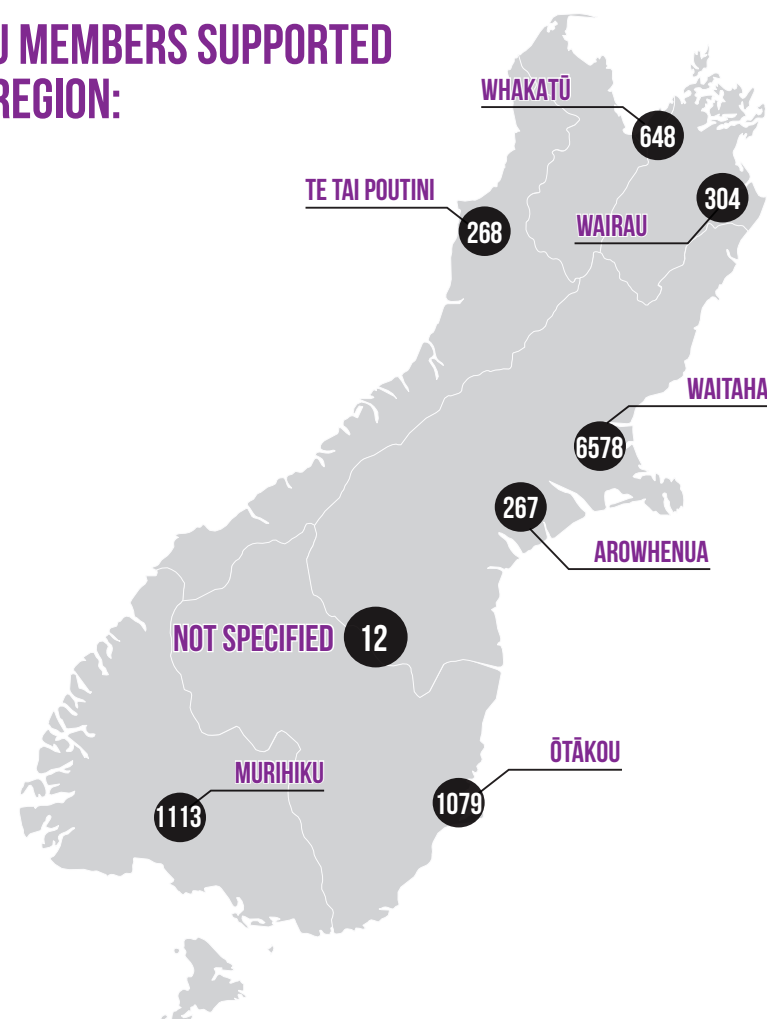
12

OTHER



113

## WHĀNAU MEMBERS SUPPORTED BY THE REGION:



## WHAT WE HELPED WITH: \$955,411

### KAI SUPPORT



2,541

SUPPORT PACKAGES

### DATA/PHONE SUPPORT



1,260

SUPPORT PACKAGES

### FIREWOOD SUPPORT



338

SUPPORT PACKAGES TOTTALLING:

\$104,657

### POWER SUPPORT



1,346

SUPPORT PACKAGES TOTTALLING:

\$387,380

COMBINED TOTAL OF \$463,374

## KAI SUPPORT: 2,541



COMMUNITY INITIATIVE/SUPPLIER

3



MY FOODBOX DELIVERY

3



STUDENT VOLUNTEER ARMY VOUCHER

15



SUPERMARKET PURCHASE

28



SUPERMARKET VOUCHER

1,755



OTHER/BLANK

144



NAV NATION KAI SUPPORT

593

## DATA SUPPORT: 1,260



215



105



206



229

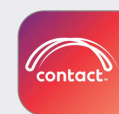


468



37

## POWER SUPPORT: 1,346



206



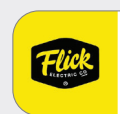
53



10



45



21



204



239



56



126



32



16



115



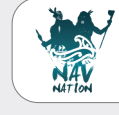
33



40



96



54

### DEVICE SUPPORT



600

### HYGIENE PACKS



25,000

### MEDICINE SUPPORT



29

### BLANKETS



75

### BUSINESS INFO



2

### TRANSPORT SUPPORT



14

### OTHER SUPPORT



293

## WHĀNAU CARE PLAN



DAILY FOLLOW-UP

37

WEEKLY FOLLOW-UP

119

FORTNIGHTLY FOLLOW-UP

65

MONTHLY FOLLOW-UP

23

## HOW WE ARE KEEPING IN TOUCH



426



104



146



31

# OPERATIONALISING THE PANDEMIC RESPONSE PLAN

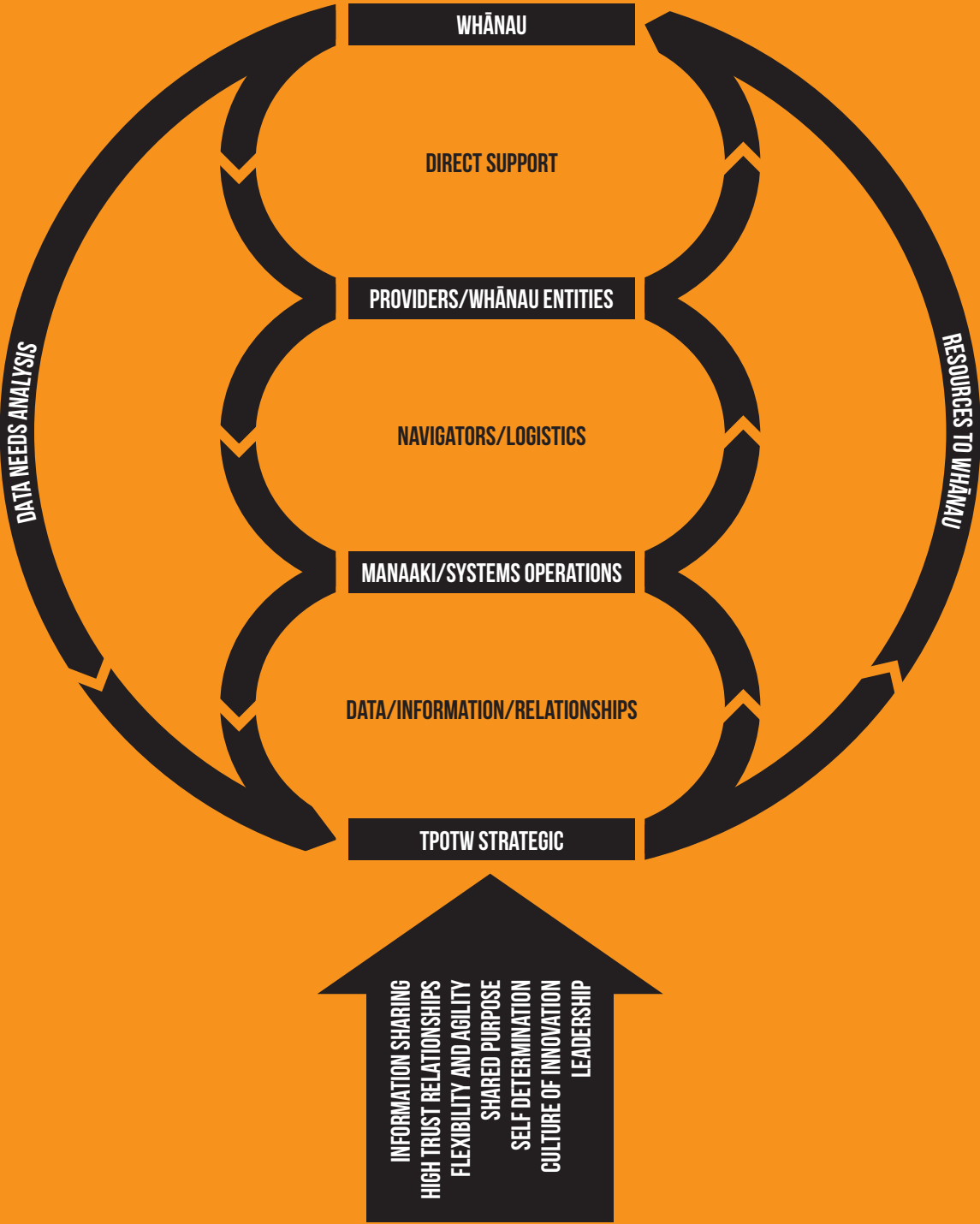
The purpose of this section of the report is to examine the implementation of the response plan. This section analyses the data collected from across the Manaaki workstreams; surveys with whānau, interviews with providers and whānau entities and interviews with Te Pūtahitanga o Te Waipounamu staff directly involved in the planning and operations of Manaaki20.

Given the nature and scale of the pandemic, the crisis preparation required an immediate response. The role of Te Pūtahitanga o Te Waipounamu as a commissioning agent evolved to coordinate a collaborative response to whānau need across Te Waipounamu. Individual providers (detailed in the case studies) moved business as usual activity online and quickly mobilised local resources to respond to the needs in the community.

The nature of the COVID-19 pandemic meant planning and preparation occurred over the two-weeks leading up to the Level 4 lockdown announced on March 24, 2020. Preparation plays an important role in increasing community and societal resilience during a crisis. An important risk management goal in the pandemic context is encouraging people to prepare in ways that reduce or mitigate hazard consequences, enhance their capacity to anticipate what they might have to contend with and develop people's ability to cope with, adapt to recover from, and learn from hazard events (Paton, 2006).

This section explores the comprehensive response to the COVID-19 pandemic in Te Waipounamu.

The response had four significant layers, a strategic response, a systems response, an operational response, and the response of whānau to the support. While these areas are discussed separately, the relationships between each of the layers demonstrates how successful participation in pre-disaster, consensus-building emergency planning processes can lead to strengthened organisational relationships. The interactions, information flow and collaboration that occurred between the layers improved the effectiveness of response operations and community coordination. The ability to respond is largely determined by the social structure and processes in place when a community suffers a manmade or natural disaster (Schiender, 1995; Pellig, 2003; Kreps, 1989).



The analysis begins at the grassroots with whānau experience and satisfaction, provider responses, systems and strategic response.

Figure 1 #Manaaki20 Response System



# 1. WHĀNAU

This section explores the impact the response had for whānau in Te Waipounamu. Due to the COVID-19 restrictions during the time of data collection, all data was collected via survey. The three surveys are presented here; the Manaaki20 Whānau Needs Survey, Whānau Satisfaction Survey and Whānau Future-Focussed Survey.

## 1. ESTABLISHING WHĀNAU NEED - MANAAKI20 SURVEY

A core part of the Te Pūtahitanga o Te Waipounamu response plan was gathering and using evidence to support decision-making. During Level 4 lockdown, an online survey (Manaaki20 Survey) was run, to ascertain how whānau were faring and to identify and understand needs and to support whānau. A call centre with a free calling number was also established, for whānau who had immediate concerns or needed to discuss their situation.

The online survey was made available through multiple communication channels including internal distribution lists, Facebook and the Te Pūtahitanga o Te Waipounamu website. Additionally, many of the organisation's contacts circulated the survey on their behalf. Staff from entities working with whānau, such as Navigators, sometimes helped whānau to complete the survey.

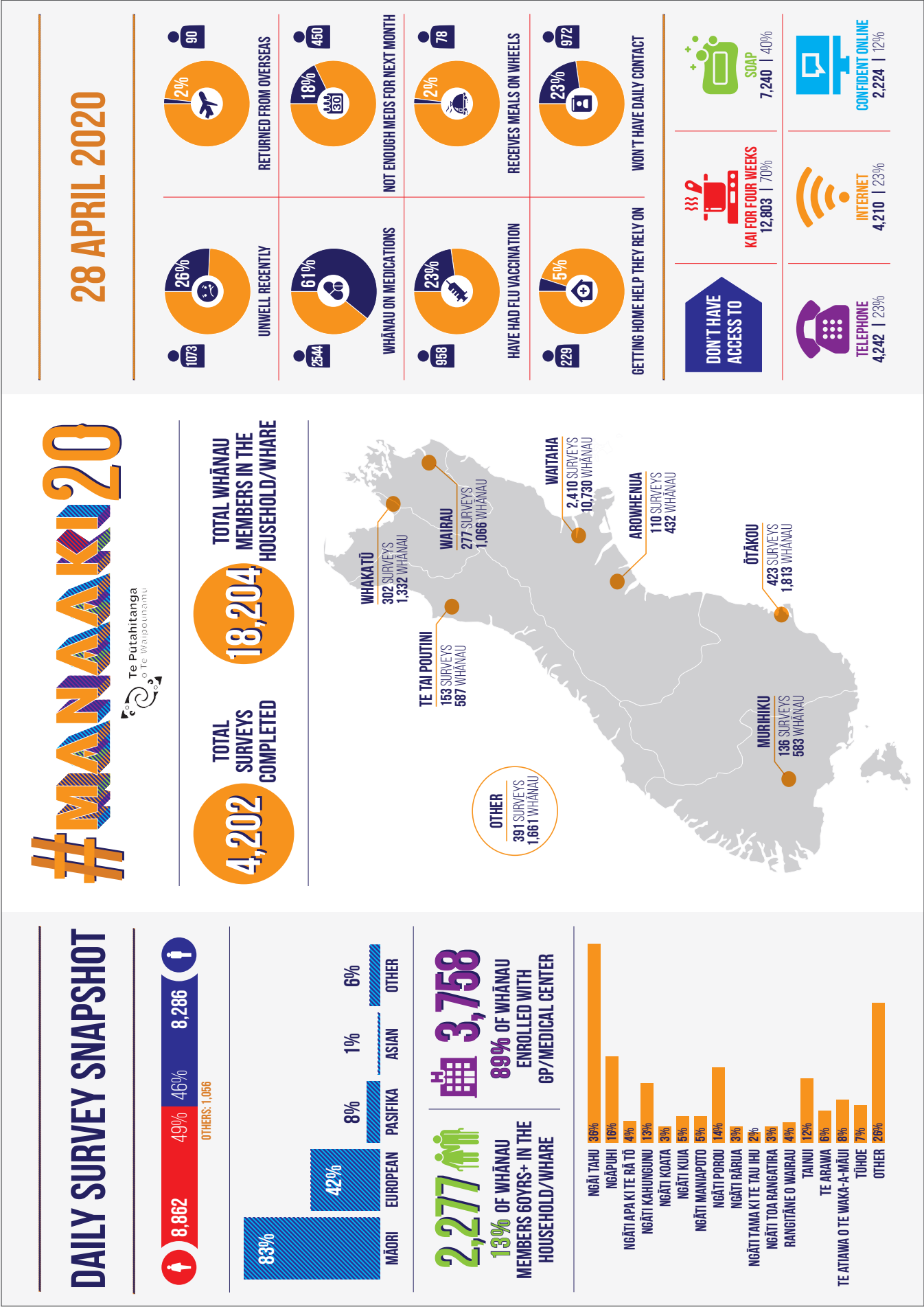
When whānau rang the call centre, the kaimahi completed a similar survey (the Call Centre Survey) on behalf of whānau. This survey matched the on-line survey, but had additional triage questions, so kaimahi could record need levels and categories as they spoke with whānau. This section provides an overview of the quantitative and qualitative findings from the Manaaki20 Survey and the call centre survey.

A total of 4,202 survey responses were received to the two surveys, with 4,044 online survey responses and 158 call centre survey responses. All responses were analysed in this report, including responses from people living outside of Te Waipounamu.

Data from both surveys were assessed by the triage team and referrals were then made to relevant agencies, including:

- The Manaaki support team, a small team of paid workers and volunteers, contracted to Te Pūtahitanga o Te Waipounamu. This team organised direct financial support to meet whānau needs around kai, power, and data support and firewood provision (see figure 2).
- Government agencies including the Ministry of Social Development, the Ministry of Health, DHB's and Work and Income Regional Managers,
- Navigators employed by Whānau Ora entities to providers contracted by Te Pūtahitanga o Te Waipounamu and,
- The Whānau Ora Commissioning Agency in Te Ika a Maui (the Commissioning Agency of the North Island).

Figure 2 #Manaaki20 Survey results



Whānau needs predominantly related to meeting essentials, such as power and food. Whānau were concerned about staying healthy and well in the face of the pandemic. Many whānau had financial concerns, worrying how they would pay their bills or meet their basic needs. Restrictions associated with the lockdown caused reductions in income, with some people losing their jobs altogether. Other impacts included being at home for long periods of time, an inability to travel or having extra people in the whare.

Content analysis was undertaken through an examination of text frequency with further thematic analysis of common themes. The greatest concern for whānau was access to kai/food and essential supplies. One thousand and eighty-nine whānau were worried about how they would meet their food needs, in addition many whānau were worried about affording grocery items such as health and hygiene items and cleaning products.

*“We have kai, but there are some days when we go with no dinner just to make it last until next pay.”*

*“Any assistance would be appreciated as I barely have money for food, and it is getting cold and I have no heater in my room. I got an \$80 food grant last week and ate properly for the first time in a fortnight.”*

Eight hundred and twenty-seven whānau mentioned concern over money, finances, and their ability to pay their bills. This was predominantly related to reduced income through reduced hours, reduced pay or losing their jobs. Increased expenses through increased food prices, being at home fulltime, and supporting extra whānau also contributed to financial pressure.

*“I have lost my job and my husband has been put onto a casual contract based on if there is any work to be offered. So, not being able to pay our bills and buy food is a worry, let alone being able to pay our rent.”*

Approximately twenty percent (19.6 %) of whānau were concerned about their power bills, with many noticing increases in their power usage due to having to stay home all the time, and more people living in the household. Some whānau were nervous about future power bills and anxious how they would pay these. Other whānau were already in serious trouble with their power bills, and at risk of disconnection. While most whānau concerns were around paying for the variable costs such as heating, others had little capacity to heat their homes at all, due to a lack of suitable infrastructure, often associated with rentals.

The uncertainty, financial tension and potential threats to health caused concerns for many. Whānau were worried about catching COVID-19 with a quarter of whānau expressing concern about themselves and their whānau staying healthy and well, or not getting the virus. Whānau who were already sick or vulnerable had additional concerns such as access to medicine, health appointments, and care. Changes in routine were forced upon whānau, with many missing their old routines or facing difficulties when adjusting to a new one. For many, life in lockdown was difficult.

*“There is heightened relationship stress and being confined to the home living space for long periods is creating family tensions.”*

Some whānau felt anxious about going out, even to get essential supplies, in case they may be exposed to the virus. Others had social challenges to navigate. Some had to spend an increased amount of time with people, while others were deprived of their usual social contacts. These social challenges also created stress and anxiety for whānau.

*“There’s a lot (on) myself to hold together. I’m getting behind in the bills and it is a struggle not being able to visit my son who was killed in the Feb 2011 Christchurch earthquake. I try to be positive during this time, it’s hard.”*

School is an enormous part of tamariki and whānau routine. Throughout lockdown tamariki were not able to attend ECE and school, and whānau were asked to help facilitate their children’s learning at home. Two hundred and fourteen whānau expressed concerns associated with education and schooling. The most common concern was that tamariki had no access to a device, therefore were unable to take part in the online learning that was on offer. Although the Ministry of Education said it would ensure each child had access to a device, this promise had not eventuated for many whānau at the time of their survey response. Many whānau were concerned they did not have enough data or could not afford a phone top-up. Access to a reliable phone, data and the internet was an essential way to maintain independence and social connection.

*“My phone is broken and isn’t reliable. Food costs are so high, I can’t afford to buy a new one. It’s been hard to contact family due to my phone being broken so my kids are feeling pretty down and missing everyone.”*

Many whānau relied on internet access to pay bills and access information and services. Additionally, if tamariki were living in the house, they required internet access to participate fully in their learning. A phone service and data were essential to maintaining some form of social contact with others outside of the household, thereby protecting against loneliness and loss of connection with whānau. The importance of a working topped-up mobile was apparent, with most whānau no longer having access to landlines. A lack of social contact was one of the challenges for many whānau living alone during lockdown. The proportion of whānau who did not have internet access and did not have daily contact with others increased as the lockdown progressed. On the 26th of March, 11% did not have people to be in daily contact with, and 12% did not have access to the internet. By the 28th of April, 23% would not have daily contact with people and 23% did not have access to the internet.

*“I am worried about my ability to stay mentally positive as I will spend a large part of the lockdown alone.”*

Although whānau were in severe financial difficulty, many were unable to get the financial assistance they needed from government departments in a timely way. Comments indicated they were:

- Ineligible, due to the stand down period.
- Ineligible, due to previous access, have reached the maximum number of times/amounts of support, have too much debt.
- Ineligible as they do not meet the criteria/pre-conditions for accessing support.
- Still waiting for the support to start.
- Receiving support, but it is insufficient to live off and cover costs.

There were heart-wrenching stories of whānau desperate to meet their basic daily needs, particularly for kai, power and to pay the rent. Large numbers of these whānau had dependent tamariki or mokopuna who they were supporting. Many whānau were unable to connect with the government departments or were waiting to hear back from them. Most of these whānau were desperately seeking financial support, and unable to eat sufficiently or maintain bill payments until they could access the financial support they needed.

The government systems were not timely in their response. They were limited in the ways whānau could interact with them and were not set up to help people with one-off support or unexpected circumstances. Stand-down periods made it difficult for whānau to cope. Additionally, support appeared to be narrowly defined, or have significant eligibility criteria that whānau may not meet. Many whānau reported, the situation and context that many whānau unexpectedly found themselves in due to the lockdown, was not taken into account by Work and Income.





*"I get paid \$83.00 in my bank account after all my debts are paid for by WINZ. What I have left to survive on is for power and food. I got stuck with my teenage daughter who's 14 who couldn't get back to her father in Christchurch, and my son doesn't receive a benefit or any source of income. The only relatives I have here is my mother who is on a pensioner's benefit and cannot afford to help at this point of the lockdown. I put \$30 on my globug prepay power and the rest on food ... I'm really struggling at the moment. At the start of lockdown, I got \$200 food assistance from WINZ due to my circumstances and am not entitled to anymore."*

The ongoing data collection through the Manaaki Whānau Survey demonstrated that many whānau in Te Waipounamu were living on the breadline. The impact of the pandemic lockdown, providing for more whānau, often with reduced income and no nest egg was evident in the data. The data enabled a direct response to whānau need. It demonstrated the importance of continuing to support whānau to achieve their aspirations and grew the financial and economic security of whānau in Te Waipounamu and continued support for Whānau Ora.

## 2. WHĀNAU SATISFACTION WITH MANAAKI20 - WHĀNAU SURVEY

To determine the impact of the organised Manaaki20 response, a short Satisfaction Survey was designed by Ihi Research and distributed by Te Pūtahitanga o Te Waipounamu at the end of June to those whānau who had received support from the response. An incentive to participate (a draw) was offered as recognition of the time taken by whānau to complete the survey. Nine hundred and eighty-three whānau responded to the survey, 873 had asked for help, and 110 had not asked for direct help but received support. Based on ethnic self-identification, 77% of survey respondents belonged to Māori, 55% European/Pākehā, 9% Pasifika ethnic groups. Eighty-six percent of respondents were women, 14% men.

The Infographic on page 20 outlines the key findings from the survey. The feedback from whānau was predominantly positive.

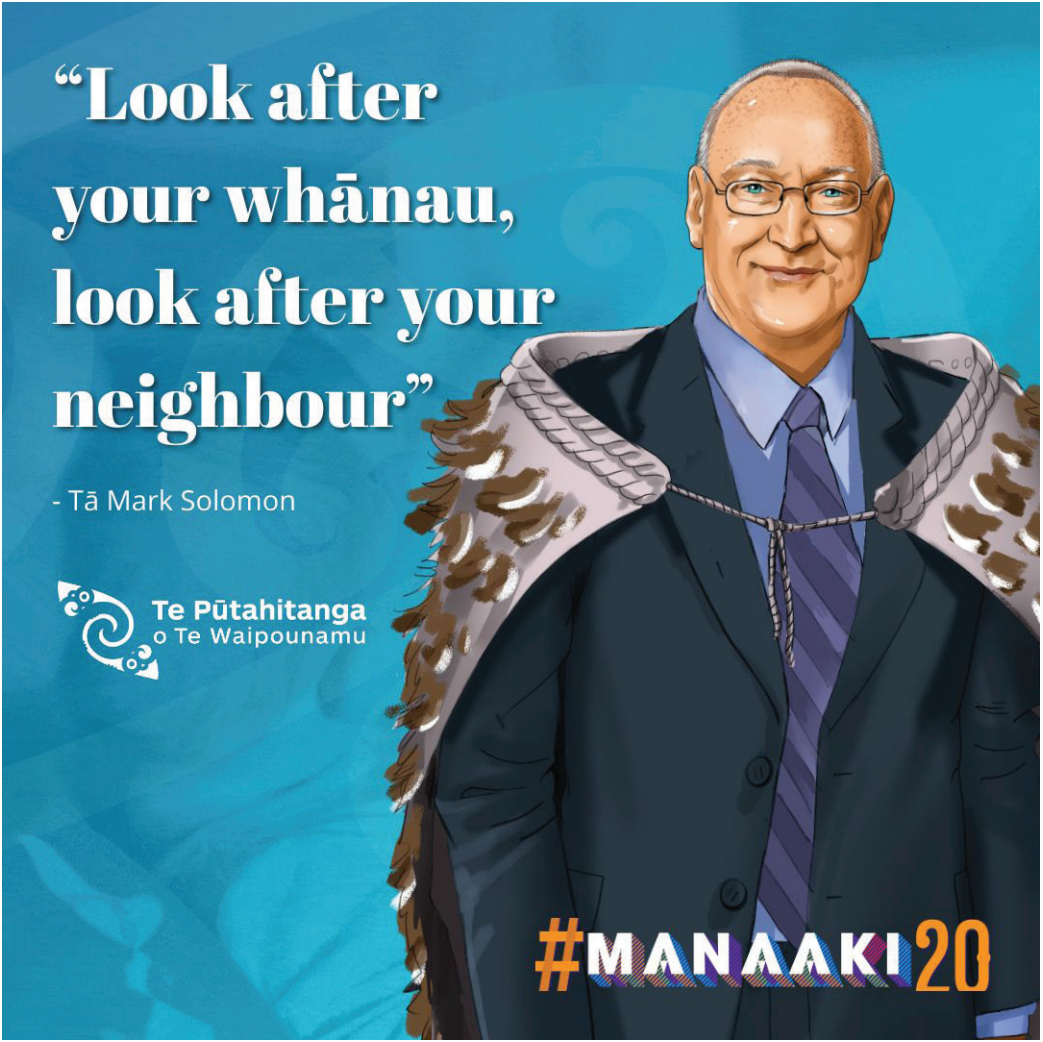
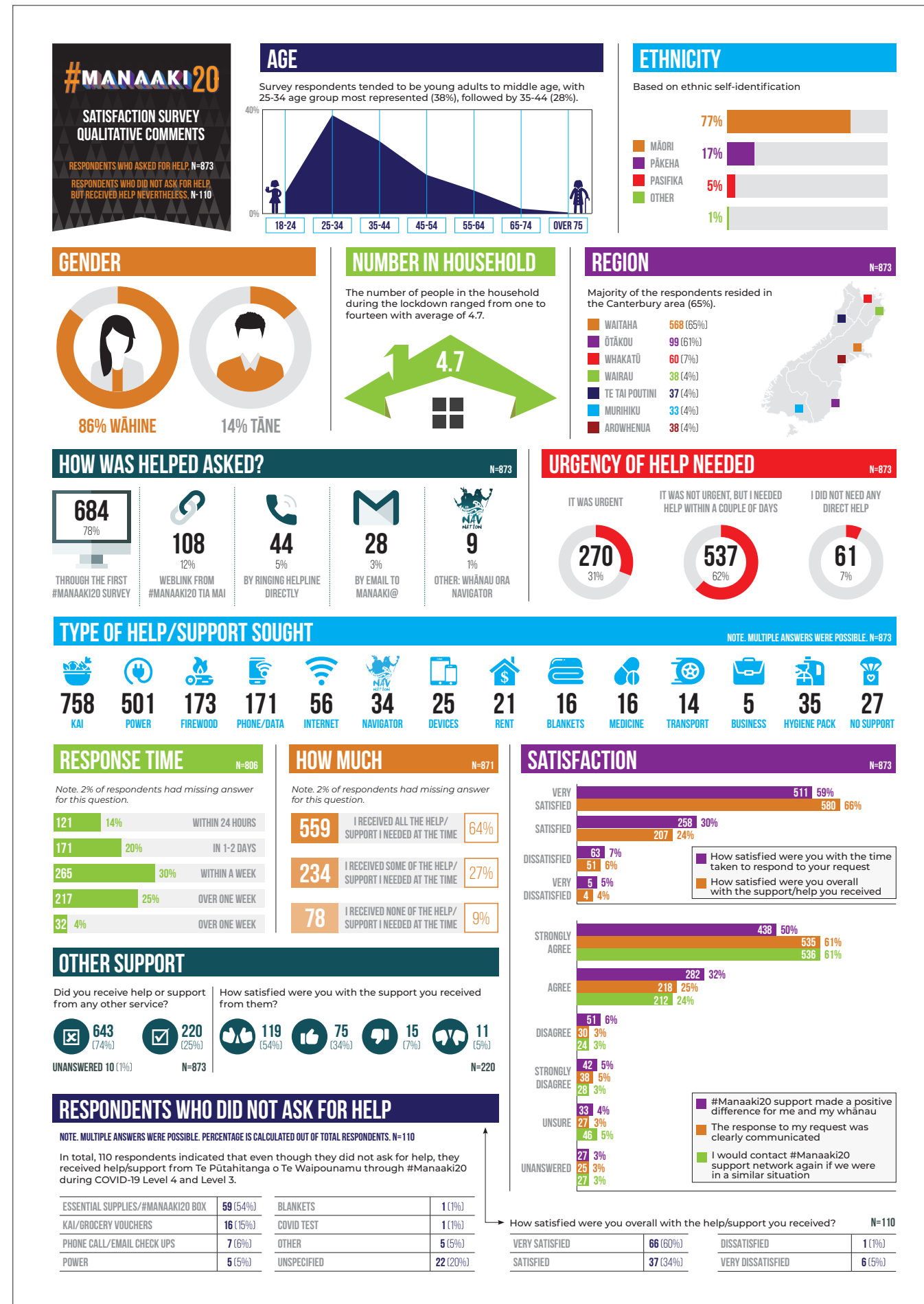




Figure 3 #Manaaki20 Whānau Satisfaction Survey results



## QUALITATIVE DATA

There were 812 comments recorded in the open section of the survey. Sixteen percent were negative, 72% were positive, and 12% were regarding improvements or feedback.

Of the negative comments, 44 described not getting what they were promised, 26 regarded communication challenges, 27 cited no follow-up or contact and 14 highlighted the time it took to receive help. There was one negative comment that complained about nepotism, whānau receiving help who did not need it over others. Several of the whānau who noted that they did not receive the help they had been promised, were concerned as they had relied on the support coming through.

There were issues with the approach taken to support whānau with power bills. It took some time to negotiate an arrangement that satisfied the expectation of whānau and the power supply providers who preferred a lump sum payment. Power contributions therefore became one off lump sum payments. It appears that through this process some whānau may have been missed.

"As of last week, the money I was told would be put on my power hasn't gone through, therefore I am now behind. Also, we waited a long time for the firewood to arrive and when it did it was wet and didn't burn. Sorry, we do appreciate any help we get but trying to keep warm and getting rude letters from the power company has just caused more stress."

"I was told I'd get help with my power, so I focussed on other bills, now my power bill is big."

There was some indication in the qualitative data that communication between the call centre or Navigator and suppliers may have been problematic. Several comments described the call centre staff as saying that an agency would be in touch with them, but they were not contacted.

"I was very grateful for the support I received ... unfortunately I never received firewood or even heard from the supplier who was supposed to ring."

There were some comments from whānau who thought they had 'missed out' as they did not know about all the support they could have received. The nature of the tight-knit Māori community meant word travelled fast, and while this may have ensured whānau were able to access support, it may have also increased expectation of support by some whānau.

Of the 585 positive comments, 59% described their appreciation for the help they received. The survey indicated many whānau were in dire situations and the support received through the Manaaki response plan was crucial for surviving lockdown. There were whānau who were not in their usual residence, those who had been stranded away from home, and students living in rentals without whānau support. The variability of living conditions and support structures available to whānau was evident in the qualitative comments. Some whānau talked about never having to ask for support in the past, but due to changing circumstances found themselves asking for and receiving help.

"No judgement was shown towards our whānau situation. Normally we are a well working family, but when COVID-19 hit we were finding it hard. Hubby was our essential worker but was laid off for two-weeks as the company went down to a skeleton crew. He is now back full-time and we are coping. It was very hard at the start and we didn't qualify for anything."

Twenty five percent of the positive comments related to the qualities of the staff providing support. The kind supportive approach of the people on the phones appears to have had a significant impact on the psychological wellbeing of many whānau. The significance of this demonstrates we should not underestimate the value of kindness shown to whānau at a time of crisis.

"When I received a response from them, they were amazing, I cried, I've never been treated so nicely."

*“I was amazed by the all the support given, my whānau and I have never had anyone show as much care as Manaaki did. We are very grateful ... thank you.”*

The non-judgement and kindness shown from staff appears to be a significant contributor to positive wellbeing for whānau during and after the lockdown. Staff made people feel like they mattered, that they were valued, and that someone cared about their situation. The survey did not ask about the qualities of the staff, but the theme recurred frequently in the qualitative comments.

*“Honestly, all of you are so lovely, understanding and caring. I never ask for help and I was embarrassed to ask as well, but the lady I spoke to made me feel like it was okay to ask for help. I felt no judgement. They contacted me really fast! I'm so grateful and impressed. Thank you again.”*

*“Such a lovely bunch of people, and not once did I feel embarrassed as I would normally with other support networks, I'm not one to ask for help.”*

*“I was so overwhelmed with the help I received and was treated with respect and dignity.”*

*“The lovely woman who called me made me feel like my whānau mattered.”*

Having someone to talk to who is empathetic, kind, and non-judgemental had a significant impact on the wellbeing of some whānau. They reported being lonely, helpless, and scared while in Level 4 lockdown. Speaking and connecting with the Manaaki20 staff appears to have made a significant difference to the wellbeing of those whānau who felt particularly vulnerable.

*“All I really want you to know is you all made my life so much easier at a time that was lonely and stressful. I think about Manaaki all the time, about how easy and understanding and selfless you are and how heard, important and valued you made me feel when I felt lonely vulnerable and invisible. Thank you, thank you, thank you.”*

*“You guys are awesome, and my family and I probably would have been broken up if you didn't help!”*

*“I spoke about my issues and the type of help I needed. The assessor responded and listened to what I was asking for help with and the stress I was under.”*

***“You guys were so friendly; I get real bad anxiety, but they were so helpful and nice.”***

The strict conditions associated with lockdown meant a significant number of whānau who had never asked for help before accessed support through Manaaki20. Whānau who had been working or 'earnt just enough' were not able to cope with the added costs and stress on their income during lockdown.

*“Given my mahi and income, I felt a lot of shame asking for help and was reminded by kaimahi that it was uncertain times and made to feel at ease in accepting help. The support we did receive had a huge impact on our whānau. Thank you.”*

*“I couldn't get help through WINZ as my partner and I earned approx. \$37 over the cut-off threshold. Therefore, it was great to get support from Manaaki20. Thank you.”*

*“We don't get any help from WINZ and never meet the 'requirements' for help despite us struggling to buy food, pay for power (single income whānau with hubby earning about \$15 above the maximum threshold for grants) so to have help getting part of a food shop for our whānau was amazing, I was able to buy cleaning products that I would otherwise have had to skip to buy needed food.”*

While half the responses were from Canterbury, the qualitative comments indicated the support in the regions was much needed and appreciated. Whānau from regional centres who had not traditionally received help, such as Queenstown, were noted in the data. Adding additional Navigators and support in regional centres enabled support to reach areas which were particularly impacted by the lockdown.

*“The service was invaluable to our household in Queenstown, only one of four retained their job. The survey was easy to complete and the people who rang were encouraging and warm while still being professional and organised, but they acted as if they really wanted to help and so they did. The things I asked for were sorted within one or two days which I thought was very quick.”*

An unintended consequence of providing support through the Manaaki20 platform has been the ongoing support for whānau in need. Receiving support and making connections with a local provider through the lockdown was the impetus for some whānau who need additional support to engage with providers post-lockdown.

*“I actually was not aware of the services available for the community. I always knew there were some but not who. I was surprised, as there were a few wellbeing centres checking in with me and my family, my son's mentor, Te Puna Oranga. I have even set up some time to receive counselling. So, I am feeling hopeful. Thank you.”*

*“The organisation acted within 24-hours after I completed the survey! I spoke directly to the person who put my request through, who by the way was very friendly, supportive and directed me to some Māori agencies that might be able to help my family in the near future due to being new residents to Christchurch. I was very happy to know there are organisations here to help my family 😊 I am very thankful for this organisation and I am hoping to return the favour soon 🙌 Thank you very much 😊.”*

*“I am now working with a Navigator on goals and aspirations, my relationship has taken a hit and really needs some work. We meet with the Nav this week and already have a few things in place. Can't wait to see her again next week.”*

Further, the goodwill from the campaign was evident in the qualitative comments. The way in which the support was offered reflected the true meaning of manaaki for many of the whānau who responded to

the survey. Several whānau offered to help others in the survey indicating the social cohesion and support for the Māori community was enriched through the lockdown period.

*“There are no words for the feeling, when you realise you are going to be looked after and treasured in a difficult time. That your people care for you and have the resources to help keep you and your household afloat. The psychological impact of that is difficult to quantify. Sometimes it takes a crisis to highlight what it truly means to be Māori. The feeling remains, long after Lockdown. I look forward to a continued relationship with my people and the opportunity to assist others and lift them up, in the ways I experienced myself.”*

*“So proud of you all, the help wasn't for me directly, but it made a difference to the ones I sought it for, Māori networking was more supportive and effective than mainstream systems of help in my opinion.”*

The Manaaki20 campaign was by Māori for Māori, this was particularly important for several whānau. The way in which the Māori community responded to the lockdown contributed to a sense of pride and achievement as Māori.

*“I felt like as a Māori I MATTERED!”*

***“I am a huge believer in Māori supporting Māori, no matter what iwi or where you are. That's exactly what this was, and my whānau appreciated this very much.”***

*“I was so overwhelmed with the love and support that was given to us. The weekly boxes of fruit, hygiene pack and still after lockdown. So, proud to be a Māori because this is what we're all about whanaungatanga.”*



3. WHĀNAU FUTURE FOCUS – MANAAKI20 SURVEY TWO

A second Manaaki20 survey was posted on the Te Pūtahitanga o Te Waipounamu website when the nation reached Level 2. As of the 6th July, nine hundred and thirty-three whānau completed the survey and 85% of these (841) had completed the first Manaaki survey. The purpose of the second survey was to reflect further on whānau experiences during lockdown and to focus forward on the needs of whānau into the recovery period. During the lockdown, the mean total number of whānau living in the household increased from 4.24 (before the lockdown) to 4.56 during Level 4 lockdown, before dropping back to 4.49 during Level 3 lockdown. Whānau extended their bubbles for a variety of reasons.

*"We extended our bubble to my brother, sister in-law and our two nieces and nephew. Along with our daughter and granddaughter. My husband, brother and sister-in-law had to work at Level 3. We had to awhi each other with home-schooling, kids and taking care of our dad who moved in before lockdown."*

*"We extended our bubble in Alert Level 4 due to my mother becoming terminally ill and needing assistance, so it helped her and dad."*

Whānau were grateful to receive support during the lockdown. The data aligned with the satisfaction survey, as whānau expressed appreciation for the support they received from Manaaki20, the Navigators, and local Māori providers during the lockdown period.

*"Dealing with government agencies is so stressful! I am so grateful to our Whānau Ora Navigator who contacted WINZ on our behalf to ask why we had to wait for six-weeks for a benefit - we did not know how we would survive!"*

*"I went from a whānau house to emergency motel accommodation to my own whare through New Zealand Housing ... your guys help has been invaluable and I'm forever grateful for my Navigator."*

*"Was an awesome time to bond as a family, very blessed, especially now to be in a motel with my children instead of being homeless and in our car. I would love to thank all the workers @ MANAAKI20 for your support during COVID-19 we wouldn't have gotten through this without your support in times of struggles, may you have a blessed year and keep shining and help whānau like me, ngā mihi."*

*"It was amazing, we had mokos staying with us in Level 3, also housed my niece for Level 4 because there were too many people in their house. And a big shout out to Manaaki20 for helping out with food, firewood, cleaning products and power. It was awesome to get the help so thank you very much."*

Whānau were concerned about meeting essential needs for their whānau. Affording power, food and keeping their homes warm were the primary concerns for whānau.

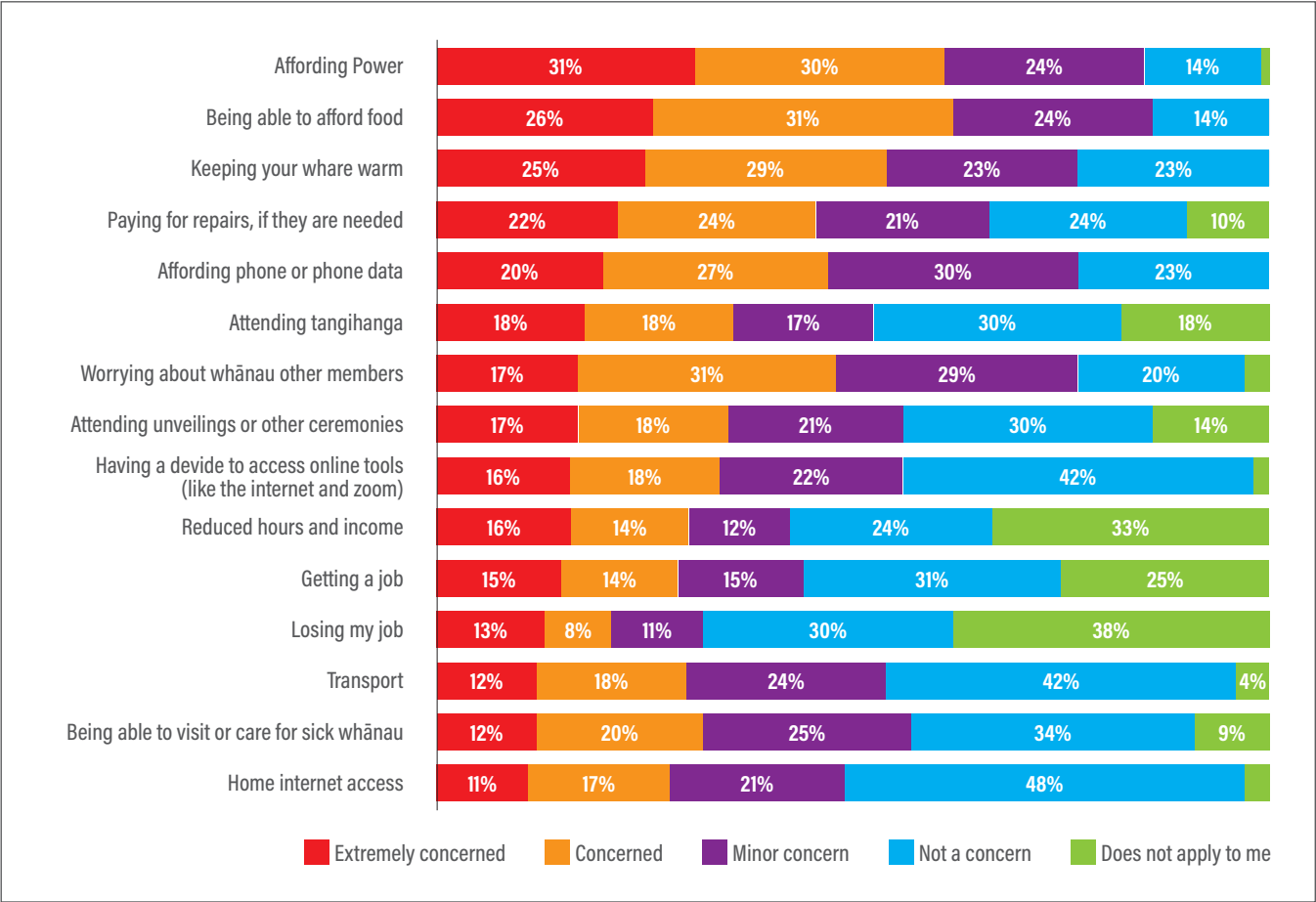
*"My concerns are that as everything seems to have gone up (i.e. food that we usually purchase on a budget is not available, prices seem to have gone up with food etc.). Being at home so much increased our power and wood/coal consumption (especially due to my husband's health and having babies) yet having no hours at work, we have maxed out our family back-up visa card, which is \$700, over lockdown as our groceries went up by over 50%."*

The wellbeing of whānau, particularly mental health and the impact of the lockdown on family members struggling with anxiety and mental health issues was a concern. Whānau indicated the psychological impact of the lockdown may be long lasting for some.

*"My biggest concern is for my daughter who has acute social anxiety, we have no family or friends. I worry about depression with my daughter and all the earthquakes, shootings, and lock downs."*

*"Suicide in lockdown is an extreme concern. Thank You 🙌 for supporting us in a time of need."*

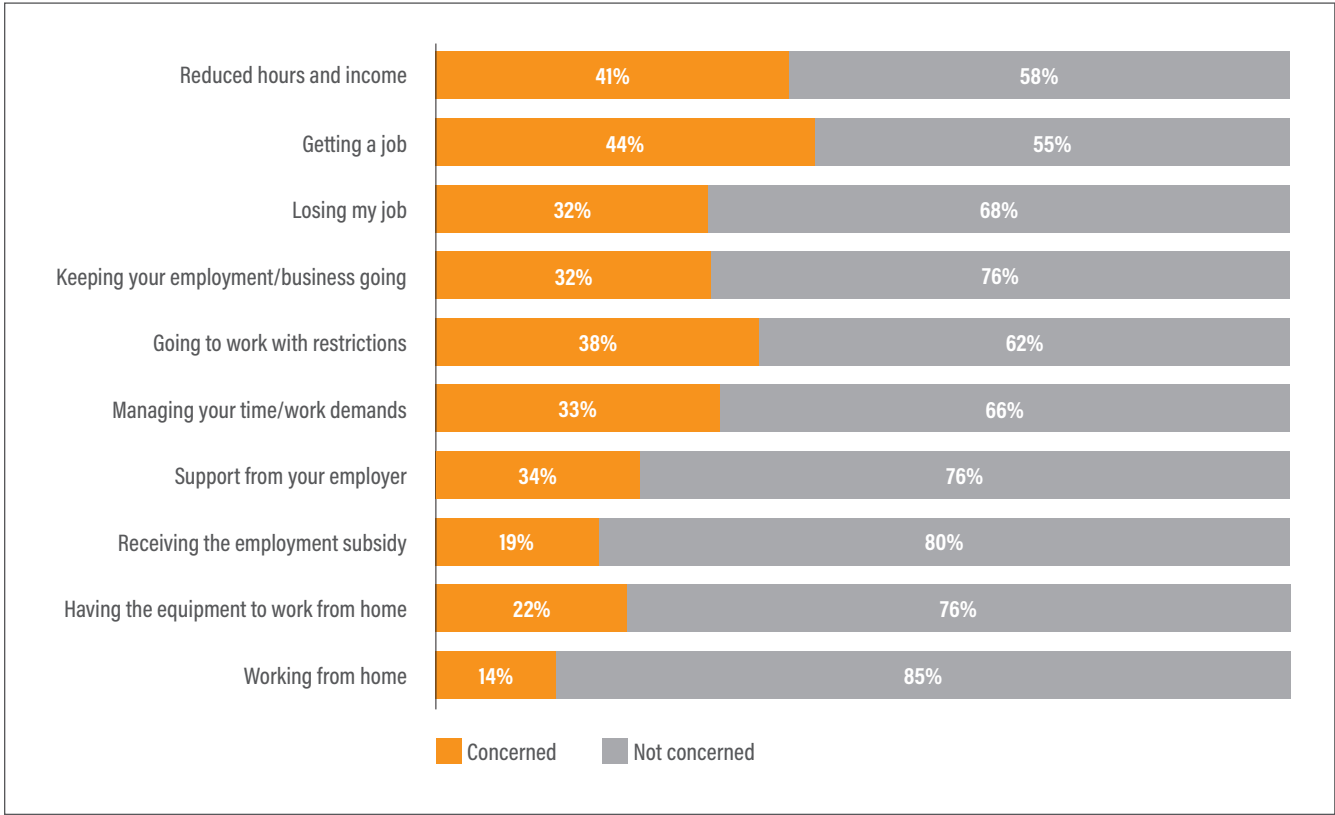
Figure 4: Whānau concerns going forward



EMPLOYMENT

Employment, security and income appeared to be the significant concerns for whānau moving forward. Forty-seven percent of the whānau who responded to the survey said their employment or business had been affected by COVID-19. Forty-four percent of whānau were concerned with getting a job and 41% concerned with reduced hours and income. Thirty-one percent were concerned about losing their jobs and 32% with keeping their employment/business going.

Figure 5: Employment concerns for whānau going forward



POSITIVE EXPERIENCES FOR WHĀNAU DURING LEVEL 4 LOCKDOWN

Positive experiences expressed by whānau during the lockdown included increased time with whānau, more time with tamariki and getting things done around the house.

The lockdown appears to have been a time to slow down and reflect for some whānau as they reported taking away new perspectives and learning from the time spent in isolation.

“We’ve learned something new about back-up plans and being more organised, I’d like to think if we can rebuild our lives, we will be better prepared for anything in the future.”

“COVID made me realise that life is beautiful. I dealt with a lot of personal issues that I kept to myself. During this time, I have rediscovered myself, in a good way. I have changed what my children mark as important in life. That life is a gift. I have five children with me, two of who will come to me when their homes are hard, family violence etc. I will continue to unlock my inner abilities to be the best for my children.”

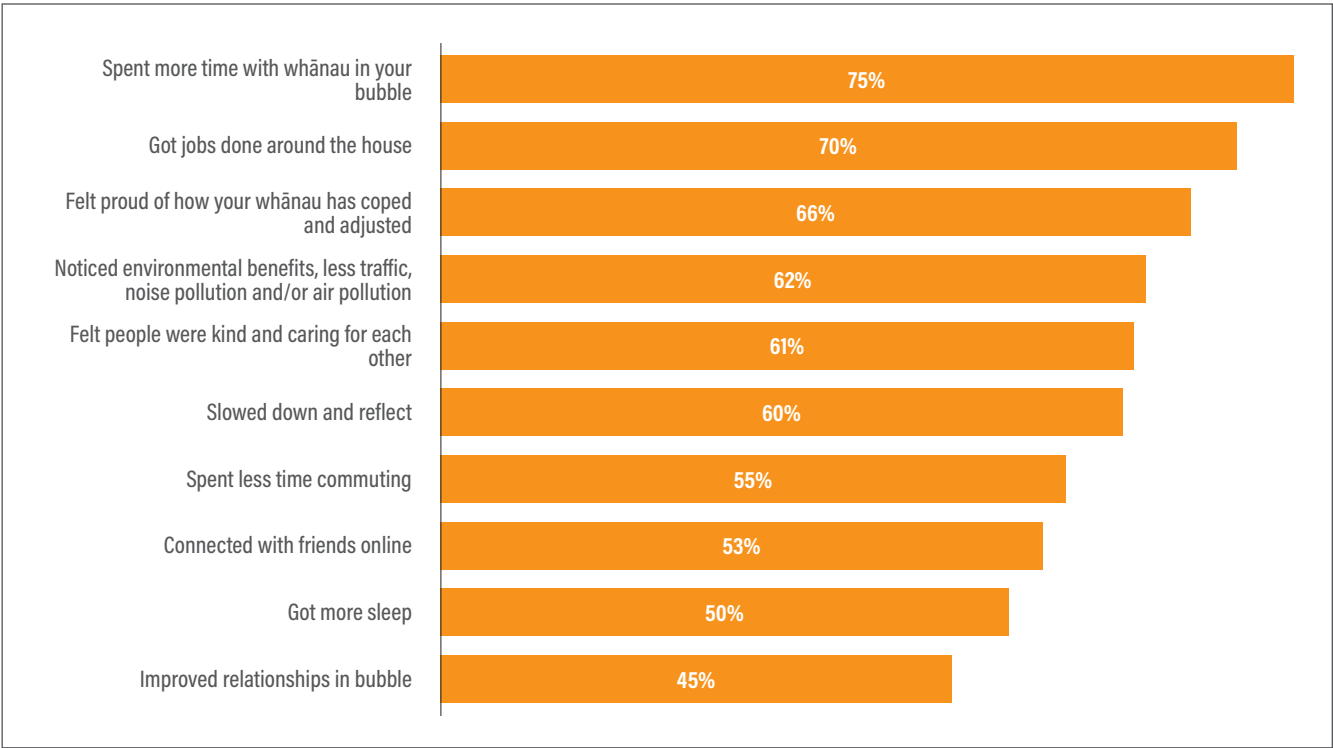
“Yes, just to continue to learn and balance out my life with whānau instead of thinking about mahi. Take time for myself and truly embrace my wife and children.”

“Maintaining a clean environment at home. Focus on how I am wanting to help communities. Maintaining goals to still want to help clean the outer environment - learning mental habits of clever ways I can allocate money, so it is not wasted in the longer-term.”

“Being more environmentally conscious about my everyday life, shrinking my carbon footprint and working on ways to help heal papatūānuku and teaching my children to do the same.”

“Yes, opportunity to teach my children and their children about their tūpuna, where their lines are, talking about the old ways, the old medicines, e.g. harakeke, spider webs. The importance of caring, sharing, add another spud to the pot, unexpected whānau. The waiata of their Taua, the strength of their Poua, it has been three generations engaging in whakapapa, keeping the stories, and learning in this present.”

Figure 6: Positive outcomes from lockdown







Whānau are grateful and thankful for the support received from Navigators, providers, and the Manaaki20 campaign. The impact of the support was evident in many of the comments in the second survey.

*"Just to say thank you to you guys for all your help. It really made things less stressful for us as a family. Much appreciated."*

Whānau indicated that more support was required, particularly in accessing mental health support, Whānau Ora Navigators and education programmes to prepare whānau for employment. Some whānau expressed concern over the contact tracing application, particularly trusting the Government with the use of data tracing information.

*"Although I used the contact tracing app on the weekend, by the end of the day I felt like it was a huge invasion of my privacy."*

*"Could Whānau Ora create a Whānau Ora mana enhancing whānau owned contact tracing app? I'd trust Te Pūtahitanga."*

*"I do not trust the current Government enough to keep my data safe, especially when little information has been shared about the apps and while our heads are turned the Government is passing urgent legislation outside of the focus on COVID without opposition."*

## KEY FINDINGS

Many whānau were financially exposed, the data revealed the fragile state for some households which were forced to make decisions on whether to eat or stay warm. The impact of reduced incomes and job losses created challenges around rent, power bills and firewood.

Many whānau were concerned about their mental and emotional wellbeing due to the impacts of social isolation and the financial insecurity created by COVID-19. They were exposed to increased risks of harm through financial insecurity and uncertainty of employment.

### WHĀNAU SATISFACTION SURVEY

There were high levels of satisfaction with the #Manaaki20 response and what was received.

A proportion of whānau (5.4%) did not get what they were promised, and this had a negative impact on their circumstances.

The kind, non-judgemental approach of the kaimahi response to whānau, had a significant impact on whānau and could be considered a protective factor.

Whānau resilience is highly dependent on contextual factors and resources available.

The Māori way in which the response was delivered contributed to a sense of pride for some whānau.

### MANAAKI SURVEY 2

Whānau were appreciative of the support they received from the Manaaki20 response.

Concerns going forward focus on employment security and future income into the recovery period.

Whānau mental health and wellbeing continue to be concern for some whānau.

Many whānau continue to struggle to meet their basic needs.





## 2. OPERATIONAL

A collaborative and resourceful grassroots response by Te Waipounamu Māori NGOs and whānau entities saw communities manage collectively under the COVID-19 lockdown. Local organisations used their agility to quickly recognise and respond to the community needs created by the COVID-19 environment.

Leadership during the pandemic became a priority with the organisations role modelling that they were clearly in charge, in control and owning their space. NGOs continued with business as usual and mobilised quickly to deliver virtual services from online platforms. The organisations adapted and stepped up as essential service providers ensuring they were there for vulnerable whānau. Whānau entities reached out to the whānau engaged in their activity and provided a platform for connection and support.

*“The response needs to happen on a grassroots level, and it has to be back down to the basics. And then after that, everything else will fall into place.”*

Establishing connection was key with thousands of kai, hygiene and manaaki packages delivered via wellbeing trips throughout the region and thousands of phone calls and messages made to ensure whānau were okay. Distribution networks meant kai and resources were taken to whānau which removed social and transport barriers. The focus was about getting food out to people, in their own homes, using the networks they have. The delivery service was an opportunity to check in with whānau to make sure everyone was okay.

On a social level kaimahi interacted with whānau through online competitions like ‘lockdown loaf’, photo sharing, physical activities and te reo classes. Services were enhanced to meet needs such as the He Waka Tapu free violence prevention helpline going national in response to the increase of family harm and violence. This, along with operating as an essential service provider during COVID-19 lockdown, helping vulnerable whānau across Christchurch and mid-Canterbury by delivering kai packages, and assisting in COVID-19 testing at the Wainoni CBAC testing station. Collaboration also created opportunities such as Koha Kai’s forward-thinking resulting in a 40-foot tunnel house planted in seedlings to ensure future food security and food reclamation.

*“We came up with a system, we know that if a person has to ask for kai, that’s hard enough in itself, let alone coming up with an invasive checklist around proving whether they’ve got money or not. If somebody walks through our door and says I am hungry, that’s proof enough, evidence enough for us.”*

The organisations observed that while the Government moves slowly, on the ground level you can move as fast as you can move. They were flexible, nimble, and followed through on planning, ensuring that whānau needs were met, staff remained safe and lockdown guidelines were followed. The kaimahi on the ground had to find creative ways to effectively solve people’s situations within the restrictions placed on them.

Having a history of service within their community, with trust and relationships established, enabled the service providers to know how and when to respond. There were numerous instances of services locating and supporting whānau in dire situations that would not have otherwise accessed help. There were whānau who were out of work for the first time and unable to provide the necessities for their whānau. Having established connections meant the local networks could work together to support them.

*“The social fabric of communities is respect; it is the invisible stuff that binds communities. This experience has drawn some of those strings together which is good.”*

The organisations are planning and learning from their experiences, the gaps that were presented offer an opportunity for them to be better prepared next time. Working the challenges presented, adhering to the restrictions, while meeting the significant needs of the whānau in their community resulted in a sense of achievement and validation. The networks, relationships, trust, and social cohesion built over a number of years were emphasised during the response period.

A series of four case studies are presented to demonstrate the ways in which different Māori organisations responded to their local needs.

# CASE STUDIES

## KOHA KAI

Koha Kai is focussed on creating social transformation within the disability sector through meaningful employment and education leading to nationally recognised qualifications. Koha Kai was founded by Janice Lee in August 2013, as a bridge towards community integration and to provide a pathway for people who had been isolated by the fact they live with the challenges of disability. Koha Kai brings innovative employment opportunities where people with disabilities learn skills while supporting their community. Through their Lunches in Schools Programme, Koha Kai partners with primary schools which give the use of their kitchens for Koha Kai trainees to cook in, in exchange for healthy lunch options sold to students at an affordable price. Koha Kai has expanded its operations to include growing their own produce and selling meals to the wider community. The multiple award-winning charitable programmes offers training and employment for people with disabilities and provides lunches to more than 1,700 school children.

*“And they knew that when we say we’ll be there; we will be there.”*



### UNKNOWN TIMES

COVID-19 was a situation where nobody knew what to expect. From a staff perspective, Koha Kai was undergoing change at the time as they had become an approved supplier for the free lunches in schools. They knew they had to apply to become an essential service. Te Pūtahitanga o Te Waipounmau also made an application to the Ministry of Social Development in support of Whānau Entities to be recognised as an essential service. They closed all but two kitchens, and created health and safety protocols, including food deliveries. Each kitchen had a skeleton staff creating community meals. They started with 250 meals a day, and quickly moved to creating 400 a day.

People with compromised immunity needed to stay home and be protected from the pandemic. Most of the trainees at Koha Kai fell into this category and needed to be at home. Staff rang them daily, for a start, motivating and coordinating activities between them. They began online cooking competitions in their own homes and even Zumba competitions utilising the Koha Kai Student app – created specifically to support connectivity in the community, they would take photos and send the photos in for judging supporting one another and staying active at home. They learned how to support one another and to be resilient in the face of changing routines.

Koha Kai looked to the community to see who they could serve through the pandemic. They knew kaumātua who were usually active and included in the community were isolated, and single parents especially were vulnerable. Many whānau in the Southland area live away from their extended families and natural support networks.

The Government had just increased the benefit by \$25<sup>2</sup>. Koha Kai aimed to create meals that were affordable so people’s usual budget would not be affected. With the Government’s wage subsidy, and funding for fuel to deliver the kai, Koha Kai were able to deliver the meals for \$5. They immediately began free delivery of the pre-made frozen meals around the community at a cost of \$5 each.

### COLLABORATION

Koha Kai collaborated with Awarua Whānau Services and Ngā Kete o Mātauranga Pounamu, to distribute meals to the community. Awarua Whānau Services and Koha Kai delivered to Bluff, Tuatapere, Orepuki, Riverton, Colac Bay in Western Southland and Winton, Edendale, Mātaura, and Gore around the Northern and Eastern Southland region. Distribution points were set up at Tuatapere School to cover those who were further afield. Whānau receiving the meals were cut off from their usual support services and contact, and those in the rural areas were particularly vulnerable. Staff recalled how relieved whānau were when they saw them, especially those most at risk who didn’t have transport to come into town and get supplies. They could see the whānau who weren’t coping and had limited resources to manage the impact of the lockdown and could offer them support.

<sup>2</sup> As part of the Governments Economic Support Package, beneficiaries are receiving a permanent, \$25 weekly increase to their benefit. (March 2020)







Approximately 75% of orders were seniors or people with serious underlying health conditions who were able to pay for their kai and were using the service to minimise social activity and connection. Approximately 25% were people with disabilities who did not have access to home support. Koha Kai also provided meals to a small proportion of children (12) who went back to school in Level 3 and were identified as not having food security and needing assistance.

*“The best thing was that we could see people face to face, albeit through glass. We saw people. So, we could see kaumātua who were there at two o’clock in the afternoon, and they’re still in their pyjamas and they haven’t done any dishes, and this person needs some help.”*

Towards the end of lockdown, over three-weeks from 23 April – 14 May 2020 Koha Kai recorded a drop in meal orders. The most significant drop was the crisis/hardship purchases going from 328 at its

highest point to zero in that three-week period after Level 4 Lockdown. Despite this drop and the reported drop in General/ Online Purchases and Referral Staff/ Referral Organisations, Koha Kai still distributed 973 meals over that final three-week period of Level 3 down to Level 2.

Koha Kai shifted its focus back to Lunches in Schools at Level Two, but still supported entities such as Awarua Whānau Services, Ngā Kete and local schools to provide crisis/hardship meals.

Opportunities arose because of the pandemic and subsequent lockdown. KiwiHarvest food reclamation was looking for food distribution points and contacted Koha Kai to be a distribution centre. Very quickly Koha Kai reorganised its food storage capability to create a food distribution network. They had 500 kilos of pork arrive, and 58 10-kilo rolls of pastry, three pallets of Weet-Bix and the last of the Easter eggs, potato chips and three tonnes of one-kilo bags of wild venison, usually destined for export markets. Using community connections, marae, and rural drop-off points in the community they were

Table 1: Koha Kai distribution

Meal order type	23 - 30 April	1 – 7 May	8 – 14 May	Total
General – Online Purchases	137	217	202	556
Crisis/Hardship	126	54	-	180
Referral Staff/Referral Organisations	123	79	35	237
<b>Total</b>	<b>386</b>	<b>350</b>	<b>237</b>	<b>973</b>

able to quickly distribute food. Important to Koha Kai was remote food distribution centres addressing the need rurally, not just in town.

In addition, Koha Kai took the opportunity to access vegetable seedlings being offloaded by nurseries before lockdown. They managed to secure an unused 40-foot tunnel house, which they cleaned and then planted in seedlings. They were aware the lockdown could mean local fresh food shortages in the future so were planning to ensure they could access their own food if needed.

The kaumātua enjoyed the meal service so much that they continued with the deliveries post-lockdown. The Koha Kai staff made a huge effort to ensure they prepared a variety of healthy kai. This has now become another service that Koha Kai provides to the community and at \$7 a meal it is providing affordable healthy kai for kaumātua. The trainees and staff who were at home, returned to work and they are preparing for the Lunches in Schools programme again.

*“It’s all about employment, and supporting the community during what is, well there’s never going to be another time like this in our lifetime.”*

## LEARNINGS

The biggest learning for Koha Kai was the speed at which they could move on the ground. While Government moves slowly, on the ground level they could be very agile if they had a clear picture about what they could contribute, and had the protocols and systems in place.

They have learnt that managing a pandemic is systems orientated and preparation was key. Before lockdown, they had bins for the cars that had sanitiser and wipes and had EFTPOS machines ready. The kitchens were set up, cleaned and made ready for pandemic operations. The protocols in the kitchens were strict because of the COVID breakout at the Bluff wedding. There were no compromises in terms of food safety, the safety of staff and ensuring the safety of the community. The EFTPOS machines were payWave capable, creating a cashless, non-touching payment process.

At the grassroots, their connection to the people was their greatest asset. If the Government wants to have an impact with people, then they need to encourage communities to be resilient and to connect with the local resource bases. At the frontline they are the ones connecting with people.





# NGĀ KETE MĀTAURANGA POUNAMU CHARITABLE TRUST



Ngā Kete Mātauranga Pounamu Charitable Trust (NKMP) has been serving the Murihiku (Invercargill) community for 20-years. The Trust runs social service programmes covering addiction, counselling services, rongoā practitioners and a low-cost medical practice. NKMP affiliates to Ōraka Aparima Rūnaka situated in Ōraka (Colac Bay - 10 mins from Riverton, near Invercargill) and Aparima (Riverton - 30km west of Invercargill) with a tribal boundary that extends from Waimatuku to Tawhititarere (in the western Southland region) to the central Southland with shared inland areas of Whakatipu Waitai.

## UNPRECEDENTED TIMES

In mid-March it was evident Ngā Kete was entering an unprecedented time and had to consider what it meant to be an operational service through a pandemic. They knew Level 4 meant there would be no face-to-face contact. The management team developed a comprehensive plan around being an essential service by March 21. The GP practice remained open as an essential service. They introduced telephone consults and nurse triaging over the phone and were able to reduce the number of face-to-face patients consults by about 70%. The pandemic meant they had to adopt new technology quickly and get comfortable with new ways of working.

Red and green zones were introduced in the office, a red zone indicated isolation practice for sick whānau and COVID-19 testing. The green zones were for well patients coming in for immunisations. Cleaning regimes were revised with high traffic surfaces and clinic rooms cleaned and sanitised three times a day. Personal hygiene practices for staff were introduced, including regular and routine hand sanitising and cleaning of workspaces and additional PPE gear was ordered.

In early March, leadership at Ngā Kete began thinking about the key messages that needed to go out to whānau. Messaging and information around personal safety, physical distancing, and the wellbeing of kaumātua were sent out and published on social media. Ngā Kete contacted their wider whānau networks, local rūnaka and iwi, and other stakeholders indicating the pandemic response in Murihiku would be a collective response to the community.

*“In a pandemic you do what’s right at the right time for the right reasons without any other thought. It’s about just doing what’s right. It’s not about who’s going to get the biggest handshake or pat on the back. It’s not about that bullshit, it’s about doing what’s right for the right reasons.”*

Online social media activity was increased, and daily COVID-19 updates were posted with pictures of the staff at work, to provide an understanding of the changes in expectations. Signs reading ‘please sanitise your hands’, ‘green zone for immunisations’, ‘red zone if you think you’ve got a cough or a cold and want to get tested for COVID-19’ were posted to ensure whānau knew what to expect before they came into the office.

## RESPONDING TO NEED

Over lockdown staff were under pressure and took over 5,000 phone calls. Whānau had lots of ways to get in contact, they could text, Facebook private message or phone. If they were unwell and needed an appointment, they could call the free phone number which was staffed full-time. A mobile health team was mobilised into the community to prevent whānau coming into the building. A database of



whānau requesting help with food and essentials was established.

The local food bank was run by elderly volunteers and was shutting down as they were considered a high-risk group. Ngā Kete invested \$12,000 to set up a food bank on site, engaging local suppliers for produce. Whānau were requesting good dry foods and vegetables and fruit. The staffroom was converted into a mini supermarket where food bags were constructed by staff.

*“This pandemic has created an environment where people will readily express what’s important and what they value, and it’s about whakawhanaungatanga. It’s about connections. I think, everybody I’ve talked to who’s been in this kind of space has found out new things about people they’ve known forever who they didn’t know before.”*

Medication was delivered to whānau who needed prescriptions, ‘Wellbeing trips’, were introduced to check on vulnerable whānau and kaumātua. A roving roster was established to coordinate all the deliveries between 1-4:30pm. The onsite pharmacy would prepare the medication for the day, the kai packages would be made up, and travel would be coordinated to be as efficient as possible. Deliveries were made across Southland every day, as far as Tuatapere, Maitāra and Bluff.

During these trips staff would take about a dozen little bags of fruit. When they were out delivering whānau would say to us, “Look, I’m really worried about Bob down the road, he’s 82. I saw him trying to get to the shop the other day.” The staff would put a little note on the bag of fruit that would read, “Hey Bob, give us a call if you need a hand.” and would put it outside Bob’s door.

As part of the Te Pūtahitanga o Te Waipounamu Whānau Ora network, Ngā Kete became a distribution point for the hygiene products. Over 20,000 items, two-truckloads, 35-pallets of products were dropped off. Most staff were still in lockdown, healthy staff were called in and within a day they had split all the products up and made sure whānau across Southland got an allocation. They introduced a request system, because they knew that if a person had to ask for kai, that was hard enough in itself. Ngā Kete did not want to



come up with an invasive checklist proving whether they've got money or not. If somebody walked through the door and said they were hungry, that was evidence enough to receive support. They thought that perhaps five percent of people did not need the distribution, but overall, they knew their community and knew who needed it.

The media staff member created digital videos around the experiences for whānau in the community reflecting the engagement. There was a video of a 32-year-old who is a solo dad, ex-gang member, who had a difficult life and had been in jail. He had been on the straight and narrow for 10-months and talked about the support he got from Ngā Kete.

*"I didn't even ask for food, but this organisation knew I was here. I got a knock at my door and when I walked out there were food parcels there. Real food, like real proper food. They could've picked anybody, but they knew I was here, and I haven't always been a good person. Well I am a good dad now. I had to work really hard for my children to be gifted back to me, and that's what it is, it's a gift. With Ngā Kete, I don't even need to ask for kai, they know me well enough to know that I'd need it."*

Ngā Kete contacted the Pacific Island community leaders and took bulk hygiene products and food to them which they distributed to their families. They wrote to say they were overwhelmed with the act of generosity and kindness, at a time of crisis.

Food parcels and medication drop-offs continued until May 22. A total of 1047 whānau food parcels and 82 food parcels to kaumātua were delivered, 497 prescription drop-offs, and more than 500 wellbeing phone calls made. They provided 33 Countdown supermarket cards to whānau who had no food and found accommodation for two homeless people.

## COMMUNITY PARTNERSHIPS

The collaboration in a planning and response space continued through the lockdown. Zoom pandemic

planning was held with Mana whenua and Maata waka, and there was power in the inter Rūnaka and Marae collaboration. Ngā Kete was a participant, led by iwi leaders, they considered it an honour to observe and participate. Key stakeholders such as Civil Defence Emergency Services, the pandemic team, the deputy mayor at the city council, Gilbert Taurua the chief strategy Māori advisor at the DHB, and Ōraka-Aparima Rūnaka and other Māori agencies and local marae worked alongside Ngā Kete.

Their funders recognised they are a business and asked how they were affording the response. Due to the lockdown they had 80% less patients coming in, 80% less revenue, but were still putting out 100% service. They had to close their retail store, which meant there was 100% effort going out but no revenue coming in. Funders supported Ngā Kete to keep delivering.

There were wonderful connections made during the lockdown. For example, they were contacted by the airport café as they had 52 litres of milk, 12 big cases of hot chocolate and the Salvation Army had 15 crates of bread. It was all delivered to Ngā Kete and distributed out to the community.

The social fabric of communities is respect, and an invisible thread that binds communities. Ngā Kete believe the pandemic experience has drawn some of those strings together.

## LEADERSHIP

Leadership during the pandemic was important, modelling hand sanitising, watching physical distancing and wiping things down. Management cooked the medical team a daily lunch as a form of service acknowledging their effort. They were role modelling care, empathy, compassion, and an expectation that it was a time when things needed to get done.

The managers looked at what services could be provided from home, developing new ways of doing things. They realised problem gambling



counselling, drug and alcohol counselling, stop smoking support, pathway efficacy, disability information and advice, could be delivered from home.

The second floor of the building was a total green zone for staff only, no client contact at all through Level 3 and 2. The new normal was going to be quite different as face-to-face delivery and travel were going to be changed for a long time. A range of breakout rooms were established with new technology and AVL systems in the GP clinic and boardroom. Every computer that was over three-years-old, was replaced and cell phone technology was upgraded to ensure staff could video conference and receive emails at a distance.

Every staff member moved into a new space indicating a new way of working. Psychologically it created a shift and staff realised the environment was different, and they had to work differently. If they were meeting whānau face-to-face, safe spaces were created to maintain physical distancing.

## LEARNINGS FOR THE FUTURE

Much of the learning has been around how Ngā Kete can be more creative and flexible with its delivery. They are hoping to create a platform with private chat rooms so whānau can meet and book a consult online with a counsellor. There will be live blogs so whānau can check in with their counsellor daily in a live session. In addition, all the supplementary activities on offer, such as art therapy have been captured on video, creating archive libraries online. Whānau will have options, they can come into the building face-to-face, or they can go online and work their own way through it.

Staff at Ngā Kete have recognised they are good planners and good strategists and that they know their community well. They have learnt to be flexible, nimble, and to follow through on a





plan. This process has been validating to managers that they're competent during a crisis and has given them the recognition of where they need to develop. As a result, they have reassessed the training needs and developed an online platform for staff, creating opportunities for digital learning. They believe that while Ngā Kete is an agency you could pick up and transplant anywhere, they don't have any desire to move outside of their landscape because that's where their roots are.

While they have been working in the community for 20-years, they have witnessed new levels of poverty during the lockdown that they had not experienced before. They have had new families approaching Ngā Kete over lockdown. They found there are whānau in the community on the knife's edge, who have been impacted by unemployment. Labouring whānau, who had jobs in fishing, forestry, farming, and freezing works, now in a situation that is quite foreign to them. When food parcels were delivered, these people were so humbled, and for some it was the first time, and they experienced anxiety and shame, that they didn't have enough resource to feed their family.

Looking forward, the most enabling scenario for Ngā Kete would be more autonomy to deliver to the community, delivering what the community needs, without continually applying for short-term funding.

*"What would enable us? Well we would love the Crown to say, 'What do you need to run your agency. Forget about contracts, forget about all that, what do you need?' We would say, 'We need five million dollars and you'll get 75,000 whānau outcomes a year that I can monitor and give you feedback on. Come and audit me every day of the year if you want to, we will let the merit of the work speak for itself. Stop making us jump through all these ridiculous hoops when we know our community. Enough already. Twenty-years of providing evidence of our quality is enough to be able to say whether we can do it or not.'"*



## HE WAKA TAPU

He Waka Tapu is a kaupapa Māori not for profit organisation based in Christchurch which has been in operation since 1996. The organisation provides support in family violence, Ministry of Justice and Corrections programmes, Oranga Tamariki, suicide prevention, breast screening and cervical smear checks, alcohol and other drug programmes receiving referrals across the South Island. Services are delivered using a kaupapa Māori framework encompassing tinana (physical wellbeing), wairua (spiritual wellbeing), hinengaro (mental wellbeing) and whānau (family wellbeing). The organisation operated as an essential service provider during COVID-19 lockdown helping vulnerable whānau across Christchurch and mid-Canterbury with support including delivering kai packages, running a free 0800 HEY BRO violence prevention helpline for tāne, providing residential alcohol and drug bed nights and partnering with the Whānau Ora community clinic and Ngā Hau e Whā National Marae in COVID-19 testing at the Wainoni CBAC testing station.

### COVID RETHINK

He Waka Tapu usually provided a Pātaka Kai service to the community based at 161 Pages Road, the motto was: 'if you need kai come in, we have plenty to share'. During COVID-19 they had to rethink how to continue meeting the demand for food during lockdown. By mobilising, they adapted their services to ensure whānau were safe and families were able to safely receive food, hygiene, and personal care packages. The organisation put in place an easy non-referral system allowing any families that were struggling to request food packages. Over seven-weeks they delivered 850 kai packages.

Kaimahi were given extensive training in health and safety to package and deliver food to whānau. Produce grown in their Maara Kai programme bolstered food packages and a partnership with KiwiHarvest and Manaaki20 provided extra food, including 400 Easter eggs over the holiday period.

Around 20-30 care packages per day, filled with vegetables grown by kaimahi, along with donated items of food and essentials such as soap and dishwashing liquid went to whānau in need. Prior to lockdown gardens had been created and the vegetables from these gardens were picked and added to kai packages and delivered daily to whānau, kaumātua and individuals who were struggling to put food on the table.

### TESTING STATION

He Waka Tapu set up the first and only community-led COVID-19 testing station in Te Waipounamu, in collaboration with Ngā Maata Waka and the Whānau Ora Community Clinic. The drive through testing station opened on April 18 and was specifically setup in East Christchurch with a holistic Māori approach to health. The testing station was based at Ngā Hau e Whā National Marae in Wainoni, not far from the Rosewood Rest Home where residents were severely impacted and died from symptoms of COVID-19.

The service was contactless by having whānau drive through for their test, with kaimahi following health and safety guidelines. The testing station provided the community with a valuable resource to combat COVID-19. The organisations wanted to ensure whānau were well during the lockdown period. There was no cost involved for testing and no GP referral required.

The point of difference was the wellbeing station, with Ngā Hau e Whā National Marae ensuring people could take home a hot nourishing home cooked meal after testing. There was a check-up over the phone the following day. "We made an intrusive test as comfortable and non-intrusive as possible and whānau loved getting some kai and a phone call the next day." The wellbeing check and a meal supported the wraparound model of care both Ngā Maata Waka, He Waka Tapu and the Whānau Ora Community Clinic are known for.



*“Having a testing station on the Eastside supporting our whānau was a great opportunity where we were dealing with medical support and testing and delivering welfare support as well.”*

#### 0800 HEY BRO

0800 HEY BRO (439 276) is a free violence prevention helpline for men, allowing them to talk to someone about their immediate concerns. The 0800 HEY BRO phone line was ramped up to support anyone in the country, including wāhine, with skilled people at the end of the phone 24/7. Staff had become incredibly busy since the beginning of lockdown with a 400% increase in calls recorded, and the high level of calls expected to continue with families under pressure and facing uncertainty.

The service includes further support provided by He Waka Tapu, or callers are put in touch with support services in their region. Cases of domestic violence rose by more than 20% during the COVID-19 lockdown with the community services stepping up to provide key support. The organisation worked to promote 0800 HEY BRO for men who were wanting to keep their whānau safe.

Having access to that line, and it being well socialised, allowed the service to stay strong and support those who needed guidance during the lockdown period. The 0800 number gave callers who felt they were on the edge, the opportunity to reach out and talk, which can make a huge difference in ensuring whānau are safe. Providing stability and consistency through an uncertain time was key.

#### HEALTH AND SOCIAL SERVICES

He Waka Tapu continued to provide important health and social services to the community during the critical time. Staff worked from home carrying out whānau wellness checks, one-on-

one counselling, running community and relapse groups online, ensuring medical needs were still being met and organising free firewood deliveries for families. Services were adapted very quickly, with all the support and wellbeing sessions were held online via Zoom.

The Mauri Ora drug and alcohol residential programme remained open throughout the lockdown to minimise substance harm in the community. This meant restricted access to the facilities and staff living onsite to keep those in recovery safe. He Waka Tapu kaimahi continued to work remotely with IT systems and infrastructure allowing workers to set up from home, without missing a step. He Waka Tapu changed the way they worked to adhere to Governance guidance. Staff created solutions so whānau had power, wood, food, household supplies, prescriptions, data for the internet, and any other essentials they needed. Over lockdown more than 1449 activities were completed, this does not include the ISR referrals and supports provided.

The Integrated Safety Response (ISR) Team worked hard in the precincts and with tāne and wāhine who needed support with the courts and corrections.

Day two of lockdown saw the launch of Tinana, a community fitness group, now moved to Facebook live. A total of 359 community members have joined and participate in moving and connecting virtually with others.

The Harakeke Community Weaving Group was launched online for whānau to learn and make creations from inside their whare. This was a great way to reduce isolation and practice mindfulness while utilising the strengths within te ao Māori.

The residential service was operating and taking new referrals, with space to provide isolation for incoming whaiora while upholding COVID-19 guidelines. Facilitation continued within the whare, via Zoom, so whaiora could continue their wellbeing journey. The He Waka Tapu Facebook page was updated daily with relevant information, live posts and groups to join.







### FUTURE PROOFING

He Waka Tapu have and are preparing to provide a lot more ongoing support in the coming months in preparation for the anticipated loss of jobs and income across Canterbury and have partnered with Foodbank Aotearoa to continue providing food packages.

### RĀTĀ FOUNDATION

Rātā Foundation provides funding to He Waka Tapu under its Support Focus area. This enables organisations to overcome challenges and minimise barriers, supporting vulnerable people in the community and building resilience. Rātā Foundation endorsed He Waka Tapu, which continued to provide essential services to the community and had gone the extra mile to ensure whānau felt connected and supported.

Being connected to the community and knowing whānau would be in difficult situations due to lockdown was an advantage. As an example, the service supported a 40-year-old mother and her 12-year-old son during lockdown. They were both under one-on-one mentoring at He Waka Tapu for mental health challenges brought about by trauma they had both experienced. There was huge load on the mother as she is unemployed, on the benefit supporting her children and her elderly mother. She had a baby less than a year-old and seven children under the age of 16.

He Waka Tapu had been engaging with her son on a weekly basis since 2019. He was referred after a violent incident involving his father, he has real anger towards his father. He is a big ball of energy, but due to having seven other siblings in his household he has to entertain himself and acts out because

*“At a time where there is so much uncertainty, He Waka Tapu have stood strong and adapted to support whānau in need.”*

of this. Towards the end of 2019 and the start of 2020, he was making huge steps towards improving his wellbeing, including helping around home and behaving at school.

During lockdown He Waka Tapu received a call from his mother to say she was really struggling and needed some support. He Waka Tapu started up its mobile Pataka Kai kaupapa and the mother and her whānau were able to be supported during the lockdown. The mother was very thankful, and it helped her to spend money she would use on groceries and toiletries, on other essential things, such as clothing for her whānau. There was a visible change in the mother and son, knowing that there is support for them during a crisis. The team will continue to provide support for the whānau and the after-effects of COVID-19.

The organisation received support from Rino Tirikatene M.P, in the Parliamentary daily order paper on May 26, 2020, congratulating He Waka Tapu. They noted the involvement in the first community-based assessment centre for COVID-19 testing in the South Island at Ngā Hau e Whā National Marae under the guardianship of Te Rūnanga o Ngā Maata Waka which was specifically set up in East Christchurch with a holistic Māori approach to health. He Waka Tapu was cited for continuing the

Mauri Ora drug and alcohol residential programme to minimise substance harm in the community by restricting access to facilities and having staff live on-site to keep those in recovery safe. Further acknowledgment for providing vulnerable whānau with food, hygiene packages, and personal care packages. And for providing 0800 HEY BRO, a 24/7 free violence prevention helpline for men which saw a 400% increase in calls throughout lockdown.

Over COVID-19 NGOs stepped up their response to whānau, He Waka Tapu felt better communication between Te Pūtahitanga o Te Waipounamu and He Waka Tapu would have been beneficial for the communities and the ability to strengthen all approaches of support for whānau. Communication is the key to any successful relationship, particularly in times of a crisis. He Waka Tapu became involved in some of the food kai relationships, which have now continued.

Government agencies struggled to have the technology ready for an event such as COVID, they needed to be better prepared. To ensure whānau were being supported from their systems to provider systems was critical and this was not able to happen well. They were not well prepared to work remotely and this was frustrating for He Waka Tapu as they were able to provide both one on one education programmes around family violence, AOD and other group options that helped reduce stress within households during lock down. Across Christchurch, Māori services were a lot more responsive than mainstream. The challenge for providers is ensuring they can reach whānau in need.

*“Our team's ability to find creative ways to effectively solve people's situations has been a massive help.”*





# WHĀNAU WHANAKE



RCG Group Grace Training NZ was established in 2010. Whānau Whanake is their whānau owned enterprise designed to support whānau living with chronic health conditions to lead healthy lifestyles. Whānau Whanake kaimahi mentor and support whānau holistically drawing from kaupapa Māori values and principles; hauora, oranga wairua, oranga tinana, and oranga whānau kotahitanga. The activity is whānau planned and whānau led with the aim of creating long-term sustainable lifestyle changes to improve whānau wellbeing, creating self-determining health role models.

## CHANGING DELIVERY

Before COVID-19 all delivery was face-to-face, based around events such as the City to Surf, the Saint Clair half marathon, Iron Māori and other local events. Whānau Whanake whānau support one another and while not all whānau participate in the events, they get together and train. The process of training is all about whakawhānau. When the lockdown occurred, Whānau Whanake had to switch quickly to a virtual delivery.

The work over lockdown became more community outreach, ringing whānau and seeing how they were and if they needed anything. They went from all face-to-face, no virtual delivery to being online overnight. When the announcement came, they had four-hours to create and prepare a new programme focused on kaumātua. They have a number of older whānau and wanted to ensure they weren't isolated and forgotten about. While the rāhui created a lot of barriers it was an awesome opportunity for whānau, despite participating from their homes.

*"Another learning is we are agile, we're flexible, and that we're also opportunists in a good way. There's an opportunity, we're problem solvers."*

While the transition didn't always go perfectly, it demonstrated they were adaptive and could bring the essence of what Whānau Whanake was about to an online medium. They mobilised rapidly and were quick to engage Te Pūtahitanga o Te Waipounamu, the commissioning agents, to discuss how their activity had changed to meet the restrictions but continued to meet the needs of their whānau. Te Pūtahitanga varied the contract and continued to support them with different objectives.

## TECHNOLOGY AND SOCIAL CONNECTIONS

Many of the whānau had never used video conferencing but it became important to stay connected with the community and with their own family. The kaimahi held training sessions through text, Facebook messenger and eventually Zoom. During the first week they checked in with whānau who lived alone. As all the Whānau Whanake whānau are living with long-term health conditions they were considered vulnerable and many were in isolation before the official lockdown period.

The kaimahi introduced Facebook live session and webinars, which were appreciated by the whānau.

*"We couldn't see anyone, and we were bantering away, I got this text after going, 'That was the best thing I've ever seen. You guys were just like breakfast TV,' because we were just something they could tune into or look forward to. The tele health sessions were hilarious."*

They introduced Wānanga Wednesdays, a weekly basic te reo class because people were interested and needed something to do. They noticed the online classes drew people who would not usually have come in person because of geography, transport, or they were shy. They would not have done it in a group setting because it would have been too scary. Often the whole whānau joined in with children learning alongside their parents and grandparents. Many whānau stayed online after the class had finished to just chit-chat, evidence that whānau could happen without having to be together face-to-face.

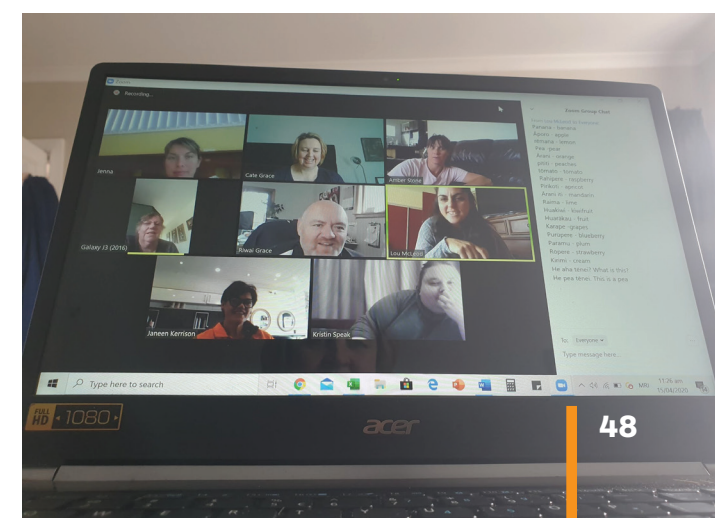
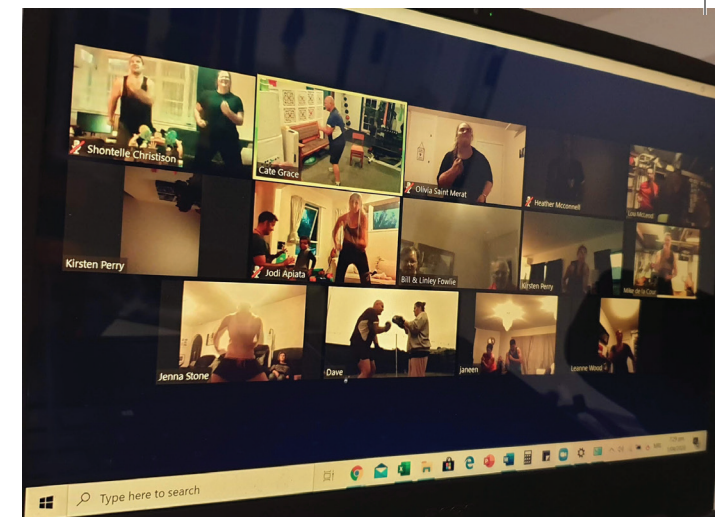
Riwai Grace started online boxing classes three times a week and resurrected the 2012 fundraiser Riwai 'Tutuman' Grace. He dusted off his tutu, (which he would run in for charity), and set up an online challenge. Thirty whānau ended up online trying to win points through physical challenges and so on.

During the lockdown, the whānau created a collective recipe book baking a 'lockdown loaf'. Instead of a running competition, they held a 'who makes the best lockdown loaf?' competition. They couldn't taste test, so whānau had to make them look visually awesome. The process and banter in the group created social connection that was completely unintended, but necessary. Whānau were sharing recipes, giving old fashioned advice, and enjoying the company of one another without actually being in the same place.

## RĀHUI PACKS

Whānau Whanake was engaged to help deliver the hygiene packs. They were able to reach 305 individuals from 165 whare and deliver 112 rāhui packs. What they did not realise was how vulnerable some whānau were during the lockdown. Many of the whānau engaged with Whānau Whanake are not people who would typically ask for support, although they have long-term health conditions, they are private and resilient and used to being independent. They were working or looking after their mokopuna, and suddenly they were isolated in their homes, or stood down from work, or asked to work from home. They had to help a 67-year-old try and set up an online workstation, so she could work from home. Another independent kaumātua who lived at home needed a toilet seat raiser. She had recently had surgery and didn't realise how it would impact her health. Kaimahi managed to access support for her and deliver it to her. While they might seem like small contributions, they enabled whānau to continue to live independently and get through the lockdown.

*"The hygiene pack drop offs were a great excuse to go to the people who were telling us they were fine, because clearly, they weren't. They were able to go shopping for whānau, some were too embarrassed*





*“I think too, we’ll never fall over in a crisis. We will always find a way through. We’ll just figure it out.”*

*to ring the Student Army because they were too independent. Whānau from Dubai and from Australia rang asking us, the kaimahi, to check in on their loved ones because they couldn’t get to them, but knew they were connected to Grace Training.”*

Because Whānau Whanake is a business, Cate Grace was going through applying for subsidies and assisted other whānau businesses. They supported decision-making that didn’t break rules. There was a business within the whānau who were at their wits’ end and did not know how to access support. Assisting them to access the support they were entitled to, meant the business was able to stay afloat during lockdown.

One of the learnings for Whānau Whanake was seeing Dame Tariana Turia’s line, “whānau knew our answers”, in action. Together the group knew what they needed to get through, and if anybody had come in and said, “You need to do this, this and this,” it just wouldn’t have worked. They have learnt about how to stay connected with whānau through other media, and this has supported them to come into their own over the lockdown.

The whānau they support are all urban Māori with vulnerable health conditions, and through the pandemic they were able to thrive, and that’s what Whānau Whanake was all about. They were able to listen to what the whānau wanted and meet the needs of their whānau. Whānau did not think they were vulnerable Māori needing support, what they loved about the service was manaakitanga and whanaungatanga. The values that are important to being Māori, and through these values support was reciprocal.

The lockdown has helped Whānau Whanake to articulate what they do and what value they add to their community through their service. They felt they were pioneers in their area, and now realise that what they did is what the world needed at that time.


*“We are connectors, we are true connectors and true networkers.”*

## KEY LEARNINGS

- Existing high trust relationships at a local level enabled quick mobilisation of resources to meet the needs of whānau.
- Providers collaborated to meet the needs of whānau.
- The conditions of the lockdown created an opportunity for providers to reimagine how they provided support.
- The mobilisation of resources was immediate, core services were repurposed to ensure whānau were served through the pandemic lockdown period.
- Creating opportunities for whānau to participate created social cohesion.
- Some providers were given the opportunity to scale up local innovation, like 0800 HEY BRO, to become national initiatives.
- Leadership and quick decision-making were important to successfully navigating the uncertainty of the response period.
- Social networks that have been created through direct whānau commissioning were able to mobilise to provide support through the lockdown period.
- Providers had to create and implement a response plan but also maintain the flexibility to respond to the uncertainty created by COVID-19.

**Uplifting the whānau morale?**

**f Ardii Rakete:** Heaps of whānau fitness going on here circuits and boxing for all ages. Our tamariki r loving it.



**#MANAAKI20**

manaaki20.org



### 3. SYSTEMS

#### PREPARATION

In the week before lockdown a group of entities came together, led by Te Pūtahitanga o Te Waipounamu, to discuss the potential for a community response involving health and wellbeing and preparing for the COVID-19 impact on the ground. There was a need to act fast in response to the growing number of cases and the introduction of the alert system indicating that the community was imminently facing significant restrictions.

Internal capacity was measured and Te Pūtahitanga o Te Waipounamu knew coordinating any response would require an immediate additional workforce, both at grassroots and at an operational level. Funding was re-purposed and within days, 25 new Navigators were in their roles. Contracts for Navigation were reviewed, and providers were identified. The priority was to identify need, regional reach and ensure the resource would be operational within days.

Mokowhiti Consultancy was brought in to facilitate the operational approach utilising their established connection to the District Health Boards and understanding of health. While Mokowhiti had a link with Te Pūtahitanga through event management of their symposiums, at the outset they did not realise they would be project managing the whole response. They were able to be redeployed from working in health promotion to support the Manaaki Campaign. Ariki Creative was brought in to create a media platform and local Māori contractors in communication and strategy were brought into the team. As the response structure developed Mokowhiti Consultancy had oversight with Helen Leahy from Te Pūtahitanga Te Waipounamu, taking the lead.

*“It was crazy, it was like the Avengers of Māori health and wellbeing.”*

For the systems team, it was important to ensure everyone was connected to the right people, for the right reason, rather than just bringing in people from the mainstream who would not have had the capacity to be agile or respond in the right way. Te Whenua Taurikura, the Te Pūtahitanga o Te Waipounamu Māori business hub, houses seven Māori enterprises including Ariki Creative, Maui Studios, and Tokona Te Raki. They were bought into to support the implementation of Manaaki 20 applying their specific skill sets.

A clear and defined model of operation grew organically, it was important to be flexible, and be able to react, while also having a plan, as there were so many unknowns. There was an awareness around the fact that the nature of COVID-19 meant no matter what the plan was, there was a very real risk for whānau. The aim was to get to the end of COVID-19 with as little damage as possible with the response evolving and developing organically.

Daily zoom sessions were established by the Operations Team to ensure information flowed and support for one another was a monitored daily. At 8.45am the team would begin with a karakia and update from the Pouarahi, at noon each workstream would update their activity and progress at 9pm the strategy team would debrief. These sessions were crucial to maintaining cohesion across individuals working in their own bubbles from home.

Waikato-Tainui were about a week ahead in terms of response and generously shared their proposal which centred around Inform, Prepare and Uplift (IPU). The IPU approach provided a framework for Mokowhiti to work from and resulted in the development of Manaaki, which grew to become Manaaki20.

## Mēnā e māuiui ana noho ki te kāinga

If you or a whānau member are sick,  
stay at home and keep well.

#MANAAKI20

manaaki20.org

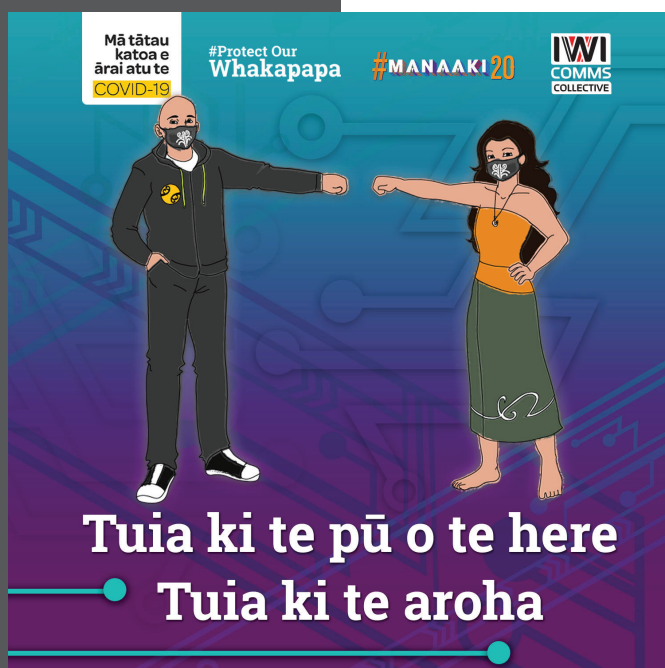
Within two-weeks a budget was allocated, a plan formulated, and a project management system developed that suited people working remotely and in isolation and data tracking systems established. Mokowhiti delivers services for whānau that are kaupapa Māori driven, they developed the original proposal in just 24-hours. They were responsible for project managing the response in terms of the leads, and collecting, and keeping everybody informed and facilitating the Zoom hui.

*“We were sitting there, and it was announced that tomorrow we’re going into Level 4 and I had a real, sort of intense gut feeling. And all I could think about is, hey, is this what they experienced before they went off to war or a major event in history.”*

The first two-weeks were challenging with people working from home, everything shutting down and a plan to work within the new restraints being developed.

*“I used the analogy that we were building the plane as we were flying it. The virus was moving faster than bureaucracy could.”*





## DATA MANAGEMENT

A process for triaging and managing whānau need, which was becoming overwhelming, had to be established quickly. Tracking was a major role cutting across many levels with data, response and reporting all compiled. Key people were utilised for data collection and quickly turned raw data into infographics based on the datasets. This transparency and accountability were valued as a powerful and much needed part of the response.

*"That's the magic combo in terms of having evidence based on data, and including our whānau narratives, which Helen talked to everyday, that were coming through the surveys in terms of those challenges."*

Survey Monkey was used for the Manaaki20 Survey. An average of 100 surveys were being received daily and initially the system of dealing with the surveys was not fully developed resulting in a backlog. The survey was the central point and run off Excel as a live document. Unique identifiers were set up so data could be merged. Cognito forms were used to compile data for the Manaaki20 supports to ensure accountability.

The database became essential to tracking accountability. Systems were set up in the background and daily data gathered based on how many whānau were in need, how much food, power and resource had been distributed. This enabled an accountability mechanism for the funding, so it was clear what was being spent where. The system was built so it can be operated by anyone and was still being utilised into Level 3, even though Mokowhiti was redeployed there were still wash-ups and reconciliations to be completed.

A daily update was emailed to a distribution list of around 60 key stakeholders including representatives of government (Te Puni Kōkiri, Department of Prime Minister and Cabinet, Ministry of Health, Department of internal Affairs, Ministry of Social Development); iwi leaders and managers; board members (Te Taumata and General Partnership Limited) and the operations team. This went on for 80 days. Highlights of this daily update would then form part of an update on Manaaki Live which was broadcast across the StreamYard platform.



## REFERRALS

The survey enabled whānau to request assistance. In addition, Te Pūtahitanga o Te Waipounamu set up the 0508-4-Manaaki helpline. The kaitiaki team triaged all responses, anything flagged at a high alert level could be dealt with immediately. The response was to use social workers in terms of red flags and who needed to be seen. A referral process triaged requests utilising social workers and staff from Oranga Tamariki who were able to make quick decisions on whether a report needed to be elevated to a high alert.

Non-urgent responses were passed onto Navigators and providers at a regional level. Cognito forms were introduced which provided an advanced online approach to capturing data. While the primary focus was the absolute response to whānau, running parallel was a system to collect good, clean data that didn't need weeks of analysis.

*"That (the data) was one of our highlights. It would be interesting to compare it to other large collections of Māori crisis data or Māori health data."*

Navigators knew they would need to be able to react in a crisis and that they were heading into unprecedented times. The demand for support was overwhelming in some areas. There was an

acknowledgement of the increased workload for people on the ground, particularly Navigators across all entities who had massive increases in referrals.

*"You have to be able to react to a crisis. No matter what it is, no matter how devastating it is, you have to know how to react. And that's why we committed a very structured model of operation."*

One entry point was used for the Manaaki response. Once the survey was lodged it went to the team who triaged the response. The Manaaki20 team supported more than 2000 whānau with two staff completing half of the calls. The response was made more difficult by the imposed restrictions during lockdown. Kaimahi were working from their homes, they couldn't mobilise in person, yet had to coordinate and track support for over 2,200 whānau inquires.

Seventy-five new vendors (such as supermarkets, power providers and firewood businesses) were suppliers the providers had not dealt with pre-COVID-19. The end of the financial year, March 31, falling within lockdown also presented implications. It was a significant challenge to track and record invoicing and spending within two financial periods.



# #MANAAKI20

NAVIGATOR SUPPORTS AS AT 21 MAY 2020

490	1,393	304
TOTAL CASES	TOTAL WHĀNAU	CLOSED CASES
545	848	
CHILDREN UNDER 12	ADULTS	

## REGIONS

Region	Supports
WHAKATO	96
TE IAIPOUITI	73
WAIKATO	22
WAIKATO	695
WAIKATO	45
WAIKATO	144
MURIKU	342
OTAKOU	144
OTHER	12

## WHAT WE HELPED WITH

KAI SUPPORT 386	DATA/PHONE SUPPORT 33	POWER SUPPORT 48
MEDICINE SUPPORT 28	FIREWOOD SUPPORT 38	TRANSPORT SUPPORT 14
DEVICE SUPPORT 7	BUSINESS INFO 1	OTHER SUPPORT 146

## VULNERABLE INDIVIDUALS

OVER 60 107	MEDICAL CONDITIONS 89	CANCER TREATMENT 11
PREGNANT 6	NO EASY ACCESS 12	OTHER 39

## WHĀNAU CARE PLAN

DAILY FOLLOW-UP	36
WEEKLY FOLLOW-UP	111
FORTNIGHTLY FOLLOW-UP	49
MONTHLY FOLLOW-UP	13

## HOW WE ARE KEEPING IN TOUCH

PHONE	273
EMAIL	48
FACEBOOK	92
OTHER	23

Ariki Creative along with Maui Studios, co-located in the Te Pūtahitanga o Te Waipounamu hub 'Te Whenua Taurikura' were engaged to create the messaging platform. Ariki Creative led three teams to focus on each area of the Inform, Prepare and Uplift/Manaaki framework. A platform was created to enable quick access of information based on a whānau-friendly tone using a different approach to the COVID response. Māori and Pacific were at the forefront with the platform launching the #Manaaki20 website and the hashtag. A logo was created to cut through the huge amount of social media and design approaches developed based on a highly colourful palette looking for a different voice amongst it all, so that people were trusted.

*"So instead of recreating the wheel we just used the one that's already rolling."*

<sup>3</sup> <https://www.youtube.com/watch?v=tctRSTgNPDE>

The concept of a daily live show was then flagged which provided an additional platform for keeping whānau engaged through a longer format providing more information and bringing in the guests who were part of the champions content. Content from the Manaaki Live show, such as the Sila Boyz segment, was picked up by national media, appearing on TV 3's *The Project*<sup>3</sup>.

Monitoring engagement was key through the website and Facebook live wall, which is aggregated content from the hashtag, and weekly updates around data trends presented around social media, the champions involvement and content metrics.

*"I think the more data, the better. There are a lot of intangible metrics. We don't know what the outcome is. How are they uplifted? How do people feel from being a part of anything Manaaki20? Have they've seen any videos that made an impact on them? We just went on straight numbers that are collected as analytics."*

## PRACTICAL DELIVERY OF SUPPORT

Practicality drove decisions. Twenty-five thousand hygiene packs were delivered from the North Island and had to be stored and stacked on 100 pallets. Originally these were going to go to Te Pūtahitanga o Te Waipounamu offices, but it was quickly realised a warehouse was needed. Working with contacts meant the packs were able to be stored safely and securely at the Whenua Construction Company. Logistics played a big part of the distribution. Ten thousand packs were earmarked for the Christchurch region with a team of about 16 workers and volunteers involved in distribution. A hygiene distribution report can be found in Appendix 2.

Cohesion, not just socially, but between whānau businesses and entities was evident. They worked together collating the 25,000 hygiene care packages with the entities working collaboratively. In Otago four different Whānau Ora Navigator entities came together and built the packs and then delivered them.

*“In social service, it’s dog eat dog, they are all vying for the same dollar. To see that, that was really heartening for me. But also, internally for us, it forced us to have more of a relationship with the North Island Whānau Ora commissioning agency, which was cool, and we all want the same thing.”* (Te Pūtahitanga o Te Waipounamu kaimahi)

The systems response was delivered by Te Pūtahitanga kaimahi, whānau businesses, whānau entities developed through direct whānau commissioning and external contractors. To have a cohesive response across a variety of agencies was a highlight for several of the team members.

*“One of my passions is developing a team to be a high-performance team. The model I use has state of mind as the foundation, and above that is a triangle, and above that is skills, knowledge and experience, and above that is performance. If the state of mind is not stable or not steady, everything else is going to be too tight. So that state of mind here is really important. I think we cracked it during COVID.”*

## LEARNINGS

The kaimahi who were interviewed and involved in the system response were pleased with how the operation was delivered, particularly under the unique circumstances of COVID-19, however, there were areas where they believe they could improve. While some of the systems could have been enhanced, there were changes made so when one system was too ‘clunky’ another system that everybody could use was set up.

*“I mean, don’t get me wrong, what we did was fantastic, and it was amazing to see ... but I mean, hindsight is a horrible thing. And looking back thinking, oh flip, actually if I had done this or done that, maybe things could’ve been better.”*

There were some areas where the response could have been more streamlined. The kaitiaki team would be talking with whānau but then needed to enter their bank account details separately. The information was kept separate so their emotional and physical needs could be triaged, and the transactional information could be sourced separately. In retrospect kaimahi believe the roles could have been blended.

*“In terms of diligence and robustness, it was designed to support and keep people safe, but actually you could have fast tracked it. But then that just changes the nature of the conversation with whānau as well. Looking retrospectively, there were faster ways we could’ve done things, but it was to keep that independence and keep people safe. That’s why it was set up that way.”*

*“Part of that (the process) was we didn’t want to keep making decisions about who got what and not. We wanted that to be somewhere else, and then if you’re making that assessment and then doing that, it just keeps that accountability.”*

Clearer internal communication was identified as an area that could have been improved through systems with some work areas being doubled up. Internet speed was a major inhibitor with staff

working from home needing high speed internet. While a ‘make do’ approach was used due to the urgent situation, ideally a better set up was needed involving more technical learning.

Overall, the kaimahi involved were proud of the way in which the system responded to the needs of whānau.

*“I’m immensely proud to have been involved in the work which was above and beyond, and that’s because of the people. What else could be better? To do differently. Every day was different, things just happened so fast.”*

The contractors and businesses involved in the response were appreciative of the opportunity to use their skills as part of the response, particularly during the uncertainty of the pandemic. There was praise for using the initiatives from previous Waves of whānau commissioning and including them in the champions models. It was uplifting, inclusive of the Te Waipounamu Māori community, and made whānau feel better. Several of the entities, like Ariki Creative, were whānau businesses, working through the lockdown from home and re-purposing their work enabled them to survive the economic uncertainty so prevalent in the media.

*“There was media talk about the instability of business and stuff and that psychology got into our team as well. I kept asking, ‘Are we all good?’ We haven’t stopped working, it’s all good ... for now. But there’s an underlying tension of that potentially we might not be good. Just keep it light and say, Well I’ve been poor before. It is all good. Just be poor again.”*

There was clear praise for Te Pūtahitanga o Te Waipounamu leadership, the ability to hand over responsibility and be inclusive while holding the strategic vision for the overall response.

*“I think Te Pūtahitanga did better than anyone could ever have expected. I think their ability to scale fast with pulling the support and dropping the ego side of things. So not really thinking about themselves*



*and what they were trying to get out of it, where some people can have that, want to be seen, Oh, this is us! Look at us! They fully just went as humbly as they could and as hard as they could. Awesome job, especially Helen, she's the driving force behind it all."*

## KEY FINDINGS

- Existing relationships and high trust enabled capability to be scaled up immediately.
- Capability in event management, digital innovation, and communications enabled a broad and comprehensive response.
- Data collection, tracking and sharing ensured accountability and transparency.
- COVID-19 restrictions created challenges for operationalising a response.
- Navigators were deployed to regions to meet the increased need.
- Collaboration between agencies, providers and whānau entities was enabling.
- The Māori community is 'resource rich' with established infrastructure akin to 'neural pathways' that support rapid, effective mobilisation.

## 4. STRATEGIC OPERATIONS

Three days before New Zealand went into COVID-19 Level 4 lockdown, Te Pūtahitanga o Te Waipounamu received \$3,184,500 million (21.23% of total) out of the \$15 million funding boost to respond to COVID-19 split across the three Commissioning Agencies in accordance with the current funding allocation model to develop a COVID-19 response package. The reaction was immediate with the Manaaki20 pandemic plan developed to inspire people by lifting them out of complacency and motivating them to act, and to act for the sake of their whānau.

While COVID-19 was the crisis, Te Pūtahitanga o Te Waipounamu leadership knew they did not have the technical or the specialist competencies to talk about a virus. However, they had confidence in 'the gift of manaakitanga', and the strength and resourcefulness of whānau, which became the foundation of the Manaaki20 COVID-19 response.

The initial proposal was based on information sourced from disaster management practices, emerging international evidence around COVID-19 and iwi looking to support local communities. Manaaki20 was influenced by research that

reinforced the value of applying a multitude of strategies and facilitating a shift to a community-system approach rather than individual patient centred care (Pisano, Sadun and Zanini, 2020). Work began immediately with funding to support employment of additional Manaaki focused Navigators and contracting capability from the local Māori support network, including communication specialists, event management, community providers and digital online support.

### STRATEGIC NETWORKING

Practical strategic activity began immediately as Te Pūtahitanga o Te Waipounamu engaged with supermarkets across Te Waipounamu, setting up food distribution mechanisms, and sourced power, phone data, distribution of blankets, firewood delivery, and other household fundamentals. The priority was to support whānau who needed emergency support, within the restrictions, while also meeting their needs. PPE gear was provided through a relationship with a local business Enztec and protocols for keeping kaimahi safe were established.



The Manaaki20 team encouraged Pouārahi, Helen Leahy, to work at a stakeholder level providing briefings to Ministers and government departments. Her role was to be in contact with Ministers, and departments such as Oranga Tamariki and Ministry of Health and Social Development.

*“The whole period of lockdown, I was able to talk to second tier deputy CEOs of health, social development, Oranga Tamariki, they were excellent. The Department of the Prime Minister and Cabinet, I’d spoken a lot with DPMC about the issues that were facing us, and they then put me in contact with a person in internal affairs. I think DPMC were realising I was a frequent caller. So, they gave me this person in DIA who was incredibly enthusiastic and always willing to follow-up issues.”*

Frequent and constructive discussions with John Whaanga, Deputy Director-General Māori health, and Marama Edwards, Deputy Chief Executive, Māori, Communities and Partnerships from the Ministry of Social Development, were held ensuring the information from Te Waipounamu flowed to Government, and Te Pūtahitanga o Te Waipounamu was able to access resources to support whānau.

*“I’d have to say that the stars in that time were definitely Johnny Whaanga in terms of giving me access to people who could respond, but also Marama Edwards in Ministry of Social Development who set up a Zoom call with the three regional commissioners.”*

Te Pūtahitanga o Te Waipounamu invested time developing relationships between KiwiHarvest Food Network, NEXT Foundation, and The Tindall Foundation investigating food reclamation and distribution. As a result, surplus food, such as Easter eggs were distributed to the regions. Six weeks prior to Budget Day Te Pūtahitanga had been involved in an intensive exercise to establish a food distribution network. To pilot the approach in Te Waipounamu, they initially recommended three key venues: Koha Kai (Invercargill); He Waka Tapu and Ngā Maata Waka (Ōtautahi) and Te Pātaka (Te

Tauihu). This later expanded to include Arowhenua Whānau Services (Temuka); Te Kaika (Dunedin) and Poutini Waiora.

On 2 April, Te Pūtahitanga o Te Waipounamu initiated twice weekly zoom calls with the New Zealand Food Network, including KiwiHarvest; Tindalls Foundation, the Next Foundation and Waikato Tainui. Te Pūtahitanga contributed to the analysis alongside the business group of the COVID response being led by Rob Fyfe. They had already been discussing food reclamation with Kiwi Harvest, a national food rescue service interested in accepting and redistributed bulk food from supermarkets and other food distributors that is beyond its ‘Best Before’ date (but is still quite edible). It seemed appropriate to bring all the groups together for a national focus on food redistribution.

The strategic priority was to assess and operationalise food supply to those in need, either through affordability or access challenges. A system was introduced to understand the food needs of whānau, and a priority needs system introduced.

#### PRIORITY NEEDS:

- a. Those who can afford food, but can’t pick it up – Pak’n’save and volunteer system to support
- b. Those who can’t afford food, can pick it up – Iwi and Whānau Ora networks to consider and/or integrate SVA system to distribute/manage
- c. Those who can’t afford food, can’t pick it up – Iwi and Whānau Ora networks to consider and/or integrate SVA system to distribute

Food provision was an intensive area of focus for Te Pūtahitanga O Te Waipounamu during lockdown as they sought to understand and prepare for food distribution in a sustainable way post COVID. This work was recognised on Budget Day through the establishment of the NZ Food network.

*“About \$32 million of the additional funding includes responding to the increase in demand for food through food banks and other community food service providers because of COVID-19. This will include funding for a new bulk food distribution network – ‘New Zealand Food Network’ and support for food banks and other providers.”<sup>4</sup>*

Existing relationships that had been formed with Nelson/Marlborough DHB mobilised quickly. Helen Leahy became part of a primary community health twice-weekly update. This included briefings with paediatricians, epidemiologists, scientists, mental health, disability support and elderly support. These health briefings enabled information to be shared around good practices across the Whānau Ora network, understanding implications for specific groups vulnerable to the pandemic and learning from international evidence shared by experts. The Nelson/Marlborough DHB was quick to set up Community Based Assessment Centres, earlier than other DHBs as they had established connections with local iwi.

*“By being invited to the Manaaki a iwi group with the iwi leaders in Nelson/Marlborough, I got information and influence through being in that channel, which I was able to use to hold others to account. What is happening in Christchurch? Why aren’t the mobile testing stations for Māori in Murihiku? So, it gave me a point of leverage that I could talk about with the other DHBs. It comes down to individuals.”*

Fundamental to a community-system approach is the collection and sharing of information and data. On March 26, the Pouārahi began short daily updates that were shared via email with all stakeholders from Government to regional

providers. The daily updates provided a way of sharing tangible issues that needed a response, or could be elevated to another agency, they created a flow of information across the layers of response and provided a purpose for the data. The daily updates continued for 80-days through the lockdown period and into a return to Level 1.

One of the social realities of disaster planning is the general attitude to disaster preparedness characterised by public complacency (Drabek, 1987). Public complacency (apathy) in response to a disaster is a major barrier to ensuring effective public responses to repeated threats of disaster. Inappropriate communication can cause a numbness among the public resulting in underestimation and not being prepared. This scenario tends to increase public exposure to imminent danger (Kapucu, 2008). The daily updates kept stakeholders informed and the urgency of the situation continually communicated. The updates drew attention to the unique, and often challenging, circumstances of the whānau in Te Waipounamu. For example, the rapid community transmission affecting Murihiku, the increasing infection in youth aged under 25 in the Ōtākou region, and the wave of need for essential items identified through the online survey.

Along with the updates, a data dashboard was generated providing a visual update of the needs expressed by whānau and the resources delivered by Te Pūtahitanga and Navigators. The data enabled a targeted response to demographics emerging in the data and supported appeals by Te Pūtahitanga o Te Waipounamu for testing stations in Murihiku and Aranui located with Māori providers.

An example of how the data informed decision-making is wāhine with young pēpi, or who were hapū and expecting during the lockdown. They were a vulnerable demographic that emerged in the data as having significant and immediate need. The wāhine could be located through the survey

<sup>4</sup> <https://www.beehive.govt.nz/release/supporting-our-people-we-rebuild-economy>



data and provided with support. In the survey, these mothers described their experiences of being in lockdown with the added stress of a young baby or expecting a baby while in lockdown.

*"I had just recently moved into my new whare through Kāinga Ora. The day I moved in and was transitioning from emergency accommodation, I went into labour with my son and just got discharged a day before the national lockdown. I was receiving help from a social worker who was unable to help me anymore. I am financially struggling and unable to afford food or any household items. I am also new to Christchurch and know no one. I am also facing health complications due to childbirth which limits my movements. As well as having a tiny new-born baby."*

*"I am by myself and 36 weeks pregnant and have no whānau or friends here in Christchurch I also live by myself so I am stressed about not having enough essential supplies to last if I was to give birth during Level 3 or 4."*

Resources were able to be allocated quickly and dispersed to regional providers who could provide direct support in each area. Thirty-two wāhine were identified and supported through the collection and analysis of data through the survey.

In the rapid decision-making environment of COVID-19, more than one solution was needed at any one time. Te Pūtahitanga o Te Waipounamu leadership worked strategically across many different fronts. While distributing data they were listening to the Māori community, sharing ideas through communication channels, coordinating activity, and leveraging support. The goal of the strategic support was to unify the Māori community to support one another.

*"I was conscious there'd be lots of different campaigns and approaches and we needed to be able to be unifying and not dividing up ... and it was like pebbles in an ocean – just the ripples kept on bringing in new ideas."*

The place of Te Pūtahitanga o Te Waipounamu as a strategic co-ordinator of activity was most evident to the public in the communications space. From the outset communication and methods of getting positive support and preparation messaging out was targeted as a priority. Interaction through #Manaaki20 Live Facebook sessions provided a channel to share information. The Manaaki20 campaign began on 20 March led by Canterbury Medical Officer of Health, Dr Ramon Pink presenting the latest COVID-19 information on how to keep whānau healthy and well. This session on YouTube attracted 5200 views; and 170 shares. Through info metrics the staff could see there was an incredible response to the Manaaki communication platform. Fifty thousand people downloading images or using the manaaki profile shot.

They had a 'massive army of manaaki support' in the day by day response, and a virtual army on the airwaves. This was key to creating a clear communication platform. Drawing on capability from the Whānau Ora network, Te Pūtahitanga o Te Waipounamu created a champions network, they brainstormed key messages to whānau through Facebook, Instagram and their own Facebook live show. The daily update provided information and attracted guests from all over the South Island

from raps to Tik Toks and Whānau Ora Minister Peeni Henare zooming into the show.

*"So that brainstorm every day was really helpful at being able to say, who can take care of this for us. I mean it's, when I look back on it, it was an absolutely unique once in a lifetime experience."*

Messaging was key from the outset and utilised a range of methods of capturing imagination which had not been used before and changed the way Te Pūtahitanga o Te Waipounamu now think about reaching whānau in the communications space. The major function of community coordination is to communicate messages related to public preparedness in a pandemic (Kapucu, 2008). While the aim was to educate whānau about effective safety and preparations for the pandemic, it was also to encourage whānau to participate and support one another.

Internally the communications team met regularly reviewing messaging, briefing, and debriefing, allowing the team to reflect and create new content. Key to this approach was seeing the community as the solution, drawing on the strength within the community to pull together cohesively to support one another through the pandemic lockdown. Even though they were isolated and unable to support one another in the usual way, there was an opportunity to reimagine whanaungatanga and manaakitanga in the virtual space.

The COVID-19 response has fundamentally changed the way in which Te Pūtahitanga o Te Waipounamu commissions into the future. Support will be focussed on recovery and supporting levels of hardship or stress due to the pandemic. The Manaaki response endorsed the resource put into navigation and investing in the people who need it most. The Whānau Ora approach was well positioned for responding to the multiple

## REGIONWISE SUPPORT PROVIDED

TOTAL AMOUNT: \$16,923.21

REGION	KAI		POWER		DATA/PHONE	
	TOTAL NUMBERS	AMOUNT SPENT	TOTAL NUMBERS	AMOUNT SPENT	TOTAL NUMBERS	AMOUNT SPENT
AROWHENUA	4	\$530.00	2	\$600.00	3	\$150.00
MURIHĪKU	4	\$1,070.00	4	\$1,280.00	4	\$200.00
ŌTĀKOU	3	\$886.00	3	\$1,060.79	1	\$50.00
TE TAI POUTINI	1	\$180.00	1	\$300.00	1	\$50.00
WAIRAU	1	\$150.00	0	\$0.00	0	\$0.00
WAITAHA	23	\$4,466.42	18	\$5,150.00	16	\$800.00
WHAKATŪ	0	\$0.00	0	\$0.00	0	\$0.00
OTHERS	0	\$0.00	0	\$0.00	0	\$0.00
TOTAL	36	\$7,282.42	28	\$8,390.79	25	\$1,250.00

KAI SUPPORT		TOTAL NUMBERS	AMOUNT SPENT	KAI CHECKLIST		TOTAL NUMBERS
COMMUNITY INITIATIVE/SUPPLIER		0	\$0.00	CALL WHĀNAU AND ADVISED ACTION		32
MY FOOD BOX DELIVERY		0	\$0.00	FOLLOW-UP CALL TO WHĀNAU TO CHECK ON DELIVERY		3
SUPERMARKET PURCHASE		1	\$150.00			
SUPERMARKET VOUCHER		31	\$6,354.42			

challenges that whānau were presented with in the context of COVID-19.

*"I think we were all on the knife's edge, but we held each other together because it was important the stories of the whānau that we'd get on a daily basis, that were heart-breaking ... that we just wanted to make better."*

*"You have to learn that things don't always work the first time and don't think you know the answers. This is something different. The answers in a crisis, in an earthquake, are quite different to in a global pandemic. You must be able to work to people's strengths. There were champions everywhere. It was just unbelievable."*

### KEY FINDINGS

- Leadership at a strategic level enabled collaboration between the commissioning agencies, DHB, Ministries, philanthropic support and whānau business.
- Strengths-based culturally mediated messaging was central to the communications platform.
- Māori networks were highly active as channels conveying information and maintaining a sense of community throughout and beyond the lockdown period.
- Government partnering with iwi and Māori organisations as distribution channels for Crown resources is a welcome demonstration of trust and recognition of the unique value of iwi and Māori partners.
- Data collected and shared from operations through strategic networks enabled redistribution of resources to meet emerging needs.

**"Be kind to each other"** Sila Boys



# MANAAKI20 LEARNINGS

The COVID-19 pandemic has provided an opportunity to acquire new knowledge and insights in crisis management. Post-crisis creates a time of intense reflection and debriefing as support networks actively seek to understand what went wrong, or right and why. This reflection of the COVID-19 response allows the transfer of learnings to other crisis response campaigns, and further provides evidence for future focussed crisis support. This section responds to the research questions that prompted this investigation.

### OUTCOMES FOR WHĀNAU AND STAKEHOLDERS

Low rates of transmission of COVID-19 in Māori communities in Te Waipounamu.

Whānau who were compromised were able to access appropriate localised support (95% of needs met).

A proportion of whānau did not receive support (5%), which appears to be based on communication lapses. This put some whānau under more pressure.

Whānau supported through a kind, non-



judgemental approach, this had a positive significant impact on whānau mental health and wellbeing during the crisis.

Localised responses work best, local needs are met through trusting relationships with local providers and navigators.

Providers delivered to their strengths and worked together.

Evidence that Te Pūtahitanga is well positioned to coordinate responses across Te Waipounamu.

Strategic organisation ensured support was responsive to need, flexible and able to be delivered locally.

Speed and agility throughout the Māori support system was important when responding to whānau.

Targeted and specialised response from relevant stakeholders in Government supported a localised response.

Flexible commissioning enabled whānau entities and Māori businesses to repurpose and participate in the response.

Knowledge and information, including data, moved through the system providing evidence for decision-making.

Stakeholders responded differently depending on relationships and views of the commissioning agent becoming a provider during the response period.

## LEVERAGING THE COLLECTIVE STRENGTHS OF THE WHĀNAU ORA NETWORK

Leveraging strategic relationships with Government advocating for localised support for whānau.

High trust relationships within the Māori community enabled Te Pūtahitanga o Te Waipounamu to draw quickly on capability within the community.

Rapidly increasing the capacity of Navigators provided localised support in regions.

Leveraging and coordinating opportunities that arose during the response, e.g. philanthropic relationships providing food reclamation and distribution.

Delivering a highly participatory strengths-based communication campaign.

Centralising collecting, analysing, and distributing data enabling evidence-based decision-making.

Mobilisation of Māori support networks and champions, drawing on Māori business, whānau entities to provide rapid response.

## LEARNINGS FROM THE TE WAIPOUNAMU WHĀNAU ORA CRISIS RESPONSE

The response was by Māori for Māori and resonated with whānau affirming positive cultural values.

Local providers know their communities best and connect with those most vulnerable during times of crisis.

A strengths-based approach imbued with Māori cultural values, such as manaakitanga, provided a foundation for support.

Creating daily dashboard data enabled evidence-based decision-making and data sharing throughout the system.

A depth of insight on whānau needs and aspirations was gained, indicating many whānau were experiencing significant levels of vulnerability and stress.

Providers and Manaaki20 were able to respond where Government agencies had too much red tape, lack of eligibility or long waiting times.

The way in which support is offered has a significant impact on whānau wellbeing and social cohesion.

Effective leadership at all levels of the systems is crucial for success. At a strategic level, at an operational level, within providers and entities and champions within whānau and community.

## BARRIERS AND ENABLERS TO RECOVERY FROM A PANDEMIC EVENT

### BARRIERS

Preparation was confined to a short period of time; earlier indications of lockdown would enable more comprehensive planning.

Miscommunication which occurred in the eco-system meant some actions were not followed through which had a significant impact on a few whānau.

The unique restrictions of the COVID-19 pandemic limited physical mobilisation confining response to online delivery and communication.

Slow response from Government organisations regarding support for whānau, funding support for providers and strategic responses to pandemic plan.

### ENABLERS

Whanaungatanga during a crisis meant community connectedness, social cohesion and community participation which enabled collective problem solving.

Flexibility and agility in grassroots service providers as they responded quickly to an ever-changing environment. Utilising their strengths, innovating, and responding to challenges and opportunities within local settings.

Kotahitanga fuelling a sense of togetherness and shared purpose. Culture is integral to understanding societal, community, family, and individual responses to pandemic, leading to more nuanced and effective responses to individual circumstances.

High trust relationships at all levels of the system resulted in rapid mobilisation. Trust fed the system, enabling the ability to respond quickly and create distributive networks across Te Waipounamu. For

whānau, existing trust relationships enabled a higher quality of engagement and more effective outcomes for whānau.

Mana Motuhake, a sense of self-determination and authority to act in support of whānau resulted in high levels of participation while retaining autonomy in the providers. Providers making local decisions based on local resources and relationships.

A culture of innovation within the system meant providers and entities pivoted activity quickly and scaled up local innovations rapidly. Creativity and innovation were evident in the response activity across the system.

Māori mediated communications. A communication platform that provided information and uplifted whānau. The process was highly participatory drawing on cultural strengths.

Strengths-based approach. The system operating from a genuine commitment to serve the community, with kindness and support for whānau evident in the response. A collective message that whānau are resilient and collectively will overcome challenges.

Leadership across all levels of the response system. While the response was organic, leaders within grassroots, systems and strategic response emerged.

# DISCUSSION

The Manaaki20 response to COVID-19 is an example of what a strengths-based approach means in crisis response. It means looking first, not at the 'vulnerabilities', but at the resources, capabilities and potential that already exists (McMeeking & Savage, 2020). The approach taken by Te Pūtahitanga o Te Waipounamu was to support the rapid mobilisation of the Māori community. The outcomes are compelling, both in terms of the low proportion of Māori who experienced COVID-19, and the scale and impact of the response effort within the Māori community (McMeeking and Savage, 2020).

The rapid and extensive distribution of resources is not unique to the pandemic response. Recent disasters, the 2011 Christchurch earthquake and 2016 Kaikōura earthquake, both prompted comparable Māori social distribution networks. Following the 2011 Christchurch earthquake, the Māori Response Network reached 10,000 whānau in the worst affected suburbs providing food, clothing, medical assistance, and transport to access necessary services (Phibbs et al., 2015). Arguably, distributing resources in this way is an embedded ethic within tikanga Māori, reflected across a range of enduring and pervasive practices. These distributional networks enact manaakitanga and reflect an intrinsic obligation on the part of the organisations engaged in distribution to do what they believe is right for the community (McMeeking and Savage, 2020).

The Māori response across Te Waipounamu is an example of the innovative, collaborative approaches to recovery that are culturally responsive and mandated by communities, not an overbearing top-down approach (Poulton, 2020). The response led by Māori for Māori demonstrates the importance of tino rangatiratanga (self-determination), promoting social wellbeing by ensuring that Māori retain and enhance their wairuatanga (spirituality) (ibid, 2020). Evidence from this research demonstrates how Māori communities organised within themselves, collectively, demonstrating a sense of agency and control during times of crisis.

Māori mobilisation and collective self-responsibility are largely responsible for low rates of COVID transmission within the Māori communities. The recovery plan privileged community-led delivery, place-based localised initiatives. Previous crisis recovery research points out that much of the problem facing Māori communities lies 'in the desire' of government agencies 'to retain top-down control of details of service delivery (i.e., the agency knows best), rather than empowering those in communities to make judgements' and develop their own solutions (Spoonley et al., 2020, p. 17). Māori have knowledge, capability and resources that Government needs, but the Government cannot access without partnering with Māori. Māori are increasingly in a position to uniquely, help the Crown discharge its responsibilities (McMeeking and Savage, 2020).

In pandemic response behaviour change is imperative to contain transmission. While narratives and messaging are important, little is known about how to construct and deliver messaging effectively to influence public behaviour (Weible, 2020). This research provides an example of a highly participatory culturally mediated communications approach that engaged the community. Permeated with cultural values, tikanga, waiata, karakia and strengths-based messages of manaakitanga, care for one another, the communications platform appealed to Māori and reinforced cultural protective factors. Feedback from whānau indicated it reinforced a positive view of Māori culture and identity.

In recent COVID-19 research, social cohesion is identified as an essential part of response and recovery (Spoonley et al., 2020). For Māori, social cohesion speaks to the strength of the collective and a sense of identity and belonging (as Māori). When social cohesion is strongly present, it is also likely to be an expression of mana motuhake (here understood as mana through self-determination and control over one's individual and collective identity)" (Spoonley et al., 2002, p. 5). Mobilising services for COVID-19 drew on the community's cultural capabilities, this mobilisation can be considered the community 'muscle' exercised in response to the pandemic. Māori COVID-19 response and outcomes tangibly evidence the strengths-based approach at scale and underscore progressive transition to a distinctive era of Māori practicing localised self-determination (McMeeking and Savage, 2020).

Spoonley et al. (2020) argue that recovery efforts must be sensitive to the different needs of communities and draw on their expertise. For Māori, this means mana motuhake that draws on expertise of whānau, hapū and iwi. These authors argue that, "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 in order to enhance social cohesion" (p. 8).

This research supports recovery efforts building community capacity through more localised approaches to services and support. To do this, Spoonley et al. (2020) recommend the removal of unnecessary red tape and redundant financial compliance reporting, so providers can get on with their work (p. 17). Providers in this research supported flexible, agile funding arrangements to support responsive actions rather than predetermined top-down delivery. They are an example of "truly local, community level 'coalface' capabilities" (Spoonley et al., 2020, p. 22) that benefit whānau directly during crisis.

Running alongside locally-based, community-led recovery efforts is the need for different approaches to monitoring and evaluation that are acceptable to, and work with groups of high priority (e.g., Māori youth – particularly those not in education or training, wāhine, the elderly and those with pre-existing health conditions such as diabetes). Monitoring and evaluation of outcomes (both anticipated and unexpected) is critical for ongoing programme improvement (Spoonley et al., 2020). Rapid data gathering, analysis and sharing was a feature of the Te Waipounamu Māori pandemic response. The evidence supports decision-making, allocation of resources and accountability.

The scope and complexity of emergency response operations like the Te Waipounamu response necessitate a flexible learning approach. This research provides an opportunity to learn from experience and respond to the changing conditions of future crisis management. The Māori community has all the components of a social movement geared to positive social transformation: organisational infrastructure, financial resources, human talent, deep insight into the needs and aspirations of our community, and an abiding commitment to creating a limitless future for the generations to come (McMeeking and Savage, 2020). The success



APPENDIX 1: COVID-19 TIMELINE

of the Māori mobilisation and response should add impetus to this social movement and strengthen the appetite for an increased sphere of empowered autonomy within Māori communities. There is likely to be value in reconsidering the calibration of centralised and localised decision-making, with the track record of the Māori response to COVID providing additional evidence of the benefits for increased localisation (McMeeking and Savage, 2020).

Across the world the pandemic has exposed economic and political inequalities in global policy responses, raising questions about how to mitigate these inequalities to support the world's most vulnerable (Weible, 2020). Despite predictions Māori in Aotearoa would experience much higher rates of infection and mortality Māori had remarkably low levels of COVID-19 infection. While the Māori community gained from the Government macro-policy regarding Level 4, the extent of the gain for Māori, may be principally attributable to the localised Māori response.

The evidence from this research demonstrates that while the Government COVID-19 response policy was predominantly without specific consideration of Māori, a uniquely Māori response contributed to the positive outcomes (McMeeking and Savage, 2020). The significance of this achievement gain should encourage reflection on the policy settings and actions that both enabled and constrained the Māori response, with a future commitment to empowering the distinctive strengths and capabilities of Māori commissioning agencies, organisations and communities.



## TIMELINE OF EVENTS (DEC 2019 – JULY 2020)



## TIMELINE OF TPOTW EVENTS (MARCH 2020 – JULY 2020)

## TIMELINE OF EVENTS (DEC 2019 – JULY 2020)





## APPENDIX 2: DISTRIBUTION OF HYGIENE PACKS

# Distribution of hygiene packs during COVID-19

#MANAAKI20

### Wash, wash, wash; test, test, test

"Indigenous ethnic inequities in infectious diseases are marked. Māori experience higher rates of infectious diseases than other New Zealanders. One example that highlights the ethnic difference within close-contact infectious diseases was the higher rates of hospitalisations reported for Māori and Pacific peoples, compared with other New Zealanders, during the H1N1 pandemic (Māori rate ratio (RR)=3.0, 95% confidence interval (CI) 2.9–3.2; Pacific peoples RR=6.7, 95% CI 6.2–7.1).<sup>[1]</sup>" (page 5) <https://www.health.govt.nz/publication/initial-covid-19-maori-response-action-plan>

The initial Māori response action plan produced by the Ministry of Health refers to involving Whānau Ora in the pandemic response, (page 15).

Te Pūtahitanga o Te Waipounamu is the Commissioning Agency that works on behalf of the nine iwi in the South Island to support and enable whānau to create sustained social impact. We do this by developing and investing in ideas and initiatives to improve outcomes for Māori, underpinned by whānau-centred principles and strategies; these include emergency preparedness and disaster recovery. Commissioning agencies have the autonomy to shape their outcomes

and approaches according to the needs of their communities. Te Pūtahitanga o Te Waipounamu has taken a social enterprise approach to commissioning by investing in whānau developed and local initiatives.

In incorporating hygiene packs as one of our strategies, we knew that soap was the best defence against COVID-19.

It was about those simple but important things that people could do to keep safe especially given the shortage of hand sanitiser. The message was clear: washing your hands with soap and water for twenty seconds can help you stay safe and was an essential part of our lockdown routines.

We were curious how many of our whānau had enough soap. Our most recent data shows 40% of whānau didn't have access to soap. That is a concern, which we were seeking to address through the hygiene packs.

SOAP  
7,240 | 40%

To achieve the volume and timelines requested in the South Island and simultaneously in the North Island, substitutions needed to be made on some items in the original 20,000 hygiene packs rather than the alternative of non-supply or delayed supply.

For the second instalment of 5,000 hygiene packs, the surface sanitiser and gloves were substituted with laundry detergent and rubber multi-use gloves primarily for the use of cleaning (both clothes and surfaces) in the home. The detergent included in the pack is an effective cleaner of the virus not unlike the recommendation by the Ministry of Health around washing your hands with soap and water.

While the first packs into the North Island had a surface sanitiser included and packs of disposable gloves these items were soon exhausted. This is a national issue experienced in every supermarket around the country at present. Our suppliers have subsequently sourced product ex Malaysia, Australia, China and Singapore in the form of cleaning solutions, soap, gloves and alcohol based hand sanitiser and surface wipes but the delivery of these fell well outside of our delivery date.

A second allocation of 5,000 hygiene packs was negotiated with Oranga Tamariki and delivered to Whenua Construction on 15th May for storage and processing.

From this allocation 2100 were freighted to the following locations for distribution.

Nearly two thirds of these were for #Manaaki survey whānau respondents with the balance going to entities who had requested a further allocation or were first time requests i.e. Pātaka Mai.

Taking into account damaged product and koha of hygiene packs to volunteers there remains a total of 1140 hygiene packs in storage at Whenua Construction.

DISTRIBUTION OF HYGIENE PACKS		
Whakatū Marae	Nelson	300
Maataa Waka	Blenheim	280
Poutini Waiora	Westport	150
Arowhenua Whānau Services	Temuka	100
Te Ora Hou Whānau Services	Dunedin	330
Ururuwhenua Health (1)	Alexandra	270
Awarua Whānau Services	Invercargill	150
Purapurawhetu	Christchurch	80
Ngāi Tūāhuriri	Christchurch	200
Ururuwhenua Health (2)	Queenstown	500
Pataka Mai - Nelson	Nelson	135
Pataka Mai - Blenheim	Blenheim	135
Te Rūnanga o Arowhenua	Temuka	300
Ngā Kete Mātauranga	Invercargill	200
Te Rūnanga o Waihopai	Invercargill	50
Positive Directions Trust	Christchurch	150
CHCH Collective for the Homeless	Christchurch	100
Haeata Community Campus	Christchurch	50
Te Rūnanga o Ngā Maata Waka	Christchurch	100
Waitaha Health	Christchurch	100
<b>TOTAL</b>		<b>3680</b>

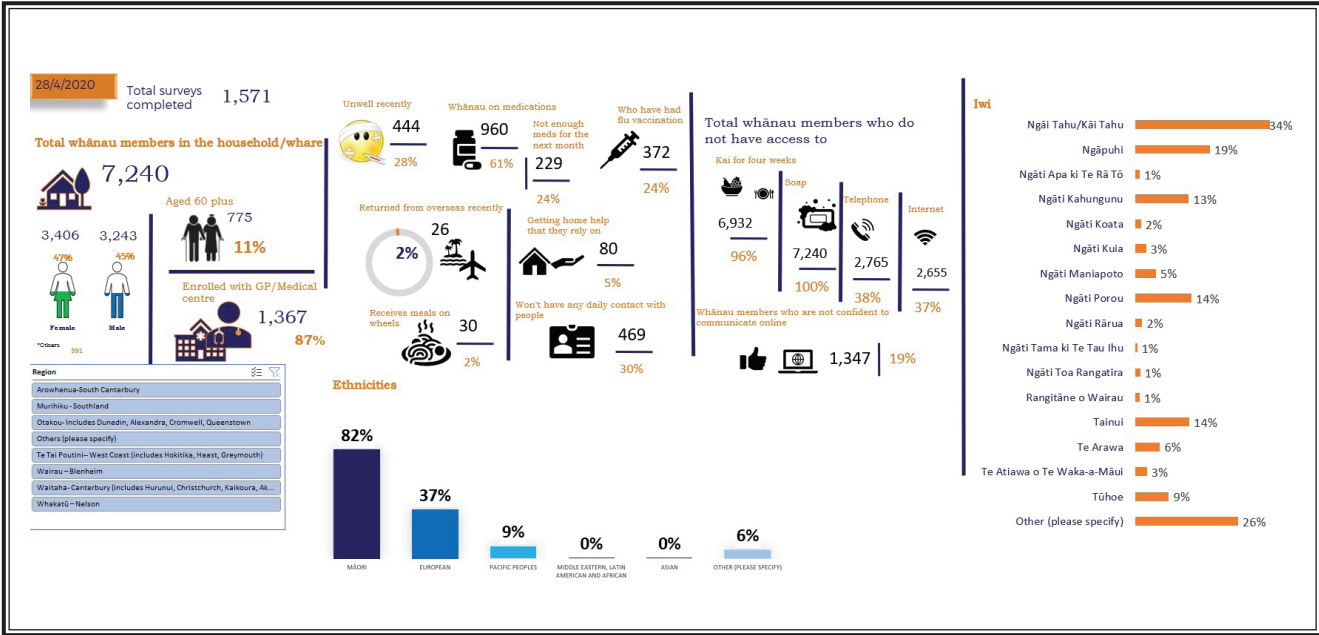
<b>Already uplifted and delivered</b>	<b>3580</b>
<b>Yet to be delivered (in storage)</b>	<b>100</b>
<b>Stock on hand (unallocated, in storage)</b>	<b>1140</b>
<b>TOTAL</b>	<b>4820</b>

<sup>[1]</sup> Baker, M. G., Wilson, N., Huang, Q. S., Paine, S., Lopez, L., Bandaranayake, D., Tobias, M., Mason, K., Mackereth, G. F., Jacobs, M., Thornley, C., Roberts, S., & McArthur, C. (2009). Pandemic influenza A(H1N1)v in New Zealand: the experience from April to August 2009. *Euro surveillance* : bulletin Europeen sur les maladies transmissibles = European communicable disease bulletin, 14(34), 19319. <https://doi.org/10.2807/ese.14.34.19319-en>

# Hygiene Packs Report

Project Description	Unit of measure	Quantity of Project
The provider will supply 5,000 hygiene packs or food packs to the South Island Commissioning Agency, Te Pūtahitanga o Te Waipounamu who will distribute them in the South Island.	3580 x boxes distributed  1240 x boxes yet to be distributed (in storage)	Refer to Table p.2.
The contents of the packs	See page 5 "Hygiene Box Contents"	See page 5 "Hygiene Box Contents"
The names and locations of the Whānau Ora Agencies that distributed the packs	Refer to Table p.2.	Refer to Table p.2.
A breakdown of the distribution per Whānau Ora Agency by: <ul style="list-style-type: none"><li>• Location</li><li>• Numbers of packs distributed</li><li>• Number of whānau assisted</li></ul>	Please note: 1 x hygiene pack per household equates to number of whānau assisted i.e. 3580 whānau across Te Waipounamu impacted	Refer to Table p.2.

# Survey Results as at 28 April 2020



Out of 4,202 surveys completed, 1,571 whānau said they didn't have access to soap.

Data drill of those who said they didn't have access to soap in our survey:

- 7,240 (40%) whānau members living on the household don't have access to soap
  - 3,406 (47%) are females and 3,243 (45%) are males
  - 775 (11%) are aged 60 plus
  - 960 (61%) of whānau are on medications
  - 6,932 (96%) did not have access to kai for four weeks
  - 2,765 (38%) did not have access to telephone
  - 2,655 (37%) did not have access to the Internet.












Data snapshot of those who said they don't have access to soap on our survey 1,571 survey respondents (7,240 whānau members living in the household).



# Hygiene Pack Contents (5000 additional boxes)



Christchurch Hygiene Kit Product Sheet Order #2 May 2020

<p><b>#1 Wipes</b></p>  <p><b>1x packets per kit</b> (14 packets come in each carton)</p>	<p><b>#2 Rubber Gloves</b></p>  <p><b>1x pair per kit</b> (72 pairs come in each carton)</p>	<p><b>#3 Scouring Pad</b></p>  <p><b>1x single pad per kit</b> (100 come in each carton)</p>	<p><b>#4 Facial Tissues</b></p>  <p><b>1x packets per kit</b> (24/48 packets come in each carton)</p>	<p><b>#5 Dish Soap</b></p>  <p><b>1x bottle per kit</b> (8 bottles come in each carton)</p>	<p><b>#6 Toothbrush</b></p>  <p><b>1x brush per kit</b> (12 boxes of 6 brushes come in each carton)</p>
<p><b>#7 Toilet Roll</b></p>  <p><b>4x rolls per kit</b> (48 rolls come in each carton)</p>	<p><b>#10 Soap Bar</b></p>  <p><b>2x soap bars per kit</b> (100 come in each carton)</p>	<p><b>#11 Washing Powder</b></p>  <p><b>1x washing powder per kit</b> (12 come in each carton)</p>	<p><b>#6 Sanitiser</b></p>  <p><b>1x 5L sanitiser per kit</b> (4 bottles come in each carton)</p>	<p><b>#6 Toothpaste</b></p>  <p><b>1x tube per kit</b> (12 tubes come in each carton)</p>	

\*Some products may look slightly different from image

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## APPENDIX 3: METHODOLOGY

### RESEARCH DESIGN

The research design is a kaupapa Māori strengths-based approach that identifies the aspirations and meets the needs of the whānau. Graham Smith’s (1997) six intervention elements that are an integral part of Kaupapa Māori research guided this work. These are:

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

Kaupapa Māori is about recognising the strengths and aspirations of Māori along with Māori rights to self-determination. This approach means the mana of participants is upheld acknowledging their rights to self-determination through the research. A kaupapa Māori design is not a prescribed set of methods but rather the way in which the research should be framed, including:

- the prioritisation of Māori rangatiratanga in research questions, methods, processes and dissemination,
- the focus on generating solutions and aspirations from within Māori realities and,
- the notion of action and commitment to change, and to Māori development.

The research approach is built around whanaungatanga and ensuring that strong, positive relationships underpin all interactions with stakeholders and whānau. This value demands that we, as researchers, build connections with the Māori communities we work in for the life cycle of this project and beyond. Whanaungatanga ensures we capture, create, nurture, grow and protect the mātauranga shared with us during this project, not for our own benefit or gain, but for the benefit of whānau. Whanaungatanga demands that we engage with whānau in a way that is mana-enhancing, respectful of each individual and the collective mauri and whakapapa.

A ‘**real world**’ design was applied, this aims for good research design and implementation within the limitations of a given context (the pandemic) and is transparent about the methodology and generalisability of findings. This approach was developed specifically to address the need for practical strategies on how to ensure the highest level of methodological rigor consistent with the circumstances under which the research has to be conducted.<sup>5</sup>

An **action-based research** approach aims to ensure learnings from the response plan (and future iterations) are incorporated and inform continuous learning for Te Pūtahitanga o Te Waipounamu through the pandemic response, particularly as we are unsure how long this will last. This aligns with an innovation research approach often used in new initiatives, as they are constantly evolving, and we aim to assist by providing timely, relevant evaluative evidence.

<sup>5</sup> <https://realworldevaluation.org/>

## RESEARCH QUESTIONS

The research will be guided by four overarching questions:

1. What are the outcomes for whānau and stakeholders as part of the Te Pūtahitanga o Te Waipounamu response plan?
2. How has Te Pūtahitanga o Te Waipounamu been able to leverage the collective strengths of the Whānau Ora networks.
3. What have we learnt about the Te Waipounamu Whānau Ora crisis response during the pandemic period?
4. What are the barriers and enablers to recovery from a pandemic event?

## DATA GATHERING

Data gathering for this project was conducted within the appropriate boundaries of the level system. For this reason, we have proposed non-face-to-face data collection, such as virtual interviews and short surveys.

## LITERATURE REVIEW

A literature scan was undertaken to learn more about how pandemics have been managed within Aotearoa and the degree to which they have meet Māori and/or indigenous community needs. Key questions were used to frame the document scan:

1. How has pandemic management been framed, within Aotearoa and across the world?
2. What are the lived experiences of Māori communities during influenza pandemics?
3. What is missing within the literature? What gaps emerge?

In total 22 documents or literature sources were reviewed. These included medical journal articles related to influenza pandemics, reports associated with Māori health outcomes, one recent New Zealand survey on community concerns during COVID-19 and newspaper articles reporting Māori community responses to COVID-19.

## DEFINITIONS

To guide the scan the following definition was used: “A pandemic is an epidemic of an infectious disease that has spread through human populations across geographical regions globally. Pandemics occur when the general population has no or little immunity against an emerging or re-emerging pathogen” (Te Pūtahitanga o Te Waipounamu, 2020, p. 1).

## DOCUMENT REVIEW

A significant amount of data has been collected by Te Pūtahitanga o Te Waipounamu around whānau need and activity. This evidence will be collated and used to demonstrate the needs of the whānau engaged in the response plan and how these activities met these needs. The response plan logic provides an initial frame for this analysis.

## ZOOM INTERVIEWS - CASE STUDIES

Interview recordings were transcribed, coded and thematically analysed to identify findings in relation to the research questions. With permission from interview participants (such as whānau entities), quotes from interview transcripts will be used in reports to illustrate a broad thematic trend, or to express a point of difference from the majority. Four case studies were completed as a result of the Zoom interviews with whānau entities (2) and providers (2).

## WHĀNAU SATISFACTION SURVEY

To determine the impact for whānau a short satisfaction survey was designed by Ihi Research and distributed by Te Pūtahitanga o Te Waipounamu. An incentive to participate (koha) was offered as recognition of the time taken by whānau to complete the survey.

The data collection processes enabled the researchers to identify outcomes through recurring themes. This is commonly referred to as triangulation.

## HEALTH AND SAFETY

The COVID-19 pandemic presented a challenge. The strategy to prevent any transmission of the virus as a result of participating in this project as either a stakeholder, service provider, service user or researcher, is outlined below.

### *Flexible approach to respond to rapidly changing context*

Given the additional stresses that this pandemic has placed on whānau, stakeholders and the wider service provider network, we will work sensitively and in a flexible way to adapt the research schedule and activities. Where there are significant risks to delivering the research activities and deliverables, we will notify the contract manager. We will follow the actions specified in the government's directives on alert levels. To ensure the safety of all involved in this project we have strategies for no physical contact and no travel related to this project.

### *Physical distancing: no face-to-face contact*

Given the current context and the dynamic nature of the COVID-19 pandemic we will adapt the way we work together and collect research data to enable no face-to-face contact during the pandemic.

All contact with stakeholders (e.g. meetings and interviews) will be conducted via phone, email or Zoom.

Ihi Research has been working as a ‘virtual team’ over the Level 3 and 4 alert period. Well established relationships and processes for managing communications and project documents securely have been created. The research team members based outside of Canterbury did not travel to Canterbury for this project during the pandemic.

## INFORMED CONSENT

Prior to the interview the interview participants were given an information sheet which explained:

- The purpose of the research and how it will be used.
- What their involvement will be.
- Their rights to not participate and to refuse to answer any questions.
- Their option to stop the interview at any time.
- Their right to withdraw their consent up until the time their information is to be incorporated in the research analysis.



The interviewer will go through the information sheet with whānau and stakeholders. Once these issues are explained, and potential participants have been given an opportunity to ask questions, they will be asked whether they still wish to proceed with the interview/phone call/survey. If they agree to participate, they will be asked to provide consent before the interview commences.

#### CONFIDENTIALITY

It is important that participants clearly understand that their feedback will remain confidential which means the research material collected will not be seen by anyone other than the researchers involved in this project. Interviewees will be asked if they agree to be anonymously quoted and whether they wish to check these quotes. Participants who are interviewed in their professional capacity will be informed they may be identifiable by their professional position and location and they will be given the opportunity to check the related passages and/or verbatim quotes within the draft report for accurate representation of their views.

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The background of the entire page is a dark grey-blue color, overlaid with a large, intricate, light brown Maori Whakairo (carved) pattern. The pattern consists of complex, flowing, and interlocking geometric and organic shapes, including spirals, curves, and angular motifs, reminiscent of traditional Maori wood carving.

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