



# EVALUATION OF WAVE II INITIATIVES

FOR TE PŪTAHITANGA O TE WAIPOUNAMU



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The Evaluation of Wave 11 whānau initiatives for Te Pūtahitanga o Te Waipounamu

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# EXECUTIVE SUMMARY

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This evaluation focusses on the Te Pūtahitanga o Te Waipounamu Wave 11 commissioning process and outcomes for whānau. There are 30 entities in the wave, 27 of these were interviewed for this evaluation (see page 13).

Te Pūtahitanga o Te Waipounamu, the commissioning agency for the South Island, is the realisation of an iwi-led Whānau Ora model that invests directly in whānau for social impact to bring about positive change for whānau. Previous evaluations have identified the successful components of the whānau commissioning approach (Savage et al., 2016 – 2018). The initiatives are highly contextual, utilising local resources and experience.

A two page description was developed in consultation for each of the 27 initiatives to describe their aspirations, learnings, achievements and impact. Together the initiative descriptions provide an illustration of what localised, whānau generated innovations look like in action.

The outcomes achieved by the Wave 11 initiatives are spread across the seven Whānau Ora pou. Analysis reveals tangible and intangible outcomes. Across Wave 11 we have noted the following tangible outcomes:

- **Wave 11 has revitalised sites of cultural significance, like marae, and increased cultural connection.**
- **Wave 11 has supported cohesive, resilient whānau networks.**
- **Wave 11 has supported enterprise development.**
- **Wave 11 has supported social cohesion during COVID-19.**

Much of what is highly-valued by whānau is intangible, such as the impact of social connection, aroha, manaakitanga and kotahitanga. While we know these outcomes are present, their value is difficult to measure. Over time these intangible actions provide cohesion and impetus for social transformation. Bringing about long-term, inter-generational change requires social connection; a common purpose underpinned by manaakitanga, kotahitanga and rangatiratanga (Savage et al., 2017). The relationships and connections that are built within and between the entities are important outcomes and significant levers for social change.

Each wave evaluation investigates in-depth an area of Te Pūtahitanga o Te Waipounamu practice, or a key theme emerging from the commissioning network. This evaluation centres on the process of commissioning from application to assessment, decision making, activity, monitoring and reporting, completion and evaluation.

Over the past six years, Te Pūtahitanga o Te Waipounamu has evolved the commissioning process, based on feedback from whānau and evaluation data. Changes include:

- **The establishment of whānau enterprise coaches and contract advisors to support knowledge of the commissioning process, completing applications and undertaking practical aspects of this work.**
- **Wānanga to support kaupapa entities to develop enterprise skills.**
- **Providing opportunities for entities to work together.**
- **Introducing enterprise coaching to work one-on-one with kaupapa entities.**

- **The development of an annual symposium to showcase wave initiatives.**
- **Kaimahi work alongside whānau to co-design intended outcomes, milestone reporting and funding distribution.**
- **Te Pāpori o Whakatere - enterprise capability development workshops facilitated by Tū Maia, which is a 10-week accelerator programme for enterprises that address the core components of the start-up journey.**
- **Moving milestone reporting to online formats.**

Whānau entities expressed positive experiences of the whānau commissioning process. They believed the process is authentic and values the mātauranga whānau bring to the application. It was evident that:

- **The support through the wave application process is timely, relevant and valued.**
- **Whānau who have been declined previously value the opportunity to re-apply.**
- **The move to online reporting has been positive.**
- **The process of reporting is easy and accessible for those with reporting experience.**
- **The relationship with a contract adviser is enabling to the entire process.**
- **Online courses and networking during lockdown were appreciated and helpful.**
- **Milestone payment negotiations enabled whānau to do the mahi.**
- **Flexibility during COVID-19 enabled whānau entities to pivot and diversify activities.**
- **Support and advocacy to access future funding is valued and appreciated.**

It was evident that whānau experience of previous funding relationships, initiative size and capability influenced how easily whānau were able to manage their way through the commissioning

process. Solutions to key challenges experienced during commissioning were identified:

- **Simplifying language and ensuring key commissioning terms are explained.**
- **Support early in the process would relieve concerns around reporting requirements.**
- **Investigating accessibility options for whānau who have literacy challenges.**
- **Reducing reporting requirements for small whānau entities.**
- **Considering other means of whānau data collection for small enterprise.**
- **Providing feedback on reporting so entities can learn and continuously improve.**
- **Considering longer-term contracts or partnership funding for entities that are working with whānau who have long-term needs.**

Whānau also suggested opportunities for process improvement:

- **Whānau see potential in online and networked capability building opportunities.**
- **Supporting entities to access future funding is seen as key to sustainability.**
- **Creating network opportunities to increase cross-pollination of ideas and skills.**
- **Providing a summary of the entities mahi would support their future funding opportunities.**
- **Creating forums for shared communication across the network of kaupapa entities.**

The Te Pūtahitanga o Te Waipounamu commissioning process is a world leading indigenous led innovation. Importantly, the leadership of the Pouārahi, General Partnership Board and Te Taumata has ensured the innovation has learned and evolved over time rather than remaining static. This learning orientation has enabled Te Pūtahitanga o Te Waipounamu to change and adapt to te ao hurihuri, the changing world whānau negotiate in their efforts to achieve Whānau Ora.



# BACKGROUND

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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 April 2014, Te Taumata appointed the General Partner Limited board (GPL). The organisation is the realisation of an iwi-led Whānau Ora model that directly invests in whānau for social impact to bring about positive, intergenerational change.

The capability development model implemented by Te Pūtahitanga o Te Waipounamu intends to build the ability of whānau to respond positively to the opportunities and challenges within their lives. The purpose is to enable whānau to be self-reliant rather than depending on state intervention. The commissioning model is designed to be economically efficient and capable of generating long-term transformative change with a lower investment than traditional service delivery. Research has shown that direct provision of services tends to produce few immediate outcomes and minimal long-term outcomes, while capability development produces comprehensive outcomes over a longer period (Nussbaum, 1997; Nussbaum, 2003; Sen, 1999; Sen, 2009). Further, capability

development is preventative as opposed to service delivery which is reactive (Weaver, 2018). However, developing capability is much more complex than traditional service delivery models (Te Pūtahitanga o Te Waipounamu Investment Plan, 2017-2018).

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

This evaluation focusses on one of these work streams 'the commissioning pipeline'. The purpose is to understand how the 30 commissioned Wave 11 initiatives are contributing to achieving the goals of Whānau Ora; the impact this has for whānau, and the success factors that contribute to impact.

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

# EVALUATION APPROACH

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This evaluation sought to answer four evaluation questions:

1. What outcomes has Wave 11 direct whānau commissioning achieved?
2. How has the process of wave commissioning changed over time?
3. How do whānau experience the process of commissioning?
4. What improvements can we make to the commissioning process to enable whānau success?

Ihi Research applied a three phase approach to this evaluation.

More detail regarding the approach taken by the research team including ethical procedures is outlined in the methodology.

## PHASE ONE

### ENGAGE AND LEARN

- In the first phase evaluators engaged with whānau initiatives. Zoom or face-to-face interviews were held (depending on the COVID-19 status at the time). Milestone reports were reviewed.

## PHASE TWO

### ANALYSE AND CHECK

- The researcher created a short evaluation framework for each initiative. These were returned to whānau for additional information and confirmation.
- Data (interviews and documents) regarding the commissioning process were analysed across initiatives.

## PHASE THREE

### OUTCOME ANALYSIS AND SUMMARY

- Outcomes across all entities were analysed against the Whānau Ora pou and outcomes framework (Savage, Wave 2 and 3)

More detail regarding the approach taken by the research team including ethical procedures is outlined in the methodology.

## CHAPTER 1:

# THE PROCESS OF COMMISSIONING

This section focusses on the process of wave commissioning and how the kaupapa entities in Wave 11 experience the process from proposal through to evaluation. The purpose of this section is to understand what is working well for whānau, and what aspects could be improved.

## BACKGROUND TO WAVE COMMISSIONING

The Te Pūtahitanga o Te Waipounamu wave commissioning approach provides a place-based, culturally embedded model inclusive of whānau residing in Te Waipounamu, regardless of their whakapapa. Commissioning is an expression of 'Te Tiriti o Waitangi' as it "demonstrates what can be done when the state relinquishes the power of decision-making to whānau, hapū and iwi to determine solutions for themselves." (Te Pūtahitanga o Te Waipounamu, Annual Report, 1 July 2018- 30 June 2019, p. 15).

The model of commissioning has been developed through a unique iwi-partnership focussed on whānau-capability development, inclusive of diverse whānau and forms of social enterprise, and directly aligned to the intent of Whānau Ora (Wehipeihana et al., 2016).

It contributes to tribal rangatiratanga from the 'ground-up,' strengthening whānau capability to be self-determining (McMeeking, 2020). Te Pūtahitanga o Te Waipounamu, the commissioning agency, is the realisation of an iwi-led Whānau Ora model that invests directly in whānau for social impact to bring about positive change for whānau.

Previous evaluations have identified features of the whānau commissioning approach (Savage et al., 2016-2018). The initiatives are highly contextual, utilising local resources and experience. They are enmeshed in the community and the whānau who drive them. Rather than a one-size-fits-all approach, the commissioned initiatives are all unique opportunities to realise Whānau Ora. Grassroots innovations, like the commissioning approach adopted by Te Pūtahitanga o Te Waipounamu model, can create empowering configurations that might otherwise be suppressed by the vested interests of mainstream innovation systems.

<sup>1</sup> A number of these enterprises could be considered social service providers, social enterprises or social innovations; however, we use 'kaupapa entities' for the purposes of this evaluation to demonstrate the diversity of the applicants.



## FACTORS FOR SUCCESSFUL COMMISSIONING

Previous evaluations identified successful features of commissioning (Savage et al., 2016-2020). The presence of several success factors applicable to the kaupapa entities and the commissioning body create the environment for the model to work successfully. Figure one demonstrates how these success factors are complementary. They sit within a commissioning environment that is protective, strategic and part of a multi-solution-based model.

This evaluation focusses on the process of commissioning through the wave funding and the experience of Wave 11 whānau. Understanding the factors for successful commissioning provides a foundation to understand the process of commissioning. Ideally, the process should align with the intentions of the commissioning process – which is to enable whānau to be self-determining, creating their own solutions to the issues as they see and experience them.



FIGURE 1: DUAL ACCOUNTABILITY FOR SUCCESS

## THE PROCESS OF COMMISSIONING

This evaluation centres on the process of commissioning from application, decision, activity, reporting and completion. Over the past six years, Te Pūtahitanga o Te Waipounamu has continuously improved this process based on feedback from whānau and evaluation data.

Throughout 11 waves of wave commissioning, Te Pūtahitanga o Te Waipounamu has scrutinised more than 800 applications.

- Thirty five percent of the applications have been successful.
- Forty eight percent of the applications have been declined and,
- Seventeen percent of the applications have been identified as incomplete.

The current application process is outlined below.

### APPLICATION PROCESS

- ▶ From six weeks prior to wave funding, contract advisors visit regions to lead 'Wave Workshops' focussed on the process of applying for wave funding. Workshops may be whānau-led and kaimahi are open to catering for the desire to host at any location identified by whānau, hapū and iwi.
- ▶ Workbooks and online resources are provided to support whānau to identify dreams, aspirations and short and long-term goals, possible actions to support achieving these, and networking information.
- ▶ Whānau enterprise coaches can be contracted from Te Pūtahitanga o Te Waipounamu to assist whānau with the application process. Contract advisors and champions are also available to assist, and the Te Pūtahitanga o Te Waipounamu website and phonelines are open.
- ▶ Contract advisors read applications as they are submitted. Prior to applications closing they may contact whānau advising of any missing verifications or seeking clarity. Whānau may choose to edit their original applications in response to this feedback and resubmit their application with ALL requirements as suggested prior to the closing date.
- ▶ **Applications close**

### INDEPENDENT ASSESSMENT PANEL

- ▶ An independent panel is contracted to decide the successful applications. All decisions are recorded detailing the reasonings of successful and declined decisions.
- ▶ All applicants receive a letter from the Pouārahi informing them of the panel's decision regarding their outcome. If an application is declined the specific reason for the decision is explained.
- ▶ Declined applications are followed up by the Whānau Champion and the services of an enterprise coach to support applicants to strengthen their application. There may be a recommendation to consider applying through an organisation the panel considers would be more appropriate for funding the initiative.
- ▶ **Accepted applications move through to commissioning negotiation**

## COMMISSIONING NEGOTIATION

- ▶ Whānau from the entities meet with contract advisers to agree on outcomes. Whānau discuss their aspirations based on their application and decide what they intend to report on. Monitoring and payment schedules are set up through quarterly reporting.
- ▶ Contracts are signed and activity begins

## QUARTERLY REPORTING REQUIREMENTS


- ▶ Quarterly monitoring reports are completed by the whānau entities and describe progress toward their outcomes – these are online and include short case studies of impact.
- ▶ Quarterly reporting includes a budget with expenses for each quarter.
- ▶ Online whānau feedback surveys are sent to whānau via the entities. Entities complete online surveys based on activity completed.
- ▶ Risk management and sustainability planning is incorporated into milestones.
- ▶ Quarterly payments are made in response to monitoring

## FINAL REPORT

- ▶ Entities complete an online final report of all activities.
- ▶ Final payment is made

## EVALUATION

- ▶ Evaluators contact entities and arrange a time to kōrero with whānau. Milestone and final reports are reviewed. The evaluator writes a brief evaluation and returns it to whānau to check.
- ▶ Evaluation reports sent back to entities



*This, for us, is just the very beginning.... We would've continued to do what we were doing, but it would've taken us years and years to generate as much pūtea as we needed to open a café, to get the kai off the ground, to do these things. So, to be able to go from being a small little idea two and a half years ago, to now, being open and employing and doing these things is directly because Te Pūtahitanga believed in our kaupapa and invested in our kaupapa.*



## THE COMMISSIONING PROCESS 2014-2021

The process of applying to the wave rounds has been evolving since Wave 1 in 2014. There have been a range of innovations trialled through the application process to support whānau including:

CHALLENGES IDENTIFIED	KEY LEARNINGS AND SOLUTIONS
Making sense of Whānau Ora criteria can be challenging.	<p>Provide specific feedback on applications to explain the criteria and kaupapa.</p> <p>Introduce annual symposiums to share and normalise the whānau-led approach to self-determination.</p> <p>Establishment of seven pou as outcomes framework to guide decision-making.</p>
Applicants request face-to-face support to complete application process.	Introduce coaches to support this process. Employment of contract advisors.
Completing the application process is too difficult.	Process has been simplified. More support through website and phone contacts. Producing workbooks and support to identify goals and aspirations and steps towards realising these. Online planning templates including Budget Planning Calculator, Implementation Plan, Sustainability Plan, Risk and Mitigation Plan and Business Plan.
Number of applications do not meet Whānau Ora criteria.	Making a commitment to meet with other agencies to access co-funding pathways.
Whānau voice is missing from applications.	Previously successful applicants have been onboarded to work in mentoring roles with new aspiring applicants.
Workshop content has been based on process, but the purpose of Whānau Ora was not clear.	Content is changed to reflect the history of devolution, the Te Pūtahitanga o Te Waipounamu Whānau Ora philosophy and possibilities for change.
Increasing numbers of applications (and declined applications).	Appointment of Connector Champions to support applicants to develop their application and re-apply in subsequent rounds.
Whānau may not have a legal entity to receive funding.	Recognition of funding a hapū as an umbrella agency that supports whānau to create their own legal entity over time. Possibility of future employment.

In addition, support during the commissioning process has evolved over time in response to key learnings. These include:

- The establishment of whānau enterprise coaches and contract advisors to support knowledge of the commissioning process, completing applications and undertaking practical aspects of this work.
- Wānanga to support kaupapa entities to develop enterprise skills.
- Providing opportunities for entities to work together.
- Introducing enterprise coaching to work one-on-one with kaupapa entities.
- The development of an annual symposium to showcase wave initiatives.
- Kaimahi work alongside whānau to co-design intended outcomes, milestone reporting and funding distribution.
- Te Pāpori o Whakatere – a 10-week accelerator programme for enterprises that address the core components of the start-up journey.
- Tū Maia – enterprise capability development workshops.
- Moving milestone reporting to online formats.

## REVIEW OF THE PROCESS BY KAUPAPA ENTITIES

As part of the Wave 11 evaluation 27<sup>2</sup> kaupapa entities were interviewed and asked about their experience of the commissioning process.

A feature of the data is the variability of the feedback, indicating there is significant diversity in the capacity and capability of the entities. Some entities are established providers with data systems and administrators who are experienced in applying for funding and meeting reporting expectations. Other entities are start-ups or small businesses applying for a first-time grant with very little experience writing proposals or meeting monitoring requirements.

The 'experience of the process' appears to be highly dependent on the capacity and experiences that whānau have.

Those entities that are experienced with funding believe the Te Pūtahitanga o Te Waipounamu

process is accessible and manageable. Many of these entities described the process 'in comparison' to other funding they held with Government departments and noted how much better it was. The relationship with Te Pūtahitanga o Te Waipounamu staff, the ease of reporting, the focus on outcomes and ability to propose their own solutions were all described as positive features.

Entities in their second round of funding expressed how confident they felt after having the experience of being funded in a previous wave.

For entities which are new to commissioning, the proposal, contracting and reporting can be challenging as they work through an unknown process.

<sup>2</sup> There was a total of 30 kaupapa entities commissioned in Wave 11, unfortunately three were unable to take part in this evaluation.

## 1. POSITIVE EXPERIENCES OF THE PROCESS

Applications	The values of Whānau Ora align with whānau. Experienced entities report they don't have to change their applications to meet criteria – they feel the Whānau Ora pou are well aligned to their intentions. The entities report they can be more authentic, and they know their mātauranga is valued in the application.
Wave Workshops	Application workshops and support to apply are valued by all the entities, but particularly appreciated by new entities. The workbooks are helpful. Being able to ring and talk to a coach or adviser was noted by some entities as especially valuable – they could personalise their questions and check their thinking.
Decline and re-apply	For some whānau their first application was declined – after seeking advice from a contract adviser they re-applied in this wave and were approved. This was effective as it helped whānau 'be clearer about what they wanted to achieve and how'. The support post-decline was appreciated by whānau.
Reporting	For those who are experienced, the reporting process is accessible and easy to complete. The move to online reporting has made a big difference for these whānau.
Relationship with contract advisers	The relationship with a contract adviser is seen as pivotal to success - entities report that changing contract advisers can impact their mahi. The visits by contract advisers are valued, this networking is pivotal for the entities. Regular engagement with an advisor appears to strengthen the commissioning process.  <i><b>"We love the way our contract advisor awhi us."</b></i>
Online courses	The online capability sessions meant many entities felt well supported, especially over lockdowns. For some entities attending the accelerated business course was 'a gamechanger'. They wished they could have attended this earlier in the process. The online support during Alert Level 3 lockdown also helped whānau to share ideas with other entities.
Milestone payments	The entities appreciate the way in which the commissioning is negotiated so they can design the funding to suit their purchasing or activity. Some entities wanted more information on the level of financial reporting that is required.
Support to diversify during COVID-19	Entities appreciated the flexibility of the commissioning over the lockdown period. The advisers encouraged entities to think about how they could continue their mahi in a different way. For example, one entity created a plan to better support whānau to have access to their services by purchasing smart phones to support access to online services.
Support to be sustainable	Support from contract advisers enabled entities to think about how they could access future funding. For one entity, advocacy by Helen Leahy, the Pouārahi, led them to become a provider with another Ministry.
Networking	Meeting with other local whānau entities in the same wave was great as they were able to share ideas and support one another.



***We're just really happy and really blessed to do what we love - offering opportunities to whānau that are alternative. They're not necessarily the Western therapy. It's our own Māori - our mātauranga. It works for us, and it works for the whānau we work with."***

(Kaupapa entity)





## 2. CHALLENGES ENCOUNTERED DURING THE PROCESS

Language	The nature of the wave whānau are highly diverse which is an advantage of the approach, however not everyone understands the language of commissioning and Whānau Ora. The language in reporting requirements can be challenging, particularly for those who don't work in the social sector. Communication needs to be clearer as some entities find it difficult to decipher the terminology.
Accessibility	Some kaupapa entities found the focus on writing milestone reports challenging and would like an opportunity to report verbally or have appropriate support to complete the written aspect. The administration requirements were a barrier for those whānau who have challenges reading and writing.
Support	New entities thought support early in the contract, especially around the expectations for their milestone reporting, would be helpful.
Reporting	<p>For entities that are new to commissioning the reporting can be challenging. Reporting requires a certain amount of time which can be difficult to find amongst the day-to-day business activities for those entities that are not providers.</p> <p>Not knowing what was expected and being worried about not achieving all their aspirations (especially due to COVID-19) made the reporting process more complicated for some entities. For some, the focus was on the quality of relationships that are formed with whānau, rather than numbers of whānau.</p> <p>Several entities would like feedback on their milestone reports as they want to know if they have met the requirements.</p>
Whānau surveys	Some whānau expressed interest in having the ability to change surveys to make them more relevant. Having a kaumātua initiative proved to be challenging getting data, as kaumātua need support to access and complete surveys. At times the surveys can be a bit tough because there is uncertainty as to how whānau respond or engage with them. For example, it can be an uncomfortable space owning a café and asking clients to fill in a survey – there are other ways to gather data about the effectiveness of the entity.
Contract length	The contract length can be too short - it takes three to four months to set up, then the entities have less than a year to run. Entities that are working with whānau who have long-term needs e.g., mental health support, wanted to be able to engage knowing they could sustain a relationship with these whānau. Some entities found short contracts made it difficult to employ staff.

***“The one-year contract is too short to make meaningful change and impact. We are flying now, but we are in the final quarter of this funded work. The workload is at its peak and we are stressed about how we can fund the role in the future. Three years would be an ideal time to look at other funding options, and perhaps working with Te Pūtahitanga. During the whole year of this project, we have been applying for funding.”***

(Kaupapa entity)

### 3. OPPORTUNITIES TO IMPROVE THE PROCESS

**Capability building** More communication around what's available for professional development/ capability building. This could mean entities are introduced to networks of people in similar roles, doing similar mahi. Experienced entities want to offer what they have learnt, their skills and expertise to others starting out in business. Wānanga that focussed on administrative processes, marketing and accounting practices would be really appreciated.

**Improved accessibility formats** There is an opportunity to consider how the reporting process in particular can exclude whānau who have literacy challenges. Improving accessibility formats and offering support or alternative reporting formats would encourage whānau who see this as a barrier to participate.

**Future funding from other sources** Some guidance would help whānau feel more knowledgeable about funding options. There could be an adviser position focussed on funding avenues for this role. This information could be on the web or through kanohi-ki-te-kanohi wānanga. Another suggestion was to run a future funding workshop where whānau could learn about beneficial aspects to include in an application – many entities find funding applications a lot of work and would like support.

**Networking** Opportunities to connect with other entities, especially locally, was voiced by whānau. Being able to kōrero with people who are doing similar work and look at the way they solve problems is really helpful. An online forum to share ideas and network across the collective and see what others are doing was also suggested.

**Feedback and feedforward** Entities suggested a summary of feedback about their work, including their reporting and milestones, which they can use to apply for other funding. Providing feedback on the outcomes they have achieved means the information can be provided to other funders, like the Government.

**Communications** Entities suggested addressing the language and communication between Te Pūtahitanga o Te Waipounamu and the entities would strengthen the commissioning process. Whānau were disappointed the symposium could not be held due to COVID and suggested online forums or Facebook pages as opportunities to share ideas.

***“It is tricky being aligned to a business rather than a charity as there are fewer funding options open to us. The kaiwhakatere role is one where applying for funding is crucial to our existence. Long-term there may be the possibility of a Whānua Ora Navigator or similar roles. The mahi is so important in (our region) and we have observed so many ways the community benefits from this role.”***

(Kaupapa entity)

## PROCESS LEARNINGS FROM WAVE 11



### ENTITIES EXPRESSED POSITIVE EXPERIENCES OF THE COMMISSIONING PROCESS.

- The process is authentic and values the mātauranga whānau bring to the application
- The support through the wave application process is timely, relevant and valued
- Whānau who have been declined previously value the support to re-apply
- The move to online reporting has been positive
- The process of reporting is easy and accessible for those with reporting experience
- The relationship with a contract adviser is enabling to the entire process
- Online courses and networking during lockdown were appreciated and helpful
- Milestone payment negotiations enabled whānau to do the mahi
- Flexibility during COVID-19 enabled whānau entities to pivot and diversify activities
- Support and advocacy to access future funding is valued and appreciated



### SOLUTIONS TO KEY CHALLENGES EXPERIENCED DURING COMMISSIONING WERE IDENTIFIED.

- Simplifying language and ensure key commissioning terms are explained
- Support early in the process would relieve concerns around reporting requirements
- Investigating accessibility options for whānau who have literacy challenges
- Reducing reporting requirements for small whānau entities
- Considering other means of whānau data collection for small enterprise
- Providing feedback on reporting so entities can learn and continuously improve
- Considering longer-term contracts or partnership funding for entities that are working with whānau who have long-term needs



## THERE ARE OPPORTUNITIES FOR PROCESS IMPROVEMENT

- Whānau see potential in online and networked capability building opportunities
- Supporting entities to access future funding is seen as key to sustainability
- Creating network opportunities to increase cross-pollination of ideas and skills
- Providing a summary of the entities mahi would support their future funding opportunities
- Creating forums for shared communication across the network of kaupapa entities



***“We are so grateful that organisations like Te Pūtahitanga partner with us because it helps breathe life into what we do. Te Pūtahitanga has allowed us to establish our kaupapa and move to a level of sustainability. We stand in gratitude for all of the tautoko that Te Pūtahitanga has given us.”***

(Kaupapa entity)









## CHAPTER 2:

# WAVE 11 KAUPAPA ENTITIES

There are 30 commissioned whānau initiatives in Wave 11, 27 were interviewed for this evaluation. This section explores the outcomes of this wave investment across the 27 initiatives.

## BACKGROUND TO WAVE COMMISSIONING

The Te Pūtahitanga o Te Waipounamu wave commissioning approach provides a place-based, culturally embedded model inclusive of whānau residing in Te Waipounamu, regardless of their whakapapa. Commissioning is an expression of 'Te Tiriti o Waitangi' as it "demonstrates what can be done when the state relinquishes the power of decision-making to whānau, hapū and iwi to determine solutions for themselves." (Te Pūtahitanga o Te Waipounamu, Annual Report, 1 July 2018- 30 June 2019, p. 15).

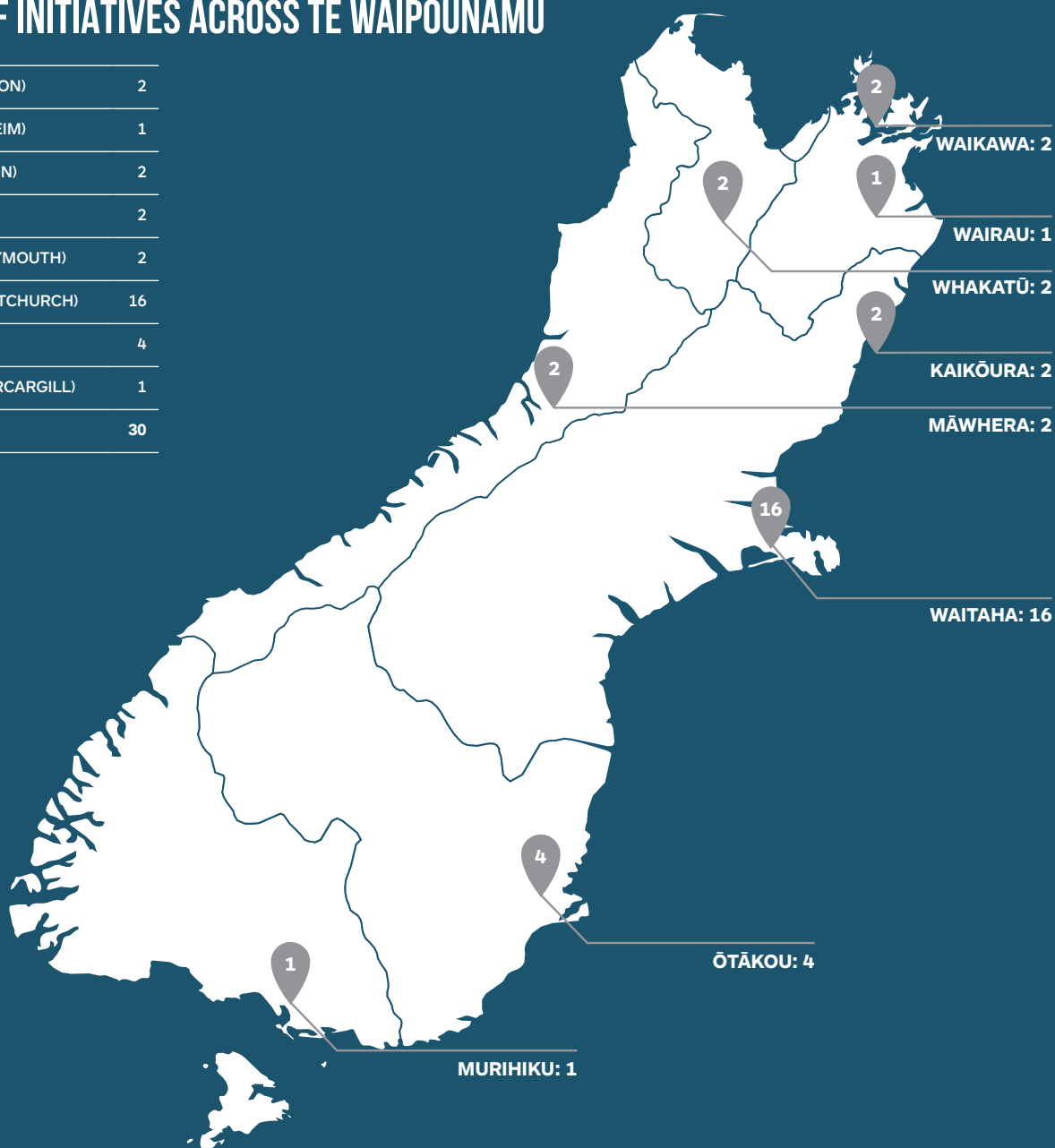
The model of commissioning has been developed through a unique iwi-partnership focussed on whānau-capability development, inclusive of diverse whānau and forms of social enterprise, and directly aligned to the intent of Whānau Ora (Wehipeihana et al., 2016).

It contributes to tribal rangatiratanga from the 'ground-up,' strengthening whānau capability to be self-determining (McMeeking, 2020). Te Pūtahitanga o Te Waipounamu, the commissioning agency, is the realisation of an iwi-led Whānau Ora model that invests directly in whānau for social impact to bring about positive change for whānau.

Previous evaluations have identified features of the whānau commissioning approach (Savage et al., 2016-2018). The initiatives are highly contextual, utilising local resources and experience. They are enmeshed in the community and the whānau who drive them. Rather than a one-size-fits-all approach, the commissioned initiatives are all unique opportunities to realise Whānau Ora. Grassroots innovations, like the commissioning approach adopted by Te Pūtahitanga o Te Waipounamu model, can create empowering configurations that might otherwise be suppressed by the vested interests of mainstream innovation systems.

## SPREAD OF INITIATIVES ACROSS TE WAIPOUNAMU

WHAKATŪ (NELSON)	2
WAIRAU (BLENHEIM)	1
WAIKAWA (PICTON)	2
KAIKŌURA	2
MĀWHERA (GREYMOUTH)	2
WAITAHA (CHRISTCHURCH)	16
ŌTĀKOU (OTAGO)	4
MURIHIKU (INVERCARGILL)	1
<b>TOTAL</b>	<b>30</b>



## ACTIVITIES ACROSS WAVE 11

The wave investment was distributed across a range of organisations:

ENTITY TYPE	NUMBER OF KAUPAPA INITIATIVES
BUSINESS AND SOCIAL ENTERPRISE	8
IWI/RŪNANGA	2
SERVICE PROVIDER	10
WHĀNAU ENTERPRISE	9
WHĀNAU TRUST	1

Over **2659 whānau** and **8473 individuals** have participated in 27 initiatives in Wave 11.

## ANALYSING OUTCOMES ACROSS THE WAVE 11 INVESTMENT

This section describes the outcomes across the 27 kaupapa entities that were funded through Wave 11. For the Wave 2 and 3 evaluation, Ihi Research developed a Whānau Ora outcome framework across the 38 initiatives to demonstrate social value. The outcome framework is created directly from the voice of the whānau engaged in commissioning.

Social value is inherently subjective, so when we attempt to measure social value, it is important to use an agreed framework to understand the impact we are reporting. The Whānau Ora Outcomes Framework (Te Puni Kōkiri, 2016) demonstrates how the commissioning model is achieving the goals set by the Whānau Ora Taskforce (Durie, Cooper, Grennell, Snively & Tuaine, 2009).

The outcome indicators that make up the outcome framework came directly from whānau involved in the commissioning activities. Interviews from the kaupapa entities were transcribed verbatim and analysed using a deductive coding frame; inputs, outputs, and outcomes, also known as a logic model.

Firstly, the outcomes were coded using an inductive process (sorted from whānau voice creating outcome codes). Secondly, these codes were sorted deductively into the seven Whānau Ora pou.

- Pou Tahi Whānau in Te Waipounamu are self-managing and empowered leaders
- Pou Rua Whānau in Te Waipounamu are leading healthy lifestyles
- Pou Toru Whānau in Te Waipounamu are participating fully in society
- Pou Whā Whānau in Te Waipounamu are confidently participating in te ao Māori
- Pou Rima Whānau in Te Waipounamu are economically secure and successfully involved in wealth creation
- Pou Ono Whānau in Te Waipounamu are cohesive, resilient and nurturing
- Pou Whitu Whānau in Te Waipounamu are responsible stewards of their living and natural environment

The process is explained in the figure below.

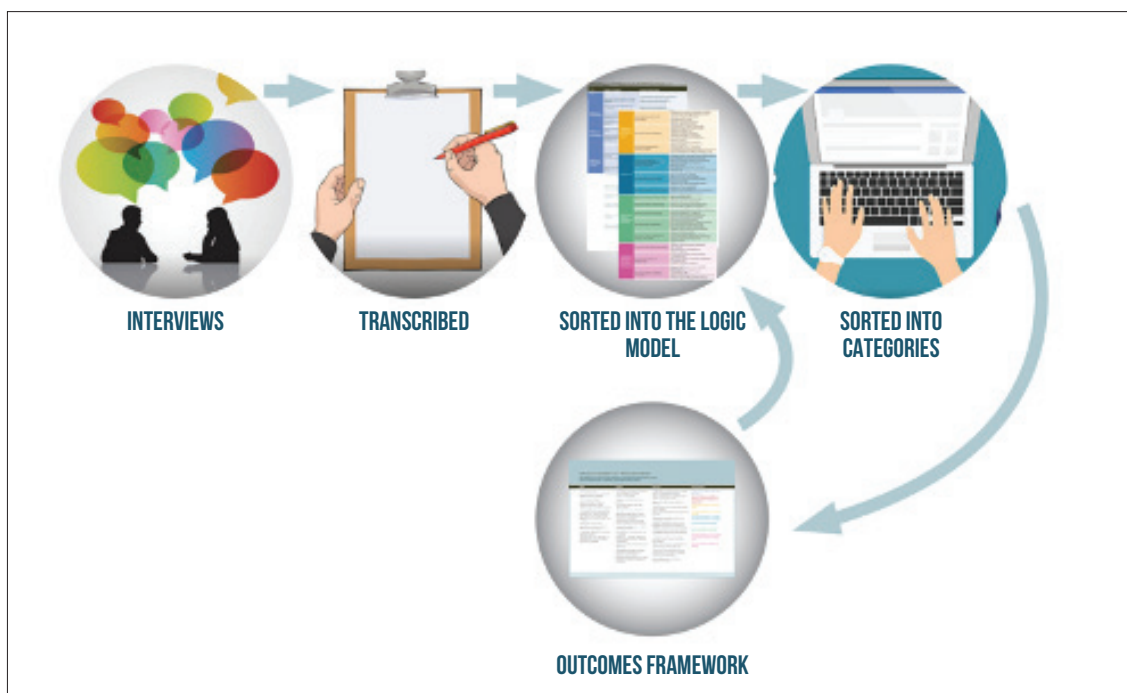
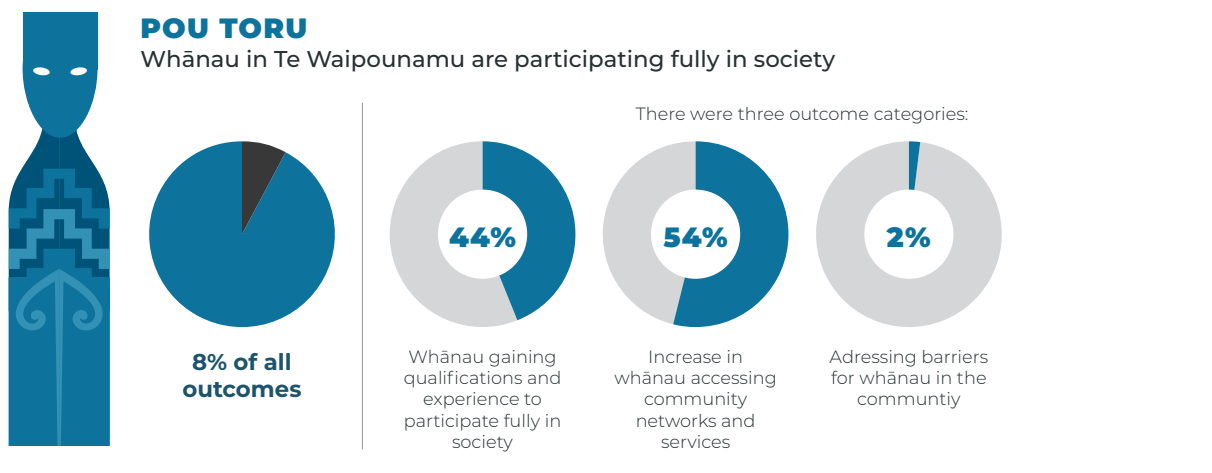
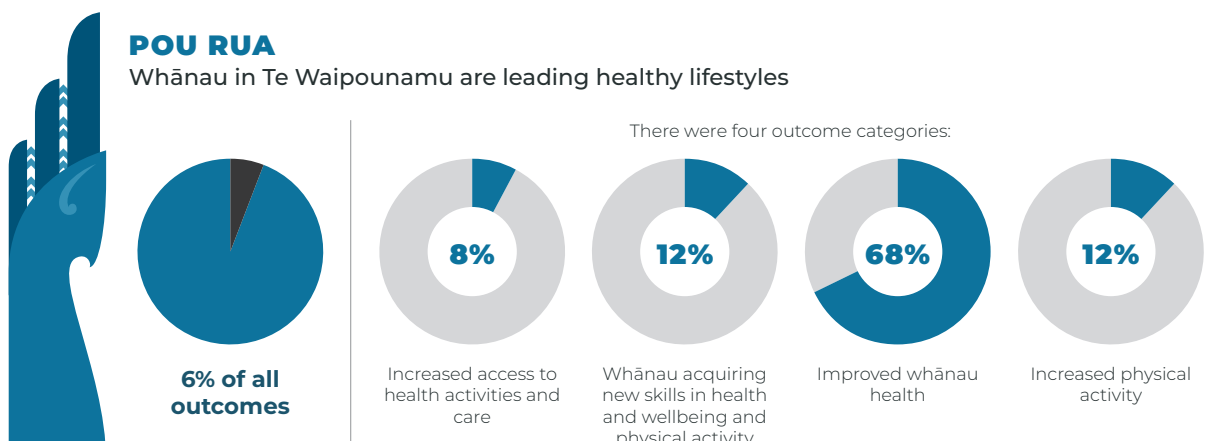
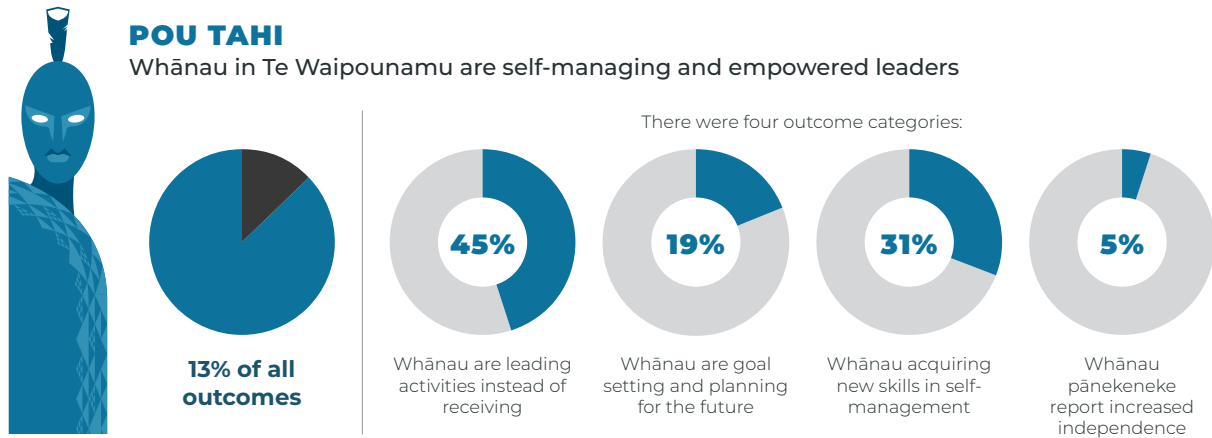


FIGURE 2: DATA ANALYSIS PROCESS



# OUTCOME FRAMEWORK

There were 662 outcomes for whānau across the 27 entities.<sup>3</sup>



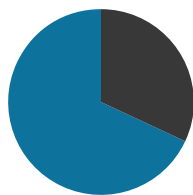
<sup>3</sup> The full list of outcomes is available in Appendix 1.





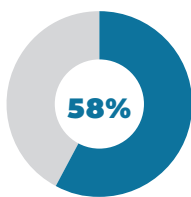
## POU WHĀ

Whānau in Te Waipounamu are confidently participating in te ao Māori

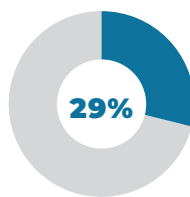


31% of all outcomes

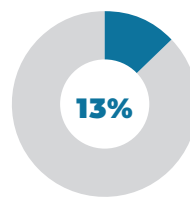
There were three outcome categories:



Increased confidence participating in te ao Māori



Increased whānau cultural capability

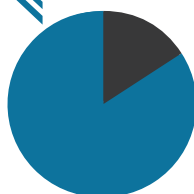


Increased engagement in cultural activities



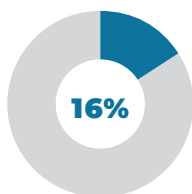
## POU RIMA

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

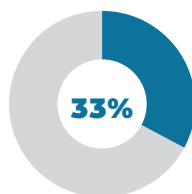


16% of all outcomes

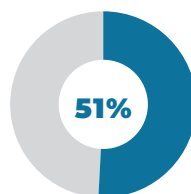
There were three outcome categories:



Increased employment for whānau



Increased financial capability

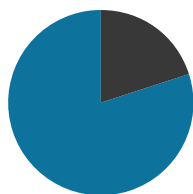


Increased potential for economic development and business expansion



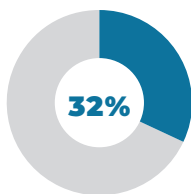
## POU ONO

Whānau in Te Waipounamu are cohesive, resilient and nurturing

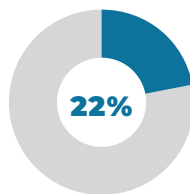


20% of all outcomes

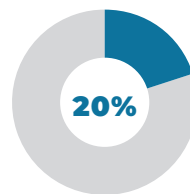
There were four outcome categories:



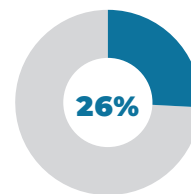
Improved whānau relationships



Improved whānau wellbeing



Increased whānau capacity to support one another

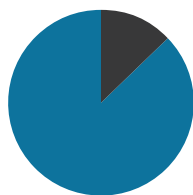


Increased social connection



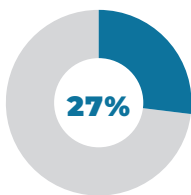
## POU WHITU

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

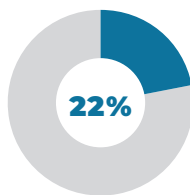


6% of all outcomes

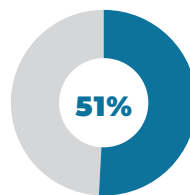
There were three outcome categories:



Increased connection with the whenua



Increased knowledge of the land



Increased whānau capability on the whenua



## ANALYSIS OF OUTCOMES

Quantifying outcomes can reduce the impact of the work when it is read in isolation. It is important to understand that each entity achieved multiple outcomes across the pou. This is a unique feature of commissioning, the outcomes tend not to be siloed like traditional programmes aimed at providing solutions to a single issue. There are several key features to note regarding the outcome data.

- 1. Wave 11 has revitalised sites of cultural significance, like marae, and increases cultural connection.** Arahura, Waikawa and Moeraki Marae, each in their own way, have created cultural opportunities for their whānau, creating connections to the marae and other whānau, sharing cultural knowledge such as shared whakapapa, and visiting sites of historical significance.
- 2. Wave 11 has supported cohesive, resilient whānau networks.** One example is the mahi of Ngā Uri o Ruma Pakura (Tahuaroa) which aimed to bring together whānau from across Australia and Aotearoa through a shared tīpuna. Learning about their shared whakapapa and connecting online with whānau who reside in Australia has created new connections, especially for rangatahi who, for many reasons, have been disconnected from their whakapapa.
- 3. Wave 11 has supported enterprise development.** Outcomes indicate the funding is supporting whānau into enterprise, and sustaining enterprise activity. For example, Mahuta Made, a whānau enterprise, demonstrates how multiple outcomes are achieved through one initiative. Using their skills the whānau have created a business that can support their whānau, and provide an affordable and appropriate casket option for whānau who have lost a loved one. In doing so, they include tikanga and support tangihanga traditions, ensuring whānau can embrace their traditions and cultural values.
- 4. Wave 11 has supported social cohesion during COVID-19.** There is evidence in the outcome data across the entities that the activities, while being impacted by COVID-19, have also supported social cohesion and connection during the 2021 Delta lockdown period. Activities have been designed to connect whānau and increase networks enabling support during lockdown periods. Building relationships at Arahura Marae enabled opportunities for connection pre-lockdown that were continued online and made supporting whānau easier during this time. In addition, networks across regions were able to work together during this time providing support for whānau.



***“It is tricky being aligned to a business rather than a charity as there are fewer funding options open to us. The kaiwhakatore role is one where applying for funding is crucial to our existence. Long-term there may be the possibility of a Whānua Ora Navigator or similar roles. The mahi is so important in (our region) and we have observed so many ways the community benefits from this role.”***

*(Kaupapa entity)*



## INTANGIBLE OUTCOMES

As in other evaluations, the data indicates significant sustainable impacts for whānau when engaged in commissioning. Further, there is a recognition and acceptance that many impacts are intangible or immeasurable, such as an increase in self-efficacy. Much of what is valued by whānau is intangible, such as the impact of social connection, aroha, manaakitanga and kotahitanga. While we know they are occurring, their value is difficult to measure. Over time these intangible actions provide cohesion and impetus for social transformation. Bringing about long-term, inter-generational change requires social connection, a common purpose underpinned by manaakitanga, kotahitanga and rangatiratanga (Savage et al., 2017).

In addition, the relationships and connections that are built between the entities are an outcome and a significant supporter of social change. Relationships are key to bringing about social change in complex systems (Kaplan, 2021).

‘By identifying, empowering and connecting a network of local leaders across a neighbourhood and linking them to leaders elsewhere they build new models of behaviour, new connection to opportunity, and capacities for collective action that previously did not exist’ (Kaplan, 2021, p. 3).

There is evidence in this evaluation of how kaupapa entities are networking and working together as a result of the wave funding. For example, in Ōtepoti, Stopping Violence Dunedin, Hiwa Navigation and Arawai cross refer whānau to one another and support each other’s kaupapa.

Previous evaluations have noted outcomes for both whānau who are architects of the kaupapa entities, and for those whānau who are participating in their activities. Evidence from this evaluation indicates a further layer of outcomes for the network within and across the regions. Whānau reported positively about networking opportunities and eagerness to work together wherever possible.

This is the focus of the Wave 12 and 13 evaluations.



***“The commissioning model supports diversity and trusts in organisations and whānau to drive the impact for change.”***

(Kaupapa entity)



## LOOKING BACK AND LOOKING FORWARD

This evaluation focussed on the process and outcome of the Te Pūtahitanga o Te Waipounamu Wave 11 commissioning. The process is primarily a positive experience for all the kaupapa entities. The support from Te Pūtahitanga o Te Waipounamu to navigate the application process and the contract co-design was noted. The previous experience of the kaupapa entity has an impact on their ability to negotiate the milestone reporting and final reporting. Entities, such as service providers that have administrative systems and support, find the process particularly enabling and report that it aligns well with their own values and beliefs.

There is an opportunity to adjust reporting and communication to support those who are new to the commissioning process including, simplifying language, reducing reporting requirements for smaller entities, providing online capability building opportunities and feedback for learning. In addition, there is an opportunity to investigate accessibility options for whānau who have literacy challenges to ensure the process is accessible to all whānau.

The evaluation found there are significant outcomes across the commissioning wave. The outcomes from entities vary significantly and unlike mainstream programmes reach across the Whānau Ora pou and traditional funding silos. The findings confirm outcome evidence in previous evaluations, in particular the importance of relationships, social cohesion, and cultural revitalisation. These outcomes have endured through the COVID-19 2020 lockdown and enabled kaupapa entities to provide ongoing support to whānau.

Like previous evaluations, there are noteworthy intangible outcomes that are unable to be measured but are significant. These intangible outcomes, such as personal growth, aspiration, and new relationships, are the glue that hold the commissioning wave together. There is evidence in this evaluation that many of the kaupapa entities work with other entities and have created a network of support that appears to be regional. This aspect will be investigated further in Wave 12 and 13. Networked relationships across regions are noted as particularly important in system work that seeks to address complex social challenges (Kaplan, 2021).

The Te Pūtahitanga o Te Waipounamu commissioning process is a world leading indigenous led innovation. Importantly, the leadership of the Pouārahi, General Partnership Board and Te Taumata has ensured the innovation has learned and evolved over time rather than remaining static. This learning orientation has enabled Te Pūtahitanga o Te Waipounamu to change and adapt to te ao hurihuri, the changing world whānau negotiate in their efforts to achieve Whānau Ora.







# ARAWAI

KIA KAHA CHEMIST LTD

Arawai is a Dunedin-based programme to help people build confidence to take their place in the community.

Operated by Tama Samuel and Rema Smith, Arawai will teach ruku moana (diving), tikanga, karakia, pepehā, whakapapa and waiata while creating a space where people can heal from past trauma and abuse. Arawai wants to connect people to place, provide mahinga kaimoana, a safe, healthy and culturally aware space for people to learn about their identity through wānanga for the whole whānau.



## REACH

Three wānanga have been held. The first in collaboration with Mana Rakatahi ki Moeraki with 30 participants.

The second wānanga held in Karitane with five participants.

A third wānanga was held over the course of three days 29-31 October, conducted in Omaui and Ruapuke with 20 participants.

Over 20 smaller water activity excursions involving diving, floundering, and catching tuna with up to five or six individuals have been undertaken.

## IMPACT

Diving is an expensive sport and may not be accessible to all whānau. Arawai do not ask for koha or pūtea from participants as they do not want finances to be a barrier to participation. Providing a free diving or fishing experience allows whānau to enjoy the same activities as their tūpuna.

The impact of these experiences can be life changing. In one example a whānau with a history of gang involvement approached the initiative. The mother wanted her children to have a wider range of role models. Some of the children were having difficulty at school when they first came to Arawai and are now getting their lives sorted. This type of example is rewarding for Arawai and feedback from Survey Monkey is also supportive and positive.

Arawai is inclusive to any whānau, and while health and safety regulations need to be considered, most people are able to join in the activities. Rangatahi are a strong focus, but Arawai have also worked with wider whānau on activities. It could be a father and son who start an activity being quite disconnected and the opportunity to spend time together learning water skills and water activities brings them closer together, which can support whānau hauora.

## CULTURAL CONNECTION

The initiative supports whānau connections with the local environment. Diving is a rewarding activity that demands participants put themselves in an uncomfortable situation going into the moana. Conquering fear in moana-based activities helps build confidence and develops resilience in other aspects of whānau lives.

Tikanga is embedded in the practices of Arawai. Some rangatahi are whakamā about stepping outside their comfort zone. They need to be supported in mana enhancing ways. Manaakitanga can be understood in acts such as when the divers koha the kai they have caught. Kai is shared with kaumātua or whānau. This gives rangatahi an opportunity to hear their stories and to kōrero with them. They may stay at the marae and participate in activities alongside whānau and kaumātua. Tama is on his journey with te reo so uses it whenever he can.

During the Level 4 lockdown Arawai was unable to run any activities. Tama was able to commercially dive and shared kaimoana with whānau he had been working with and they were able to share the kai with their wider whānau.

## WHĀNAU PARTICIPATION

Arawai provide a specific set of water activities. Health and safety is a priority with activities determined by the weather. If the moana is not safe there is flexibility to use the Moana Pool in Dunedin.

Arawai has a website and there is a Dive Nation social media page which has a large following. This page updates whānau with weather and diving information and questions can be posted. Referrals are made through the page and also from social service agencies, word of mouth and events at the marae. Tama and Rema are well known in the Māori community and recognise positive community relationships as a strength in their work with whānau.



Name: **Tama Samuel**  
Phone: **027 533 9566**  
Email: **tama@arawai.org.nz**

## SUSTAINABILITY

Both Tama and Rema have full time jobs and it has been challenging balancing other work and family commitments with their voluntary work. They recognise the positive outcomes in the participants and their whānau. Already Arawai has proven to be an excellent vehicle in bringing whānau together, providing safe spaces to develop mentally, cognitively, physically and spiritually. This is an operation that benefits the community. The focus is on a sustainable longterm programme. Arawai will continue to apply for funding. Moving forward the vision is to employ permanent staff to provide this programme.

## WHĀNAU SELF-DETERMINATION

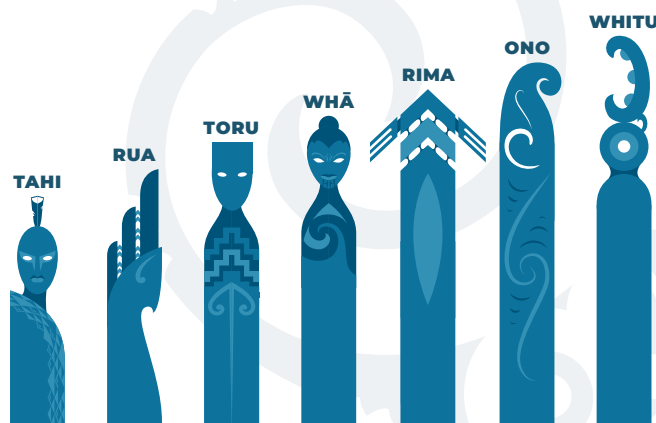
What whānau learn in and around water gives them the confidence and resilience to cope with and make sound decisions in their everyday life. This helps build self-determination and whānau capability.

## WHĀNAU CAPABILITY BUILDING

Whānau capability can be recognised as an inclusive rather than individual responsibility. Arawai works collaboratively with services involved with any of the participants from social services to schools. It has strong relationships with other initiatives and Māori providers. It recognises that not everyone's strengths will lie in diving and activities related to water. Just like on the marae there are certain jobs that suit people's strengths. Rema and Tama support whānau to access other learning opportunities in te ao Māori.

## POU

Arawai recognise all of the pou as being intertwined. The initiative supports whānau to lead healthy lifestyles. The activities provide opportunities for whānau to participate in te ao Māori and take place in local living and natural environments.







# BEE FRIENDLY

## ON POINT ENTERPRISES LTD

Bee Friendly is an initiative to develop and produce recycled, re-purposed eco-friendly packaging as a solution to non-recyclable packaging. The vision was started by started by Ngaia Gill, Renee Gill and Natasha Vincent, who through experiments in their own back yard, developed an innovative seeded cardboard, impregnated with wildflower seeds. Once the cardboard has served its initial purpose as product packaging, it can be placed in the garden or compost and will produce wildflowers.

Inspiration for the product came from wanting to see more eco-friendly packaging options, as well as sending an important message about recycling and supporting bee health. Bees pollinate approximately 70 crop species that feed about 90% of the world's population. Bees are declining at an alarming rate and Ngaia, Renee and Natasha see this initiative as their contribution towards protecting te taiao. By protecting bees, they are protecting pollination of our kai, which is looking after the future of their mokopuna.

Their seeded cardboard product is currently going through the research, development and testing stages. The funding term was initially 12 months, but significant delays caused by COVID-19, has pushed out the timeline. Discussions are being held with the company that will be creating the product, this is about nine months later than originally planned.

## SUSTAINABILITY

In their research and development, Ngaia, Renee and Natasha have consulted with a select number of businesses that they think would benefit from their products and have received positive feedback. This gives them confidence that they are creating something people are interested in and will use.

Although cost is a huge factor in the viability of their product, they know the interest is there if they can make it cost effective.

This product will become more successful as people become engaged through word of mouth, learn about the product through education, and have a mindset shift towards being more eco-friendly and more sustainable. Interest in and demand for products like Bee Friendly seeded cardboard can only increase over time.

Initially, Ngaia, Renee and Natasha wanted to promote this product through schools to align with education about bees, flowers and pollination, as one is a teacher. However, after extensive research they are now looking at different ways of educating whānau, and there is potential to run Bee Friendly programmes through the council.

Ngaia, Renee and Natasha are still developing how their Bee Friendly business will look in the future and are undecided on the role they will take in the manufacturing, retail and promotion of their product.





## IMPACT

It is hoped this product will provide a way to engage whānau to spend more quality time together through gardening and activities outside in the environment. When tamariki see flowers growing from the recycled packaging they planted, it will give them a sense of achievement and satisfaction knowing they are part of making the world a better place.

Ngaia, Renee and Natasha want to educate whānau on the part bees play in every aspect of the ecosystem and are demonstrating that by growing wildflowers which will encourage bees and the pollination process, assisting to produce food to feed our children. Cardboard that is safe to put in the garden will have an impact on the health of the soil, and of the kai that whānau are trying to grow for themselves.

## WHĀNAU PARTICIPATION

Ngaia, Renee and Natasha have consulted with businesses and their own whānau who have contributed ideas to the development of the product. When it is ready to go, whānau will have a hands-on product that is practical and interactive and gives back to the environment.

## POU

The Gift Sisters are still in the developmental stages of their product and are exploring its feasibility while working towards pou rima, ono and whitu.

This product will solve packaging problems and the effects of packaging on the environment while enabling Ngaia, Renee and Natasha to build a business that could provide them with an additional income stream. They have learned a lot through this process and are more comfortable and confident in their ability to run their business. These skills are also being passed on to their whānau. Once the product has been tested, they will investigate manufacturing it locally which will create employment opportunities in the Marlborough region.

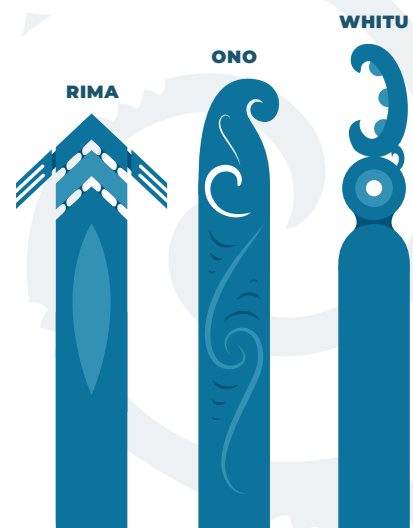
This product has the potential to bring whānau closer together by providing something they can all do. It can be used by children, kaumātua, and as an education tool to teach about how important flowers are for bees by giving them an alternative food source, to ensure we can still pollinate our fruit and vegetables.

Ngaia, Renee and Natasha have dedicated this product to being eco-friendly, sustainable and carbon neutral. They want to encourage everyone to be responsible stewards of their natural and living environment, and to use the whenua in a sustainable way. A top consideration is what the world will be like for future generations of our tamariki and mokopuna.



Website: [www.giftsisters.co.nz](http://www.giftsisters.co.nz)

ihi Research  
Social Change  
& Innovation





# FAMILY/WHĀNAU HARM COORDINATION

## STOPPING VIOLENCE DUNEDIN

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Stopping Violence Dunedin (SVD) began in 1986 as a voluntary community initiative dedicated to addressing whānau violence. It has evolved into a provider of stopping violence through providing counselling for groups and individuals. The vision of Stopping Violence Dunedin is to ensure whānau are free of violence of any kind through the delivery of education programmes to change beliefs and behaviours, challenge existing systems that result in violence to whānau and promote services for, and by, Māori.

The funding from Te Pūtahitanga o Te Waipounamu has enabled SVD to respond to whānau self-referrals, to support whānau to access additional support service and to continue to run their school-based prevention programme 'Bail on Bullying'.

Self-referrals to SVD are more difficult to fund than those whānau who are mandated to attend courses. Te Pūtahitanga o Te Waipounamu funding has ensured that there has not been a wait list for support, and that whānau can access continued support post the mandated time. This has meant the service has been able to operate in a more whānau responsive way. This has been extremely important in the COVID-19 environment where many whānau are dealing with additional anxiety and stress in their lives.

## REACH

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Over 800 individuals go through the SVD programmes each year.

Of the 800 approximately 40% are self-referrals that have been able to access support without waitlisting.

Three Dunedin schools with approximately 15 students in each school.

## IMPACT

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Whānau have been able to access support quickly during a difficult time – this has been particularly important for self-referrals. Whānau report being calmer and are learning to use strategies to resolve issues in relationships.

The schools engaged in the Bail on Bullying programme complete a community mural on the Kawatiri bike trail.

SVD has been able to provide service to all whānau who have requested support during a difficult and stressful time.

## SUSTAINABILITY

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The support that whānau can provide to one another in a sustainable ongoing way is an important part of the SVD approach. Tuakana who have been in the programme for some time support others who are just starting their journey.





## CULTURAL CONNECTION

SVD has increased networking with other Te Pūtahitanga o Te Waipounamu initiatives to ensure whānau remained connected and received continued support over the past year. Whenever possible SVD seeks to connect whānau with other entities in the local area including Hiwa Navigation and Te Ara Wai.

The funding has enabled SVD to create a more whānau centered approach to their support. Whānau are able to continue attending sessions at SVD and become tuakana in the programme supporting others who are beginning their journey.

## WHĀNAU PARTICIPATION

Bail on Bullying was co-designed with youth for youth and is led by the SVD youth workers. The programme is run in three South Dunedin schools with groups of youth. The schools have reported increased incidences of self-harm, anxiety, anger and depression since lockdown. The programme has adapted to respond to the unique challenges reported by the youth in the programme.

Whānau have been able to self-refer to SVD programmes. This has been particularly important during COVID-19 where SVD have seen an increase in stress within family homes. Past clients of SVD have been able to access support without going on a waiting list. It has been important for whānau to have timely support during the constantly changing environment. Facebook groups led by tuakana have provided virtual support for whānau during COVID restriction periods.

## WHĀNAU SELF-DETERMINATION

Whānau who have been accessing services for some time support others.

Facebook support was created during COVID restrictions by whānau in the group. They have seen an increase in self-referrals over this time - whānau have found lockdown challenging and the funding has enabled ongoing support for whānau during uncertain times.

Networking with other Te Pūtahitanga o Te Waipounamu entities enables whānau to make connections to kaupapa Māori entities such as Hiwa Navigation and Te Ara Wai.

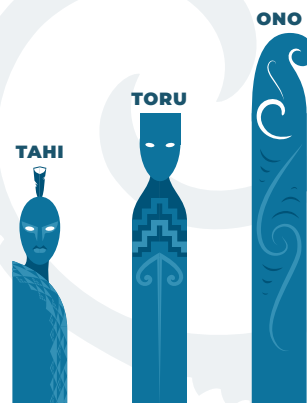
## WHĀNAU CAPABILITY BUILDING

Bail on Bullying in particular is designed to provide tamariki with the skills to navigate relationships. The approach varies from school to school depending on the referrals. The aim is for the students to learn new strategies to resolve conflict, this has had a positive impact for tamariki, their whānau and the schools.

## POU

Whānau are able to self-refer and support other whānau seeking support. Whānau and tamariki are learning new skills. Whānau are cohesive, resilient, and nurturing

# Stopping Violence Dunedin





# HE MEA NUI AHAU

## WHAKATŪ TE KOROWAI MANAAKITANGA TRUST

He Mea Nui Ahau is a wellness and healing initiative that supports whānau capability building.

It has been developed by Whakatū Te Korowai Manaakitanga Trust in response to requests from whānau from Karaka and Orchard Streets, in Stoke, Nelson, who wanted to see whānau environments enhanced through building whānau capacity.

Co-ordinator Michelle Trow supports whānau to build their capacity to assist their own healing and wellbeing by facilitating and attending hui. Whānau are supported to reconnect with te ao Māori, build self-confidence, enhance their mana and pride, learn about wellbeing, practice self-care and healing techniques, and overcome challenges to create positive change.

He Mea Nui Ahau run separate wāhine and tāne programmes, on fortnightly rotations. External speakers and facilitators present on subjects of self-worth as determined by the needs of whānau. Whānau determine their own growth as individuals and bring learnings into their whānau environment.

## REACH

Five wāhine have attended the two wāhine wānanga held at the Nelson Lakes and Te Puna o Riuwaka. Wānanga begin with karakia and a mihi to acknowledge the environment. They include whanaungatanga, meditation, bush walks, the sharing of kai, kōrero, waiata and connection to both place and each other. Each site is culturally significant, whānau are taught the history and significance so they can connect with them.

One tāne has attended the tāne wānanga and activities. Tāne have been more difficult to engage, but wānanga and activities were still run and guided by the goals of this tāne who was supported to explore and connect to te ao Māori, these wānanga were for taonga puoro.

A daily messenger group called 'Mauri Aroha' was created to support whānau, posts are positive affirmations around aroha and self-care.

Fourteen whānau are on a wait list as they live outside of the area which is covered in their contract. Demand indicates the need for this kaupapa is larger than initially thought.



# IMPACT

By setting goals whānau identify what they want to achieve and areas they need support with. Some whānau who have deep set trauma now have the confidence to seek help and support on their own. They are making positive changes in their lives benefitting themselves and their whānau.

One whānau member had been isolated but gained the confidence to step out of her comfort zone to accompany Michelle at Creating Space in Nelson to help support a group Michelle works with.

Michelle has over 15 years' experience in teaching and has many skills and qualifications in her kete. Her broad range of knowledge means she is able lead most activities. Her strong sense of manaakitanga has created an atmosphere where whānau feel safe and welcomed.

# SUSTAINABILITY

He Mea Nui Ahau will be difficult to continue without external funding. Michelle and Robyn Parkes, Whakatū Te Korowai Manaakitanga Trust Manager, are developing a new project to keep whānau on their wellness and healing journey along with extending their knowledge, capability, and confidence in te ao Māori.

The next project will be growing traditional Māori kai and rongoā. Including, rīwai Māori, puha, hue, kūmara and more. Whānau will be taught the names and uses of everything in the garden, and learn how to make a pani and oils. A member of Michelle's whānau is a professor at Massey University specialising in rīwai Maori, and he will share his knowledge with the whānau.

Most of the participants are keen to be involved and volunteer for this project. There is also another group interested in taonga puoro, with musicians engaged and monthly wānanga with whānau planned.

# WHĀNAU CAPABILITY BUILDING

Whānau gain skills and resources to help them on their wellness and healing journey, they learn to love themselves and gain confidence which have huge repercussions on their whānau and ripple into the community.

# WHĀNAU SELF-DETERMINATION

Whānau set goals at the beginning of the programme, they then go on to set smaller incremental goals to achieve their end goals. Whānau set the pace and determine what is important for them to achieve.

# WHĀNAU PARTICIPATION

At the beginning of the programme whānau write goals and aspirations which guide their activities.

An example is one talented creative wahine who designed a tohu for He Mea Nui Ahau, this is now in the process of being screen printed onto hoodies for whānau.

# CULTURAL CONNECTION

He Mea Nui Ahau is a journey of self-discovery, through their journey whānau reconnect to te ao Māori, this is facilitated through karakia, waiata and hīkoi. Michelle considers the environment as their office taking their teachings and learnings into the ngahere, the moana, and the Nelson Lakes, sites that are culturally significant to the area and its people. Whānau set the pace and Michelle gently guides and supports them.

# POU

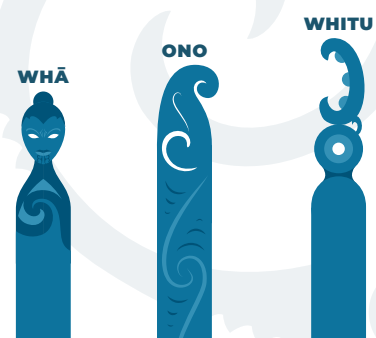
He Mea Nui Ahau takes a holistic approach to supporting whānau on their journey of healing and wellbeing. Because of this they are working towards all seven pou, the three they align mostly to are pou whā, ono and whitu.

All wānanga and learnings are woven with tikanga and manaakitanga supporting cultural learning and safety of all whānau. They learn karakia, waiata, tikanga and taonga puoro.

Through their learning and wellness journey, whānau are supporting the learning of their peers and demonstrating resilience and confidence by achieving their goals and participating in community events.

Whānau are taken to cultural sites of significance and learn the history and whakapapa of the whenua.

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# HIWA NAVIGATION

## HIWA NAVIGATION

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Hiwa Navigation's goal is to create a collective of Māori practitioners/providers offering psychological and psychiatric treatment for Māori by Māori, underpinned by 'Te Whare Tapa Whā'.

The Māori driven kaupapa continues to develop and integrate new and existing treatment and therapy modalities into addressing the complexity of trauma experienced by tangata whenua across past generations. Psychiatric models reflect a paradigm, which renders this approach of little importance to the individual experience of the client. ACC have been amenable to discussion and rationale around supporting this approach. Hiwa is a growing community of 21 clinicians comprising counsellors, a therapist, social workers, psychologist, psychotherapist, cultural advisors and rongoā practitioners.

## REACH

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Since December 2019, Hiwa Navigation has supported around 200 Māori who have accessed sexual abuse counselling. Hiwa Navigation currently has 183 clients of which 59 identify as Māori and nine as Pasifika.

Hiwa Navigation is currently presenting four evening seminars with key nationally known Māori exponents who share their insights on trauma and its consequences. This work supports equity for indigenous people and recognises indigenous methods of healing as a legitimate part of healing trauma, which is part of sexual trauma.

## CULTURAL CONNECTION

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Hiwa Navigation focusses on building relationships and its base as a community organisation supports this work. When the initiative began most referrals were from ACC. Now they are more likely to be from community groups. This reflects the mahi in establishing community relationships and supporting whānau in culturally appropriate ways. Strengthening relationships with Māori providers and accessing specialist services is essential. Hiwa Navigation recognise the need to change to more appropriate ways of working with Māori and Pasifika people.

Hiwa Navigation continue to work to employ Māori and Pacific kaimahi and to look at ACC supports in terms of culture support, monitoring client wellness plans and models that reflect kaupapa Māori.

Hiwa Navigation recognise that many clients are focussed on accessing a counsellor, not a kaupapa Māori approach. Counsellors are selected for their life experience and knowledge of similar experiences which helps build connection.

# IMPACT

The increase in Māori and Pasifika clients reflects a higher level of engagement achieved through community connection and digital technology access options.

Impacts differ across clients. One example is a woman reconnecting with her whānau after years without contact. She has recognised the trauma of past actions and is shifting to a different geographical area where her whānau live to try and work out things with them.

Due to the personal nature of counselling services clients are not surveyed but feedback suggests the service is beneficial. There is ongoing engagement from clients with the waiting list reflective of the quality of the service.

# WHĀNAU SELF-DETERMINATION

Hiwa Navigation design and offer a wider range of options of support for whānau, including alternative therapies. A wellness approach rather than a dysfunctional approach is encouraged.

Hiwa Navigation works with whānau to recognise what engagement and partnership can look like in terms of therapy and treatment.

A further focus is incubating the community into being counsellors and psychologists who can work in specialist services within a kaupapa Māori approach.

# WHĀNAU CAPABILITY BUILDING

Hiwa Navigation is working with ACC to consider what the counselling experience can be like for Māori. Working alongside ACC to consider how Māori can be supported better has been critical to accessing specialist support to build whānau capability. A further consideration is the development of a Māori and Pasifika workforce in the specialist service context that is supported by ACC. Hiwa Navigation is constantly looking at ways to recognise opportunities for Māori and Pasifika kaimahi to be employed and offered professional development that strengthens a kaupapa Māori approach to wellbeing.

# SUSTAINABILITY

Financial and kaupapa responsibilities are recognised as pivotal. The initiative has secured funding to continue its counselling work for the next two years. To ensure sustainability the kaupapa needs to grow with professional development and training for kaimahi.

There is a need to identify whānau who have the community and health skills to work in specialist roles. This involves kōrero with local Māori training providers to identify programmes to support the mahi so whānau can recognise themselves as possible leaders who can support future interventions through a te ao Māori kaupapa.

# WHĀNAU PARTICIPATION

A priority is being mobile and agile ensuring geographical location does not determine access to services and support with a digital strategy supporting the response.

To overcome technology access issues during COVID-19 lockdown, smart phones were lent to clients to provide client access to wifi and data as an important support for whānau participation.

Hiwa Navigation recognises long waiting times are a barrier and has worked to ensure shorter waiting times of approximately five weeks.

The initiative promotes itself as a kaupapa Māori gender diverse service which has led to referrals from outside the Otago/Southland area and triggered the utilisation of North Island providers.

# POU

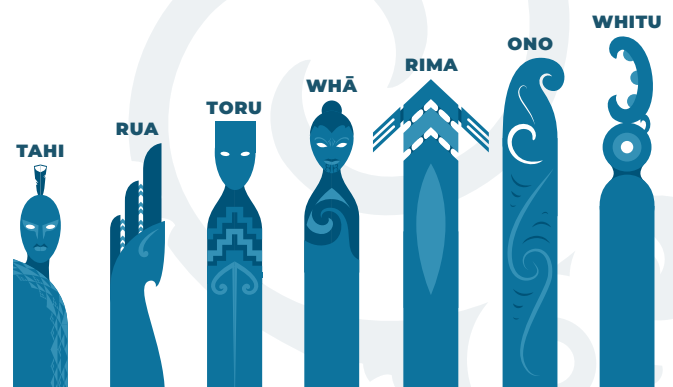
Whānau are supported to be self-managing, proud leaders. Māori clinicians are recognised as whānau leaders in their profession.

Tikanga is embedded in the service model which recognises the collective rather than the individual and the need to include whānau in the counselling process.

Whānau and families are supported to confidently participate in te ao Māori. A shared understanding of the kaupapa guides this work. The seminar series supports tikanga and clinician knowledge to develop practices alongside whānau.



Website: [www.hiwanavigation.com](http://www.hiwanavigation.com)





# HONEYBEEZ

## NURSERY & PRESCHOOL - KAIWHAKATERE

Honeybeez Nursery and Preschool wish to further support their local Māori community by employing a kaiwhakaterere (coordinator) to oversee supports for Māori whānau and organise engagements with agencies and services i.e., Work and Income NZ, Kāinga Ora, Ministry of Justice, Alcohol and Drug treatment etc.

Honeybeez want to create a safe space onsite for whānau to work with the kaiwhakaterere (Ngaruru) and continue to enhance established relationships with key stakeholders, i.e., Tuahiwi Marae, other childcare providers etc. Honeybeez recognises that for tamariki to learn and thrive in education whānau has to be well. The kaiwhakaterere support role was initially focussed on Honeybeez whānau but has extended to working within Tuahiwi School and the Karanga Mai Young Parents College.

Honeybeez has 46 tamariki and more on a waiting list with nine kaiako Māori working at the centre. It is recognised as a safe space for tamariki. At a recent ERO review visit the kaiwhakaterere position was recognised as a unique resource that is a key aspect of the Honeybeez commitment to addressing equity.

## REACH

The kaiwhakaterere position is one of service, not of generating money. The kaiwhakaterere facilitates weekly wānanga focussed on felting with the Karanga Mai Young Parents College. Around 15-20 people attend each week including teen parents, whānau and kaimahi from the College. Local kaumātua attend the wānanga to share the experience with rangatahi. There are also trips once or twice a term to local areas of interest such as a recent day at Little River with a focus on rongoā Māori.

## WHĀNAU PARTICIPATION

There are no criteria or limitations on participation - everyone is welcome. People of all ages participate in the activities together. Through kōrero at wānanga and on the trips new ideas may be generated about future activities.

## IMPACT

The lives of whānau in North Canterbury have been changed for the better and they have been empowered to achieve their goals. Examples include getting a driver's licence, leaving abusive relationships, relocating whānau in extreme poverty, and supporting an adult to re-engage in the workforce after 37 years. It is important to provide a safe space for people to explore and connect to te ao Māori. People may be unsure or whakamā as they may not have grown up in te ao Māori. They may not be able to speak te reo. The kaiwhakaterere recognises that when people have a safe place to explore their culture they flourish. This builds pride in being Māori. It is a lifelong journey that the kaiwhakaterere can support.



# SUSTAINABILITY

An example of sustainability is a person being supported to find employment and gain a job after years of unemployment. The employed person becomes proud and his wellness and the wellness of his whānau is increased. It is intergenerational when his tamariki can see their dad has a job and it normalises this is something they will do. This whānau is now making decisions where they no longer need the support of the kaiwhakare.

## WHĀNAU CAPABILITY BUILDING

A recent initiative has been working with the Satisfy Food Network which provides boxes of food at Honeybeez so people can help themselves. This has been well received in the community. A future idea is extending the provision of food boxes into cooking lessons using the box of ingredients to make easy meals. This way whānau have ideas about what to cook with the food that has been donated and can choose their own ways of using the recipes after trying the meals.

## WHĀNAU SELF-DETERMINATION

Support is provided in a mana enhancing and non-judgemental way. It has been important to develop strategies that support autonomy rather than having all the answers and encouraging dependence on the kaiwhakare. Being flexible is important.

The kaiwhakare often acts as a bridge between whānau and some of the services that could help them, but that they may feel unsure about approaching.

The biggest success stories are when families realise their own potential, knowledge and skills, or identify what they need to know, so they can act on their own goals and dreams.



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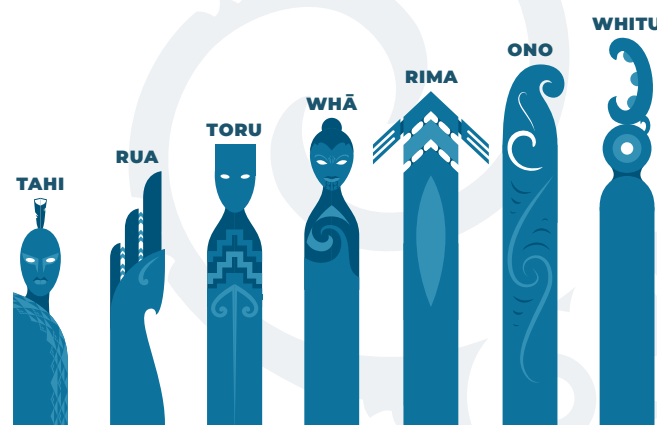
## CULTURAL CONNECTION

Wānanga are embedded in whanaungatanga and provide opportunities where whānau can connect with each other. These connections help people check on each other and know individuals in the community are safe and well. Kaumātua joining the needle felting group has supported a social opportunity for older people and positive inter-generational interactions. The weekly wānanga break up the daily stress and worry from being in crisis and focus on whānau wellbeing and connection. Rangatahi are needle threading little characters that depict wāhine. Because lots of atua are tāne, the kaiwhakare and others are trying to impress the knowledge on all rangatahi of the atua wāhine as a way of empowering wāhine.

Recent activities that have continued to build cultural connections include tamariki doing traditional hāngi to celebrate Matariki with their whānau and sharing the mahi toi they had produced with a focus on Matariki.

## POU

This role is connected to most, if not all of the pou. The beauty of te ao Māori is they all merge into each other. The kaiwhakare role is to walk alongside whānau to support healthy lifestyles, autonomy, participation in society, connecting confidently to te ao Māori, access to agencies and community resources, and recognising the importance of stewardship in living and natural environments.



# KAI COACH

## KAI CONNOISSEURS

Kai Connoisseurs is a small whānau business that has evolved from selling pork and chive dumplings into a catering and food business with a growing social media presence. They have a reputation in their community for always being in the kitchen cooking delicious kai.

Kai mātauranga, manaakitanga, aroha, hauora and whanaungatanga are the driving forces behind Kai Connoisseurs. Their long-term goal is to be the main supplier of dumplings for New Zealand and Australia and to become mobile, providing catering services all over Te Waipounamu.

The Kai Coach programme is designed to support whānau to develop confidence in the kitchen. Learning is focussed on nutrition, meal planning, preparation, and practical cooking skills. The framework supports whanaungatanga – making connections and building relationships. The programme supports in-house staff training and externally supports whānau to learn ways of working with kai.

## REACH

Kai Connoisseurs recently launched its fortnightly Kai Coach sessions for whānau. Twenty-five whānau participated in the first session which was taught over two classes. In total, 60 individuals have attended sessions.

The second round of classes was booked out, but due to COVID-19 lockdown in August 2021, these classes will be delivered once restrictions have been lifted.



## IMPACT

Kai Connoisseurs plan to offer the Kai Coach sessions in an eight-week programme so whānau who sign up will have more confidence to cook at home. This can support budget management, less eating out, menu planning and shopping. Extending recipe knowledge within financial budgets is a priority. The goal is to support whānau to enjoy their kai, enjoy eating, have more time by preparing meals through careful planning, and to have more pūtea. Future mahi is focussed on talking about eating-related challenges. This includes a mana and confidence enhancing programme about wāhine and their relationship with their body and food.

## WHĀNAU SELF-DETERMINATION

The model supports better health by whānau making their own choices around kai. Whānau who participate in sessions with Kai Connoisseurs and Kai Coach, can access information about food and possible impacts on their hauora, including mental health and wellbeing.





## CULTURAL CONNECTION

Employment at Kai Connoisseurs is recognised as a reciprocal relationship related to two key questions: what can you do to support our kaupapa? What can we do to help you as an individual? Sharing this information supports a respectful and positive working environment.

The cooking sessions support whānau knowledge of food, and also of kawa and the tikanga of the whare. The kaupapa is holistic. Kai Connoisseurs are a whānau that engages in a range of activities around food while also supporting knowledge of te ao Māori. The sessions begin and close with karakia. The presenters use te reo and the café has free weekly te reo sessions that are open to the community.

## SUSTAINABILITY

It took longer than originally planned to set up the Kai Coach sessions, but a solid foundation for future innovations has been established. Kai Connoisseurs intends to continue long-term with the Kai Coach sessions. Currently whānau contribute a koha or pay \$10 per person to attend a Kai Coach session. Moving forward profit from the catering and kai part of the business will support initiatives that are at the heart of the kaupapa. This includes Kai Coach and Kai for Koha where whānau are offered free food if they are hungry and do not have pūtea.

Being part of the Aranui community supports the sustainability of the initiatives. The café is well supported. Sustainability requires wise decision-making and a careful balancing of the financial budgets. The kaupapa is one of being a business and also being part of a community.



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## WHĀNAU PARTICIPATION

Cooking classes are accessible and inexpensive and whānau can learn about cooking food alongside tikanga and kawa. The classes are popular and Kai Connoisseurs open up new slots to meet whānau demand.

Feedback from whānau determines the focus of future sessions and whānau preferences for cooking certain foods.

Feedback was important when the COVID-19 lockdown occurred. Recognising that the café hours and catering duties would no longer be sustainable, kaimahi sought feedback from whānau about opening hours post-lockdown. This determined the recent change to weekend openings.

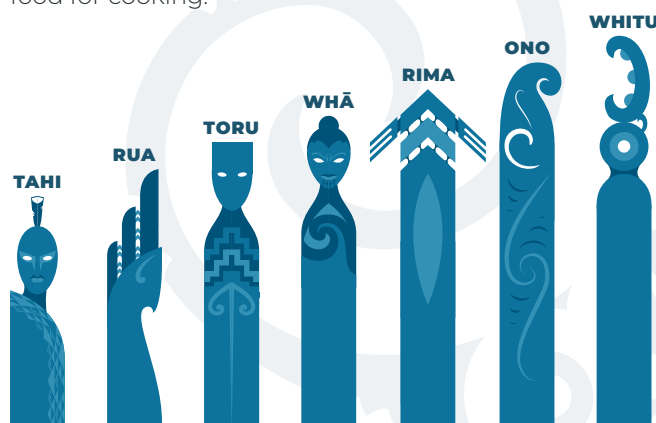
## WHĀNAU CAPABILITY BUILDING

The kaupapa has provided employment for five wāhine. Decisions around hours of work and organisation are made in relation to whānau commitments, such as childcare arrangements. This supports whānau to be able to earn without having to compromise on arrangements for their children and provides wāhine and their whānau with opportunities to be in charge of their own futures.

Whānau participating in the eight-week programme is an investment in learning that can potentially transform their lives. Eating wholefoods regularly can improve your hauora and that of your whānau. Kai Connoisseurs want to investigate links between eating and mental health.

## POU

Kai Connoisseur's work is interwoven across all seven pou which are the foundation and values of the kaupapa. There is a strong focus on supporting whānau to be self-determining. This includes learning about food, knowing where it comes from, making choices about where to get kai and what we choose to put into our body. Examples include empowered leaders having healthy lifestyles, families budgeting and making their own meals rather than spending money going out. Some families have focussed on being responsible stewards of their living and natural environments by growing and collecting their own food for cooking.



# KAUMĀTUA KAIĀWHINA

## KOROTANGI (NZ) LTD

Korotangi (NZ) Ltd want to fuse best evidence, wise practice, and brain science with whānau voice to achieve whānau aspirations. Kaumātua Kaiāwhina builds capacity in communities that have limited te reo Māori capability. The aim is for whānau to fill their kete with the things and people that validate their identity, te reo and tikanga.

Te Atarua and Dallas Hibbs are using their background in teaching te reo and revitalisation strategies to younger generations, and now focussing on kaumātua who are often first or second-generation non-speakers of te reo and have more obstacles starting, or restarting, their te reo journey.

Kaumātua Kaiāwhina provides a customised and empowering way for kaumātua to build their te reo capacity. Learning a language later in life can be difficult, particularly when their relationship with te ao Māori may have been negatively impacted by colonisation. Often kaumātua carry trauma around te reo, they were often discouraged from learning te reo, and told it was a dying language and it wouldn't get them a job.

Meaningful engagement to build whānau confidence is important. Learning their story and their reason for wanting to learn allows them to be heard and grieve what they have missed out on.

Korotangi has flexibility to work one on one, or to operate a kaupapa Māori learning environment, through immersion learning tools. With hard copy and online audio and written resources, learners are able to get the right tone and pronunciation cues that would not be possible learning from a book. Resources that utilise music have been developed to reduce anxiety in second language learners and protect and enhance the mana and dignity of kaumātua.

Learning can be from home, in group activities or a community setting with their whānau. If kaumātua don't have the internet at home, resources can be made available offline. Some kaumātua were provided with iPads so that resources could be downloaded.

## REACH

Kaumātua Kaiāwhina is delivered online and at three sites, Awarua, Timaru and Waitaha.

For this project, 15 participants were targeted which extended to 38 whānau and around 100 whānau members impacted by these resources.

## SUSTAINABILITY

Kaumātua can access the resources online and keep their workbooks after the course. The most sustainable connection is between the learners and te ao Māori. This participation is essential for the ripple effect of other people seeing the value in learning te reo. Having the confidence to use reo outside of a Māori setting will encourage more people to engage with learning te reo.



# CULTURAL CONNECTION

Korotangi strengthen a sense of belonging and identity in kaumātua by providing opportunities to access knowledge and activities that promote the use of te reo within their whānau and the wider community.

## IMPACT

Learners build their confidence and reconnect with the reo and have improved interaction with mokopuna attending kōhanga.

At one hub, the final part of the course is a dinner where kaumātua deliver their pepeha. This is an enormous milestone for te reo learners and instils confidence in kaumātua that the language acquisition journey is meaningful and achievable.

Some kaumātua find it is a circuit breaker, for others it is a starter and a reconnection. The focus is on setting a new precedent for te reo to be encouraged and normalised. Some whānau have shifted to using 50 or 60% te reo in the home which impacts on the whole whānau.

Language acquisition is a long-term journey, but the short-term feedback is positive, learners can confidently say their pepeha, are more comfortable speaking te reo to their tamariki and mokopuna, or more likely to use te reo in public.

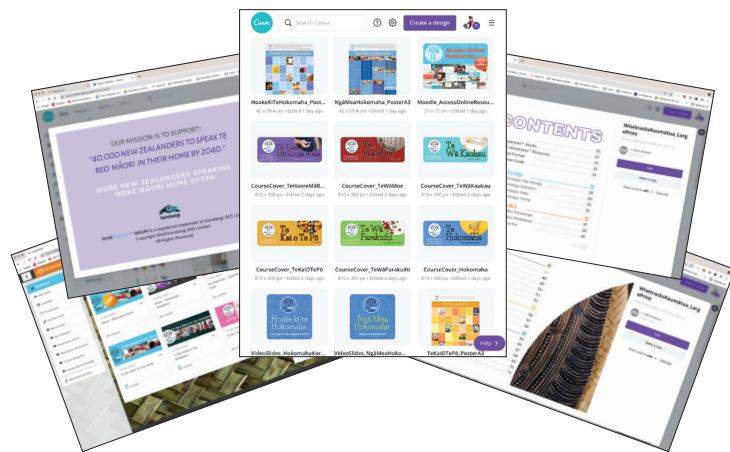
This initiative shows kaumātua the value of reconnecting with te reo and that it's not too late to revitalise reo within their whānau. This is an empowering, decolonising and self-determining mindset shift.

## WHĀNAU SELF-DETERMINATION

As more whānau become confident in te reo, the choices they make, such as employment, education and how they connect with whānau will have more connection to te ao Māori.



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## WHĀNAU PARTICIPATION

Resources have been created for three domains workplace, home and community. Whānau choose how and when they learn from the large variety of resources which include, memory cards, electronic games, online audio resources supported by workbooks and lanyards of high use phrases.

## WHĀNAU CAPABILITY BUILDING

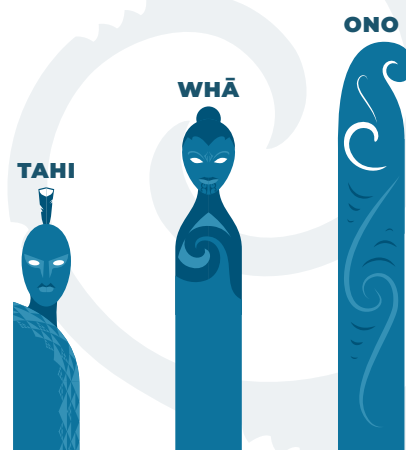
The biggest goal is to increase the confidence and capability of kaumātua and their whānau to use te reo Māori so they can participate and kōrero with each other. The increased use of te reo will help to normalise its usage and encourage others to use it too.

## POU

Korotangi identified that Māori often have to learn te reo somewhere other than in the home and they wanted to change that. These resources allow kaumātua to have autonomy and self-determination over how, when and why they learn te reo.

Kaumātua are able to confidently participate in te ao Māori. This helps their confidence to open hui, do karakia, understand whaikōrero and to engage with their culture and hapū.

Kaumātua learning dignity is protected with discretion around progress and not having to go to class.







# KOHU HORSE TREKKING ADVENTURES

Kohu Horse Trekking Adventures aims to provide an exciting experience and opportunity for local rangatahi who have shown an interest in horsemanship and the outdoors.

Dennis Temo, originally from the Bay of Plenty, and famous in Kaikōura for riding his horses around town, has been running youth programmes teaching rangatahi how to horse ride, hunt, fish, dive, and survive in the outdoors. This initiative will provide a supportive environment that will promote and foster te ao Māori. It will encompass a life skills programme which will run parallel alongside other youth organisations, and programmes with Mana Wāhine and Mana Tāne (Women's Refuge and the Men's Mental Health).

The Wave 11 funding enabled Kohu Horse Trekking Adventures to complete its business set-up and create a sustainable tourism venture. A horse truck has been purchased along with a shelter, fencing materials, horse feed, a portacom, portaloos, and a website is being developed. Horses have been transferred from the North Island to Kaikōura. Dennis has upgraded equipment, organised insurances, and developed a health and safety plan.

The initial focus is to establish the tourism arm of the business. The aspiration is for Kohu Horse Trekking Adventures to become a long-term, rangatahi-focussed horse trekking, outdoor skills and personal development programme.

## REACH

Two rangatahi are being trained as tour guides, they will be upskilled in time for the launch of Kohu Horse Trekking Adventures.

## SUSTAINABILITY

As well as joining in with other youth programmes, Dennis is looking at developing his own youth programmes. Although it is a challenge to turn this initiative into a business, his future plan is further expansion.

He is also learning to do his own administration.

Dennis would like to engage local iwi so they can work together to support their rangatahi.







## IMPACT

Dennis believes that learning these outdoors skills and experiences opens up the eyes of the rangatahi to opportunities beyond the course. They will have horsemanship skills that can transfer into other jobs, and have the confidence to do it themselves. The initiative is also a way to keep rangatahi out of mischief, giving them something to look forward to doing for themselves, instead of just jumping on technology. They will become confident in their abilities and gain the space and perspective they need to see life differently to what they've experienced. It means a lot to the rangatahi to have someone who invests in them by teaching them these skills. Dennis explains that the awahi the rangatahi receive teaches them to believe in themselves.

Tikanga is central to Kohu Horse Trekking Adventures, especially manaakitanga, being able to provide for their whānau. At the end of their trips, the food they catch through hunting and fishing, will be brought back and shared with their whānau.

## CULTURAL CONNECTION

Kohu Horse Trekking Adventures is based on te ao Māori principles. Rides will include visiting sites of cultural significance, including urupā and marae so the rangatahi can learn about the whakapapa of Kaikōura. Knowledge of the history of the area will be incorporated into the treks and rangatahi will learn about Māori kai, and on the overnight trips they will lay a hangi.

## POU

Dennis is passionate about empowering youth; he will provide a unique experience and opportunities to learn new skills. Those on the course will feel empowered and proud of themselves, as well as confident in their abilities to provide for themselves through fishing, hunting and diving.

Dennis wants to work with rangatahi who may not be in education or employment. This initiative can help them to start again by knowing they are valuable members of society with skills to contribute.

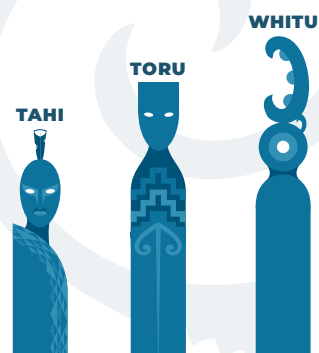
This initiative will teach rangatahi skills and knowledge about their natural environment, sustainability and kaitiakitanga. They will learn about their whenua, and mātauranga about kai, mahinga kai, and kohikohi kai.



**KOHU**  
HORSE TREKKING ADVENTURE LTD

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**ihi** Research  
Social Change  
& Innovation





# LITTLE SHOP OF TAONGA

Little Shop of Taonga is Dion and Jade Hancy's home-based whānau business. They make taonga from materials sourced in Aotearoa including, pounamu, bone, crystals, agates and more. These are sold on their website, at local markets and events that support the kaupapa of revitalising traditional taonga such as māripi, pūrerehua and pendants.

While completing a three-year Art and Design course, Little Shop of Taonga artist Dion Hancy, studied the tools that were used by Māori in pre and post-colonisation times and how these have been adapted over time. Dion took a liking to the māripi and began carving different stones from around Aotearoa. Jade plaits most of the string needed, this includes kupenga baskets for selected taonga.

This investment is assisting Little Shop of Taonga kaimahi to build on what they are currently doing in a safe and sustainable practice. Funding enabled Little Shop of Taonga to upgrade their machinery and workshop while also developing its marketing plan, website and activities.

A website is live, and they are in the top 11% of businesses that opened up in the same week in terms of performance. This has been essential as COVID has made it difficult to sell their product in some markets.

## REACH

Within the first four weeks of the website going live almost 20 taonga were sold.

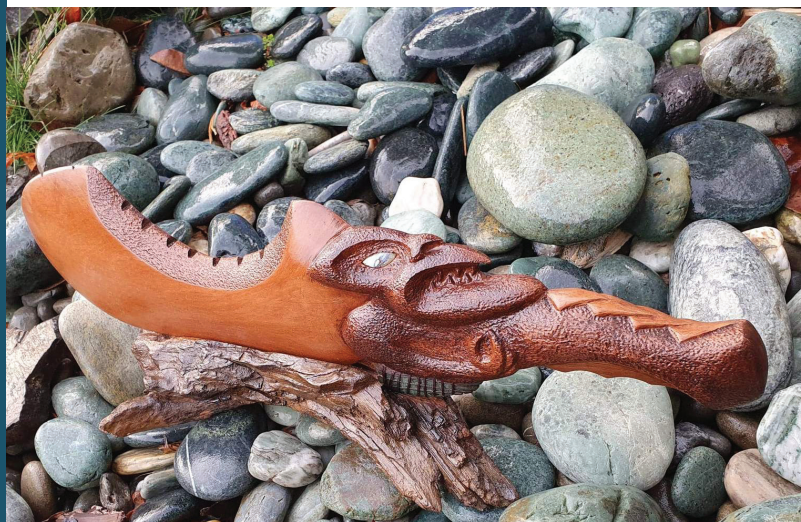
Although predominantly run by Dion and Jade, there are seven whānau members involved. Their three tamariki help to collect driftwood and stones, while learning about the business, Dion's Mum helps with crochet sheaths and their niece helps with packaging.

Dion has been commissioned to produce two large pou for the Kaiapoi Food Forest rongoā area, he has been given two large trees to carve for this commission.

## IMPACT

Feedback about the quality of their products and service has been overwhelmingly positive. Dion has carved taonga for whole whānau out of the same stone, whānau are humbled and grateful they can stay connected even when they aren't together.

Customers are so pleased with the craftsmanship and service some have returned to purchase more or have a piece commissioned. Some whānau are so grateful for their commissioned pieces they have gifted toanga to Little Shop of Taonga to use.





## CULTURAL CONNECTION

Through their mahi, Dion and Jade work together with whānau to teach and learn about the whakapapa of their taonga. A lot of importance is placed on the environment and the taonga they create for whānau. They make a point of knowing where all taonga come from and ensure they follow correct tikanga, blessing all of their pounamu, whether they source it themselves or get offcuts from carvers.

## SUSTAINABILITY

Funding allowed Dion and Jade to become established and set a solid foundation for their business. They have been able to purchase machinery, equipment and materials which has enabled them to increase productivity.

Through the development of their website, they have had an increase in sales, this financial security has enabled Jade to have a break from her full-time employment, be a stay-at-home parent and foster her creative side and work alongside Dion for their business.

Although establishing their business has enabled Dion and Jade to have some financial security, they would require funding to realise some of their goals and aspirations for the future. Jade is keen to explore natural rongoā, because they work with their hands, they become quite rough so she wants to explore natural products that could help. They would like to have their own gallery where people can view their work, and to build a workshop so they can run classes and teach people carving along with other forms of art. They are also interested in working in schools to help rangatahi reconnect to te ao Māori and build their self-confidence with the goal of gaining NCEA credits.

## WHĀNAU SELF-DETERMINATION

When making commissioned pieces, whānau come to Dion and share their story of why they want a taonga made and why it's so special to them for the person they are giving the taonga to. Sometimes whānau know what they want, and other times Dion is trusted to interpret their story and design and create pieces specific to them and their story.

Dion and Jade provide information and advice on the meanings of traditional Māori designs. Depending on where you are from these could differ, they take a neutral stance and let whānau follow what is tika and pono for them.

## POU

Little Shop of Taonga is working towards all seven pou. Establishing and running their own financially viable business has been empowering for Dion and Jade, they work hard to engage whānau in the community to learn what whānau want and to share what they are doing and why.

Little Shop of Taonga has a strong emphasis on kaitiakitanga. Dion and Jade know where all their resources and materials come from; this is important as many whānau want to know the whakapapa of their taonga.



## LITTLE SHOP OF TAONGA

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# LIVING JUICY

LIVING JUICY LTD

The goal of **Living Juicy** is to assist kura of Te Waipounamu to permanently remove head-lice/kutu using natural products and modern ingenuity. Living Juicy is the whānau-owned limited liability company of Joseph and Lawata Coote, who make and supply a product to remove head-lice/kutu and prevent re-infestation. Living Juicy want to rid Māori and Pasifika whānau and aiga of the stigma attached with having tamariki with head-lice/kutu. This will contribute to a better sense of equality, a healthier lifestyle, and the capability of achieving in a modern world.



## REACH

Living Juicy was launched on Waitangi Day 2020. Its first load of stock was made in October 2020 and to date nearly 2,500 units of stock have been sold. No initial online presence meant lockdown was challenging and the completion of the company's website in October 2020 has seen sales start to increase.

## IMPACT

A key issue for many whānau, has been the ongoing re-infestation of head-lice/kutu. Whānau report that using these products has meant they have not had to keep spending money on products that need to be used repeatedly. This has a positive financial impact for whānau and lessens the social stigma of people knowing you have head lice. Whānau have been positive in their feedback about these products on Facebook.

One comment left on Facebook told the story of a girl with Asperger's who continually had head-lice/kutu. This was problematic because, due to sensory issues, she could not tolerate people touching her hair. The māmā had continually treated her daughter for two years. Since using the Living Juicy products the head-lice/kutu have not come back. This has had a significant impact for the māmā and daughter who are proud that they are managing a long-standing health issue.



## CULTURAL CONNECTION

Living Juicy recognised the impact of the divisive and unhelpful judgements made about people when their tamariki get headlice. Living Juicy wanted to challenge stereotypes and judgements by providing a product that has long lasting effects for whānau and supports unity amongst whānau. If the brush is used properly, headlice should not reoccur. This supports whānau to be self-managing around their own health. Tamariki can be taught how to use the brush and encouraged to continue using it regularly.

## SUSTAINABILITY

There are a number of considerations for Living Juicy as they plan for a sustainable future. Marketing is a big financial cost but the importance of using media to ensure their messages reach whānau is recognised. The owners have made a big personal commitment to this initiative and recognise the need to invest in a long-term relationship with their business partner.

They continue to think about long-term options, including diversification and developing better and more efficient ways to disperse products and looking beyond the local New Zealand market. The recent purchase of 10,000 brushes opened the door to diversify and enter the pet market.

## WHĀNAU PARTICIPATION

As the business has developed, more whānau are contacting the company when they discover their children have head-lice/kutu. In the early days of this initiative the owners found it difficult to engage in kōrero with people about the ongoing pandemic of kutu. They were aware some people felt they were being judged as lazy or not caring about their tamariki. The development of the website and social media marketing has changed this perception and people are posting positive comments on Facebook and their stories are having a positive effect on new customers ordering the products.

## WHĀNAU SELF-DETERMINATION

Whānau choose the solutions for their healthcare issues. In this case the eradication of head-lice/kutu is a common issue. Whānau share reviews and make decisions about using this product based on what others have to say.

This business is whānau run and opportunities to grow business skills and financial independence have impacts on how their future can look.

## WHĀNAU CAPABILITY BUILDING

Currently the business is whānau run. A husband-and-wife team produce the solutions, and do the distribution. A third person has come on-board to pack the products and label them as the workload has been overwhelming. This system is supporting the whānau to manage the initiative with less stress.

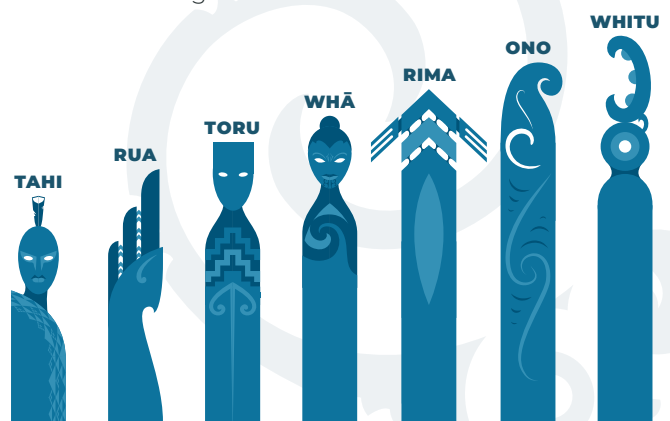
Long-term there is an aspiration to support whānau capability in wealth creation through on selling or sharing companies once they have passed the start-up phase and are functioning well. This is recognised as supporting whānau and iwi to have more control over their lives, particularly in the area of making financial decisions for themselves.

## POU

Living Juicy recognises its initiative as supporting the outcomes of all pou. Self-managing and empowered mothers are proud when they can eradicate this problem and take control of it within their whānau. The product supports a reduction in stress for whānau and promotes an improvement in healthy lifestyles. For tamariki this may mean not getting picked on at school for having lice, making school a less stressful experience for them. Participation in whānau and community events can be compromised by the embarrassment of having headlice. This can impact the enjoyment of participation for whānau. Getting rid of headlice supports whānau to feel more confident about participating in social and cultural events. There is a strong commitment to using plant based and 100% natural ingredients.

# Living Juicy®

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Te Pūtahitanga  
o Te Waipounamu



# LOOK GOOD, FEEL GOOD

## KUKICUTTERS BARBERSHOP LTD

Kukicutters Barbershop Ltd is a whānau barbering business situated in the heart of the east side of Ōtautahi. Created by Abraham Fonmoa, Kukicutters want to empower rangatahi in a friendly, uplifting, and safe environment where rangatahi feel safe to open up about hardships in life. Abraham's passion is supporting rangatahi, allowing them to speak, talk, set goals, and achieve those goals.

Kukicutters is committed to whānau transformation to reduce trauma and violence through providing a place of relaxation for all whānau, making a positive impact on rangatahi and working with the community, schools, and youth prisons.

The wave funding allowed Kukicutters to start the initiative 'Look good, feel good' to support and mentor five rangatahi. A caravan was purchased to provide a space external to school where rangatahi could learn to barber and provide haircuts to other rangatahi from their kura. Every Monday the rangatahi can get a free haircut and catch up with Abraham. They talk about what's going on in their lives and open up about their struggles or passions. They set goals and discuss pathways to achieve those goals.

The barbershop is a vehicle for mentoring and teaching rangatahi life skills. It's aimed at boys who need extra support and encouragement. Abraham is dyslexic and can connect with some of the rangatahi who are also dyslexic. He related to their struggles in school and encouraged them to get NCEA level one, which they all achieved. Abraham teaches rangatahi to talk more freely and set goals as an essential way for them to keep out of trouble in the future.

Inspired by the men who came into his barbershop and talked about their problems, Abraham wanted this initiative to focus on rangatahi so he could support them to avoid similar situations in the future. "It's okay to talk, it's okay to open up ... it's more than just haircuts."

He believes if rangatahi can be supported and mentored in their early years, they can learn communication skills and be confident to open up and talk.

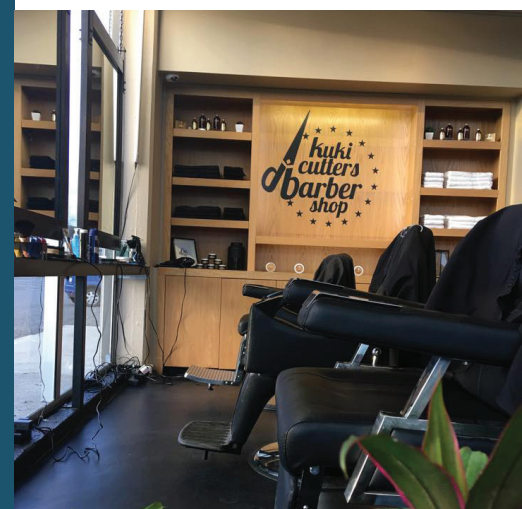
## REACH

Five rangatahi are part of the initiative along with other rangatahi from the kura.

Abraham dedicates an hour to each student's haircut every Monday. Caravan sessions were held until COVID shut them down.

## SUSTAINABILITY

The vision is to continue this programme long-term and grow the impact and influence. Using the funding for the caravan was a boost, but Abraham wants to continue running the programme beyond the Wave II funding period. He will investigate future funding opportunities so he can continue to give back and support rangatahi and make this his full-time job.





## IMPACT

Abraham's vision is driven by meeting men in his barbershop who were discussing where it went wrong for them in their childhoods. He wanted to reach out to rangatahi and make an impact on them before they got there.

Initially he thought he would be teaching them how to cut hair, but that morphed when rangatahi started to discuss their goals and dreams with him. He realised not all of them want to be barbers, but he could help them with their career goals. The impact on the rangatahi is beyond barbering and the transformations are huge. They're learning life skills and are encouraged to stay in school and get their NCEA.

Having a space to get a haircut, have a hot chocolate, and open up and talk allows rangatahi to talk about what they're passionate about, what they like doing, and to think about their futures. They've gone from one-word answers and on their phones, to telling Abraham about the jobs they're getting etc.

One of the older boys started the programme to become a better barber but he opened up and become more confident taking on leadership roles and bringing other boys to the programme. He found his passion to lead others. This impact is beyond the walls of the caravan.

## CULTURAL CONNECTION

This initiative addresses inequities in Māori health and wellbeing and socio-economic outcomes. It encourages rangatahi to have higher expectations for what they can achieve, for themselves and for their whānau. Abraham wants the rangatahi to be proud of their Māoritanga and he promotes cultural identity.

## WHĀNAU SELF-DETERMINATION

This initiative teaches rangatahi not to listen to negative voices. "The world's loud, but choosing wisely who you listen to, and who you let mentor you, is massive in life."

Abraham has seen significant growth in the boys he has been working with as they become more confident and happier with themselves and know what path they want to take in life. He has been encouraging them to stick together and stay around the right people. The boys are now making decisions for themselves and that is helping them to achieve even more.

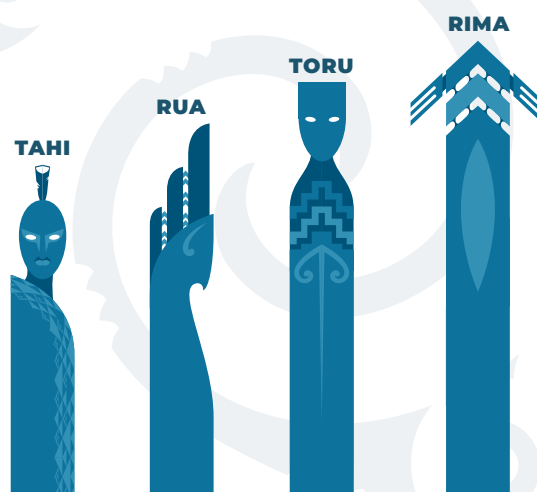
## POU

Rangatahi are displaying increased confidence and self-determination over their futures, and are taking initiative and leadership roles among their peers.

They are encouraged spiritually, emotionally and culturally and have someone who believes in them, and now they believe in themselves and their potential.

Abraham supports the rangatahi to write down their goals and determine the necessary steps to achieve them. He encourages them to put in the mahi needed to achieve their goals.

Kukicutters helps to create career opportunities and potential income for rangatahi. They are encouraged to map out their passions and skills and how they can use these to achieve their goals.





# MAHUTA MADE

## TE ORA HOU ŌTAUTAHĪ

Mahuta Made is a whānau owned and operated business that provides affordable forever beds for loved ones who have passed away. This initiative enables whānau to access an alternative to expensive funeral home options. It has also become a sustainable source of income for the Mahuta Made immediate whānau who are involved in the business.

Mahuta Made grew out of the woodworking experience, skills and passion of Tane Griggs. He has been constructing Forever Beds for nearly five years. When Tane's father-in-law passed away, Tane and his wife Penni realised how expensive and how few funeral options there were in Ōtautahi. They did some research and found most funeral companies have a high mark-up on caskets. The cheapest options were cardboard boxes, or caskets made of cheap wood which are not dignifying for whānau. Tane designed a custom casket for the time that Penni's father was laying at their home before his tangi. His casket had low sides, which allowed Penni's mum, who was in a wheelchair, to see inside. This made the entire process less expensive and was more culturally relevant.

After the tangi, Tane and Penni received a lot of positive feedback about the casket and an influx of requests from people wanting similar caskets so they could also bring their loved one's home. They started a Facebook page and business grew significantly, with one whānau coming back three times.

Mahuta Made also provide tikanga advice and guidance on tangi and funeral processes, for Māori and Pākehā whānau and mentoring for cost-saving, service sheets, catering, and how to have a funeral plan.

## REACH

25 caskets have been sold so far.

Mahuta Made is looking to expand its business and need to make and sell two caskets a week to be able to work fulltime for the business.

## IMPACT

Mahuta Made is offering clients access to an affordable, more personal experience. Whānau feel encouraged to take their loved one's home rather than having to have the service at a funeral home. Many funeral homes don't understand tangi protocols, so Mahuta Made provides a more culturally comfortable and familiar service.

It can be difficult to ask whānau who have received a casket for feedback at such a stressful and sad time, but verbal feedback has been positive. A family that received their casket during COVID was extremely appreciative that the casket was custom made with low sides which enabled all of the whānau to sit around their grandmother.

Much of the positive feedback Mahuta Made has received highlights how beautiful the personalised caskets were, and how much money whānau were able to save. Tane and Penni love that they are able to meet each whānau in person, connect with them, give them a hug, and hear each story. They find it very empowering for themselves and for the whānau.

They are also surprised and excited about Pākehā whānau who are beginning to acknowledge a te ao Māori way of holding funerals. Penni respects and supports all those who want to know more about the tikanga of tangi, be it Māori or Pākehā.



## SUSTAINABILITY

They have plans for the future growth of the Mahuta Made business. The Wave 11 funding has provided the opportunity for the Griggs whānau to look towards undertaking this mahi fulltime. They now have the business strategy and skills to create a business that can provide a sustainable income for their whānau.

Marketing is difficult as often whānau don't have time or a heads up before a family member passes away. "You never look at a casket until you have to." They currently give presentations at different marae or hui to advertise their business.

With the help of the business courses run by Te Pūtahitanga o Te Waipounamu, they've re-evaluated and re-strategised and have applied to be preferred partners with the Ministry of Social Development and ACC as a kaupapa Māori funeral service provider. They are also looking at setting up Afterpay. All of these options make their business more accessible and more sustainable.

## CULTURAL CONNECTION

Mahuta Made enables whānau to have a tangi in a more traditional Māori way. Whānau no longer have to rely on the funeral home and have more affordable options.

By incorporating tikanga advice in their services, Mahuta Made is protecting valuable traditions and allowing whānau to be self-determining by exercising tangihanga traditions in an official way.

## POU

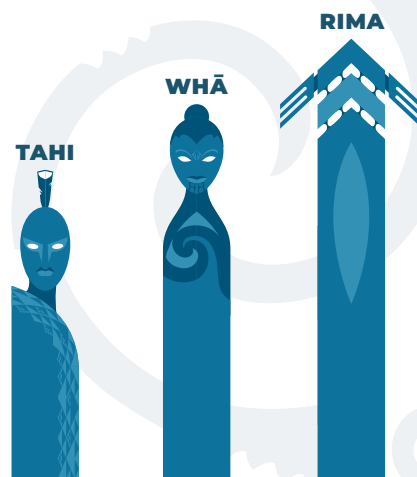
Mahuta Made is creating a more affordable, culturally relevant and stress-free experience for whānau. Whānau have more control over the process and cost, as well as self-determination over the traditions they want at their tangi.

Mahuta Made is embracing a kaupapa Māori approach to tangi. By providing mentoring on tikanga surrounding tangi, they are embracing a te ao Māori approach that helps whānau to participate confidently in te ao Māori.

Beyond their impact of empowering whānau to have a more stress-free tangi, many friends and family have been inspired by the business journey of the Griggs whānau. Their story has encouraged other whānau to take the business plunge and chase their dreams and passions.



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Te Pūtahitanga  
o Te Waipounamu



# MANAAKI KAI

## IWI KAI LTD

Manaaki Kai supports whānau to cater for special occasions on their marae by delivering educational and empowering wānanga at three different Ngāi Tahu marae over three weekends. Ngāi Tahu traditions, tikanga, hosting and budgeting skills to cater for large events are taught. Through the wānanga, whānau develop confidence to support whānau through difficult times such as tangihanga, with manaaki and aroha.

Manea Tainui has 40-years' experience in helping run tangi and events on her own marae. She has combined this skillset into a weekend course to equip the home people of each marae with the skills to provide for manuhiri. Two successful wānanga have been run and a third is planned. Participants have been engaged, with great feedback and lots of questions during the sessions.

Participants have an opportunity to collect crayfish, tuna, paua and fish, as well as putting a hāngī down. This kai is served as lunch for kaumātua.

They also learn about setting tables, decorating the dining room, budgeting and menus. The course incorporates learning about tikanga and Ngāi Tahu traditions for events such as tangihanga.

Wānanga are held in an empowering and mana enhancing way, so participants are confident, equipped and prepared to take on these roles themselves. The wānanga demonstrate that hosting hui and bigger events can be simple and achievable. Manaaki Kai encourages whānau to become their own team and 'have their own back' when providing the cooking and organising. This team then becomes the backbone of hosting and catering when required. After the first Manaaki Kai wānanga, the whānau team was asked to do two catering jobs, reflecting how cohesive the whānau became through the initiative. Manea believes the initiative also contributes to succession planning and keeping the marae alive.

## REACH

The first wānanga drew 18 participants and demand was so great for the second wānanga it was capped at 25 people and more than 48 people turned up.

## IMPACT

The Manaaki Kai focus was on the whānau at the marae. Hosting a lunch for the kaumātua meant participants could see the outcomes of their efforts.

Feedback indicated the participants felt proud to know they could run a tangi themselves, and that they knew the tikanga, processes and protocols and could provide for their manuhiri. This enabled them to feel more connected and comfortable on their marae.

Participants were encouraged to take leadership roles within their teams and were keen to take on these roles and be key organisers.

## SUSTAINABILITY

Manaaki Kai will have intergenerational impacts and enables tikanga and mātauranga to be protected and passed down with long-lasting impacts identified from each wānanga. Ongoing funding to run the wānanga will be required to make this initiative sustainable.

This is the first time Manea has run this kind of wānanga which she described as a real learning journey. Now that a system has been created and people have seen the value, the intention is to continue providing wānanga beyond the funding period. There have been approaches by other marae and marae politics are being navigated to ensure everyone is engaged and positive about the initiative.

## CULTURAL CONNECTION

This initiative is anchored in te ao Māori through keeping valuable traditions in each marae alive. Manaaki Kai focusses on enhancing the mana of the home people at each marae. They are equipped with the necessary skills to host their own hui, tangi, and other important occasions. The traditions they learn connect them to the traditions of their ancestors. There is a feeling of manaakitanga, ensuring whānau who return to their marae know they are being looked after by their own. This strengthens whānau connections with each other and with their culture.

## POU

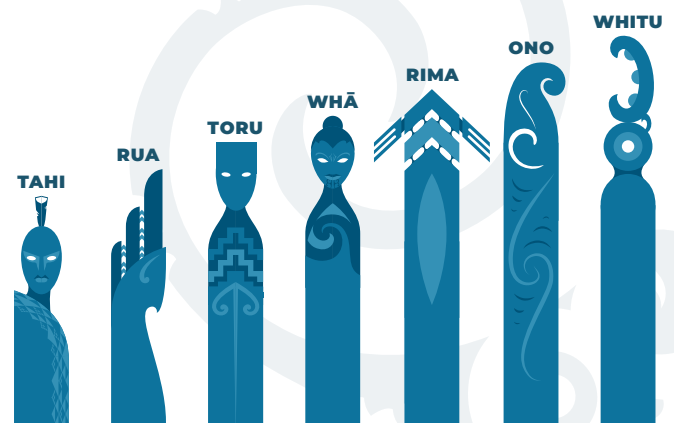
The wānanga impacted upon all seven pou. Whānau learned to self-manage their own hui and tangi and learned valuable skills and tikanga that are strongly tied to te ao Māori, and to their hapū.

The initiative enabled whānau to participate fully and confidently in the life of their marae and their community. Participants learned how to cater on a budget, and for large events which may make their marae a more attractive space for holding hui. This has positive impacts on the life of the marae and enhances teamwork as a whānau unit.

The whānau are more cohesive and nurturing of each other through providing for the kaumātua at the wānanga. This strengthens community connections and makes the support networks more resilient.

Manaaki Kai is relevant to pou whitu through the gathering of traditional kaimoana and mahinga kai. The second wānanga incorporated education around maara kai and helping to develop a space to grow herbs and vegetables.

# MANAAKI KAI





# MŌ TĀTOU E

## WAIKAWA MARAE

Mō Tātou E is an initiative that has established a full-time position to support the social and cultural development of Waikawa Marae. Waikawa wanted to provide a role that would reinvigorate and revitalise the marae in the community, utilise the space better and become the hub of whānau wellbeing, rather than just a space for events.

They have grown the collective capacity of whānau to participate and positively impact on overall marae development. This has been achieved by encouraging more activities and community interaction. The Mō Tātou E model was to intensively support and mentor one whānau for a period of six months. Many whānau at the marae need support, so Mō Tātou E also focusses on using the marae as a space to connect whānau to social and wellbeing support services.

In Marlborough, there are few Māori social organisations or agencies with Māori staff that provide a safe space for whānau. By listening to their community, Waikawa Marae has been able to identify the needs of their whānau and how they could be met better. The role that is being funded is helping to mentor and support whānau by lobbying or advocating on their behalf and improving agency accountability to meet their needs. Hui around social and wellbeing support services and agencies have been held at Waikawa Marae, which is a much more comfortable and appropriate space for whānau to engage and connect with the services they need.

The marae runs community activities such as Eating Better Kai, a night market, fitness groups and mau rākau for rangatahi. This has helped make the marae a positive and familiar space for the community. Waikawa Marae is flourishing, and is the living, beating heart of the community once again.

## REACH

One whānau was engaged to take part in the six-month mentoring project.

Mō Tātou E supports and mentors a large number of whānau who are engaged with the marae, these include whānau engaged with the Whānau Ora Navigator and other programmes run through the marae.

## IMPACT

The biggest impact has been in revitalising the marae as the hub of the community and an inclusive space for whanaungatanga. "What's really cool is we are part of the community, the community is part of us." They are breaking down the barriers between marae and community by letting people participate positively in marae activities. This has a massive impact on whānau feeling comfortable to come onto the marae to access support and sharing their strengths and skills to support each other.

One Mō Tātou E whānau member was hired, through that role they have been able to reach over 100 additional people. The staff member is more confident in her place in the marae and provides non-judgmental and confidential support for others.





## CULTURAL CONNECTION

Being marae based ensures Mō Tātou E supports and encourages cultural connection. Whānau are coming to the marae outside of the Mō Tātou E kaupapa and engaging in other activities run by the marae including Te Whakaruruhau.

Waikawa Marae identified a gap in cultural capability on the marae, and knew they needed to get whānau back to the marae and build capability. Te Whakaruruhau was formed to help bring whānau from all around the motu back to the marae via a combination of online and face-to-face wānanga.

Wānanga activities have included exploring historical sites around Waikawa, whakapapa links and their own personal links. It is a space where they share waiata, photos and information.

Through marae engagement, whānau have gained confidence and are reconnecting to the marae and te ao Māori. Whānau are giving back by offering their skills to support the marae and community where they can.

## WHĀNAU PARTICIPATION

Whānau who engage with Waikawa Marae identify their own needs, they are then supported by the Whānau Ora Navigator and Mō Tātou E coordinator, to engage services and achieve the goals they have identified and set. The Mō Tātou E coordinator and the Whānau Ora Navigator then work together to support whānau based on their own capacity and capability.

## SUSTAINABILITY

Succession planning and preparation is significant for the sustainability of the marae as a community space into the future. Mō Tātou E has been vital for re-establishing the marae as essential to community life.

Mō Tātou E relies heavily on external funding. Although bookings at the marae have increased, there is still a significant cost to run these activities. The intention is to grow the marae so it is sustainable and also exploring business opportunities to be more self-sustaining to generate extra income for the marae and for other social projects they have.

## POU

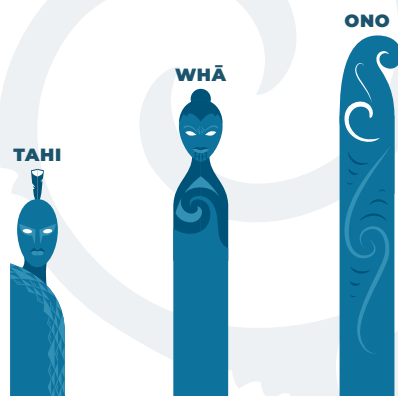
Mō Tātou E encourages whānau to come home and take on roles and responsibilities that enhance their own connection with their marae. The support they offer helps whānau to get back on their feet or connects them to the support services they need.

By making the marae more accessible, whānau who were previously whakamā about going on the marae, can now confidently participate in the marae activities. They get exposed to all facets of the marae and feel more comfortable and familiar in that space and with te ao Māori.

Through this initiative whānau are connecting to each other, to their whenua and to their culture. Whānau are seeing they hold valuable skills that they can contribute to their community, and these networks are creating a stronger support base for those who may need a hand up.

## WAIKAWA MARAEO Inc.

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# NGĀ URI O RUMA PAKURA (TAHUAROA)

## TE HAUORA O NGĀTI RĀRUA

This initiative is based around the descendants of Ruma Pakura who want to meet one another in their cultural environment to learn about their Ngāi Tahu and Te Ātiawa tūpuna and whakapapa.

Ruma Pakura (nee Tahuaroa) was born in 1900 and raised in East Bay, Arapaoa Island in the Queen Charlotte Sounds, and Picton. She left the Sounds when she was in her early 20s and over time gave birth to five children. Through various circumstances she only raised the youngest of her children. Two of her children never met their mother, and two only met her on brief and rare occasions. As a result, her children and descendants know little about her.

The descendants will noho on Waikawa Marae, Takahanga Marae in Kaikōura and Tuahiwi Marae in Kaiapoi for three, three-day hīkoi. They will also visit Arapaoa Island, and Mangamaunu Marae. Te Hauora o Ngāti Rārua has agreed to umbrella this initiative.

## REACH

Whānau are yet to all meet up in the same place. Approximately 60% of whānau reside in Australia. The continual COVID-19 lockdowns and travel bans between New Zealand and Australia have made it difficult for everyone to meet. There have been two extensions requested for the funding of the three whānau hui planned to take place over a 12-month period. The most recent date for a planned whānau hui is Easter Weekend 2022. At this time 20-25 people are committed to attend and others are waiting to see what happens with borders opening. There will be Zoom opportunities so the wider whānau do not miss out.

A Facebook page has been established for whānau and has 119 members.

## WHĀNAU PARTICIPATION

The initiative wants to bring whānau together so they can have time to get to know each other. A committee comprising primarily younger whānau representing their whānau lines has been formed. These younger whānau members continue to support communications and organise bookings as needed. Whānau members are spread widely around New Zealand and Australia so technology to support as many people as possible to know about the initiative has been essential.



## CULTURAL CONNECTION

Whānau will have the opportunity to visit Arapaoa Island in the Queen Charlotte Sound. They will be invited to walk the island where their tūpuna have walked. This is where their grandmother/great grandmother was brought up.

The planned whānau hui includes time with a representative from the Ngāi Tahu whakapapa team. Currently few whānau are aware of their Ngāi Tahu whakapapa and this will be an opportunity to make connections and learn about their whakapapa. There will be time to learn waiata.

A committee member is developing a family tree as whānau members are identified. This work has been supported with information from Ngāi Tahu whakapapa. Another committee member is working with a Taituarā historian to clarify that whakapapa.

## SELF-DETERMINING

This initiative has been undertaken due to the voices of the younger generation of whānau who have wanted to connect with each other and their wider whānau. They are the core of the organising committee. This supports ongoing self-determination.

There are a number of mental health issues within the whānau. Meeting together provides an opportunity to learn more about these and to get help as whānau make sense of hauora and possible ways of supporting their own wellbeing.

## SUSTAINABILITY

The whānau intend to set up their own entity. This will enable them to apply for funding to continue their connection work. Funding of events and opportunities to meet together will support sustaining relationships within the whānau. As whānau spend time together it is hoped past family trauma can be addressed, and healing can begin.

## IMPACT STATEMENT

There is excitement from whānau members who have been talking about connecting with each other over the last three years. COVID-19 lockdowns and travel restrictions have hampered this work which is disappointing for people focussed on being together and learning about each other.

Some whānau from Australia visited New Zealand when the borders were open. One wahine, in her 40s, met her cousins and connected with people in her whānau. She also connected with the whenua, the land that her tūpuna lived on. Whānau recognised she felt she was home. This is one example of the impact for whānau. It offers an opportunity to recognise the significance of connecting with whenua and whānau.

A further impact will be the clarification of connections through the development of the family tree. This will support whānau to develop knowledge of their history, their whakapapa, and supports belonging – knowing where you are from and who your whānau are.

## WHĀNAU CAPABILITY BUILDING

There are people within the whānau who can support capability building. One whānau member has mental health qualifications that can support wider whānau members to investigate mental health challenges and solutions as they focus on their own hauora. This work may support healing past trauma within the whānau. This is a step forward in supporting whānau wellbeing.

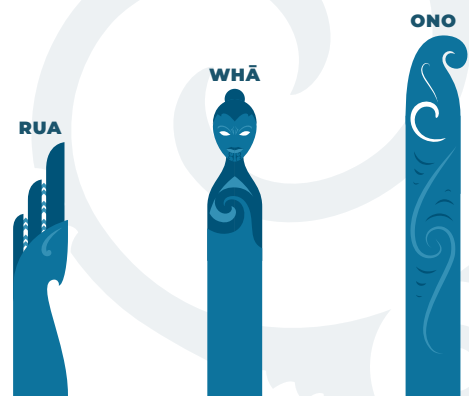
## POU

This initiative has a strong focus on supporting whānau and families to confidently participate in te ao Māori. This is essential for whānau who have lived in Australia all of their lives and are keen to learn about te ao Māori and for their children to learn too.

As the initiative has worked to bring everyone together it has recognised its own whānau as cohesive, resilient and nurturing. Comments on the whānau Facebook group are positive and supportive of this mahi.

# NGĀ URI O RUMA PAKURA (TAHUAROA) TE HAUORA O NGĀTI RĀRUA

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# PŪHORO STEMM ACADEMY

PŪHORO CHARITABLE TRUST

The Pūhoro STEMM Academy was established in Ōtautahi in 2019/20. The support from Wave 11 has enabled a second kaihautū to be employed to expand the reach of the programme to more tauira and kura. The academy will engage a further 200 rangatahi Māori within Ōtautahi.



## REACH

Seven partner schools and 166 rangatahi, supported by their whānau, are accessing the Pūhoro programme in Canterbury.

Pūhoro sessions focus on mātauranga Māori, tutoring in Science and Mathematics, and mentoring rangatahi to achieve their aspirations. In the last school term, 22 kaihautū sessions and 21 tutorial sessions were run where kaihautū (navigators) and external tutors work with rangatahi in small groups focussed on specific NCEA achievement standards in Science and Mathematics. During lockdown, to ensure rangatahi continued to be supported, 32 Zoom tutorials were hosted by Pūhoro to further strengthen and support rangatahi learning and wellbeing.

Each school term, whānau have the opportunity to engage with Pūhoro. Rangatahi also attend termly wānanga with other partner schools in the programme to explore hands-on science activities at ARA Institute of Canterbury. This helps normalise for rangatahi Māori the tertiary environment and provides an opportunity for rangatahi to connect with each other within a kaupapa Māori initiative.

## IMPACT

Kaimahi can provide support and guidance for rangatahi who may be dealing with mental and physical health issues.

Pūhoro supports partner schools through regular communication and kaihautū sessions which include the bringing in of experts who are living examples of Māori success and resilience and who can connect through their journey with the rangatahi at their level.

A significant impact is when through being engaged in the Pūhoro kaupapa, rangatahi recognise and can see more clearly their own unique potential. Fundamentally, they develop strong confidence and pride in themselves as Māori. Rangatahi start to make sense of their connections to science, that their ancestors were incredible scientists, and that they themselves can become scientists. An impact for some whānau may be that their children are the first in their family to attend university or to engage in a career based in science, technology, engineering or mathematics.



## CULTURAL CONNECTION

Pūhoro is a kaupapa Māori programme anchored in tikanga Māori. Pūhoro supports rangatahi to connect back to who they are as Māori through sessions that focus on a wide range of topics.

Annual events such as Engineering Young Māori Minds, teach rangatahi to engage in science and engineering challenges that are based off pūrākau, historical or tribal narratives. Through this, rangatahi are able to see a connection between themselves and their ancestors.

## WHĀNAU PARTICIPATION

Whānau have the opportunity to participate in Pūhoro through their children. Kaihautū introduce themselves to Year 10 rangatahi and whānau and Pūhoro kaimahi work with schools to select rangatahi for the programme. This collaborative process includes considering cultural and science aspirations of rangatahi and takes into account their desire to be part of the Pūhoro kaupapa. Pūhoro hold an annual Engineering Young Māori Minds (EYMM) event where Year 9 and 10 rangatahi participate in science and engineering-based challenges based on pūrākau (historical Māori narratives) and mātauranga Māori.

Regular whānau hui and whānau surveys are undertaken. A key theme in feedback is how proud whānau are of their children being in the science academy and that they are achieving within that academy.

Rangatahi have one to one support from kaihautū throughout this project. Kaihautū get to know the whānau and work alongside them closely.

## SUSTAINABILITY

As rangatahi participate and continue in the sciences into higher levels beyond secondary school, potential opportunities to participate in high value careers in the STEM sector is strengthened. These opportunities will generate more wealth which in turn enhances sustainability for whānau. Pūhoro therefore, is not a short-term project. The work of the Pūhoro kaupapa has built foundations for future opportunities for rangatahi Māori and their whānau.

The support of Te Pūtahitanga o Te Waipounamu and ARA Institute of Canterbury has been instrumental in supporting the expansion of Pūhoro into the Canterbury region. As Pūhoro grows, the challenge will be to continue to find funding opportunities for on-going sustainability. Due to the success of the programme, there is a vision of taking it wider into other geographical areas in the future within the South Island.

## WHĀNAU SELF-DETERMINATION

The Pūhoro programme is led by rangatahi and by the aspirations they have. Whānau feedback informs the programme. The framework is grounded in tikanga Māori.

Learning is negotiated and personalised to a particular school's needs. Rangatahi inform what is learnt and taught within the Pūhoro kaupapa and how they can be supported.

The programme aims to support rangatahi to keep their future opportunities and aspirations broad, it further strengthens their line of sight towards careers and opportunities in the sciences. The Pūhoro kaupapa is not just about showing them options, but about providing the tools and knowledge to support them to access the opportunities they want.

## WHĀNAU CAPABILITY BUILDING

Pūhoro invests in building whānau capability through rangatahi. When you educate one person in a whānau you essentially educate them all. This is evidenced with siblings wanting to enrol in the programme. Events like the annual Whānau STEM expo for Pūhoro rangatahi and their whānau are an opportunity to show whānau what is possible in the STEM sector. These events are held in a tertiary environment with a range of fun activities and challenges. There is an opportunity to discuss barriers to learning opportunities with whānau. These include how NCEA works, subject choice, and awareness around streaming processes that exist within some schools.

## POU

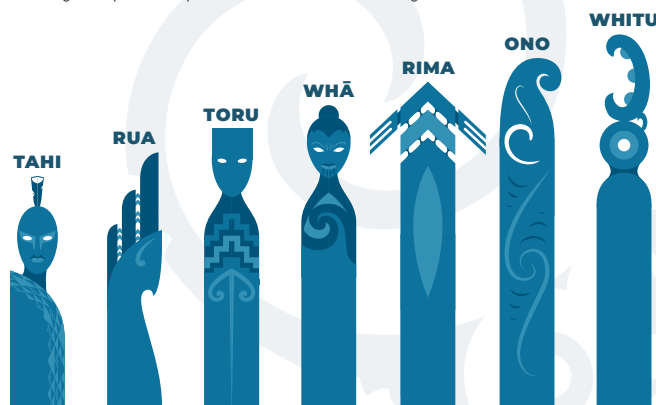
The initiative supports whānau to be self-managing and empowered leaders and when rangatahi require help to navigate challenges within the education system the kaihautū are a resource they can draw on.

The programme recognises the impact for rangatahi to be confidently participating in te ao Māori which helps with building cultural identity and wellbeing.

Whānau cohesiveness, resilience and nurturing is recognised as being interconnected with economic security and success. Participation in subjects that offer future career pathways is crucial. Long-term this will have an impact on intergenerational wealth and the ability to participate in the economy.



Website: [www.puhoro.org.nz](http://www.puhoro.org.nz)





Te Pūtahitanga  
o Te Waipounamu



# PUNA KŌRERO:

## IMPROVING TEACHING AND LEARNING FOR ĀKONGA MĀORI

### WHERE SERVICES LTD

Melanie Riwai-Couch of Where Services has written a book 'Niho Taniwha: Improving teaching and learning for ākonga Māori' about values and approaches that support effective teaching and learning. The print and online version of the book will provide a whānau perspective of teaching and learning preferences. It includes whānau and ākonga voice as well as accounts from effective kaiako and educationalists.

'Ka hihiri ahau, ka **WHAI**. Ka wānanga ahau, ka **AKO**. Ka harataua ahau, ka **MAU**. Ka huritao ahau, ka **TIPU**. Ko ngā tapa o te niho taniwha, ko ngā tapa o taku whare mātauranga.'

'When I perk up, I close in. When I deliberate, I learn. When I refine, I grasp. When I reflect, I grow. The edges of the niho taniwha house my education.'

Niho Taniwha provides a framework which takes the reader through the development stages of whai, ako, mau and tipu. Each of these four sections begin with a whakatauhākī created to help deepen understanding of the niho taniwha process. Each chapter starts with a section to surface pre-existing beliefs and ideas, before engaging with whānau voice, theory, practical applications and ways to measure success.

Presented over 14 chapters, topics include: honouring Te Tiriti o Waitangi, whanaungatanga and whānau-school partnerships, cultural competence, improving teaching and learning for ākonga Māori who are neurodiverse and iwi as guardians of education.

The primary target is teachers and school leaders in English medium schools, though there is crossover with Māori medium. Many of the chapters apply across the full New Zealand curriculum. The publisher is Huia Publishers.

## REACH

Melanie has been collecting whānau voice around their engagement with schools for over 10 years to contribute to the publication.

## IMPACT

The narratives within the book demonstrate whānau capabilities to overcome challenges that whānau face in their education journey. The book highlights diversity amongst ākonga Māori and the resilience they have with a range of abilities, home settings, urban or rural settings, financial or socioeconomic circumstances.

In the short-term, Melanie wants to prompt discussions and enhance the understanding of Māori education needs. The contract includes provision of 500 copies of Niho Taniwha to schools in Te Waipounamu, to be made available through their iwi or papatipu rūnanga. The overall aim is that ākonga Māori have better opportunities to engage and be themselves throughout their education journey. They should feel they belong in the education system, and that their culture, knowledge and ways of learning are valid and supported. Melanie hopes teachers will give their Māori students meaningful opportunities and support ākonga and their whānau to be self-determining and have more control and engagement with the education system.

## SUSTAINABILITY

The Wave 11 funding provided Melanie dedicated writing time in 2020/21 which was invaluable. It allowed for the book to be completed more rapidly than what would otherwise have been possible. It also covered the publishing costs.

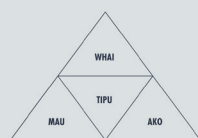
There has been interest in the book becoming a professional development course for teachers and schools and there is an agreement in place for this with Evaluation Associated Ltd, a national PLD provider. This means the content could be free to schools by accessing funding from the Ministry of Education.

Melanie is facilitating workshops about Niho Taniwha as there is much interest in what the book will provide to the sector.

## CULTURAL CONNECTION

The book will support teachers to make their teaching practice more culturally anchored by challenging existing beliefs, expanding ideas about Māori knowledge and systems of knowing.

*"Niho Taniwha provides insightful prospects for scholars and teacher practitioners to explore and alight the steps needed to foster and promote cultural proficiency. Melanie Riwai-Couch offers well-defined contentions on how to enact transformative practices that directly impact and improve culturally and linguistically diverse learners' experiences. In addition, she attempts to address various issues relating to the work that educators are urged to undertake, and also to the roles the educational institutions are required to consider in order to create inclusive and inviting environments for all learners. This book is a conduit for successfully moving the reader, scholars, and teachers between various states of thinking, of feeling connected, of feeling challenged, and of feeling empowered. It has, therefore, done its job well."* Angus Macfarlane



### WHAKATAUĀKĪ

Ka hihiri ahu, ko **WHAI** I perk up and **CLOSE IN**  
Ka wānanga ahu, ko **AKO** I deliberate and **LEARN**  
Ka hāroa ahu, ko **MAU** I refine and **GRASP**  
Ka hūitao ahu, ko **TIPI** I reflect and **GROW**

Ka hihiri ahu, ko **WHAI** Ka wānanga ahu, ko **AKO** Ka hāroa ahu, ko **MAU** Ka hūitao ahu, ko **TIPI** Ka ngā tapu o te niho taniwha, ko ngā tapu o tōu whare mātauranga.

When I perk up, I **CLOSE IN** When I deliberate, I **LEARN** When I refine, I **GRASP** When I reflect, I **GROW** The edges of the niho taniwha shape my education.

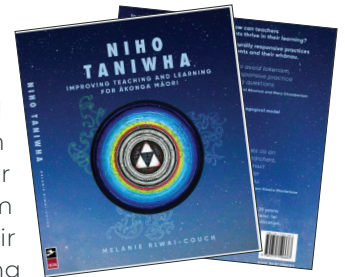
WHERE SERVICES LTD

ihi Research  
Social Change  
& Innovation

## WHĀNAU PARTICIPATION

Whānau voice and participation has been central to the research. Many of the case studies are examples from real life situations. In the final chapter, there is a whānau from the Nelson area, whose daughter moved from a te reo Māori immersion setting into an English-medium high school. This example highlights how a teacher supported the student with Mahuru Māori, adjusting the curriculum to incorporate mātauranga Māori. The student felt included, and her knowledge and culture validated. She was then able to be an advocate for Mahuru Māori across the whole school.

This case study highlights the intention of the book to include the unique perspectives, needs and strengths of whānau on every topic. Each chapter begins with a narrative from whānau, discussing their engagement and capturing whānau voice in a new way.



## POU

This initiative is related to all seven pou, however pou tahi, rua, toru and whā were the pou they were working towards.

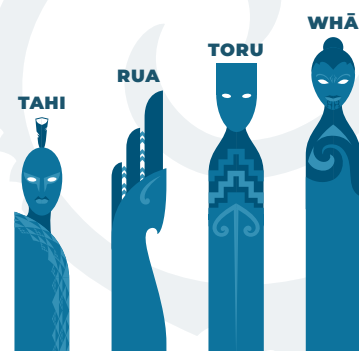
The book provides examples of whānau resilience, self-management and participation in society. It demonstrates how to support ākonga Māori through education, which has long-term transformation and development outcomes for whānau.

Te Waipounamu specific examples are used throughout the publication, which is intentional, as education initiatives often come from a North Island Māori perspective.

Engaging in healthy education impacts the ability of tamariki to live healthy lifestyles with options for the future

By educating education providers on how best to support ākonga Māori, they are able to feel included and be their whole selves in school settings.

The book discusses ways in which ākonga Māori can be supported through education that validates Māori culture and mātauranga.







# RERE TEITEI

## NGĀ KETE MĀTAURANGA POUNAMU

Ngā Kete Mātauranga Pounamu (NKMP) used Wave 11 funding to upgrade its premises and expand the health and social services it provides in Murihiku. The initiative 'Rere Teitei' – Fly High, will focus on the internal systems with an upgrade, and modernisation that supports NKMP to future-proof, refresh, rebuild, and redesign their 'by whānau, for whānau' environment.

Working with approximately 9,000 whānau each year, NKMP will be able to reach more of its community in more meaningful ways with new infrastructure, facilities and resources. This will allow the continuation of their mission: 'aroha ki te tangata.'

In the transformation, they have set up three breakout rooms with AVL capacity, are launching a completely rebuilt website, and remodelled their GP practice area. This has provided improved engagement space for patients, a safer working area for staff, a separate admin area, plus improved waiting and front desk areas with upgraded computers and technology and a call centre. These spaces have become vital, particularly during the COVID pandemic. AVL capacity will enable direct consults with patients or other doctors in other locations. They have also created capacity on their new website to sell online through their shop Toitoi, which generates income that goes straight back into their non-profit charitable trust.

The community is now able to book and use their breakout and hot desk rooms, enhancing community partnerships and connections. These have been used by Te Pūtahitanga o Te Waipounamu, the police, and Oranga Tamariki.

## IMPACT

Ngā Kete Mātauranga Pounamu is a client-focussed, whānau-centred health service that is culturally safe and familiar to Māori. This fitout reassures clients and patients that they are dealing with a competent, confident, and professional establishment. They've 'run on the smell of an oily rag for years and years' and now have an exciting space that reflects the awesome mahi they are doing.

They have had exceptional feedback from the community, and have been extremely supportive. Even throughout the noisy and disruptive construction period, their community feels like they have done it for them.

The impact on the staff was also significant. They now have a much more functional and appropriate space that allows them to work more efficiently as a more cohesive team. In the words of NKMP spokesperson Tracy Wright-Tawha, "the changes we've made are not just physical, they also support the wellbeing of staff." The space now reflects the manaakitanga that NKMP shows to its clients and staff.

*"Patients are delighted – staff are proud and excited; we are now looking to extend our services with new enrolments and additional services."*

# SUSTAINABILITY

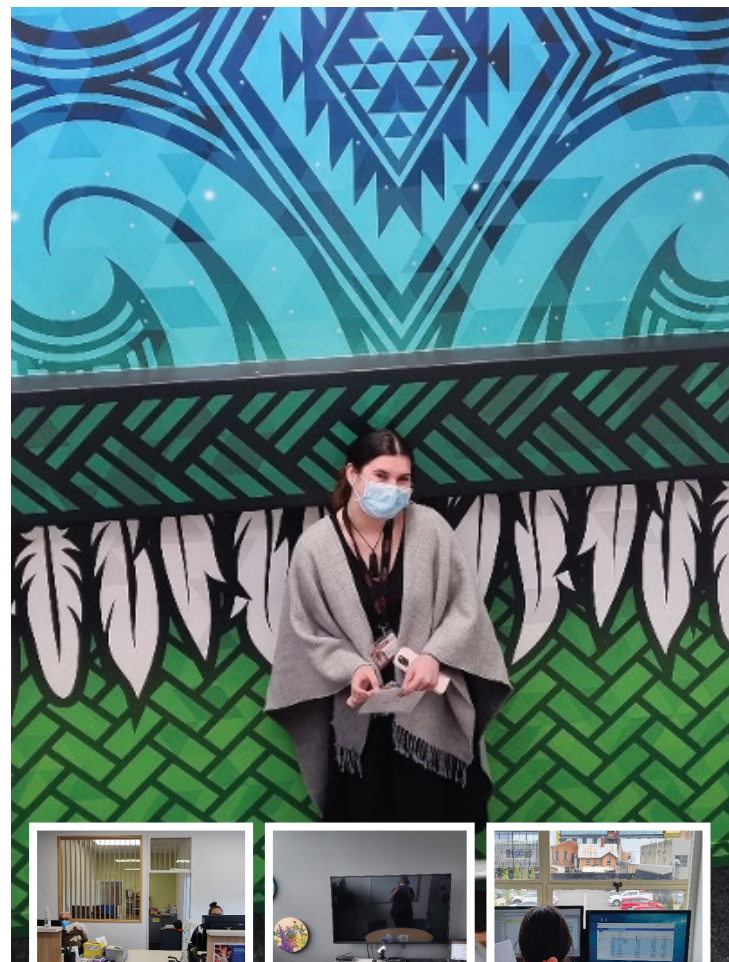
This renovation has been a significant investment into the longevity and impact that Ngā Kete Mātauranga Pounamu make on their community. Having been around for 21 years already, an infrastructure update was much needed to invest in their ongoing development and capacity building. This makes their mahi more sustainable as they now have up-to-date technology, so their systems can run more smoothly and efficiently. They now have flexibility of resources, such as replacing laptops as needed, which proved particularly invaluable in the move back to Alert Level 4.

The investment has enabled them to improve their services and they can now look at other areas of the operation that they can bring up to date, such as PAWA, a new client management system. The initiative is also considering going paperless and investigating how they can improve and add value to the services they provide outside of the GP service. Modernising these areas means they can expand their range of services for the community.

# WHĀNAU PARTICIPATION

Whānau were engaged in the entire refurbishment process. Instead of going out and purchasing artwork, Ngā Kete Mātauranga Pounamu provided the opportunity for unknown Māori artists to put forward their conceptual ideas and then worked with those who aligned best with their service. They now have a piece of artwork depicting the story of Matariki that goes up the stairwell to the second level of the building.

The community was asked for its opinions throughout the refurbishment journey. Whānau helped pick colours, suggested different chairs to make it easier for cleaning or for the elderly, even a couch for breastfeeding mothers. This has enhanced the self-determination of the patients who will be using the space, as they are equally represented and valued, and Ngā Kete Mātauranga Pounamu know it is truly a whānau-based organisation.



# POU

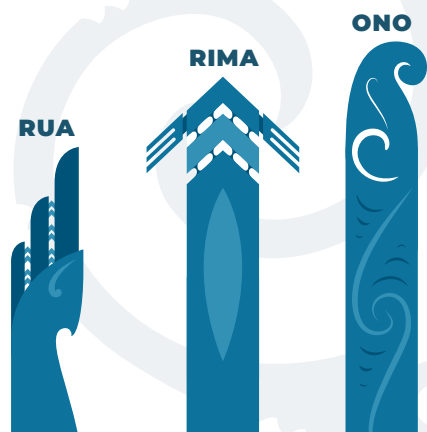
Whānau have the option to make weekly payments of just a few dollars to pay for the GP services, removing the financial barrier ensures whānau can always access these services.

Ngā Kete Mātauranga Pounamu has become a community hub, different community organisations use the AVL and hot desk rooms, this creates and nurtures important and supportive partnerships in the community.

Ngā Kete Mātauranga Pounamu supports artists in their mahi which helps them to become economically secure.



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# ROUROU KUPU

## PŪMAU PRODUCTIONS

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Pūmau Productions is aiming to expand the range of te reo Māori learning resources available to whānau on their te reo Māori acquisition journey. Rourou Kupu, an initiative created by Kerrie-Anna and Junior Tana, has engaged their whole whānau and community businesses, in the creation, illustration and production of their e-book collection. These books will provide learners and speakers with the skills, knowledge, and vocabulary to advance their use of te reo Māori in an everyday context. The e-books are specifically designed to enhance te reo Māori acquisition of children and parents living in bilingual or full immersion te reo speaking homes.

The catalyst for the Rourou Kupu journey was Kerrie-Anna and Junior being asked by friends and whānau for help translating everyday actions or items. The pair identified a lack of resources around the real-life use of te reo in different contexts. They have

now produced 10 e-books with topics including ngā manu (bird sounds), ngā tae (colours), hairstyles, a finger tracing book about moko, ngā atua Māori, and even whakataukī. The content ideas were suggested by friends and family, and from raising their own children, where they would note down different vocabulary they didn't have a translation for.

COVID-19 lockdowns hit just as it came time to illustrate the books. Rather than trying to explain to the illustrator over Zoom, the couple's eight- and ten-year-old children were able to help using an app on their iPad making the venture a whole whānau project.

Whānau and friends were approached at the local kōhanga to gauge if they would be interested in the resources. Feedback was very positive and many are excited about the final product. Maui Studios has been engaged to digitise and bring the illustrations to life.



# REACH

Rourou Kupu engaged their tamariki for the illustration and content creation of the book, they also had suggestions and sourced material from friends, family and their community. This makes the books relevant to the needs of those who will be using them. The e-books are still in the production phase, but are nearing completion.

# IMPACT

It is hoped these resources will support whānau, particularly tamariki, to be able to stand confidently in both worlds. It is extremely important for urban tamariki who may be disconnected from Māori culture, to have a grasp on their language. Building networks of dual-speaking families helps tamariki go through the journey of learning about their identity. As they go through the trials and tribulations of learning who they are in the world, they can have parents or grandparents modelling that te reo Māori is cool. This may encourage them to engage with siblings and friends with te reo Māori. Language connects whānau to their land, their ancestors and their identity. Having the confidence to speak te reo Māori and te reo Pākehā, builds the cultural capabilities of the individuals, and of their whānau.

# CULTURAL CONNECTION

“Knowing the language, especially urban Māori who may be disconnected, that’s really important because getting a grasp on our language connects us to our culture, which connects us to our land, which connects us to the world and gives us confidence to stand in both te reo Māori and te reo Pākehā. It’s about building capacity, being able to pass that onto our children.”

# SUSTAINABILITY

Once the e-books become available online, the intention is to sell them, 10 books for \$10, either on the Google Play store or the Apple iTunes store. Pūmau Productions will assess the sales and seek feedback on the direction whānau think it might need to go or what they would like from these books.

Pūmau Productions will seek guidance from their contract advisor for distribution and marketing of the e-books. Currently promotion of the e-books is through word of mouth so a more formalised marketing strategy will be the next step.

# POU

Whānau have more control and self-determination over the reo they can use at home. They will be able to fully immerse their tamariki in te reo because they have relevant vocabulary translated, rather than just inserting an English word like ‘ponytail’ into a sentence. Through these resources they have been able to further explore and research te reo and te ao Māori and check with experts that they are using appropriate words and translations. This has enhanced their expertise and leadership in the te reo space.

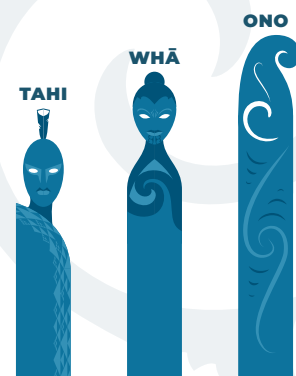
Kerrie-Anna and Junior are happy their mahi will support whānau by providing new resources to use. They are hoping the books will help to up-skill a whole family by providing vocabulary for all family members to use in everyday situations.

These digital resources connect the whole household together and can be accessed anywhere. Different generations can connect over the resources rather than feeling isolated learning te reo separately. Intergenerational relationships can be strengthened by mokopuna and kaumātua working together. Mokopuna can support kaumātua with their technological skills whilst kaumātua can support mokopuna with the reo.

**ROUROU KUPU**  
PŪMAU PRODUCTIONS

Name: **Kerrie-Anna Tana**  
Email: **kerrieanna.tana@gmail.com**

**ihi** Research  
Social Change  
& Innovation





Te Pūtahitanga  
o Te Waipounamu



# TE PĀNGA PŌKARE

## BROS FOR CHANGE

Te Pānga Pōkare, supports whānau who have had rangatahi come through Bros for Change – a youth capability building programme. The initiative helps whānau understand and approach situations differently utilising supportive mechanisms that meet the needs of whānau and have a te ao Māori focus.

The funding supported multiple strands across the Bros for Change programmes delivering karakia, Māori performing arts, pūrākau and pakiwaitara, and traditional games which reflect pou rua through noho marae, hui and wānanga. The activities involved sharing knowledge and history of significant Māori sites of the rohe and the use of te reo Māori to grow confidence and build culture and identity for rangatahi.

Key learning for rangatahi include, tautoko and manaaki and ensuring rangatahi become self-determining role models and leaders for their respective whānau, hapū and iwi.

Whānau have benefitted through positive changes in the behaviour of rangatahi. The aim is to create positive healthy families that are strong in their culture and identity. The initiative provides skills and tools to nurture and support whānau to cope with challenging situations. Part of the investment enabled the local Tūhono Kapa Haka Festival to be project managed and hosted.



## REACH

**13** schools across Ōtautahi

**1,500** young people engaged in Māori performing arts

**2** community groups with **50** adults per term

**23** schools attended the Tūhono Kapa Haka festival

**25** volunteers supported the festival

Approximately **4000** people attended the festival

## IMPACT

Feedback from the schools note, “the tutor enhanced the mana of all taura and instilled self-confidence, self-belief and a sense of achievement throughout the whole rōpū.” For many whānau this was the first time they had seen their tamariki perform and engage in cultural activities. The process instilled a sense of pride, achievement and cultural connection for many whānau.

Funding also supported Bros for Change to complete the renovations at the Kaikōura site and ensured the Tīmatanga Hou programme could be successfully run. Twelve rangatahi are mentored through the current intake of the Bros for Change Tīmatanga Hou programme.

The programme has evolved from six weeks to six months, the longer relationship with rangatahi has enabled positive behaviour changes to be cemented over time. The change in rangatahi aspirations, their life goals, and the relationships in their lives has been the biggest impact.

The recent contracting agreement with Ministry of Social Development has seen a stronger focus on employment outcomes for older rangatahi.

# WHĀNAU CENTRED

Whānau have been involved in supporting the kapa haka and festival development with more than 25 volunteers supporting the kaupapa. Bros for Change was able to successfully run He Tīmatanga Hou in 2020 with support from this fund. Twelve rangatahi attended the camp and six-month mentoring programme. Whānau relationships within the rūpū and outside, are an important part of building a young person's support network.

# CULTURALLY CONNECTED

Te Pānga Pōkare was taught in 13 different schools across Ōtautahi. These schools are building their capability and capacity in Māori performing arts and tikanga me ōna reo. The ongoing tutoring and festival enabled school students to participate and perform on stage, exposing more than 1,500 young people across Ōtautahi to kapa haka and te ao Māori.

# SUSTAINABILITY

Bros for Change has several significant funders that support their aspirations. The wave funding enables Bros for Change to support new programmes and innovations, continue its community outreach through the Tūhono Kapa Haka festival, and embed improvement to both programmes and facilities. They are continually seeking funding from other sources to support the holistic development of their approach.

# WHĀNAU CAPABILITY BUILDING

The Tūhono Kapa Haka festival is one in which Bros for Change reaches out to the community. This work complements their core business in rangatahi mentoring and support. The Tūhono festival raises the profile of te ao Māori enabling access for many rangatahi who would otherwise not be able to participate in Māori performing arts.



# POU

Rangatahi are engaged in physical training and learning about healthy lifestyles.

Rangatahi are confidentially participating in Māori performing arts, learning te reo, karakia, waiata and other cultural activities.



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FB: **@brosforchange**







# TE PUNA REO O TE AHI KAIKŌURA A TAMA KI TE RANGI KŌRERO MAI LTD

Kōrero Mai Ltd is working towards opening a fully licensed, Māori immersion, tikanga-based Early Childcare and Education Centre – 'Te Puna Reo o te Ahi Kaikōura a Tama ki te Rangi', based in Kaikōura. There are currently limited opportunities for te reo education in Kaikōura, and Kōrero Mai Ltd is passionate about addressing this need. This initiative will expand opportunities for those wanting to immerse their pēpi and tamariki in te reo, and expose the community to te reo and te ao Māori.

To gauge the interest of local whānau, Kōrero Mai Ltd began with a parent-led playgroup called Takahanga Tamariki. They focussed on using and normalising te reo Māori by incorporating te reo, tikanga Māori, games, waiata, he wā ako, whakawhanaungatanga and kai into the foundation of the playgroup. Takahanga Tamariki has grown significantly, and the parents of Kaikōura are excited for the opening of the new centre. Three women are driving the initiative, but all whakaaro, ideas and input have come from the community.

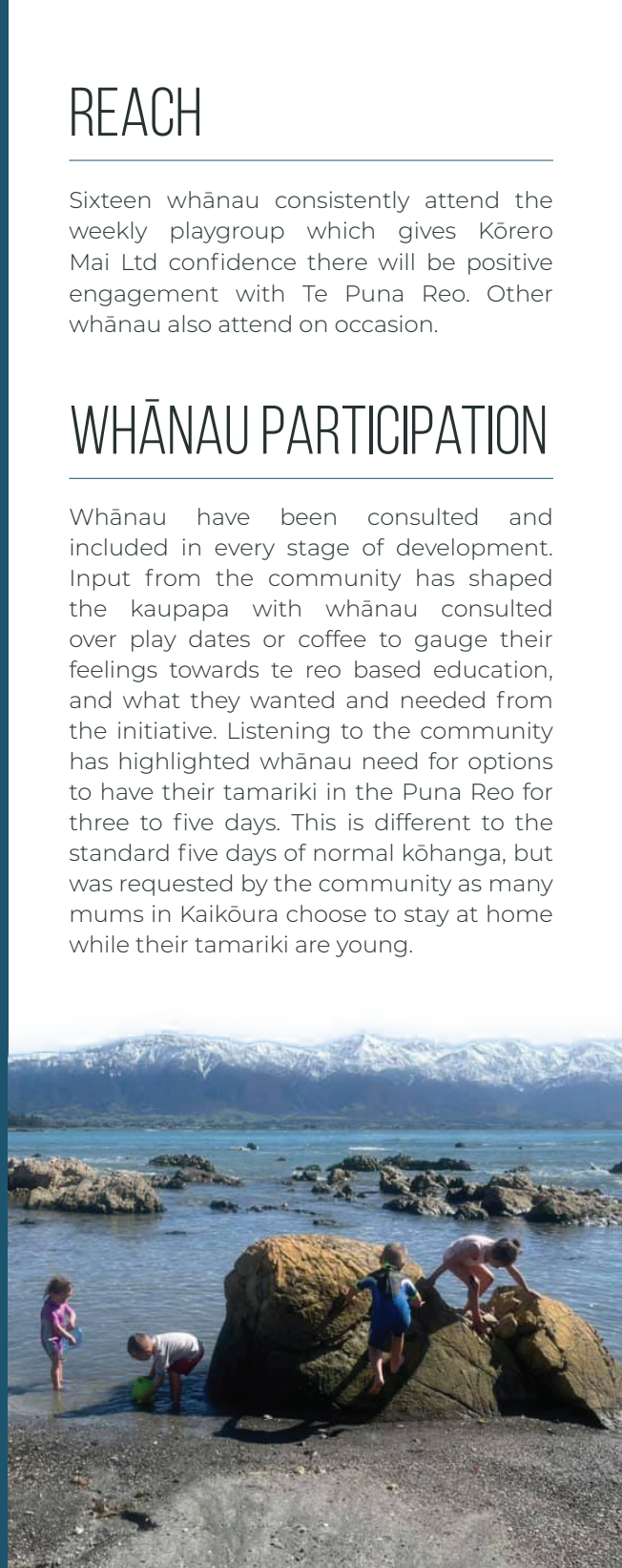
This funding is targeted to assist with the development of the centre. Funds will go towards the completion and costing of a site feasibility assessment, planning assessment, architectural designs for resource consent and building consent plans. The proposed site for the Puna Reo is the Hāpuku Bilingual Primary Kura. The initiative is supported by the marae, the rūnanga and the kura, and should be ready to open by the end of the year.

## REACH

Sixteen whānau consistently attend the weekly playgroup which gives Kōrero Mai Ltd confidence there will be positive engagement with Te Puna Reo. Other whānau also attend on occasion.

## WHĀNAU PARTICIPATION

Whānau have been consulted and included in every stage of development. Input from the community has shaped the kaupapa with whānau consulted over play dates or coffee to gauge their feelings towards te reo based education, and what they wanted and needed from the initiative. Listening to the community has highlighted whānau need for options to have their tamariki in the Puna Reo for three to five days. This is different to the standard five days of normal kōhanga, but was requested by the community as many mums in Kaikōura choose to stay at home while their tamariki are young.







## IMPACT

The Puna Reo will have significant impacts on the Māori community in Kaikōura. Through Takahanga Tamariki they found many Māori māmā were whakamā about coming along because they weren't confident in their te reo. They found it awakened some of the intergenerational mamae regarding disconnection to their culture and language. Puna Reo will support the connection of the tamariki to te reo and support the whole whānau to reconnect. Through reclaiming their reo, they can feel empowered to embrace being Māori in other ways. Kōrero Mai believe this was an important part of starting with Takahanga Tamariki – by creating a safe space 'for Māori to be uncomfortable, to step out of their comfort zone and take that step forward.'

A new smaller group has been started that targets specific Māori whānau who wanted to come to Takahanga Tamariki but were finding it hard to go along. One of the whānau is a nan who doesn't know any te reo herself, but is adamant and her two mokopuna can learn. The nan and her moko have been attending for about two months and recently the daughter, and mum of the two tamariki attended. It was great their mum attended and Kōrero Mai were excited to know that she felt comfortable enough to come along and has been a regular ever since. For Kōrero Mai, this kind of impact on whānau is invaluable.

They are impacting the wider the community by providing different education options in Kaikōura. They are hoping to start a conversation about including and normalising te ao Māori and te reo Māori.



## CULTURAL CONNECTION

Te Puna Reo o te Ahi Kaikōura a Tama ki te Rangi is about promoting and providing te reo education for the community, and supporting cultural connection for Kaikōura whānau. Whether Māori or Pākehā, Kōrero Mai wants to awhi whānau to be more confident within te reo Māori and te ao Māori.

A target is ensuring cost isn't a barrier while maintaining the value of what the puna provides. One whakaaro they have is if whānau cannot afford the whole fee, they may be able to help in other ways like baking rēwena for the tamariki, help during outings, mow the lawns or provide a koha in another way.

## POU

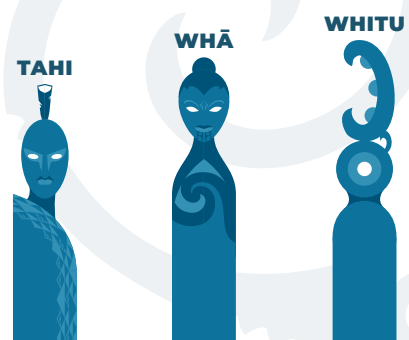
Kōrero Mai is providing the opportunity for the community to educate their tamariki in different ways. They are empowering Māori and non-Māori to start, reclaim, or continue the te reo journey for their whānau, no matter how whakamā or what mamae they carry.

An aspiration of Kōrero Mai Ltd is to start and end the week with kaumātua and have an open-door policy for kaumātua wanting to come in to waiata or spend time with the tamariki. They are currently asking kaumātua about the best way to create this safe space for tikanga Māori to govern their activities.

They intend to use recycled materials to do up the building they are leasing from the kura. This will set a foundation of kaitiakitanga principles that they will incorporate into Te Puna Reo o te Ahi Kaikōura a Tama ki te Rangi.

**TE PUNA REO O TE AHI KAIKŌURA A TAMA KI TE RANGI**  
KŌRERO MAI LTD

Name: **Kahurangi Stone**  
Phone: **021 055 7278**



# TE WAKA O TE WAIRUA

## TE KAIHINAKI CONSULTANCY

Te Kaihinaki is a community development consultancy that seeks to help Māori communities to realise their dreams and aspirations. The vision is encapsulated in the whakatauki – ‘Nā tō rourou, nā taku rourou ka ora ai te iwi.’ Community, Unity, Prosperity. The essence of this vision is the development of strong communities that are united towards a common purpose that creates unity, which in turn enables prosperity.

Te Waka o Te Wairua whānau initiative is based at Moeraki Marae, primarily aimed at Moeraki whānau, hapū and iwi. It involves five wānanga held over a 12-month period with each wānanga providing the opportunity for whānau to learn, connect and engage.

Wairua transformation will occur through kōrero with and between whānau. The initiative has strong Moeraki-centric manuscripts and recordings to support the kaupapa and wāhi tapu in our rohe.

## REACH

Five wānanga have been held at the marae across five separate weekends. Forty to 50 adults and tamariki attended each wānanga. In total 116 adults have completed evaluations of the wānanga.

Approximately 80% of whānau who attended wānanga were aged from 20 – 45 years.

## SUSTAINABILITY

A positive outcome of the wānanga is the engagement of young people stepping up to continue the mahi and be involved in initiatives. This bodes well for sustainability. Some of these initiatives are run out of Moeraki, some are split between Christchurch and Dunedin, but they will come together in Moeraki.

While some of the older people may step back, they are still able to support younger people as they facilitate new opportunities for whānau engagement and learning.





# WHĀNAU PARTICIPATION

The series of wānanga each had a separate focus with whānau feedback and whānau aspirations at the forefront of the wānanga.

Feedback provided the organisers with the opportunity to think about tamariki who were attending. This led to designing fun activities to engage tamariki and whānau building stronger connections to the marae.

The wānanga were facilitated by cultural experts with a strong focus on pastoral care to support whānau who may feel anxious about engaging in a kaupapa Māori context.

# WHĀNAU CAPABILITY BUILDING

More whānau are booking in to learn with the new initiatives. Whānau are booking the marae which is building their capability. The learnings from the wānanga are being shared with their own whānau.

The rūnanga is currently building three houses opposite the marae. These will be offered to whānau. As more people participate in wānanga and on the marae, more opportunities may open up for buying a property. While this is outside of the initiative, it is supported by the provision of opportunities to engage and learn. More people living close to the marae encourages participation and connection.

# CULTURAL CONNECTION

The history of Moeraki is one of the topics of the wānanga. Over the period of this initiative there have been different whānau coming along so Te Kaihinaki facilitators have had to revisit the history. They recognise the history, whānau and whakapapa are important and link them all together so whānau can learn where they fit in.

One kaumātua on the marae has extensive whakapapa knowledge. He has helped whānau in their quest to find where and how they belong. Whānau have appreciated his knowledge.



# TE WAKA O TE WAIRUA

TE KAIHINAKI CONSULTANCY

Name: **Nola Tipa**  
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# IMPACT

Te Kaihinaki wanted to learn from whānau about what was stopping them from coming to the marae. What was their story, and how did they come to be removed and disengaged? There has also been a focus on wānanga being whānau-centric, making the learning fun, and paying attention to feedback to strengthen this process.

An impact the wānanga has had on whānau is their increased knowledge of cousins who they didn't even know existed. Another is the increased engagement with, and connection to their marae. This is evidenced by the number of increased visits to the marae. With a greater understanding of tikanga, whānau will go to the urupā first to pay their respects. Whānau bookings at the marae have increased as birthday and anniversary celebrations draw in whānau who have attended the wānanga.

A further impact is wānanga participants working as tuakana and conducting their own wānanga. They have recognised opportunities for initiatives that can continue supporting whānau engagement and learning.

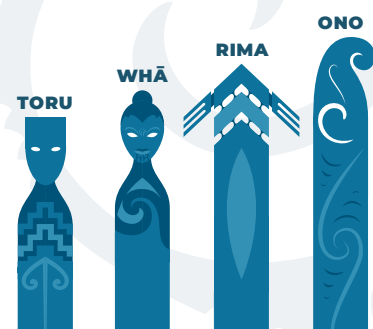
Te Kaihinaki has observed that some whānau members attend a wānanga, then bring in more members to future wānanga. This has supported an increase in whānau engagement across the duration of the initiative.

# WHĀNAU SELF-DETERMINATION

The voice of whānau has supported and informed the progression of the wānanga. The increase in whānau engagement has seen a parallel engagement in marae visits. The rūnanga has developed a budget towards wānanga to support whānau activities which people can apply to for funding for wānanga.

# POU

While Te Kaihinaki's application identified pou toru, whā, rima, and ono as the focus of their work, they recognise the wānanga series has supported all seven pou. This initiative has increased whānau knowledge of the history and culture of their place. It has increased whānau confidence in taking part in cultural activities. This is demonstrated by whānau returning to attend follow up wānanga. Participation in wānanga has helped whānau connect with each other and spend quality whānau time together and that has led to the enhancement of their wairua.



# TE WHĀNAU MĀORI O TE TAI POUTINI

## WHARE MANAAKI O TE TAI POUTINI LTD

Whare Manaaki o Te Tai Poutini delivers programmes to support whānau to connect to local mana whenua and marae in Arahura. It provides a range of experiences to enhance Māoritanga and manaaki to encourage a greater sense of community amongst whānau Māori.

The initiative is focussed on work to make connections between hau kaika and ngā maata waka whānau Māori in their Hokitika and Māwhera community.

With support from Ngāti Waewae Rūnanga, a series of social and cultural events were undertaken including casual evenings to encourage engagement, school holiday events aimed at whānau participation which were immersed tikanga, and a parenting programme run in conjunction with WestREAP for 16 local Māori whānau.

The impact of COVID-19 helped shape a parenting programme that continues to evolve and support whānau in their everyday lives. Recognition of the current needs of whānau has led to the creation of a safe community space rather than a programme that requires weekly attendance at set times.

Whare Manaaki o Te Tai Poutini is open to the entire community, Māori and non-Māori alike.

## REACH

Whare Manaaki o Te Tai Poutini uses its funding to host a kai and kōrero fortnightly community dinner on a Sunday night which is regularly attended by approximately 30 people.

The holiday programme attracted 20 to 30 tamariki in April and July 2021 with similar numbers expected at the October programme.

To date between 30-45 people have regularly engaged with the parenting programme.

Approximately 600 different people have been through the doors of Whare Manaaki o Te Tai Poutini since it opened six months ago.

## SUSTAINABILITY

Funding could be provided for the next year of holiday programme provision which would give the initiative more time to become sustainable.

Collaboration between Māori entities and working alongside other local organisations to support whānau is recognised as key to strengthening sustainability.

The kaupapa of Whare Manaaki o Te Tai Poutini is not based on ownership and in the future a trust board could be developed drawing on different whakapapa that could guide and lead the kaupapa.



## WHĀNAU SELF-DETERMINATION

Whare Manaaki o Te Tai Poutini actively ask whānau what it is that they would like to do. The kaupapa is about looking after whānau, giving them a space, hearing them and discovering what is needed to support them.

In mid-2020, 20 local Māori whānau were interviewed around their experiences of raising tamariki on the West Coast and that information has supported the mahi of Whare Manaaki and the need for strong cultural connections.

Whānau are encouraged to achieve their dreams and to see possibilities in their lives.

## WHĀNAU PARTICIPATION

Whānau are always welcome and encouraged to share their ideas about the best ways to support each other and work together.

The kaupapa is one of employing whānau to work with whānau. Whānau have opportunities to participate in activities, to work as kaimahi and to shape future directions of support.

The parenting programme is a safe place where whānau can access kai, connection, kōrero and advocacy support which can free up a little bit of time in the lives of whānau to enable them to start thinking about how they are parenting.

## WHĀNAU CAPABILITY BUILDING

Whare Manaaki o Te Tai Poutini has funded training for its employees and community members which has upskilled whānau and built confidence. Long-term it is hoped there will be a workforce of whānau Māori who are supporting and creating dreams and opportunities for their wider community.

Recognising and sharing different knowledges can help build capability. The waiata, te rongoā Māori and mau rākau sessions are examples of recognising whānau knowledge and sharing it. This provides opportunities to grow together in that mātauranga, making it available to wider whānau.



## CULTURAL CONNECTION

A key consideration for Whare Manaaki o Te Tai Poutini has been the local whānau Māori context. The whare has provided a place for Māori who are not mana whenua and have no marae base or place to connect with others. This has been critical with the isolation of people through COVID-19 lockdowns. It has been easier to check on people and support whānau as contact details are already known.

The kaupapa is around building a community of support. People bring their own whakaaro into the space, to tautoko different elements of what is going on. They learn with and from each other.

Whare Manaaki o Te Tai Poutini recognised some whānau were whakamā about coming into the centre so they opened the whare for longer hours and made a point of welcoming all visitors. For many whānau the value is coming in on their terms at a stage when they are ready. Once they have shared this connection, there are opportunities to connect through regular kai and kōrero, the holiday programmes, waiata, rangatahi night, hāngī and a range of other activities.

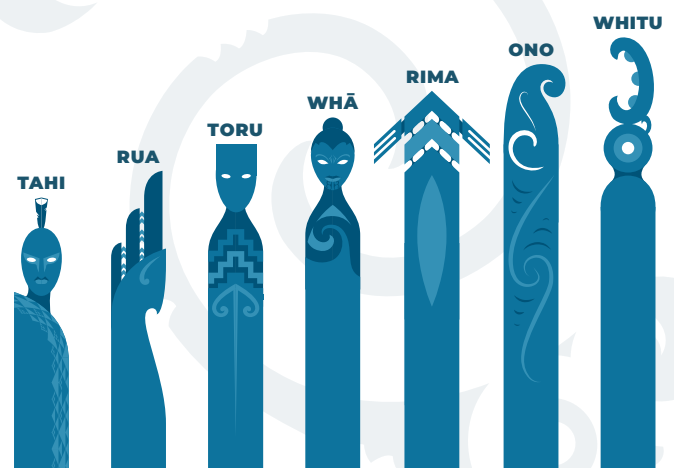
## IMPACT

Whare Manaaki o Te Tai Poutini receives ongoing feedback through different methods of engagement. There is a holistic focus around impact and supporting whānau and helping parents develop a better state of mind.

The initiative bridges gaps between organisations and whānau facilitating opportunities for collaboration which can be life changing for whānau.

## POU

All seven pou represent their focus and their mahi and support building a whānau and building a community. The pou that requires a continuation of work is that of stewardship.





# THE BROTHERHOOD

## HE WAKA TAPU

The Brotherhood initiative supports tāne who have faced adversity and challenges. Many are attending courses run through He Waka Tapu that include themes of personal development, stopping violence in relationships, alcohol and drug education, and developing social connection. Services are delivered using a kaupapa Māori framework encompassing tinana (physical wellbeing), wairua (spiritual wellbeing), hinengaro (mental wellbeing), and whānau (family wellbeing).

The Brotherhood provides access to goods, resources and services which allows tāne to participate meaningfully in their community. Tāne feel pride in their appearance, and have resources to attend courses, training, and job interviews.

The funding employs a full-time coordinator who organises the collection and distribution of donations, and connects tāne with the support and services they need. The Brotherhood mobilises the community to provide clothes, shoes, toiletries and welcome packs for those coming out of prison. They distribute donations of furniture, school stationery, kitchen supplies, homewares or bedding. Donated funds go towards special training, licences and work uniforms.

The Brotherhood works with other reintegration services so tāne wanting a fresh start can get back on their feet. The Brotherhood insists all donations are good quality and clean and toiletries and personal items are brand new. This high standard is mana enhancing to the tāne they are working with and gently educates the public on how to donate.

The Brotherhood uses social media to connect needs to solutions between communities that may not usually communicate. This is empowering for the giving community as people realise the value in supporting those who they may not usually see or interact with. This reduces the stigma around supporting those coming out of prison.

## REACH

The initiative's first fulltime paid staff member started in October 2020, and over the first three months developed branding, marketing, social media and communication channels.

By January 2021, the organisation started supplying donations and the number of volunteers grew, ranging between 10-20 at any one time.

There is no formal volunteer programme and anyone can become involved. Some school groups help out, some volunteers donate, others are involved in the physical mahi of picking up, moving, distribution and delivery.

The Brotherhood has worked directly with approximately 50 individuals since January. The focus is on quality interactions and supporting tāne in a meaningful and sustainable way. Many tāne are not in contact with whānau, or are leaving whānau and friends behind to have a fresh start. They often feel isolated and The Brotherhood is valuable in engaging them into new communities and spaces.

### MEN'S CLOTHING NEEDED!

**jackets-hoodies-tshirts-hats-  
trackpants-sweatshirts-jeans**

We'll stock them in our ManCave for tāne who need a boost. Email [heather.milne@hewakatapu.org.nz](mailto:heather.milne@hewakatapu.org.nz) to arrange delivery or pick up.

**2nd-hand is fine, but must be super clean and tidy, no rips or holes please.**



# IMPACT

The biggest impact for tāne is knowing there is an entire community that wants to support them, and they are receiving good quality products, resources and services. The Brotherhood helps tāne build resilience and practical self-sustainability to reach the next stage of their journey.

The feedback from tāne has been really positive. They feel included, and less isolated or nervous about taking on a new stage in life, even providing a couple of new armchairs so they can have friends around is significant.

One tāne had just come clean from substance abuse but was frustrated because his clothes didn't reflect that. New clothes meant his outward appearance could reflect his internal journey. He no longer felt ashamed or embarrassed, because he didn't have people looking at him as if he was a user.

The Brotherhood is significantly impacting the community by teaching them how to donate in a mana enhancing way. They have created a positive, professional space on social media which has received encouraging responses and enthusiastic engagement.

# SUSTAINABILITY

Funding is required over the next one to two years to cover the cost of a full-time coordinator to ensure The Brotherhood can continue to provide goods, resources and access to services for tāne.

The Brotherhood wants to build the organisation slowly and sustainably, with a strong foundation of risk assessment and community support networks. This will ensure a quality, long-term service for the tāne they work with.



# POU

The Brotherhood aims to support tāne to be able to support themselves. One tāne experienced severe social anxiety and was unable to take a bus. He didn't have a driver licence and was living away from his support networks and The Brotherhood supplied him with a bike so he could get around. The Brotherhood supplied another tāne with a nice shirt for a job interview. He got the job, not because of the shirt, but because it gave him confidence. Supporting employment aspirations contributes to economic security and gives tāne the ability to be independent and provide for themselves and their whānau.

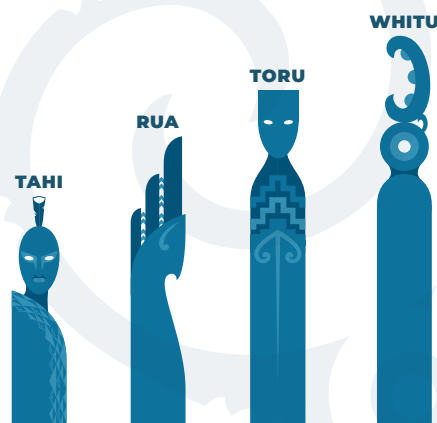
The Brotherhood ensures the men feel they can participate more fully in society through practical support networks. One young man was struggling to fit in at school and hadn't had much guidance about the importance of hygiene and health. The Brotherhood provided two packs of toiletries, deodorant etc, which enabled him to participate more fully in school life and connect with fellow students.

The Brotherhood has opened a free community gym, and tāne are able to access shorts, t-shirts and drink bottles so they can work out.

There is a strong environmental message in their mahi educating the community on reusing, upcycling and gifting with manaaki and aroha.



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# WHAKAPAPA WHENUA

## HINEKAWA MANIHERA WHĀNAU TRUST

Connecting whānau through their whakapapa is the aim of Whakapapa Whenua, an initiative that was created by the Reuben and Hinekawa Manihera Whānau Trust. Many whānau do not know their whakapapa and are alienated from their whenua and culture. Whakapapa Whenua is about engaging with whānau to know their whakapapa and the whakapapa of their whenua, to be responsible and accountable kaitiaki of their whenua, and provide a way for whānau to achieve their aspirations.

Whakapapa Whenua began with a kōrero about whānau wanting to learn more about their whakapapa and the whenua they whakapapa to. Whānau wanted to know where they came from, their tīpuna and the pūrākau of their tīpuna. Several wānanga were run and involved going to parts of the whenua where their tīpuna lived, learning the old stories and history of what happened to their tīpuna, visiting urupā and learning their kaitiaki responsibilities to maintain urupā. The whānau have researched the history of the whenua identifying the original tīpuna and the status of the land currently. As a whānau they have set up a number of Ahu Whenua Trusts to protect the whenua.

The research involves going to the Māori Land Court or searching through archives which are difficult to navigate and time consuming. The Reuben and Hinekawa Manihera Whānau Trust have been voluntarily doing this mahi to make the publicly available information more accessible to whānau. This has helped resolve questions that whānau have had around discrepancies and historical grievances.

The funding has helped whānau to undertake research, supported wānanga, create a whakapapa book and website. These initiatives have helped to connect whānau to their whakapapa, whenua and each other with those whānau who live abroad and have been disconnected, now feeling connected.

## REACH

Several wānanga and activities have been held. Over 30 whānau attended the first wānanga with some smaller wānanga and activities cancelled due to the COVID lockdown.

## SUSTAINABILITY

They have had an overwhelming response from whānau wanting to go back to their whenua. This is inspiring economic opportunities, and an interest in building a papakāinga.

Some wānanga that were postponed during the lockdown are still to be held. Contact and ongoing work with existing whānau is maintained through their website. They are confident they will be able to keep the momentum going.





# IMPACT

Although many people know their whakapapa, 'engaging with the whenua has been the missing piece'. Whānau can now sort out practical land matters, learn about succession or trustee issues on the whenua and feel more connected to their whānau, whenua, and whakapapa.

In terms of Māori land there is a lot of distrust that comes from processes and structures of colonisation such as the Landless Natives Act. Much of their whenua was inaccessible via road, remote and impossible to access.

The whānau took their 89-year-old grandmother back to her whenua in the Marlborough Sounds, she hadn't been there since she was very young. They were able to learn about their great-great-grandfather who used to live there, and that this area used to have a big flax mill and was a vibrant, thriving Māori settlement. This was very emotional for their nana but being able to reconnect with that knowledge and history was extremely special.

Whānau are now interested in what it would look like to live on their whenua. More are looking to get registered and get involved with their iwi. They are looking at supporting various sustainable initiatives and making connections between whānau and their whenua has a very long-term sustainable impact, for the people and the land.

# WHĀNAU SELF-DETERMINATION

This initiative gives whānau an opportunity to proactively get more involved, knowing where their whenua is, and how to exercise tino rangatiratanga.



# WHAKAPAPA WHENUA

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# CULTURAL CONNECTION

By connecting to their whakapapa and whenua, whānau are connecting to their culture and identity and embracing te ao Māori. Seeing the whenua their tipuna once lived on is culturally anchoring and empowering. Culturally, Māori see themselves as part of the land, that it's been entrusted to them. This initiative strengthens kaitiakitanga and ensures we pass onto our tamariki these values.

# WHĀNAU CAPABILITY BUILDING

By helping whānau to connect to their whakapapa has ensured whānau are connecting through te ao Māori in various forms such as learning and fostering te reo Māori, through the creation of Ahu Whenua Trusts and working on behalf of all the whānau to find out the best way forward and supporting whānau with achieving their aspirations.

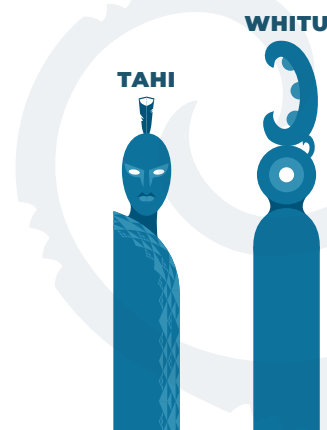
# WHĀNAU PARTICIPATION

Whānau can contact the Reuben and Hinekawa Manihera Whānau Trust through Facebook or email. Several whānau have established their own whānau trusts and have been getting help to access information or go through Māori Land court proceedings.

# POU

Through connection and self-determination over their land, whānau can look into the future for sustainability and development opportunities. This is empowering as they feel stronger in their culture and identity by being closer to their whenua and understanding more about where they come from and who they are.

Whanaungatanga and kaitiakitanga have been central to this initiative. The first step is getting the information and knowledge for their whānau and then assess what the whānau aspirations are.





# WHĀNAU MAHI

## NOAIA CHARITABLE TRUST

Noaia Charitable Trust comprises a team of highly trained and experienced whānau champions who are kaupapa and success driven.

The vision of Whānau Mahi is for whānau to be self-sustainable, self-determined and in a position to support/employ other whānau moving through the whānau initiative. A key goal is to increase whānau income levels and gain economic security.

The initiative provides a supportive mechanism for whānau to adapt with assistance from two Employment Navigators to work specifically with whānau impacted by COVID-19. The Employment Navigators concentrate on re-deployment, transitioning whānau who have lost their jobs and creating new pathways and skills into employment through wānanga.

Whānau are empowered and enabled to attain meaningful employment and transformational changes, which can occur by connecting whānau to navigation access pathways, and by whānau also attaining micro-qualifications. Pastoral care is provided – through their Whānau Kaitiaki – wrap around service, enabling positive changes for rangatahi, helping to create positive and healthy families.

Wānanga are held at Rehua Marae and Ara Institute of Technology which Noaia have partnered with. Whānau learn about Māori history and complete pathway plans to determine their goals, and which micro-qualifications will help them on their journey. They focus on IT skills, getting whānau up to speed and helping them navigate different applications, computer skills, CVs and how to apply for jobs. Although the wānanga is a collective whānau process, there is emphasis put on individual engagement when building their personal aspirations and goals for the future.

## REACH

During the Wave 11 contracting period, 12 wānanga have been held with up to 15 people attending each one.

Whānau are supported for 182 days (six months), this is reset once whānau are placed into employment or education giving whānau up to one year of support. Noaia do however support whānau past this time frame as to create the long term relationships and connection to past taura.

## IMPACT

Whānau are supporting each other, celebrating each other's successes.

Through the support of Whānau Mahi, whānau have been able to access support services to come off drugs and alcohol, some have been able to get access to their tamariki and regain custody.

Noaia have advocated for whānau going through the court system, providing letters of support and speaking on their behalf when needed.

There have been instances where members of different gangs have attended wānanga together, they had to adhere to the tikanga of the wānanga removing all patches and colours. Once they let down their walls, they were able to see their own prejudice and racism. They were then able to stand up and kōrero about their journey and connect with each other.





# CULTURAL CONNECTION

Whānau Mahi wānanga are run over a two-week period, they begin at Rehua Marae where they set the tikanga and spend the day connecting through whakawhānau. They then go to Ara Institute of Technology where whānau learn the history of Māori in Aotearoa, following their journey back through the Pacific to Hawaiiki.

Whānau go through a journey of self-discovery and reconnection. If whānau want to reconnect with their iwi, Noaia staff, through their relationships with Maata Waka iwi, support whānau through this journey and provide contacts and information on how to become registered and reconnect.

# SUSTAINABILITY

The impact of whānau being involved in Whānau Mahi is long-term. Whānau are gaining essential and important skills to be able to make better life choices, entering education and/or gaining employment.

They are modelling behaviours to their own whānau, raising the goals and aspirations of their immediate and wider whānau. There is a roll-on effect, a child born into a house where the whānau works and studies is more likely to see employment and study as an achievable option and follow that path.

# WHĀNAU CAPABILITY BUILDING

Some whānau who have gone through the programme are now in positions where they are able to support whānau who are currently going through it by offering experience and employment opportunities.

# WHĀNAU PARTICIPATION

Whānau complete pathway plans, they decide on their own goals and how they are going to get there. They choose which micro-qualifications to take and whether they want to enter employment or education, with staff supporting whānau on their journey.



# WHĀNAU SELF-DETERMINATION

Whānau Mahi supports whānau to be self-determining. They provide opportunities, information, and a safe space to be able to explore and succeed.

Whānau who come through Whānau Mahi complete pathway plans and determine their own path, whether that be entering into education or employment or exploring reconnecting with their culture.

# POU

Noaia is driven by tikanga and Māori cultural values to empower whānau to support themselves and their communities. Staff live and breathe the Whānau Ora principles, they are embedded in their organisation and are woven through Whānau Mahi. Although they are working towards all seven pou Whānau Mahi aligns mostly to tahi, rua, toru, whā and rima.



# NOAIA

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## APPENDIX 1: LEARNINGS FROM PREVIOUS EVALUATIONS

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

EVALUATION	INITIATIVES	FOCUS	FINDINGS
Wave 1 2016	24	The purpose was to understand and evaluate the impact of the 24 Wave 1 whānau enterprise initiatives and the process of commissioning supporting their success.	<p>The evaluation found whānau experienced positive cultural, social, and economic outcomes. Whānau were able to be innovative and create their own response to the challenges they identified. The process enabled whānau to be self-determining in pursuit of their aspirations.</p> <p>There were barriers and enablers that hinder or support innovation and social enterprise. Whānau identified establishment challenges, monitoring requirements, tension within cases, business development expectations, time, and workload as the most significant barriers to overcome. The passion for their initiatives, the time whānau donated to their projects and the opportunity to collaborate with others were identified as key enablers of success.</p> <p>Te Pūtahitanga o Te Waipounamu contributed to the success of the whānau initiatives by supporting innovation and leading a strengths-based approach.</p>
Wave 2 and 3 2017	38	This evaluation shifted the emphasis from understanding the innovation to reporting the outcomes and social and financial impact of the commissioned initiatives.	<p>Thirty-eight initiatives were presented as one page info-graphics focussing on input, output, outcome and social impact mapped against Whānau Ora pou. The most significant finding was evidence of greater social and cultural connection and increased ability of whānau to support one another. The cost benefit analysis case study demonstrated a monetarised value of social change through apprenticeship support and employment. The report found that every \$1 invested in the selected initiative generated a \$7 return on investment.</p> <p>Significant variability in readiness for sustainability was identified across the initiatives. Research in innovation suggests new innovations either succeed or 'fail fast'. The evaluation proposed that it is risky and unethical to invest in innovation with a 'fail fast' mentality and to reframe this as an 'evolve quickly' model.</p>
Wave 4 and 5 2017/2018	18	This evaluation defined critical success indicators for the initiatives that achieved significant social impact.	<p>Seven critical success indicators were identified; social entrepreneurship, capability building, networking, sustainability, personal investment, communicating value and targeted to an area of need. While social enterprises may appear to be a riskier investment, it was apparent they are driven to create sustainable, positive social change. In several of the contract driven not-for-profit organisations, there was no plan for sustainability post-investment, other than for the whānau involved to take over the activity without any resourcing. The evaluation identified an opportunity for Te Pūtahitanga o Te Waipounamu to celebrate Māori social entrepreneurs in order to raise the profile and value of social innovation, while encouraging other whānau to consider how they might contribute to positive whānau transformation through social enterprise.</p>



EVALUATION	INITIATIVES	FOCUS	FINDINGS
Wave 6 2018	27	This evaluation sought to determine whether the activities the initiatives engaged in are aligned with the intention and theory of change.	<p>Across the 27 initiatives the kaupapa initiatives were achieving the goals they set, the activities align with the intention, and it is likely the commissioning round will have significant impact for whānau. The extent of the outcome is generally dependent on the level of funding invested, the capability the whānau bring to the work, and the length of sustained activity. All the initiatives were highly contextual, meaning they utilise local resources and experience and were enmeshed in the community and whānau who are driving them. Rather than a one-size-fits-all approach, the commissioned initiatives are all unique opportunities to realise Whānau Ora. Whānau saw their motivations as interconnected, and to some extent interdependent on one another. It was clear there was a common agenda across the initiatives framed by the Whānau Ora pou.</p> <p>The case studies highlighted the far-reaching ripple impacts present when investment is direct for whānau and their communities. The information from this evaluation was used to construct a sustainability resource book to support whānau commissioning and provide a discussion paper for the Ministry of Culture and Heritage regarding the positioning of cultural capital in the New Zealand Living Standards Framework. This evaluation identified three core features not recognised in the current wellbeing by The Treasury, that are vital to Māori wellbeing, these are:</p> <ul style="list-style-type: none"> <li>• Whānau are the building block of Māori society and wellbeing</li> <li>• Culture is inextricably tied to wellbeing</li> <li>• Agency for change should reside with whānau</li> </ul> <p>The evidence also demonstrated Māori constructs of wellbeing need to be acknowledged and incorporated into the Aotearoa New Zealand Living Standards Framework to truly recognise the contribution Whānau Ora has made, shifting New Zealand society from a welfare state toward a wellbeing state.</p>
Wave 7 2019	22	This evaluation focussed on developing 10 full descriptive case studies of whānau commissioned initiatives to describe; the purpose and intention of the commissioned activities, the impact for whānau, the place of culture in mediating positive change for whānau, the learnings as reported by the whānau and, the sustainability of the kaupapa initiatives after one-year of funding.	<p>The evaluation found whānau commissioning is having a positive impact for rangatahi and kaumātua, both directly (intentionally) and indirectly (through association). Over 3270 individuals participated in 27 initiatives in Wave 8, and 40 wānanga were held across Te Waipounamu. Nearly all the initiatives exceeded their contractual outcomes.</p> <p>The rangatahi initiatives demonstrated the importance of positive relationships within a whānau, the strengthening of identified protective factors for youth, the importance of identity through positive role models, way making, and values-based discipline and tikanga as a foundation. The kaumātua initiatives demonstrated the importance of place, language and culture to kaumātua wellbeing, the intergenerational transmission of knowledge, culture and whenua, the contribution of kaumātua to whānau wellbeing and succession planning and how important it was to experience success as a whānau.</p>
Wave 8 2019	27	This evaluation was designed to investigate how whānau commissioning responds to the aspirations of rangatahi and kaumātua and how the activity contributes to wellbeing of whānau in Te Waipounamu.	<p>The evaluation found whānau commissioning is having a positive impact for rangatahi and kaumātua, both directly (intentionally) and indirectly (through association). Over 3270 individuals participated in 27 initiatives in Wave 8, and 40 wānanga were held across Te Waipounamu. Nearly all the initiatives exceeded their contractual outcomes.</p> <p>The rangatahi initiatives demonstrated the importance of positive relationships within a whānau, the strengthening of identified protective factors for youth, the importance of identity through positive role models, way making, and values-based discipline and tikanga as a foundation. The kaumātua initiatives demonstrated the importance of place, language and culture to kaumātua wellbeing, the intergenerational transmission of knowledge, culture and whenua, the contribution of kaumātua to whānau wellbeing and succession planning and how important it was to experience success as a whānau.</p>

EVALUATION	INITIATIVES	FOCUS	FINDINGS
Wave 9 2020	24	The evaluation was designed to investigate the implications of intellectual property produced through whānau commissioning. This evaluation was conducted during the COVID-19 pandemic in New Zealand, the evaluation discusses the impact of the pandemic on whānau initiatives.	<p>Twenty-four Wave 9 initiatives participated in this evaluation. Under the conditions of the COVID-19 lockdown, the kaupapa initiatives were innovative and adapted quickly to the changing environment. The initiatives provided a localised response, supported social cohesion, were innovative and adaptive, mobilised, and provided information. They were able by a flexible commissioning environment.</p> <p>While Māori Intellectual and Cultural Property Rights do not fit the Western legal framework, there is the potential for whānau to be exploited if they do not consider how Intellectual Property may impact on their mahi. There is a need to support kaupapa initiatives to identify their Intellectual Property and build capability and understanding of how they could potentially breach others Intellectual Property or lose control of their own. Intellectual Property Rights have consequences for knowledge creation, power, and economics within the whānau commissioning pipeline and warrant further investigation from capability building initiatives.</p>
Wave 10 2020	29	The evaluation reviewed 29 kaupapa initiatives. After ten waves of commissioning the evaluation reported on the impact of the model and key factors for success.	<p>The purpose of this evaluation was twofold; to understand how the commissioned Wave 10 initiatives contribute to achieving the goals of Whānau Ora and the impact this has for whānau, and to review the intent, impact, and development of the commissioning model. The results culminate in a rubric of success factors designed specifically for the commissioning pipeline, from both the perspective of the kaupapa initiatives and the commissioning agency.</p> <p>This evaluation demonstrates the value and contribution of the commissioning pipeline to the Te Pūtahitanga o Te Waipounamu eco-system. Investment in over 300 kaupapa initiatives in five years has created a layered effect, generating ripples of impact that amplify the regeneration and re-institution of whānau self-determination. Recommendations identify that increased support across government for kaupapa initiatives and the commissioning agency monitoring will increase impact. Further, that continued investment in capability building and networking will optimise the gains made through commissioning.</p>
Wave 11 2021	30	The evaluation reviewed 27 of the 30 entities funded in Wave 11. The evaluation looked at the process of commissioning and impact for whānau.	<p>This evaluation focussed on the process and outcome of the Te Pūtahitanga o Te Waipounamu Wave 11 commissioning. The process is primarily a positive experience for all the kaupapa entities. There is an opportunity to adjust reporting and communication to support those who are new to the commissioning process including, simplifying language, reducing reporting requirements for smaller entities, providing online capability building opportunities and feedback for learning.</p> <p>The evaluation found there are significant outcomes across the commissioning wave. The outcomes from entities vary significantly and unlike mainstream programmes, reach across the Whānau Ora pou and traditional funding silos. Many of the kaupapa entities work with other entities and have created a network of support that appears to be regional.</p>







## APPENDIX 2: WAVE 11 METHODOLOGY

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

### KAUPAPA MĀORI APPROACH

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

### DOCUMENT REVIEW

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

### INTERVIEWS

The interviews were designed to provide:

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

- A process for gathering and analysing outputs, outcomes and impact
- An opportunity to discuss the commissioning approach they have experienced through Te Pūtahitanga o Te Waipounamu

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

### ETHICAL PROTOCOLS

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

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



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

Four evaluators interviewed the 27 Wave 11 initiatives over a period of six-weeks. An information sheet was developed and emailed to whānau prior to interviewing. Whānau were given the opportunity to ask questions before they signed consent. Whānau were able to give written or verbal consent which was audio-recorded during the interview. Due to the 2021 COVID-19 Delta lockdown coinciding with this evaluation, the majority of the interviews were conducted via Zoom.

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

## RESEARCH QUESTIONS

This evaluation sought to answer four evaluation questions;

1. What outcomes has Wave 11 direct whānau commissioning achieved?
2. How has the process of wave commissioning changed over time?
3. How do whānau experience the process of commissioning?
4. What improvements can we make to the commissioning process to enable whānau success?

