

*for Te Pūtahitanga o Te Waipounamu*

## The development of social capital through commissioning



**IHI Research**  
Social Change  
& Innovation

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# Executive summary

This evaluation focusses on the Te Pūtahitanga o Te Waipounamu Wave 12 commissioning process and outcomes for whānau. There are 35 entities in the Wave, 31 of these were interviewed for this evaluation.

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 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 of the 31-kaupapa initiatives<sup>1</sup> was developed in consultation with each initiative to describe their aspirations, learnings, achievements and impact. Together these descriptions provide an illustration of what localised, whānau-generated innovations look like in action.

The initiatives are highly contextual, utilising local resources, relationships and experience. They are enmeshed in the community and the whānau who drive them.

Analysis highlights different types of social capital at work within the Te Pūtahitanga o Te Waipounamu model of change. Bonding social capital, based on in-group relationships, bridging social capital, which connects people across groups, and linking social capital, which connects people with those in power.

This evaluation explores the social capital bonds within the commissioning ecosystem that, through whānau innovation, maintain and sustain Whānau Ora, and lies at the heart of the Te Pūtahitanga o Te Waipounamu theory of change.

Bonding social capital is the foundation on which the model stands, the investment directly strengthening whānau. These immediate social bonds spread out, strengthening existing relationships into hapū and iwi and drawing on the whakapapa resources that are immediately available to whānau. Building immediate social bonds and social capital within the whānau is the foundation for intergenerational change.

Bridging social capital brings additional resource and capability to the whānau initiative. Relationships develop locally with agencies, schools and business networks. Kaupapa initiatives identify that Te Pūtahitanga o Te

Waipounamu play an important mediating role in these bridging networks. More than just funding, the relationship with contract advisors, coaches, and Tū Maia kaimahi are noted as important enablers of developing bridging social capital within the ecosystem.

Relationships between kaupapa initiatives and organisations across the power divide is less evident in the data. Kaupapa initiatives that are whānau driven are less likely to have these established linking relationships with funders, government and decision makers. However, many of the initiatives desire these relationships and are actively pursuing linking social relationships as they identify this as key to their sustainability. Analysis also indicates that where these relationships with power organisations have been successful, they have changed the attitudes and behaviours of the power brokers from the ground up.

Social capital has increasingly become more evident in international social innovation literature, particularly with regard to the alleviation of poverty and other social challenges. The evidence from this evaluation indicates that commissioning creates opportunities for social interaction (especially with people who have access to capital), opportunities for membership and belonging, by creating social structures and roles. Whānau Ora commissioning can directly influence individual and collective level social capital creating structures and mechanisms to alleviate poverty.

Whānau Ora was designed as a response to the outcomes of the colonial process that left Māori fragmented, disordered and unable to draw on the collective resources that underpin te ao Māori. The 'principles of disordering', as referred to by Smith (1997), were implemented through a range of colonial practices across sites such as education, health and housing. Central to the process of fragmentation was the intentional deconstruction of the Indigenous collective community of care.

The commissioning model enables whānau to rebuild the social fabric of a Māori community by investing in the relationships that are necessary to achieve Whānau Ora. Whānau self-determination is the collective effort of

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



whānau social bonds, which when mobilised, develop into collective efficacy. When whānau are given the opportunity and resources, they collectivise and achieve whānau self-determination.

There are three recommendations that have emerged from this research. Firstly, to support the development of localised organic networks,

and secondly, leveraging relationships to support kaupapa initiatives to develop vertical relationships with those in power. Finally, government and funders need to recognise the wealth of resource and capability that has been developed within the Wave model and commit to supporting widespread, sustainable system change through investment.





# Background

Te Pūtahitanga o Te Waipounamu is a partnership between the nine iwi of Te Waipounamu: Ngāi Tahu, Ngāti Apa ki te Rā Tō, Ngāti Tama, Ngāti Kuia, Ngāti Koata, Te Ātiawa, Ngāti Toa Rangatira, Rangitāne and Ngāti Rārua. It was formed in March 2014 as a legal partnership to reflect the aspirations of Te Waipounamu iwi for whānau.

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

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

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

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

This evaluation focusses on one of these work streams 'the commissioning pipeline'. The purpose is to understand how the 35 commissioned Wave 12 initiatives are contributing to achieving the goals of Whānau Ora; the impact this has for whānau, and the success factors that contribute to impact.





# **An analysis of wave commissioning through a social capital lens**

This section focusses on how the commissioning approach supports the development of social capital for whānau and the contribution this makes to Whānau Ora.



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. 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).

As described in a previous evaluation, Te Pūtahitanga o Te Waipounamu has been investing in whānau self-determination through Wave funding since 2016 (Savage et al., 2020a, 2021, 2022). Within the commissioning model, Te Pūtahitanga o Te Waipounamu provides resources to in-community change agents who are committed to enacting social transformation they know meets the

needs and aspirations of their community (McMeeking, Leahy & Savage, 2020).

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.

The model of change is depicted in figure 1.

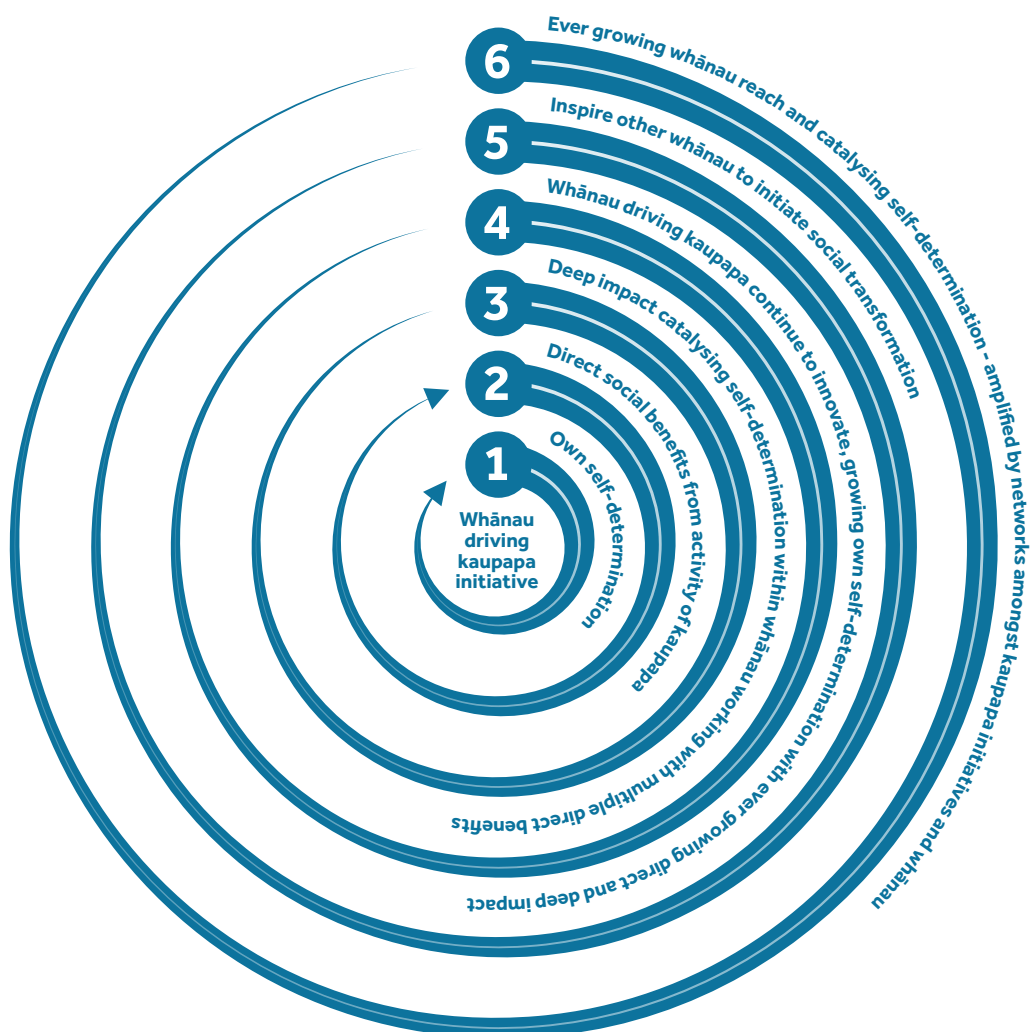


Figure 1

The change agents, centred in the middle of the figure, use 'kaupapa initiatives' encompassing a new organisation, service, programme, social business entity or the like to catalyse social change.

The subsequent layers depicted in the figure are a broader triggering of, and capability development towards, self-determination within an expanded community.

Over time, Te Pūtahitanga o Te Waipounamu has seen the reach of kaupapa initiatives grow. In particular, how social capital bonds within and between initiatives progressively create organisational infrastructure that strengthens communities' ability to self-organise and self-determine social change (McMeeking, Leahy & Savage, 2021). In past evaluations, social capital<sup>2</sup> and social cohesion<sup>3</sup> have been noted both as outcomes and enablers of successful Whānau Ora commissioning (Savage et al., 2021).

The development and sustenance of social capital bonds lies at the heart of the Te Pūtahitanga o Te Waipounamu theory of change. The initiatives are highly contextual, utilising local resources, relationships and experience. They are enmeshed in the community and the whānau who drive them.

Te Pūtahitanga o Te Waipounamu has commissioned more than 450 initiatives over the past seven years. The commissioned initiatives are all unique opportunities to realise Whānau Ora within whānau contexts. The vision is that the network of kaupapa initiatives will progress across the South Island, catalysing a social movement driving ever growing expectations and practices of self-determination (McMeeking, Leahy & Savage, 2020).

This evaluation explores the social capital bonds within the commissioning ecosystem that maintain and sustain Whānau Ora, through whānau innovation.

### This occurs in three ways:

- 1** Inspiring the architects of the kaupapa to continue innovating and diversifying what they do,
- 2** inspiring other whānau to instigate their own innovations and
- 3** building social capital bonds within the community that strengthen whānau and community cohesion.

(McMeeking, Leahy & Savage, 2021).

<sup>2</sup> There is no set and commonly agreed upon definition of social capital or social cohesion. For the purpose of this research we have adopted a sociological perspective. "Social capital can be defined simply as the existence of a certain set of informal values or norms shared among members of a group that permit cooperation among them" (Fukuyama 1997).

<sup>3</sup> Social cohesion refers to the strength of relationships and the sense of belonging/solidarity among members of a community.

# Building social capital improves wellbeing

Over the past decade, research has investigated how social capital can mitigate the stress of living in challenging and severely impoverished social environments (Carpiano & Kimbro, 2012). Research has consistently demonstrated positive correlations between income inequality, the reduction in social capital and negative health statistics (Robert, 1999; Godoy et al., 2007; Chantelle et al., 2007). The relationship between reduced social capital and increases in teenage pregnancy (Welshman, 2006; Gold, Kennedy, Connell & Kawachi, 2002), unemployment (Caspi, Entner Wright, Moffitt & Silva, 1998), risky behaviour in youth (Elgar, Trites & Boyce, 2010) youth suicide and mental illness (Migone & O'Neil, 2005; Haines, Beggs & Hurlbert, 2011) has been noted in research.

Improving social capital is therefore significantly correlated with improved measures of satisfaction and social wellbeing (Tompkins, 2015). The World Bank (2002) notes increasing evidence that social capital is critical for poverty alleviation and sustainable human and economic development. The potential for social capital to add value and insight into social work policy and practice is growing in recognition in Aotearoa/New Zealand

(Tompkins, 2015). In this section we explore how the commissioning model supports the development of social capital bonds to achieve Whānau Ora.

As social capital places an emphasis on dense kin networks, Tompkins (2015) suggests it is a near perfect reflection of the Māori worldview, and when looking into that reflection, Māori see principles of trust, reciprocity, collaboration and more importantly, whānau. Williams and Robinson (2021) note the Māori concept of social capital emphasises the primary importance of extended whānau relationships, knowledge of a specific 'place' in society, informal associations, the holistic nature of relationships and networks, and the defence, preservation and expansion of existing hapū/iwi communities. Tompkins (2015) proposes social capital offers a valuable source of protective and resilience factors against structural racism for Māori. In addition, Claridge (2020) argues, social capital provides a framework for understanding the broader social processes involved in poverty and its alleviation. Both racism and poverty are intersecting structural and systemic issues that create significant barriers for whānau to achieve Whānau Ora.



# Bonding/bridging and linking social capital

Analysis highlights different types of social capital at work within the Te Pūtahitanga o Te Waipounamu model of change. Bonding social capital, based on in-group relationships, bridging social capital, which connects people across groups, and linking social capital, which connects people with those in power (Kaplan, 2021). The distinction between bonding, bridging and linking social capital is not easy given the multiple and overlapping relationships that individuals have with others (Healy, 2002). This emphasises the multidimensional nature of social capital.

However, in the immediate spheres of the Te Pūtahitanga o Te Waipounamu change model,

bonding social capital is evident as the whānau leading the kaupapa initiative draw on their own social connections for support. Each of the levels, which complement and reinforce each other, create mediating structures designed specifically to nurture healthy relationships. They encourage caring and trusting norms, promote mutually beneficial relationships, and discourage unconstructive behaviour—building social capital and collective efficacy<sup>3</sup> in the process (Kaplan, 2021).

The following section examines social capital across the change model drawing on examples from the kaupapa initiatives.

## Bonding social capital

**A type of social capital that describes connections within a group or community characterised by high levels of similarity in demographic characteristics, attitudes, and available information and resources. Bonding social capital exists between 'people like us' who are 'in it together' and who typically have strong close relationships. Examples include family members, close friends, and neighbours (Claridge, 2018, p. 2).**

In this research, the direct supportive relationships that kaupapa initiatives draw on are well documented. These relationships began with their own whānau, whānau at the marae and the whānau relationships they developed through the commissioned activities. Kaupapa initiatives draw on their whānau to utilise their skills within their

own initiatives, such as photographers, web designers, graphic designers, and for ongoing emotional support and encouragement. The following quotes demonstrate how immediate social bonds are built within the kaupapa initiatives, and how the funding enables the initiatives to support their local social networks, through employment in this instance.

<sup>4</sup> Collective efficacy is defined as, "a group's shared belief in its conjoint capability to organize and execute the courses of action required to produce given levels of attainment" (Bandura, 1997, p. 477).

**“He's a cousin. He's one of our tuakana, he did a lot of work for us in terms of videography. Moeraki have been super supportive, they are our whanaunga.” (Whānau)**

**“As opposed to organisational support, it's been whānau support. That's what keeps us going.” (Whānau)**

**“We've heavily connected with the rūnanga. We are an employer of whānau.” (Whānau)**

The bonding social capital within the entities reinforces the purpose of the activity for whānau. The kaupapa entities talk about their immediate social bonds as their ‘why’. The whānau relationships, the whanaungatanga, are the foundation of the mahi and the key purpose to the activity.

**“The most important relationship has been with rangatahi. Without their support, there's nothing. What's the point? So that has been a huge support for us. Seeing the change in our young people.” (Maria)**



The social capital that is apparent within the immediate whānau networks, flows out to other kaupapa – those where whānau know each other, have similar values, interests and aims. There is evidence of bonding between similar kaupapa. A ‘wāhine in business’ group that has been informally started, a collective of Toi Māori artists, and several kaupapa initiatives discussed how they supported other initiatives and were enabled to create social bonds through the Wave funding.

**“Working with more healers, and artists, who are tohunga in their own right actually helps to lessen the burden, if we're all sharing the same building. So, I've realised the impact of all of that is, a hub is a good way to be, have people come in and out, share the rooms of the whare.”**

**“I've just stepped out and said (to another Te Pūtahitanga initiative), ‘Hey, this is what we do. We've heard what you do. Let's get together.’ So, yeah, we're starting to build that relationship.”**

The funding from Te Pūtahitanga o Te Waipounamu through Wave commissioning enables whānau to strengthen their social capital bonds. They are able to bring resource to these networks, of time, money, cultural skills, knowledge and social support.

Data indicates that for Māori, whakapapa ties, community links and existing relationships quickly evolve and develop to create a support network around the kaupapa entities. Williams and Robinson (2001) note, “In the Māori concept of community, whānau moves seamlessly from the immediate family to hapū and iwi, so the whānau becomes the community and the community is made up of whānau. Social capital is created through networks and relationships that are within all of these expressions of whānau (or community)” (Williams & Robinson, n.p. 2001).

**“We have created our own ‘wāhine in business’ network, we meet, share ideas and support each other.” (Whānau)**

**“Our whānau have been involved in this area for generations and we’ve established really strong networks and connections.” (Whānau)**

**■ ■ Evidence from this evaluation indicates that social capital bonds are strengthened and consolidated creating a foundation for the kaupapa initiatives to achieve their goals and objectives.**

## **The impact of increased social bonds**

The impact of social bonds has been noted since the first evaluation of the Wave commissioning in 2014 (Savage et al.). The intention of the commissioning is that it is whānau-led – the very nature of the approach means it is enabled by whānau social bonds to be fully realised. Investment in whānau-led initiative strengthens the relationships around that whānau – creating a cohesion, leveraging skills in the whānau, spreading capital and growing capability within the immediate social network.

Analysis demonstrates these immediate social bonds spread out, strengthening existing relationships into hapū and iwi, and drawing on the whakapapa resources that are immediately available to them.

**“I have to start with our whānau, so there are key members of my whānau, the people who look after my children, the people who book tickets for people who don't know how to book tickets. So, there is our whānau. The next tier is our hapū, they actually put in the first money for me to do the development for (my entity) and Ngāi Tahu. So, our hapū and iwi organisations ... I couldn't have done any of this without them.” (Whānau)**

The importance of building strong whānau relationships for intergenerational change cannot be overstated. In Wave 1 the evaluation noted, “Whānau were able to clearly articulate their vision for the future and their intentions for intergenerational outcomes. This is clearly a feature of Māori social enterprise as whānau indicated that enduring change takes time and may only be fully realised by their mokopuna (Savage et al., p. 105). Building immediate social bonds and social capital within the whānau is the foundation for intergenerational change.

The impact of the creation of positive social bonds through aspirational activity on communities across Te Waipounamu is immeasurable. Not all social capital bond creation is positive, in some cases bonding can occur to support negative and harmful activities in communities, such as gangs or drugs and



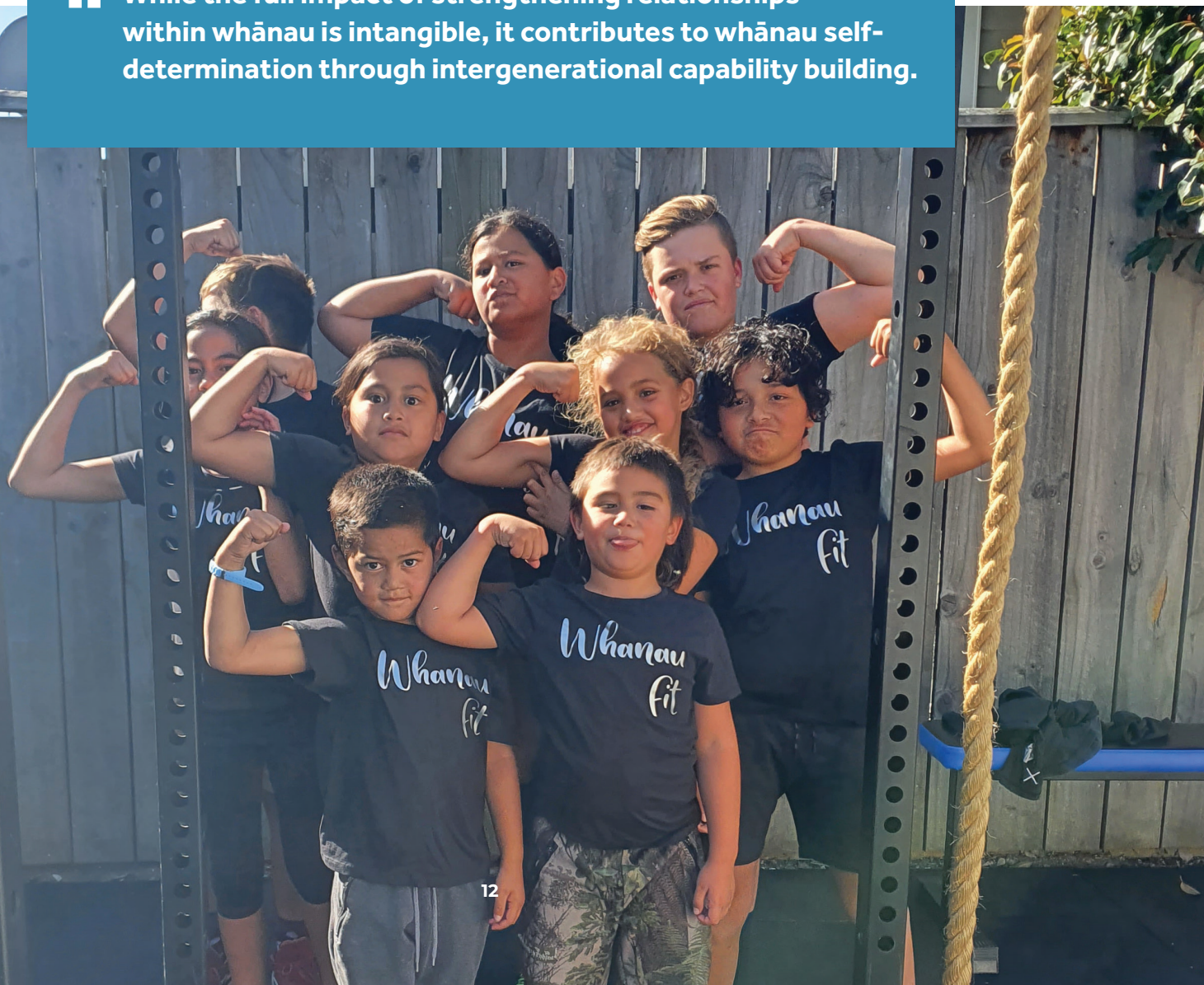
so on. The positive aspirational activity funded by Te Pūtahitanga o Te Waipounamu supports social bonding relationships to develop around positive aspirational activity. Not all of the initiatives may go on to be fully sustainable social enterprises, but the opportunity to work with whānau, strengthening their immediate and local social bonds – in their own community – is profound. As this kaupapa initiative leader explains:

**“The biggest thing I've learnt is the more I get to give, the better I feel. It's strange because I feel the same thing getting mirrored back to me, people saying, ‘Oh my god, we want to give back,’ but I feel good just giving. I know this sounds cliché, but it feels so much better just to give and give and give and not expect**

**anything in return. But yeah, I think that would be the biggest thing. I think I've really enjoyed that. And even though I haven't got funding at the moment, I've still got classes at the moment, and I'll just keep going whether I get funding from them next year or not.”**

The impact of this is intangible and immeasurable but it may be the most valuable outcome of the social capital development in the model. As outlined in the discussion further on, colonisation fragmented Māori whānau, disordering and disrupting the social bonds that created the very fabric of Māori life. The evaluation provides evidence that the Wave commissioning approach provides resource to whānau to rebuild the social fabrics that have been ripped away through colonisation.

■ ■ While the full impact of strengthening relationships within whānau is intangible, it contributes to whānau self-determination through intergenerational capability building.



# Bridging social capital

**A type of social capital that describes connections that link people across a cleavage that typically divides society (such as race, or class, or religion). It is associations that 'bridge' between communities, groups, or organisations (Claridge, 2018, p. 4). The benefits of bridging social capital are far-reaching and can include increased ability to gather information, ability to gain access to power or better placement within the network, or ability to better recognize new opportunities (Adler & Kwon, 2002).**

Kaupapa initiatives report different types of bridging social capital that have developed as a result of their funded activities. An example is the Te Tau Ihu Māori Business Network. The nine-iwi involved in the business network have been working together to support whānau businesses, to pursue research and development for commercialised products and provide opportunities to sell their products and increase brand recognition.

The bridging social capital discussed during interviews identified a number of networks developing in the community including:

## **Educational networks**

Relationships with schools/kura, teachers attending wānanga, discussions with local Polytech/Universities to create pathways for Māori trades.

**"Our reputation's really getting out there now because the schools, they talk, and it just spreads like wildfire. We had the school that we ran the six programmes in, they were championing us in the community. That first principal was awesome. So, the next school that we went to were like, 'We've heard about you from that other school!'" (Whānau)**

## **Youth networks**

YMCA, Oranga Tamariki social workers, Kidz Need Dadz.

**"The relationship with Oranga Tamariki has been the biggest, strongest one that we've built. And it is a strong one because it has to be. We have to build a relationship with them, with that system, because if we don't, we're seen as the enemy when we actually should be seen as walking alongside of them." (Whānau)**

## **Health Networks**

GP's, partnership community workers (PCW), physio, MOTUS Healthcare, nutritionists, Odyssey House, kaupapa Māori providers – He Waka Tapu, Te Piki Oranga, Purapura Whetu and Rongoā practitioners nationally.

## **Community networks**

Te Puna Oranga, Te Whare Hauora, Christchurch Collective for the Homeless.

## **Business networks**

Chamber of Commerce, Facebook page connecting Māori pakihi, Buy Māori Made, National and local barbers' networks, Whakatū Māketē Pō, Farmers markets, Farm Fresh networks, Water Taxi Services, Māori tourism, Wayfinding for Business.

**"Bunnings has also supported us by setting up some equipment, donating some goods and stuff like that, as well." (Whānau)**



All of these relationships have developed at a local level with the agencies, schools and business networks in the area. As with the nature of bridging relationships, they are with individuals and organisations that may not share similar values, but they are vital for the work to continue successfully.

**“It can be quite isolating, and you feel like you're the only one running your own kaupapa, it was really awesome to meet other people who understood exactly what it means to do what you were doing.” (Whānau)**

The funding from Te Pūtahitanga o Te Waipounamu enables relationships to develop between the kaupapa initiatives and local organisations, through time and resource. The relationship between whānau driving the kaupapa initiatives and Te Pūtahitanga o Te Waipounamu contract advisors is an example of structure that aide the development of bridging social capital. Kaupapa entities describe how this relationship has enabled them, and their whānau.

**“One of the relationships that's been important was Te Pūtahitanga, because it enabled us to reach out to those families ... otherwise, they won't be listened (to). We were able to hear those who are voiceless, or unseen and invisible.” (Whānau)**

**“I really got a lot out of working with my business coach, which was through Te Pūtahitanga. I was able to engage with (my enterprise coach) because Te Pūtahitanga supported that. I didn't have to budget that from my own pūtea, that was on top of my budget. And he was just a game changer. I engaged with him halfway through 2020 under Wave 10. And then I kept going under Wave 12 with him.... And he just really helped me, again to be sustainable and get a bit more business savvy because that was the other huge learning thing over the last two years, I knew how to be an excellent social worker, but I had no idea about how to run a business. And so, I've thought about that a lot with the different initiatives and what the waves are trying to achieve. But some of these whānau with this amazing drive and the aroha and the skills of their mahi, they don't have any business experience. And so, it was this real need for huge support in that area.” (Whānau)**

**“Te Pūtahitanga has been key to our initiative because it assisted setting up the organisational infrastructure. Te Pūtahitanga has contributed to our capacity to form partnerships ... without Te Pūtahitanga and others, we would've really struggled.... And it's the relationships and partnerships that you have that keep the initiative alive.” (Whānau)**



Interview data indicates the workshops run by Te Pūtahitanga o Te Waipounamu, Te Pāpori o Whakatere with Tū Maia, create an opportunity for initiatives to build relationships with other initiatives, which may have a different kaupapa but are working towards the same aspiration, Whānau Ora.

**“I went to a workshop down in Christchurch, which was so good, with Tū Maia, ... beautiful ladies who were just all about growing your potential and letting you find your wairua ... you know, what do you want to do? ... it's there, just bring it to light. That was beautiful, but I got to meet heaps of different people on different waka but all for Whānau Ora and that was inspirational.”**  
(Whānau)

**■ ■ Evidence from the evaluation indicates that bridging social capital relationships with organisations and other networks are pursued by the kaupapa entities to create the change they are seeking. Funding from Te Pūtahitanga o Te Waipounamu creates the conditions, opportunities, and resource for this to occur.**

## **The impact of increased bridging bonds**

Analysis demonstrates that relationships built with other initiatives and community organisations has a significant impact on the activity of the initiative and the ability of the initiative to bring about change. Bridging capital brings additional resource and capability to the initiative. The following discussion demonstrates how building bridging capital enabled Atutahi Native Drinks to get their product to the market:

**“I had a problem with the cans for a while, it freaked me out because I realised I've got to get into bottles. So, I networked hugely with the Māori business network, all my connections, then I realised I needed more than me and our whānau. I went to high-end people and used my money to pay for high-end consultants, like Otago University. They fixed our problem with the cans, which pretty much was, 'You need to put them in bottles and get that pasteurised.' Only because our canning plant didn't pasteurise. So, we've done that. We've put water into food tech because none of the whānau could do it. Otago Uni has been doing trials, getting us ready for sugar-free.”** (Whānau)

The resource from Te Pūtahitanga o Te Waipounamu through Wave commissioning enabled whānau to extend their networks outside of their immediate social bonds and reach into, and pay for, the support they needed with experts. This activity is also evident in the social and arts sector where effort put into networking or establishing bridging networks increased the reach and impact of the initiative. In the social sector rather than replicating other services that whānau needed, they made relationships with providers and accessed specialist services for them.

**“We have reached out and worked with our east side whānau and been able to access specialist services for them. For those who we know have other needs, so it could be addiction, it could be alcohol and drug abuse, family violence, we've been able to connect those whānau to**



**access some of the programmes and supports that they've had at Ngā Hau e Whā, Maata Waka and He Waka Tapu. So, we've connected whānau up with other whānau services around that family harm space.” (Whānau)**

**“There's been industry connections, Ngāi Tahu fund, Ministry of Culture and Heritage, the Christchurch Symphony Orchestra, Circo Kali and the Christchurch City Council, all places I've been networking to get this work out there. There's an individual, who is one of our Kai Tahu reo experts and she has been a huge mental, emotional, physical support. She's also put me in touch with important people, so she was the first one to introduce me to the CSO.” (Whānau)**

The organic networks that develop around the kaupapa initiatives are established as a response to the needs that emerge as the whānau seek to achieve their aspirations. These capability building networks are unique to every kaupapa initiative, however, many of the initiatives noted they all needed the 'business building networks', especially Māori networks of accountants, lawyers, business support coaches and tax agents.

**“We've been asking for Māori accountant referrals and Māori lawyer referrals, and there was never a response.” (Whānau)**

**“Perhaps an area where Te Pūtahitanga could support initiatives is helping people to make the shift from something that is purely individual, and small business focussed, to something more protected such as a charitable trust. It's about how you do your taxes and all that. With the trust, you don't pay tax. You pay tax if you're an employee, but your money that comes in from the grants is not taxed. It's all charitable. Whereas, we got a grant from Te Pūtahitanga, (we) had to pay the tax on that, as sole traders, it's a lot of money.”**

Entities identify that Te Pūtahitanga o Te Waipounamu plays an important mediating role in these bridging networks. More than just funding, the relationships with contract advisors, coaches and Tū Maia kaimahi are noted as important enablers of developing bridging social capital within the ecosystem.

**“Te Pūtahitanga has supported this whānau initiative completely. In all areas, as well as business growth, being able to do the course they offered and everything, really helped my business growth.”**

Kaupapa initiatives identified that Te Pūtahitanga o Te Waipounamu is central to networking within the eco-system. Opportunities to network have been constrained by the COVID-19 pandemic. The annual symposium had to be cancelled and the usual networking hui with contract advisors did not go ahead as planned.

**“I don't think it needs to be compulsory, but offering those opportunities, so if you've all got the same contract advisor, have a hui of all of you together and whether that's on Zoom or whatever, to connect. I remember there was a lot of conversation about that earlier on, when I was on Wave 10, to get me connecting with a few people, but it never happened (due to COVID-19).” (Whānau)**

**■ ■ Bridging social capital in the ecosystem provides the opportunity for kaupapa initiatives to up-scale, build their capability, create new opportunities and collaborate with local services to achieve Whānau Ora.**

# Linking social capital

**A type of social capital that describes norms of respect and networks of trusting relationships between people who are interacting across explicit, formal or institutionalised power or authority gradients in society (Szreter & Woolcock, 2004). These relationships are described as ‘vertical’ and the key feature is differences in social position or power. An example could be relationships between a community based organisation and government or other funders (Claridge, 2018).**

Relationships between kaupapa initiatives and entities and organisations across a power divide is less evident in the data. Non-government organisations (NGO's) and more established provider groups do have relationships with District Health Boards, government ministries and other funding organisations. It is likely these organisations had these relationships prior to the funding from Te Pūtahitanga o Te Waipounamu, as they have significant history of working in the sector. Schneider (2009) notes creating new trusting ties across power relationships requires time and, often, NGO's working with communities to implement government projects become brokers of linking social capital.

Kaupapa initiatives that are whānau driven are less likely to have these established linking relationships with funders, government and decision makers. Analysis indicates these relationships need not be with just one funder but a variety of agencies.

**“You need to work across agencies as well, because one agency may only be able to fund this, but others can do this or that. By working across agencies, we've got that whole picture, then we know where our gap is, and then we know where to target it next.” (Whānau)**

Previous evaluations have noted that macro level organisations, such as government ministries and other funding agencies, have been slow to support the commissioning model (Savage, 2020a). This lack of investment in the model from other agencies continues to constrain the potential of the model to achieve widespread social change.



**■ ■ Evidence from this evaluation indicates that linking social capital is more difficult to achieve, some of the entities which have been established for some time have built these relationships. Data suggests that linking social capital connections contributes to the sustainability of the kaupapa.**

### **The impact of increased linking social bonds**

There is evidence that some of the kaupapa initiatives are working in vertical relationships with organisations which hold power. For these kaupapa initiatives, sustainable activity is much more likely to continue post-investment from Te Pūtahitanga o Te Waipounamu.

**“We have had conversations with the Department of Internal Affairs to have my position roll over for another whole year because of the mahi we have been able to achieve.” (Whānau)**

Past evaluations have noted the success of kaupapa initiatives which manage to secure other contracts and funding support. Among the most visible entities, Koha Kai, Bros for Change, the Omaka Marae Kura Kaupapa, and Te Kaika health centre, have all continued to sustain activity and grow after investment from macro funders.

Evidence from this evaluation indicates that many of the initiatives desire these relationships and are actively pursuing linking social relationships as they identify this is key to their sustainability. Analysis also indicates the creation of these social relationships has a role in changing the attitudes and behaviours of the power brokers from the ground up.

**“I did some corporate training last week with Fulton Hogan. They didn't even know there was eight iwi in Te Tau Ihu in the top of the South Island. They had no idea. They knew they had to talk to Māori, but they didn't know how to. So, this work, with government agencies and corporations it's getting more and more important.” (Whānau)**

Analysis indicates that linking relationships are the most difficult to establish, however they have the potential to create widespread change. Purpose-driven networks, like the kaupapa initiatives network through Te Pūtahitanga o Te Waipounamu is generally referred to as an impact network. Research shows that impact networks underpin some of the most impressive and large-scale efforts to create change across the globe (Barnes & Schmit, 2016).



# Discussion

The historical trauma of colonisation inflicted upon Māori and other Indigenous peoples is well documented (Reid & Robson 2007; Durie 2012; Durie 2003; Stephens, Porter, Nettleton & Willis 2006). Through land alienation, economic impoverishment, mass settler immigration, warfare, cultural marginalisation, forced social change and multi-level hegemonic racism, Indigenous cultures, economies, populations and rights have been diminished and degraded over more than seven generations (Moewaka Barnes & McCreanor, 2019, p. 19).

Fragmentation is a key feature in the alienation of Indigenous peoples and the disordering of all aspects of their being. Smith (1992) writes that fragmentation is a systematic process that occurs under colonialism operating through multiple sites. Fragmentation culminates in processes of re-presentation, disordering, disruption, renaming and reclassification of Indigenous systems and worlds. These 'principles of disordering' were then implemented through a range of colonial practices through sites such as education.

Central to the process of fragmentation was the intentional deconstruction of the Indigenous collective community of care. Māori collectivism and its economy were subject to a series of thinly disguised rhetorical and legal attacks ostensibly to civilise Māori but in reality, to marginalise them and wrest control of their lands and other natural assets (Taonui, 2016). As late as the 1960's pepper-potting policies dispersed Māori whānau moving into urban areas. The policy intentionally sought to assimilate Māori by isolating them from one another, breaking down traditional behaviours and lifestyles.

The 'disordering' and 'disruption' of collective Māori approaches decreased social capital bonds within, and bridges between Māori communities. Colonisation, racism and discrimination widened the power divide between tangata whenua and tangata Tiriti, impeding Māori efforts to create links to funders and government organisations.

Whānau Ora was designed as a response to the outcomes of the colonial process that left Māori fragmented and unable to draw on the collective resources that underpin te ao Māori. The commissioning model of Te Pūtahitanga o Te Waipounamu enables communities to rebuild social bonds and bridges and supports the development of links necessary to achieve Whānau Ora. Whānau self-determination is the collective effort of whānau social capital which develops into collective efficacy. When whānau are given the opportunity and resources, such as through Te Pūtahitanga o Te Waipounamu commissioning, they collectivise and achieve whānau self-determination.

Previous Wave evaluations note that whānau who are engaged in kaupapa initiatives are more proactive in making connections with one another, as well as encouraging other

individuals, whānau, businesses, schools and health providers to do more for their communities (Savage et al., 2020, 2021, 2022). Kaplan observes that building social capital in this way, over time, will result in 'a series of organic networks...forging new friendships and developing new activities to bring associational life to places where it was previously limited' (p. 43, 2020). The notion of organic networks is expressed in the quote below.

**"The whaiora that we've been training, they're such an amazing community within themselves now, someone will come in and tautoko for another wānanga, and people come and volunteer their time because they believe in the kaupapa. They believe in, not what we're doing, but what we're all creating together, which is amazing. They get just as much out of giving their time and their aroha, than they do just receiving or coming to wānanga or anything like that. So we have a really solid crew. There'd probably be nearly 20 whaiora involved." (Whānau)**

The mediating role of te ao Māori in the development of social capital is evident in this research. Whanaungatanga is in essence, the Māori way of building and creating social capital. Evidence demonstrates whānau actively seek social connections and build relationships on the basis of shared whakapapa, experiences and interests. Foley (2008) found in research with Indigenous entrepreneurs that social capital and culture work together to produce the conditions that support entrepreneurship.

**"Culture can be seen metaphorically as a cog that directly drives the interaction that we describe as social networking which is important for the Indigenous entrepreneur. Social Capital is another corresponding cog, or gear that drives the ability to network which correspondingly affects the ability of the culture to interact positively in networking. Without social capital the Indigenous entrepreneur is dependent on the dominate culture, if the Indigenous group as shown in the Māori and Hawaiian studies have social capital; then they are less dependent."**



**(Foley, 2008). Gem studies have ranked Māori as world class in entrepreneurial innovation (Reihana et al., 2007).**

Building social capital strengthens social capacities and builds new networks of leaders who can model new behavioural norms (Kaplan, 2021). Community leaders have emerged through Wave funding, role modelling what can be achieved to other whānau and leading change in their communities (Savage et al., 2020a, 2021). Kaplan (2021) observes that leadership from within the community creates connectors, role models, norm setters, institution builders, and community organisers. When communities foster leadership from within, they can better connect people, and in the process develop the social capital and collective efficacy necessary to address the social problems they wish to tackle (Kaplan, 2021).

Evidence from the COVID-19 pandemic response demonstrates how Wave funding created community leaders and enabled the mobilisation of grassroots social networks (Savage et al., 2020b). The response demonstrated the depth of the social capital and social networks that have developed after five years of commissioning. Overnight, kaupapa initiatives mobilised for the benefit of their whānau and their communities (Savage et al., 2020b). The social capital that had been built through numerous Waves of funding came to life, ensuring whānau who were in need were reached. The response essentially turned the system on its head. Government needed to deliver to whānau in need and they could only do that by mobilising social capital at the micro level. The success of the Whānau Ora COVID-19 response has been well documented demonstrating how the Whānau Ora investment created the network and structure for such a response (McMeeking & Savage, 2020).





# The role of social capital in reducing inequity


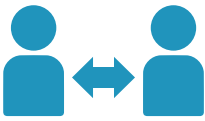

Wave commissioning can contribute to reducing inequity and addressing marginalisation. Power and status make social capital unevenly distributed and unevenly accessible, and prejudice and discrimination act as significant barriers perpetuating and reinforcing inequality (Claridge, 2020). Claridge (2020) notes that, “for those in poverty there may be no lack of positive social relationships and solidarity, but the people in their social network likely lack capital, so it cannot be mobilised through these relationships. If your social contacts don’t have the information, skills, techniques, equipment, resources, finance, social networks, etc you require then this capital cannot be mobilised. They cannot give or share what they do not possess” (p. 1).

The evidence from this evaluation indicates that commissioning creates opportunities for social interaction (especially with people who have access to capital), opportunities for membership and belonging, by creating social structures and roles (Claridge, 2020). Whānau Ora commissioning can directly influence individual and collective level social capital creating structures and mechanism to alleviate poverty.

Evaluation evidence and an analysis of social capital indicates there is an opportunity to create systems change by enabling the social capital bonds and bridges to connect with those in power. Data from previous evaluations indicate that sustainability is one of the biggest challenges for kaupapa entities, and the meso system, (such as Government departments and other funders) are slow to support these initiatives. Te Pūtahitanga o Te Waipounamu may be able to provide a linking role in creating opportunities for kaupapa initiatives to both collectivise with other entities, and ‘link’ vertically with those in power.

This evaluation demonstrates the importance and impact of Wave funding in building social capital within and across Te Waipounamu Māori communities. Rather than provide services to reduce inequity and alleviate the symptoms of social ills, Te Pūtahitanga o Te Waipounamu commissioning provides resource and opportunity directly to those experiencing inequity. In doing so it nurtures and develops social capital bonds and perpetuates relationships for change.

The following table briefly summarises the way in which social capital is supported at the three levels through Wave funding.

Bonding	Bridging	Linking
 <b>Micro</b>	 <b>Macro</b>	 <b>Meso</b>
<b>Within</b> Relationships within whānau	<b>Between</b> Relationships between whānau and local organisations	<b>Above</b> Relationships with funders and decision makers
Inward looking	Outward looking	Upward Looking
People who are alike	People who are different	People who make decisions
Naturally occurring relationships that are strengthened through investment directly with kaupapa entities	Relationships developed in pursuit of the kaupapa initiatives aims and objectives	Relationships essential to sustainability, more likely to occur when facilitated or collective
Te Pūtahitanga o Te Waipounamu funding strengthens social capital bonds, enables whānau self-determination and collectivises aspiration	Evidence in the evaluation that funding creates opportunities for bridging social capital – relationships with local networks, organisations and other initiatives. This bridging capital ensures local services can reach those at micro level.	Some evidence that some kaupapa initiatives have linking social bonds with government agencies and other funders
Strong evidence in evaluation that funding strengthens whānau, hapū and iwi social bonds	Localised leadership and organic networks of initiatives are evident in the data	The greatest area of opportunity for Te Pūtahitanga o Te Waipounamu to support collective networks to create linking social capital – which is most likely to result in system change

# Recommendations for strengthening social bonds, bridges and links

The focus for this evaluation emerged from the recommendations in Wave 11. These were,

- Whānau see potential in online and networked capability building opportunities
- Supporting entities to access future funding is seen as key to sustainability
- Create network opportunities to increase cross-pollination of ideas and skills

- Providing a summary of the entities mahi would support their future funding opportunities
- Create forums for shared communication across the network of kaupapa entities

Te Pūtahitanga o Te Waipounamu sought to understand more about how the social capital within the model created these organic networks across Te Waipounamu. There are three main areas of opportunity, these are:

## 01

**Support the development of localised organic networks by creating bridging links and connecting kaupapa initiatives to one another.**

The development of these organic networks creates collective efficacy, the ability to collectivise to create change in the sector, both within their own community and with other organisations. For example, there is an opportunity to link rongoā practitioners together to collectively respond and negotiate funding with ACC, (rather than work for mainstream providers or have significant variability in conditions as sole traders).

## 02

**Consider how Te Pūtahitanga o Te Waipounamu can leverage its own linking relationships to support kaupapa initiatives to develop vertical relationships with those in power.**

This is particularly important for kaupapa initiatives which wish to sustain activity after the Wave funding. Whānau in this evaluation discussed how they needed support to make connections and relationships with appropriate funders. There could be a role navigating kaupapa initiatives to other funding organisations and facilitating relationships with those in power broking positions.

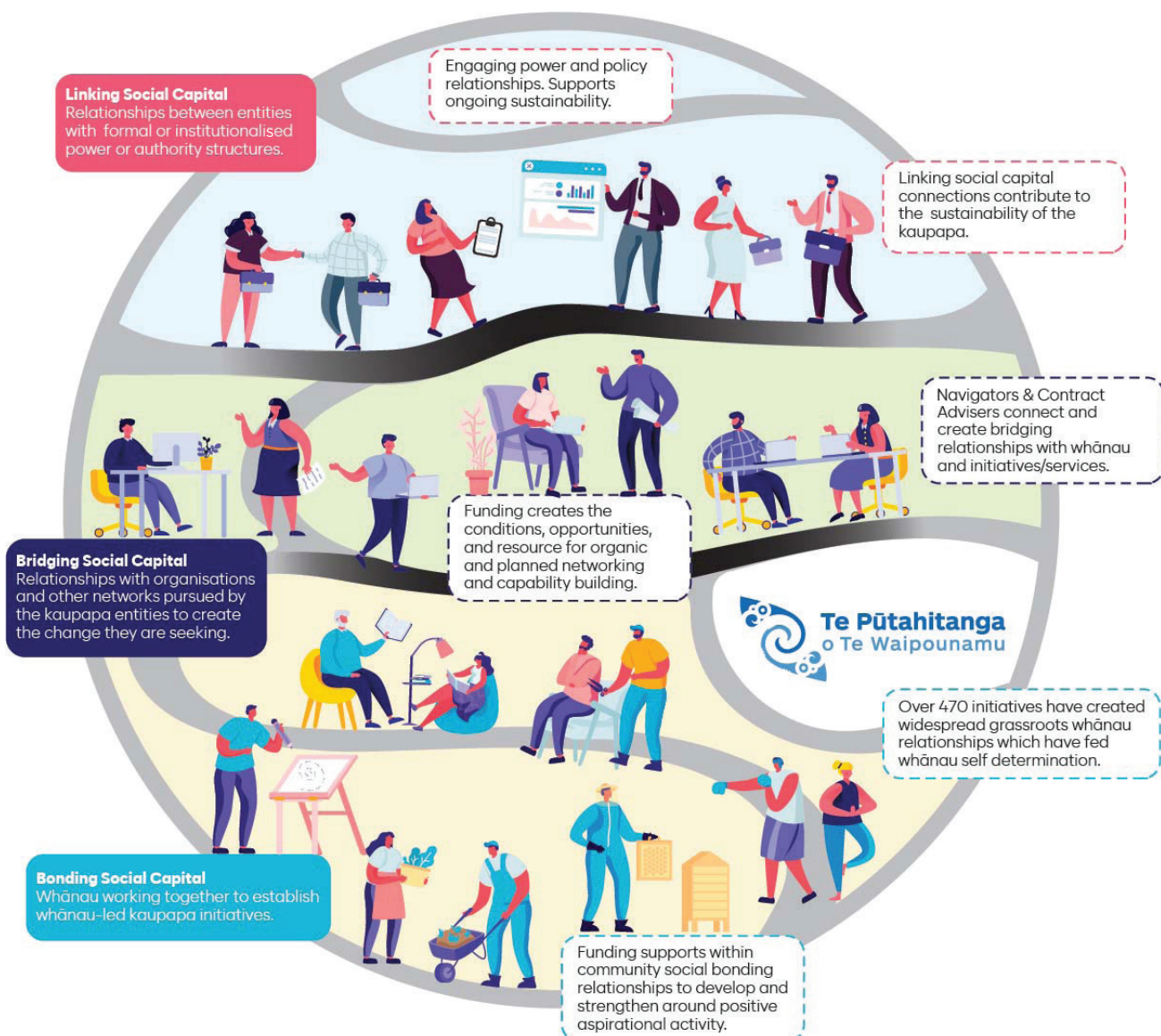


## 03

### For government and funders to recognise the wealth of resource and capability that has been developed within the Wave model and commit to supporting widespread, sustainable system change through investment.

This is the evaluation of the twelfth Wave of investment into direct commissioning. Since the first evaluation the evidence has demonstrated that this type of approach has a significant impact, not only for the whānau leading the activity, but those

whānau who engage in the activity, and the communities in which they reside (Appendix 1). The evidence is clear that those entities that are able to attract investment go on to lead change for Māori in their sector. Furthermore, as seen in the COVID-19 response (Savage et al., 2020b), the impact network built across Te Waipounamu is a resource that can be mobilised to ensure investment and support can reach into communities in times of need. During the lockdown, these networks ensured that whānau who needed it most, were supported within their own communities, by whānau that they knew. There is a wealth of potential that the government should recognise, and support post the innovation funding from Te Pūtahitanga o Te Waipounamu.



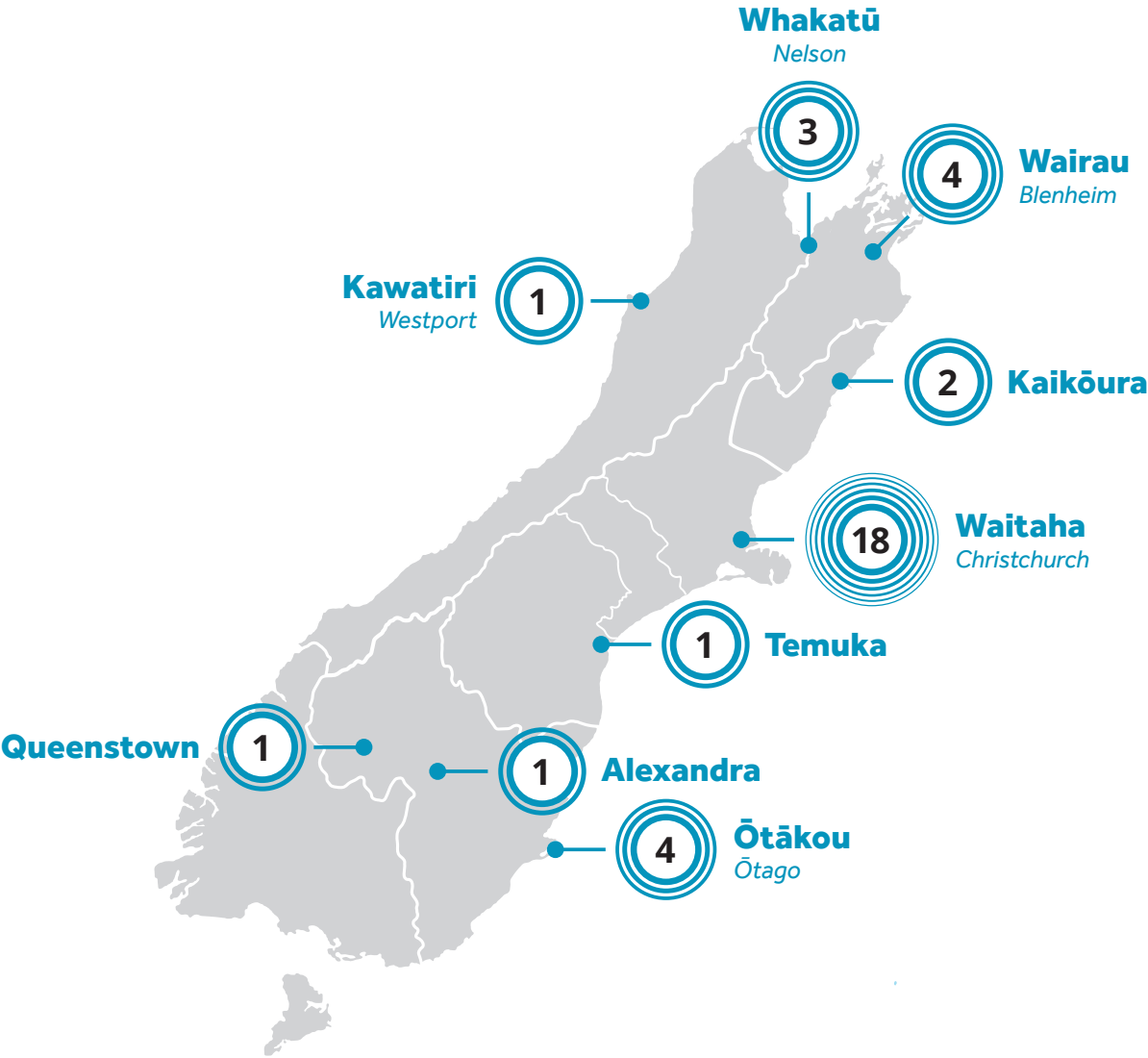
# Wave 12 kaupapa entities

There were 35 commissioned whānau initiatives in Wave 12, 31 were interviewed for this evaluation.



# Spread of initiatives across Te Waipounamu

The map indicates the geographic spread of the 35 initiatives.



# Activities across Wave 12

The wave investment was distributed across a range of organisations:

Entity Type	Number of kaupapa initiatives
Business and Social Enterprise	11
Iwi/Rūnanga	3
Service Provider	11
Whānau Enterprise	7
Whānau Trust	3





# **Wave 12 kaupapa initiatives**

A decorative graphic in the bottom right corner of the slide, featuring several interlocking gears of different sizes. The gears are rendered in a lighter shade of blue than the background, creating a subtle mechanical theme.

# 6Zero Functional Fitness NZ

*6Zero Functional Fitness NZ*

## Description

Whānau Fit is a four-week block fitness training programme that consists of one to one-and-a-half hour training sessions held once a week. The sessions are held in an environment which offers intergenerational whānau participation and training. The programme uses fitness to teach whānau how to have a healthy relationship with kai and their bodies. The initiative also involves preparing and cooking healthy kai as well as sharing recipes and trying new things.

## Impact

The programme has enabled whānau to learn about hauora and the need for a holistic approach to whānau health and wellbeing. The initiative is developed around whanaungatanga and kotahitanga and whānau have benefitted in a range of ways. They have learned improved communication and encourage each other by being vulnerable together and stretching themselves. This has strengthened relationships as whānau work towards their goals, cheer each other on and celebrate achievements. Feedback from whānau has been extremely positive. They appreciate the time to exercise together and the opportunity to learn new skills and routines to improve their collective health and wellbeing.

Through engagement in the initiative, whānau have also changed their eating habits. This has been most noticeable through one whānau which always brought chippies and chocolate as a reward. The emphasis on healthy kai has changed this habit. They now bring fruit and tasty vegetable treats to share. Healthy kai recipes are also shared on the 6Zero Functional Fitness Facebook page and whānau are eager to expand their cooking repertoire.

Whānau are now regularly incorporating daily exercise into their routines. Tamariki and rangatahi are also trying out new sports, such as cross-country and jujitsu. Through engagement in the initiative, one whānau has supported their tama to take up jogging and cross country. Although he was keen to try, he was also hesitant, and the 6Zero whānau supported him to reach his goals. They have completed practice runs together, cheering him on, and he has engaged in weight training. He now has the confidence and ability to run on his own.

## Reach

8

whānau have been  
engaged in the initiative

One of the whānau had

5

tamariki who came  
along to the sessions

**A kaumātua has also been involved. All are welcome to the sessions and whānau are encouraged to bring their relatives along, no matter the age or fitness level.**



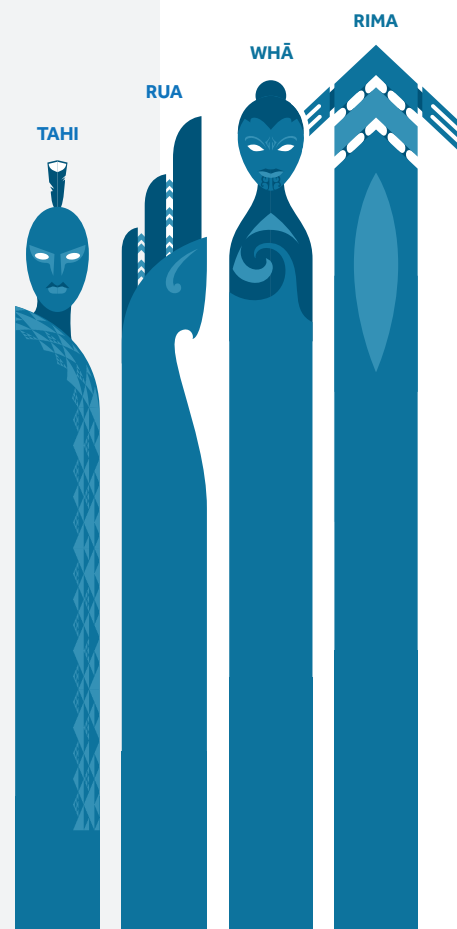
## Pou

Whānau are learning new healthy habits and skills that they are using on a daily basis.

Whānau have set new goals to improve their collective health and fitness. They are celebrating their achievements and gaining confidence to try new things. They are fitter and healthier and have strengthened their relationships in the process.

Whānau are learning about hauora and the holistic elements to this. They are encouraged to learn and use te reo Māori as they exercise and cook together. New kupu are highlighted on the 6Zero Functional Fitness Facebook page and during training sessions. The initiative has benefitted from its association with Toa Fit at Omaka Marae.

The whānau involved in setting up and running 6Zero Functional Fitness are proud of the initiative and what it has achieved. Through the initiative they have further strengthened their business knowledge and skills, and this has enabled them to respond more positively to challenges. This has included moving exercise programmes online for whānau when COVID-19 restrictions hit.



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# Awhi Project

*Cholmondeley Children's Centre*

## Description

The Awhi Project has enabled the Cholmondeley Children's Centre to work more closely with whānau, mokopuna and tamariki who access their respite care. Tamariki who are involved in the children's centre typically display complex behaviours and anxieties, due to the trauma they have experienced. Tamariki come to the children's centre in different intakes. There is a kura at the centre and tamariki learn new coping mechanisms through counselling, interactive activity and play. Tamariki set their own goals and are encouraged to achieve these during their time at the centre. The impetus for the Awhi Project came from listening to whānau as they engaged in the respite care available. Whānau talked with the kaiāwhina about their hopes and aspirations for mokopuna and tamariki, as well as their own worries and needs. Many grandparents and extended whānau who are raising these tamariki and mokopuna, are struggling with multiple issues. Problems are exacerbated through ill health, low or insufficient incomes as well as the lack of safe, secure and affordable accommodation. The aim of the Awhi Project is to provide the whānau with practical support on the issues that trouble them. This often means assisting whānau to navigate and access appropriate support services that are available to them. This enables whānau to address issues that are adding to their stress and build their own self-confidence through the process.

## Reach

# 57

whānau have been engaged  
in the initiative.

## Pou

The Awhi Project coaches whānau so they can develop self-confidence in their abilities.

By engaging in the project whānau are able to access the health and education services they need. They are involved in their child's education and are active members in the community.

By reducing personal stress and anxiety, whānau can spend more time with one another. Relationships have been strengthened and there is more hope and optimism for the future.







# Impact

The impacts for whānau have been considerable. Many changes have been very practical and tangible. This includes supporting whānau to find a home for life, or ensuring they have transport to much needed services, as well as enough healthy kai. In particular, the Awhi Project has supported whānau to navigate specialist health services and ensure whānau get the services they need. One whānau had a recent cancer diagnosis and the kaiāwhina were able to support whānau through consultation and treatment and provide transport to appointments. Diabetes is another area that whānau may need assistance with. The kaiāwhina works alongside whānau, advocating for them and ensuring they receive equitable health services. This includes making sure they have regular health plan reviews and appropriate consultations with their GPs. Many of the whānau are whakamā about their needs and don't want to ask questions or make a fuss. A tangible impact is improved whānau access to health services they need.

Improving whānau health has many positive flow-on effects. The Clinical Operations Manager at the Cholmondeley Children's Centre explains it like this, "We know if we help some of our nannies increase their health, then they're better able to engage with their mokopuna. And they're able to plan and have hope for the future."

Another area where the Awhi Project has assisted whānau is working with schools and accessing the education services tamariki need. Getting tamariki back to mainstream schools can be challenging as tamariki are quickly given labels and there is a lack of specialist support. The Awhi Project has enabled whānau to access specialist mental health services as well as teacher aide time.

During COVID restrictions, the Awhi Project was able to ensure whānau had wi-fi, internet, laptops or tablets. They supported whānau to use the technology appropriately and assisted tamariki to engage with classroom activities online.

The Awhi Project has employed a kaiāwhina who has helped whānau to learn how to make nutritious meals on a tight budget. Recipes and cost-saving tips have been shared with others in the community. Whānau are proud of the progress they are making. By engaging with the Awhi Project, whānau have gained confidence in themselves and their abilities. They have strengthened relationships within the whānau by reducing stress and anxiety.

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# Christchurch Collective for the Homeless Charitable Trust

*Christchurch Collective for the Homeless Charitable Trust*

## Description

Throughout the period of Wave 12 funding, the Christchurch Collective for the Homeless Charitable Trust has created some new initiatives which provide continued support and new opportunities for Christchurch's homeless whānau. These three initiatives are:

- Passport to Life Assessments: that leads to whānau successfully obtaining a birth certificate, driver licence, 18+ ID card and a bank account;
- Cultural assessments: that connects one to their whānau, hapū and iwi through a tohunga, kaumātua or taura here group; and
- Quarterly hui and weekly breakfasts, that ensure the collective continues to support the needs of the homeless whānau in Ōtautahi.

Alongside these three new initiatives, mahi around providing support for whānau has continued. This includes aspects such as connecting people with housing and food banks and supporting whānau at appointments with external agencies.

## Impact

The cultural reports have extended impact for the people involved and their whānau. Some of these reports were used in regard to family court matters and assisted one whānau to have their children returned to their care. The Passports to Life initiative has also had an extended impact for many, providing opportunities for people to open bank accounts, receive benefits, apply for housing and for work. Whānau have reported feeling a sense of pride from obtaining their identification and this has been a big achievement for many. Further activities have provided people with a sense of belonging and opportunities to lead healthy lifestyles, such as involvement in the touch team which was set up this year.



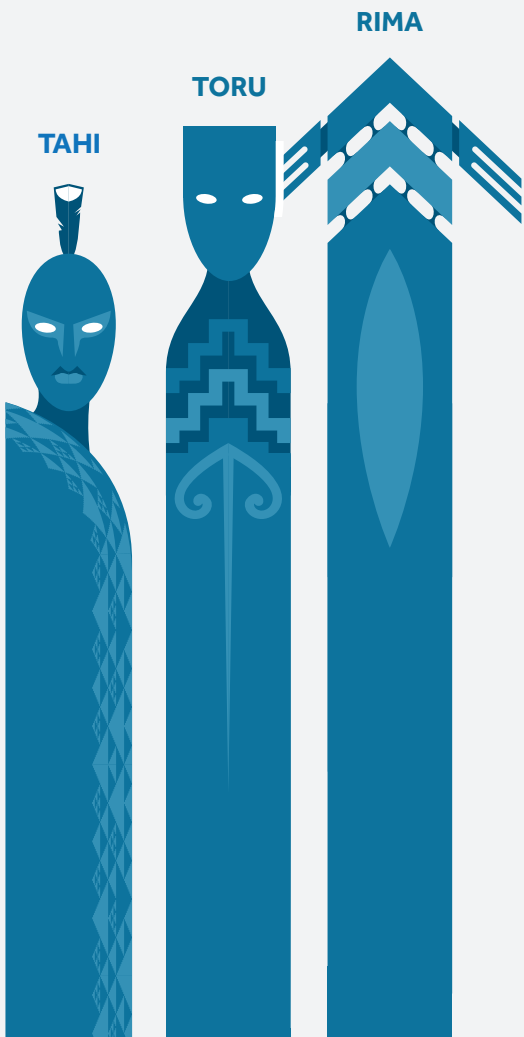


# Pou

Whānau have reported feeling a sense of pride after completing their Passports to Life, and a restoration of mana can be seen for many who have more opportunities as a result of the Passports to Life. These have supported many people into work and housing, and continue to provide people with opportunities for self-management.

With extra activities run by the Christchurch Collective for the Homeless Charitable Trust, whānau have opportunities to connect with others, be part of a team and lead healthy lifestyles. Examples of this are the touch team, and the whānau days which are run by the Trust.

By connecting over 100 whānau with their Passports to Life, people have the opportunity to work and apply for stable housing and more.



# Reach

3

extensive, in-depth cultural assessments have been completed for whānau.

They are used to connect whānau back with their whānau and whenua and can be used in multiple circumstances, including for example, court hearings. These cultural reports give people an opportunity to tell their story and reconnect with parts of themselves they may have previously lost.

Passport to Life Assessments were completed for over 100 people and involved connecting and supporting whānau with external agencies such as the Department of Internal Affairs to obtain birth certificates. Whānau have also been helped to get identification such as 18+ ID cards, to open bank accounts and connected with services such as Work and Income New Zealand.

Breakfasts have continued to run weekly, with around

40

whānau attending.

The breakfasts also provide opportunities to check up on and connect with whānau, and notices and referral forms can be handed out.

# Corstorphine Community Hub

*Corstorphine Community Hub*

## Description

**"Kei a koe te purapura, kua tupu inaianei"**

*You have the seed now grow*

The Corstorphine Community Hub aims to strengthen families, promote wellness and improve access to services while linking the community with each other to encourage self-sustainability and healthier lifestyles. (Mission Statement)

The Corstorphine Community Hub was established as a local response to a range of factors including the impact of local schools being disestablished which increased distance for travelling to school, the costs of school uniforms and travel, social and community isolation for whānau on low incomes and difficulty accessing broader supports and services. Since its inception, the Hub has had a steering committee consisting of four sisters and whānau who have strong connections back to the Corstorphine community.

Based in Ōtepoti, the Corstorphine community has limited access to basic amenities and facilities. "There is one shop and a fish and chip shop in the area ... it's expensive though, the price of things. Just for one sachet of raro, its nearly \$2." The Hub works from within the heart of the community to respond to local needs. They provide support to whānau in need and for many whānau the Hub is their only source of connection.

Over and above advocacy support, the provision of kai, essential clothing, and health vouchers, the Hub provides opportunities for whānau to participate in kapa haka, waiata, whānau fit programmes, maara kai, movie nights, and other social events. These activities are provided through a te ao Māori worldview, are holistic and intergenerational and engage all members of the whānau including kaumātua, mātua, pakeke, rangatahi, tamariki, and pēpi.

## Reach

The Hub initially began working with local whānau. This is now extended in response to whānau seeking help from the wider surrounding communities in Ōtepoti.

Whānau Ora resource and support has enabled the Corstorphine community to upgrade facilities, improve storage of food and donated clothing supplies and organise broader whānau and community events and activities. "This place was so old and shabby it was falling to bits ... we literally had an inside waterfall ... we have been able to get the roof replaced, rewiring, fencing ...". It has also enabled the Hub to employ two Whānau Ora Navigators to work with whānau seeking enhanced support to help them overcome challenges, and move towards achieving their own aims and aspirations, rather than just getting by. "The idea of us is to offer direction, information, and support." The Hub now employs five staff enabling them to offer a range of activities and supports in the local community including:

- Food Share, an open pantry and clothing cupboard so whānau can help themselves. The Hub also maintains a community garden, which along with the open pantry and clothing cupboard, are very popular. On Fridays, the Hub whānau prepare and deliver approximately 40 food packages supporting up to 120 people.
- Te Aho Paihere kapa haka practice, which engages the community and whānau to learn and reconnect with one another, through kōrero, sharing kai and learning waiata. This activity is very popular attracting all age groups. At first about 30 people attended but over three weeks this increased to around 70.
- Whānau Fit programmes twice weekly. "Everyone who started it is still doing it – it's working."
- Back to school health checks for hearing, eye tests, and immunisations, including any that may need to be caught up with.
- Coordinated COVID vaccinations in the local community that included an outreach nurse in the Hub. "Corstorphine is one of the top in Dunedin for getting their vaccines, so this is working really well."
- Whānau friendly events and activities such as movie nights, shared lunch get-togethers, and whānau and community events. "Christmas is our biggest ... we do the shoe box appeal, for children 0 – 16 years. In 2020 we gave around 130 gifts to children and also Christmas food parcels."
- Support PD workers who help out in lots of different ways including gardening, cleaning and helping with repairs.



# Impact

Corstorphine Community Hub is an integral part of the local and broader community. It is noted by staff and the Board that whānau are more confident to ask for advice or support as the Hub is viewed as safe and non-threatening, belonging to the community. It has inspired other community groups, such as Warrington Community and Saddle Hill Community Hall.

COVID-19 impacts in the community include increasing uncertainty, anxiety, and social isolation. Within this, several kaumātua are more isolated making them at risk of loneliness, depression, and ill health. For example, many kaumātua with respiratory problems struggle with wearing masks so stay home. Many activities have been adapted to accommodate COVID-19 restrictions and requirements.

The Hub whānau utilise social media to keep whānau updated and connected and have around 12,000 people following their Website and Facebook page. They 'check in' on kaumātua and other whānau identified at risk of being isolated and excluded from community life. This may be as simple as calling in to chat and share a cup of tea or recipes and what's going on via social media – simple interactions that keep people connected and ensure potential needs and issues are identified early and addressed.



# Pou

The Corstorphine Community Hub provides a range of supports from helping whānau meet basic needs and being active, to accessing health services. They organise events and activities that bring whānau and community together and engage in te ao Māori with a strong focus on cohesive, resilient, and nurturing whānau. They make a significant contribution to the social and cultural fabric of Corstorphine.



## Corstorphine Community Hub

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# Dexterity Inc

*Dexterity Inc*

## Description

Dexterity Incorporated is an initiative helping Māori graduate visual artists to realise their aspirations and facilitate their transition from university/polytechnic into an arts career. The funding is supporting wānanga and opportunities for mentoring and capability building, as well as a working studio gallery in Waikuku, and an online gallery. The goal is to create a thriving youth Māori arts network across Te Waipounamu.

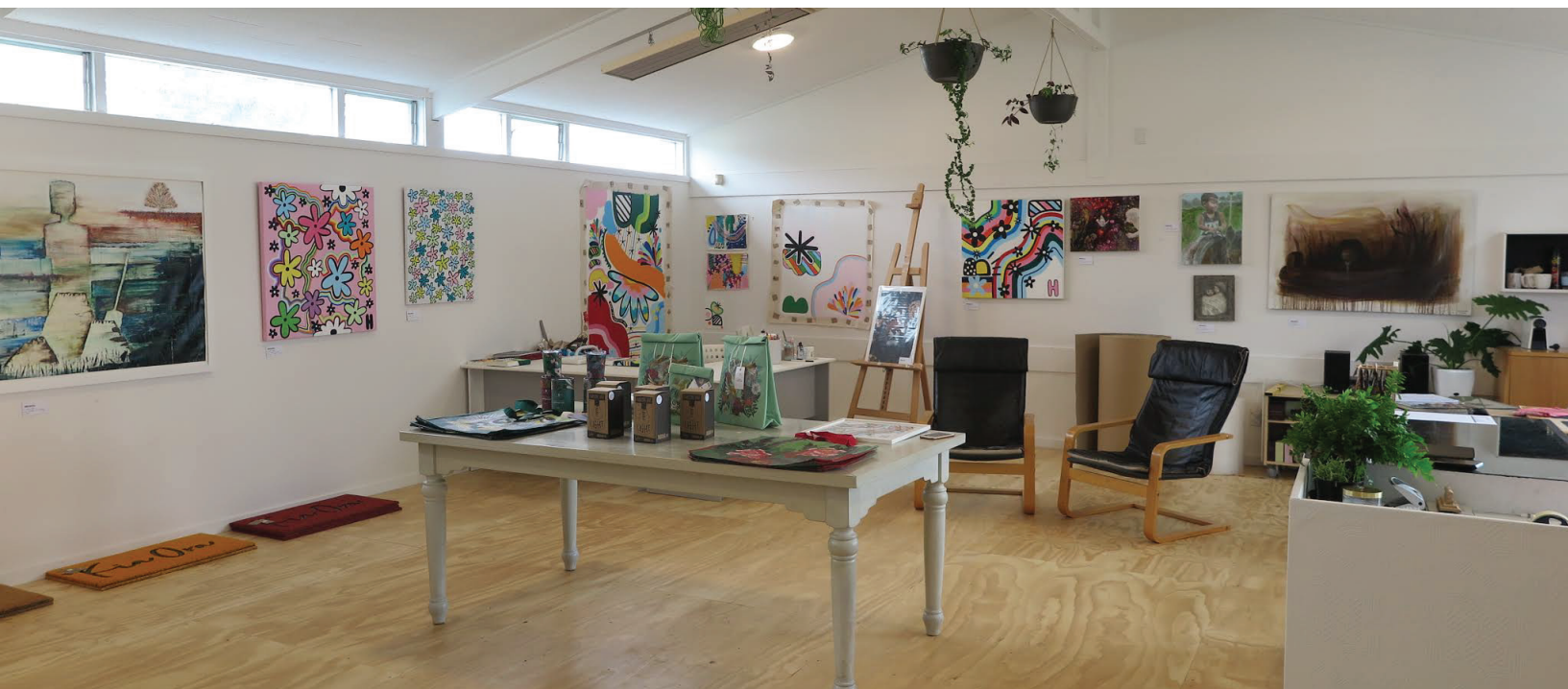
Studio Dexterity activities include open gallery nights, a collaborative arts mixed media project, developing a professional, commercial website and wānanga for the graduate artists. Often, after graduating art school, there is little support for artists wanting to develop a sustainable art career. By providing a platform and a shared space for young Māori artists to sell their work, at a low commission rate, Dexterity is creating a strong community and support network in a culturally safe environment. This has translated into generating income and learning how to create multiple income streams. Dexterity held a series of practical wānanga including how to do taxes as a self-employed artist, bringing in business mentors, IP and copyright experts. These helped to equip the graduates with tools and business strategies to support the transition into being a full-time artist. Dexterity has provided its participants with confidence and direction. They have created a supportive community environment for artists to learn what it takes to be in the industry, which makes it less daunting for those fresh out of art school.

## Reach

# 6

wānanga were held on a range of topics presented by different experts

**Because of COVID, these were held over Zoom which enabled artists to watch the wānanga in their own time. Their plans for an exhibition were also disrupted by COVID, but the artists did produce a collaborative art piece for Whānau Ora.**





# Impact

Dexterity Incorporated has received extremely encouraging feedback from the artists. At each wānanga the artists talked about what they have learned and how it can help them diversify and have a sustainable career as an artist. Within a few weeks of creating their website they sold a couple of original works which was really positive. Going online helped the artists, particularly as COVID had a significant impact on the foot traffic going through the gallery, and they were still having to pay rent for the space.

Confidence was highlighted as a major factor – as a lot of artists are more introverted. This initiative has helped them to be confident in putting themselves out there. “Now that our wānanga have wrapped up for the year, everyone’s been like, ‘I just feel like I kind of have my feet on the ground now, I have more confidence to go out and do what I want to do.’”

One example was an artist who loves to paint, but is also really good at nail art. As it was proving harder to sell paintings, with the help of Dexterity, she was able to set up her own nail art business. This is proving very successful; “She’s taken her talent but adapted it, and she’s going with that. She’s been really enjoying it. And it’s also given her a lot of confidence.”



The artists may need more funding to continue holding the wānanga, but they are all still very keen to stay together and keep growing their network and expand the collective.

## Pou

Six of the Dexterity artists undertook a collaborative ‘Whānau Ora’ themed art piece. Each artist created their own interpretation of a pou that resonated with them but through their art they were able to relate to almost all pou.

Having this support to transition into a full-time art career has boosted their confidence as Māori artists. One of the artists showed through her collaborative piece how she is proud to be Māori and living in New Zealand.

The artists are getting direct sales, commissions, and interest in their works. This is helping them to generate income, and the skills they learned through the wānanga are helping them to develop their own business models. The website and social media are helping them to generate more work.

The connections the artists are making, and the collaborative work they are doing, is providing a supportive network and environment.



# He Ō Piki Maunga

*He Ō Piki Maunga*

## Description

He Ō Piki Maunga is a whānau initiative whereby te reo me ōna tikanga is taught practically and conversationally to whānau online using Zoom. Each wānanga lasts four weeks. Whānau can choose which class suits their needs/level and attend that class each week over the four weeks. He Ō Piki Maunga meaningfully impacts by bringing people together from all walks of life, of all ages and teaches them to have conversations in te reo Māori, which creates a sense of community and whanaungatanga.

## Impact

The impact of this initiative is profound in terms of empowering whānau to learn and speak te reo Māori. The wānanga are designed to enable tauira to relax and have fun, while encouraging them to learn to kōrero Māori with others. Tauira come to the wānanga with different motivations, but the ones who last and carry on have a passion for the language.

The wānanga are designed to enable tauira to feel safe and to lose their fear about getting it wrong. Enabling whānau to learn and speak te reo Māori with confidence, and without shame, is essential to the mahi.

Te Hohota Kamariera, the creator and kaiako of the course explains. "The language is just a vehicle. What I'm teaching most of the time is to get rid of the shame, the awkwardness, the fear around our language, and that's for Māori and non-Māori people alike. And most of the classes are focussed on just chilling and speaking. There's lots and lots of speaking of Māori and they can get it wrong a hundred times, I don't mind. Helping people to be able to get past those barriers, is probably the most important thing for whānau. What I've heard from Māori people, it gives them a sense of themselves back, because they have felt ostracised from our own culture. So, breaking down those barriers is the first thing."

Confidence in learning and speaking te reo Māori has enabled tauira to become more fluent by practicing reo Māori at home and whilst they are out and about. Some tauira have been approached by others who are interested in how they have learned to speak te reo Māori. Compliments and acknowledgements are common. This has enabled tauira to feel more confident to participate in te ao Māori and extend their knowledge. Tauira who have completed courses often go on to extend their knowledge. Some have enrolled in higher learning or degree courses extending their expertise and interest in te reo Māori and te ao Māori.

## Reach

Over

# 10-12

people attend hui each term.

They come from very diverse backgrounds and cultures, including Māori and non-Māori whānau members, mums and dads, people with professional and non-professional occupations and interests. The online wānanga enable tauira from all over Aotearoa and the world to participate and learn together. Parents are able to involve their children in learning te reo at home. Some of the wānanga students are teachers themselves, and so they have been able to take the language back into their own classes and kura. There is a Facebook page that connects tauira as well. Videos and Facebook posts of tauira practicing and learning te reo Māori are very popular with one achieving 1.5K views. The wānanga are not formally advertised, but the reputation and impact of classes has spread.





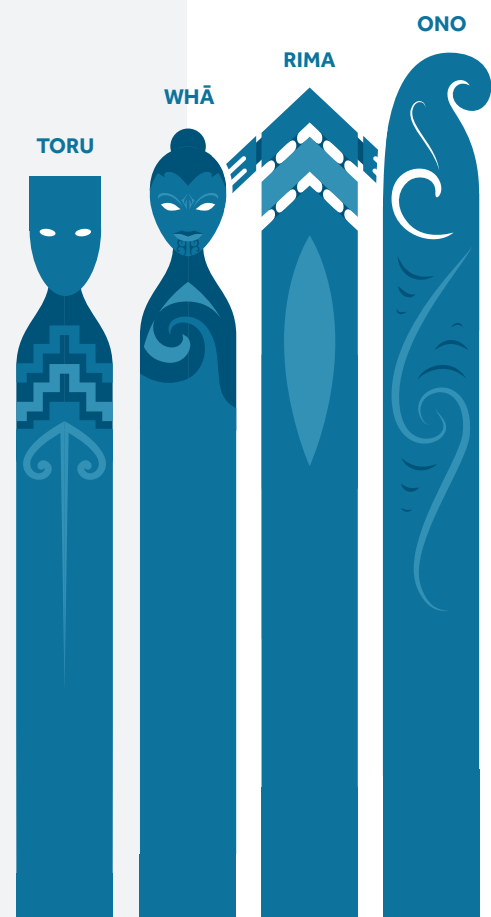
# Pou

The wānanga have instilled confidence in taura to use te reo Māori in everyday settings.

Whānau Māori are grateful for the opportunity to learn and speak te reo Māori without shame or fear. The wairua and manaakitanga embedded within wānanga has strengthened their identity as Māori. Taura are more confident to speak te reo Māori.

The creator and kaiako of the course believes te reo Māori courses should be free, particularly for Māori whānau. The funding has enabled him to develop the wānanga further and has given him confidence in his ako model. He is keen to create his own unique kura in a sustainable way.

The wānanga enable whānau to use te reo Māori in their daily lives. Whānau are enjoying the safe and relaxed atmosphere of classes, while having fun. Games they learn can be practised at home, with the whole whānau. This has strengthened whānau confidence.



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# Hine Ora

*Warrior Princess Workshops Ltd*

## Description

Through the Hine Ora programme, Warrior Princess workshops aim to enable whānau to achieve their aspirational goals for the future of their kōtiro and for generations to come. The aim of Hine Ora is to create a safe space for kōtiro to learn about themselves, their whakapapa and how to tap into their leadership potential. The creator of the programme, Sofia Tuala, has a background as a social worker and has seen first-hand the need for leadership development, particularly for young kōtiro.

Through the programme, participants will further develop their skills in, kapa haka, sharing of legends and whakapapa, participate in hīkoi (to the ngahere and maunga) and sharing of healthy kai.

Hine Ora will benefit whānau immediately through positive changes in the behaviour of their kōtiro and wāhine, helping to create positive and healthy families. The whānau initiative will provide the skills and tools to nurture and support whānau to cope with situations that are currently challenging for them.

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

Warrior Princess Workshops includes a noho marae for graduates of the Hine Ora programme.

## Reach

Between

# 12 to 15

participants have  
been involved in

# 12

programmes so far.

Noho wānanga have been held in the holidays. One school principal wanted six programmes in their school as he saw the benefit for changing the school culture to enable kōtiro to better reach their potential. Sofia explains the reach is certainly growing through of the impact the programme is having.



# Impact

The programme teaches kōtiro important life skills through challenging activities. One of the first challenges is learning to be responsible on the noho wānanga. Everyone on the wānanga has a specific job that contributes to the success of the experience. This includes tidying up after yourself and undertaking whare duties. For some, this has been the first time they have been expected to carry out specific responsibilities and duties. The gender-based programme gives kōtiro tools and knowledge for ensuring their personal health and wellbeing. This includes education about menstruation and understanding how their bodies change as they grow and develop.

The initiative has enabled kōtiro to communicate more openly with their whānau. The programme teaches communication skills, including enabling kōtiro to negotiate with whānau about when a good time is. Through the process of coaching, kōtiro were able to practice their communication skills, learning to express their feelings openly with others. The initiative normalises that it's okay to ask for help from others and to seek professional help when needed.

The programme activities enable kōtiro to develop resilience and to put more effort into their mahi. This is achieved through activities, including physical challenges. One such activity is undertaking a hīkoi that can be challenging. Through group support, kōtiro learn to encourage one another through hard times. Self-doubt is often an obstacle. Kōtiro have learned the importance of positive self-esteem developed through effort, self-determination and achievement. The coaches debrief with participants about what they have learned through programme activities. Developing different coping strategies when they feel under stress has enabled kōtiro to feel more confident in their own self-management abilities.

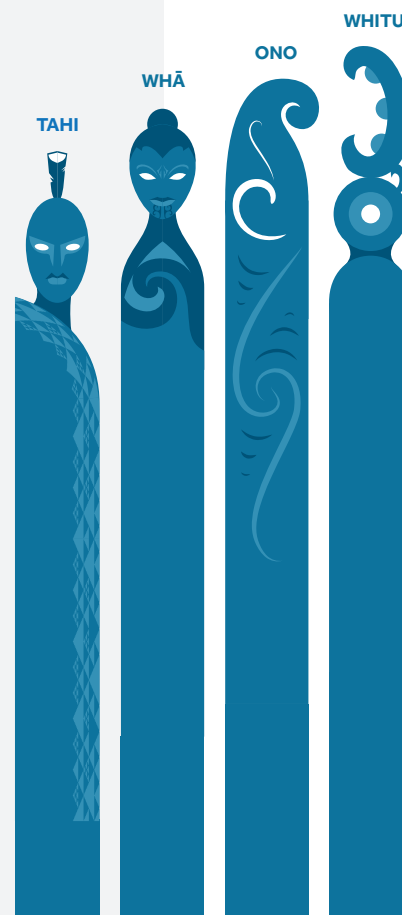
## Pou

Developing kōtiro leadership skills and potential is an important part of the mahi. Kōtiro are exposed to different leadership styles and qualities and learn there are many ways to be a leader. The programme enables kōtiro to stand up strong and speak their truth, whilst not trampling on the mana of others. They also learn about personal safety and harm reduction.

The kaupapa of the initiative is strongly connected to te ao Māori and celebrates atua wāhine, and what kōtiro can learn from them. By participating in authentic settings, kōtiro learn the significance of their pepeha through whakapapa. The programme enables participants to feel normal in a range of Māori settings and to celebrate their cultural identity as Māori.

The initiative has enabled kōtiro to learn essential communication, relationship and leadership skills. These skills have been brought back to the whānau, positively influencing the home environment.

The natural environment is woven throughout the programme, including excursions into ngahere and the domain of Tāne Mahuta. Importantly, kōtiro learn to be kaitiaki of Papatūānuku. Protecting the natural environment is an important part of the mahi. This includes educating kōtiro on reusable products and the amount of waste contributing to rubbish dumps.



# Hui Mātua

*Birthright Canterbury Trust*

## Description

Hui Mātua reaches out to whānau who reside rurally within the Selwyn District. Hui Mātua offers a culturally sensitive space that ensures it is okay for mātua to bring their tamariki, at a time and place where they can be themselves and feel they are not being judged. This project is about social connections, opening up topics, sharing and solving 'problems' together as a collective. The project aims to overcome barriers, such as costs, while supporting parents by valuing kaupapa Māori.

Hui Mātua is a whānau approach that is delivered in a community context. It supports whānau to recognise their own needs. Kaimahi walk alongside whānau as they access whatever it is they need to thrive. The families self-determine their futures. Hui Mātua grew from an identified community need for a manaaki hub in Selwyn. It uses a collaborative model where kaimahi and communities co-design and trial ways of working together to enable wider access to community information.

Hui Mātua kaimahi have worked hard to help whānau to initiate what they want. This could be through locally based hui where whānau can meet without judgement. The initiative values the knowledge of local community members. It's about empowering the people who are there to contribute to their own community and, if possible, to give back by becoming champions for other whānau.

Hui Mātua provides a flexible hui environment in the community where people can drop in and have the connections they need without having to fill out forms or sign up for something. There is no waiting list and kaimahi can respond immediately to people's requests.

Whānau contexts are recognised as diverse. Within Selwyn that can mean working with whānau where members are deployed overseas. It can mean working with migrant families trying to make sense of how their local community works. It can be about people parenting alone. Hui Mātua walks alongside whānau in all of these situations.

Kaimahi recognise the organisation is becoming more bicultural. This is observed through changes such as using te reo in signage and greetings and observing tikanga in hui.

## Reach

**Hui Mātua works through large gatherings at hui and offers one-to-one support to individuals.**

Over

# 100

people attend hui each term.

This number does not include wider whānau members who also benefit from this support. As more networking is undertaken there are opportunities to grow numbers further. An example is the Friday night hui where whānau can enjoy a meal while they meet with other community members.

## Impact

Results from surveys showed whānau recognised the programme as supporting stronger social connections for them within their communities. Hui Mātua was recognised as supporting whanaungatanga and manaakitanga across its initiatives. Kaimahi also recognise that, over time, whānau have been becoming more curious about te ao Māori. This has offered the opportunity for a supportive environment where people can have a go at te reo and learn tikanga without shame or embarrassment.



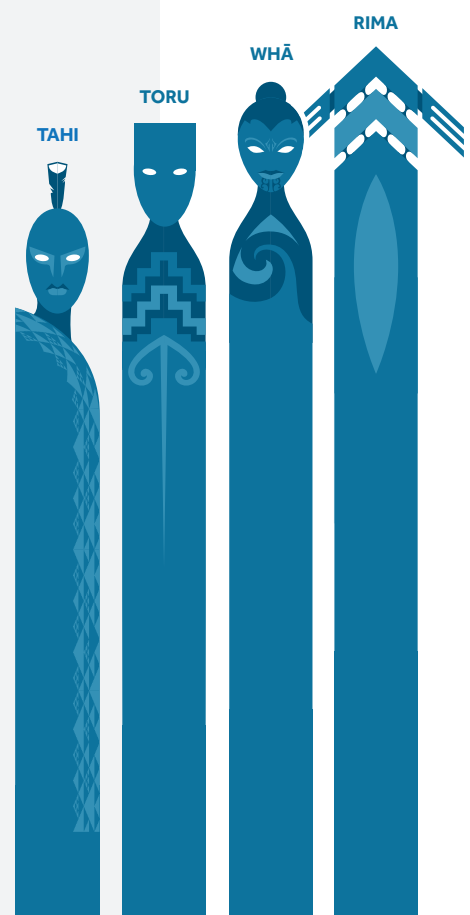


# Pou

Hui Mātua supports whānau to identify solutions to their own challenges (to be self-managing and empowered leaders). Whānau who may have received support often become local champions who can walk alongside other whānau. Local champions help facilitate hui in their own community. In this way the community draws on its own resources rather than seeking answers or support from external sources. This model empowers whānau to help themselves and to walk alongside other whānau as they share knowledge with each other.

Participation in society can be dependent on the health and wellbeing of whānau at a given point in time. When whānau are struggling, Hui Mātua reassures them and helps to raise their confidence. When whānau are well they can show love and care. Their tamariki are well and they can participate fully in their communities. This may result in opportunities for employment and better access to wealth.

Kaimahi and community members may be learning te reo at a number of levels. Making mistakes is acceptable and recognised as part of learning together. Hui Mātua works from a key belief in kotahitanga - that we are all one. It also values manaakitanga in its work. It can be as simple as recognising that anyone can show manaakitanga, especially around kai.



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# Kaikōura District Council

*Kaikōura District Council*

## Description

Te Pūtahitanga o Te Waipounamu is supporting the Kaikōura District Council to introduce a waterpark into their hāpori. Since the 2016 earthquake, Gooch's Beach has risen 1.8 metres. This means it is now a lot safer and more child friendly. Due to this, many local and visiting whānau have been using the beach and with these numbers growing each year, this sparked the idea of bringing a water park to Kaikōura.

Kaikōura District Council used the wave funding to buy an inflatable water park which will sit at Gooch's Beach during weekends and for other events. It will be available for local whānau free of charge. The water park will be suitable for all age groups and has a core focus on keeping local rangatahi and tamariki in a positive space.

Kaikōura District Council is looking to incorporate the waterpark in a programme of free events throughout the summer months. The Council has been working in partnership with the Kaikōura community pool to offer sections of the inflatable park for sessions to be used in the pool. This collaborative approach will mean, that at times, there will be lifeguards on site Gooch's Beach which will offer an additional level of safety. Kaikōura District Council also plan to rent the inflatable park for local events or whānau events. Building on this initiative, Kaikōura District Council hopes to involve other entities and run swimming skills classes and activities to enable local rangatahi to build on their water skills.

As Kaikōura does not have a New Zealand Surf Life Saving club, this is an excellent opportunity to build interest and demand while developing the skill sets of locals who can become surf lifesavers and improve their water safety abilities.

## Reach

**Kaikōura District Council has used the funding to purchase the water park and file for consents.**

Some of the remaining funding will be used to train lifeguards who will be in attendance while events are running. This will also create additional rangatahi employment opportunities. The water park will be mainly utilised over the summer months, particularly over weekends and for specific events. Furthermore, the inflatable park will be used within the community pool at different times, and this will create an opportunity for youth and children to use the inflatable park out of the saltwater environment.





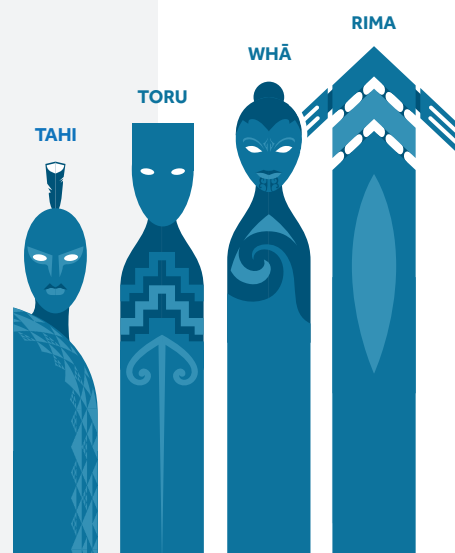
# Impact

Although impact has not yet been demonstrated as the waterpark hasn't started operating, the perceived future impact will be a positive opportunity for youth to be active and engage in pro-social activities. This will also create an opportunity for youth and adults to learn new water skills which will contribute to increased water safety for the whole community.

## Pou

The inflatable water park initiative will provide opportunities for whānau to participate in active outdoor fun while learning new skills and water safety. Youth and whānau will be able to engage with their peers, whānau and the wider community with these interactions anchored by whānau involvement and a sense of belonging, while also improving water skill ability and teaching water safety.

Having the water park in the moana provides an opportunity for whānau to interact with the natural environment increasing confidence and swimming skills outside of a swimming pool.



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# Kaitukutuku Manaaki

## Waitaha Primary Health

### Description

Waitaha Primary Health currently support over 10,000 Māori whānau across Whakatekateka o Waitaha. The aim is to provide efficient, fit for purpose, timely health services in Canterbury's rural and urban communities. Waitaha Primary Health maintain and improve the health of its population by improving access to effective health services.

A focus is on achieving improvements for whānau over the short, medium and long-term. The reach of Waitaha Primary Health into the community is expanding and working towards addressing equity for Māori within the Primary Health sector.

Waitaha Primary Health employed Suzi Clarke as Kaitukutuku Manaaki, to support whānau in the rural community and wider Christchurch regions. A particular emphasis is to provide whānau with budgetary support, creating access to healthy kai, cooking on a 'shoestring' budget and collaborating with other providers to support whānau into employment. This is a holistic service to meet whānau hauora aspirations as well as needs.

As a result of COVID, Waitaha Primary Health pivoted and repurposed the mahi of the Kaitukutuku Manaaki to support Māori whānau to get vaccinated. With the support of the Māori Indigenous Health Institute (MIHI), Waitaha Primary Health supported whānau across Waitaha in the urban and rural sectors which spanned from Akaroa to Tinwald and through to the Hurunui. Suzi provided manaaki during the vaccination process and supported those hesitant in getting vaccinated by providing kai, vaccine information and transport. The Kaitukutuku Manaaki role became secondary to getting whānau vaccinated but were able to identify whānau who needed budgetary and kai support and provided this to them.

A significant barrier to providing nutritional kai is the cost. Waitaha Primary Health provides funding to whānau to create kai that is healthy and wholesome. This approach to achieving the required outcomes is based on the Whānau Ora approach and the Pae Ora Model.

#### Pae Ora — Healthy Futures

Pae Ora is a holistic concept and includes three interconnected elements:

- Mauri ora — healthy individuals
- Whānau ora — healthy whānau
- Wai ora — healthy environment.

The Waitaha Primary Health kaimahi will be the 'Kaitukutuku Manaaki' to deliver the uara of:

- PONO — to maintain integrity and honesty in everything we do
- MANA — to acknowledge the mana of all whānau
- MARAMATANGA — to understand the needs of whānau
- MANAAKITANGA — to support, share and respect the needs of whānau.

Te Pūtahitanga o Te Waipounamu supports the positive impact Waitaha Primary Health can have on whānau lives and their communities.

### Reach

**Suzi engages whānau through text and phone, if whānau are unsure and have questions about vaccination, Suzi provides correct information from the Ministry of Health verbally and through text and email.**

Kaitukutuku Manaaki  
was able to reach

## 3-4,000

whānau members, support them to get vaccinated and provide information and access to healthy and nutritious kai.



# Impact

COVID-19 restrictions have meant some of the Kaitukutuku Manaaki initiatives had to be delayed. However, the initiative has supported whānau Māori to get vaccinated and live healthier lifestyles resulting in many interrelated benefits.

Misinformation about the vaccine and distrust in the health system, meant that many rural whānau were initially hesitant about getting their vaccine shots. However, the Kaitukutuku Manaaki worked hard to provide the right information to whānau and answer questions they had. She has also provided much needed support when whānau are still really hesitant. One whānau member was extremely scared of needles and had two attempts at being injected but couldn't go through with it. Suzi sat with them, held their hands and kept encouraging them at the vaccination Centre. The doctor administering the vaccine said, "I'm not going to tell you when it goes in, aye? Just keep talking to Suzi." The whānau member received their shot and gave Suzi a big hug.

Through the vaccination rollout, the Kaitukutuku Manaaki has helped whānau to access healthy and nutritious kai that doesn't cost a lot of money. Whānau have been learning new healthy cooking techniques and recipes. They have enjoyed making healthier, tasty meals that are shared around their community.

The Kaitukutuku Manaaki has enabled whānau members to find work. She has also helped whānau find suitable support groups. For example, one wahine had cancer and the Kaitukutuku Manaaki was able to connect her with the Cancer Society. This has meant she doesn't feel so isolated and can participate in the support group activities. The networks and trusting relationships the Kaitukutuku Manaaki has developed, particularly in isolated, hard-to-reach rural areas, has resulted in more whānau turning up for their COVID-19 vaccinations.

## Pou

Suzi has provided clear information across a range of platforms supporting whānau to make informed choices to get vaccinated. Older whānau members have led by example in getting their COVID-19 vaccinations which has made tamariki feel more comfortable about getting theirs done as well.

Whānau are preparing and eating healthy, nutritious kai that is easily accessible. They are getting their COVID-19 vaccinations and protecting themselves and their loved ones from harm.

By gaining their COVID-19 vaccinations, whānau are able to participate in the community without restrictions.



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# Kiwi Kai Nelson Limited

*Kiwi Kai Nelson Limited*

## Description

Kiwi Kai Nelson Limited prepare and produce healthy and finely balanced kai with exotic tastes and textures. They focus on creating a range of kai with a strong emphasis on tūpuna recipes. Kiwi Kai Nelson Ltd is well known for fresh produce, kaimoana, quality meats and poultry, which are often sourced organically. They have developed a new range of drinks called Atutahi. Reni Wereta-Gargiulo, who is the CEO of this whānau driven enterprise, initially started the new initiative because she wanted to find treatments for her own arthritis. By making her own tonic from kawakawa, her arthritis improved. She is passionate about spreading the word about the healing power of native plants. There are three unique flavours traditionally used by Māori as rongoā Māori, including kumarahou, kawakawa and horopito. These are mixed with other natural produce including lemon, lime, blackcurrant and boysenberry. Kiwi Kai Nelson has been developing a sugar-free range and has had assistance to secure its intellectual property.

## Impact

The mahi has been empowering and enriching for whānau. As Reni explained, "This is for the whole whānau ... and literally I couldn't have done it without them."

The whānau are also learning as they go. They have encountered several challenges in bringing the drinks to market, including launching just three days before the 2020 COVID-19 lockdown. However, Atutahi has proven to be a life saver for the business and the whānau have learned to reach out to others for support when necessary. They have tapped into Otago University's expertise to ensure a sugar-free range and to ensure the product can travel safely. This has meant a focus on pasteurisation and switching from cans to bottles. These changes have provided better protection for the drinks, particularly when they are being transported long distances.

Atutahi, has received national and international recognition. It is one of five New Zealand SheEO ventures winners. Being awarded with this honour means they could receive interest-free loans for five years, business mentoring and pro-bono legal and PR support.

The product was also promoted in the Coriolis Report on Food and Beverage. This is a guide for investors and has resulted in more sales contacts and media interest.

## Reach

**Whānau from all over Aotearoa and across the world, particularly Singapore and Australia, are supporting the mahi.**

Their involvement includes promoting and selling the range of drinks, to helping supply the drink's unique ingredients. For example, whānau in the Coromandel are involved in gathering kumarahou, while whānau in Te Wairau have been picking kawakawa and horopito. Taranaki whānau had the honour of naming the drink after their Tūpuna 'Atutahi' and the whānau provided tikanga support.





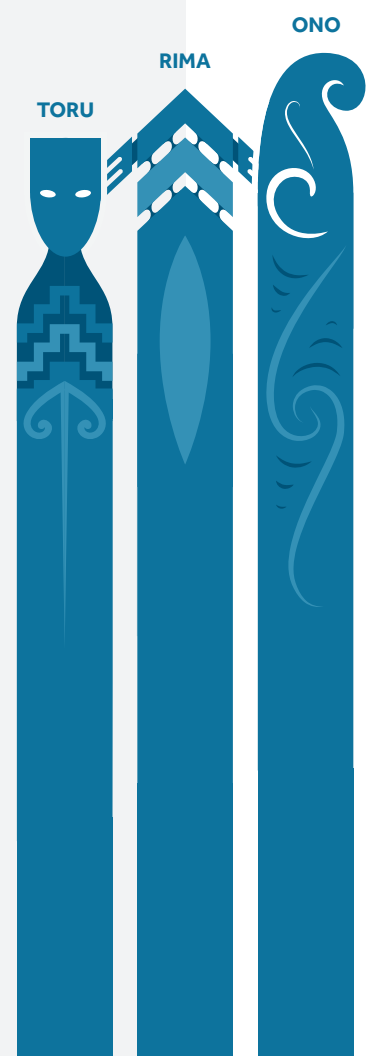
## Pou

Whānau are involved in the business enterprise at all levels, from gathering produce to advertising and selling. The connection to te ao Māori is important for whānau and they are keen to spread the word about rongoā Māori. There is a focus on sustainability and ensuring the plants are not harmed in the process. Importantly, the whānau perform special karakia as they harvest the leaves for the drinks range.

The new range is proving extremely popular and it has been challenging to keep up with the demand. The SheEO ventures award will enable them to further strengthen their business. In addition, the award gives them more exposure which is very likely to mean increased sales. Whānau are excited about the future of the business and the ability to spread the word about the special properties of native flora. Tamariki and rangatahi in Australia are excited to promote and sell the drinks with the support of other whānau members and the chance to financially improve their future. All going to plan the first pallets should land in January ready for Waitangi celebrations.

The initiative has an intergenerational focus, and this has enabled whānau to strengthen connections, across Aotearoa and overseas. The impetus and encouragement for Kiwi Kai first came from Reni's Dad, and although he has passed, he is ever present providing support and aroha when needed. As Reni explains, "He oversees everything."

Atutahi is named after Reni's tūpuna and whānau from Taranaki. Tamariki and rangatahi are encouraged to be involved in the business enterprise and are learning marketing and sales skills through the process. The whānau network provides much needed support and their strengths and expertise have been drawn on to make this initiative successful.



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# KT Electrical

*KT Electrical*

## Description

KT Electrical has over 10-years of extensive experience within the commercial and residential electrical industry. It is a whānau-based company founded by Kao-Tautuhi Pirini. The aim is to employ young Māori rangatahi and coach them throughout their electrical apprenticeships. Currently there are very few Māori electricians and there is a real need to attract and retain more rangatahi into this field of work.

KT Electrical will provide a supportive manaaki environment, with a specific te reo me ona tikanga focus. The apprenticeship coaching is delivered by trusted tuakana and supervisors at KT Electrical who provide training, motivation, skill and resilience in a tailor-made way that meets the needs of rangatahi and enables them to succeed. KT Electrical will achieve this by working in collaboration with Tokona te Raki, ARA, ECO and He Toki ki te Mahi. The long-term vision is that rangatahi involved in the initiative will eventually become tuakana, who can mentor others in the future.

## Impact

There have been clear benefits for the rangatahi Māori involved in the apprenticeship scheme. The current apprentice was previously employed as a labourer, he wasn't enjoying it and had nothing to fall back on. This opportunity came at the perfect time. He is now on his way to completing a qualification for a trade that is always in high demand, ensuring a secure future for himself and his whānau.

Kao is teaching 'on the job' skills. There is a specific focus on Health and Safety and ensuring all work is signed off to a high standard. The 'on the job' mentoring enables rangatahi to set specific goals related to their long-term aspirations. Whanaungatanga is key to the mahi, and rangatahi are supported and challenged to do their personal best. Te reo me ona tikanga is practiced on site, and rangatahi are improving their confidence to speak and learn the language and tikanga. There have also been many benefits for the mentors, including learning how to give specific and constructive feedback. This has improved their leadership skills.

## Reach

Currently KT Electrical has

# 1

Māori apprentice but  
aims to attract many  
more in the future.





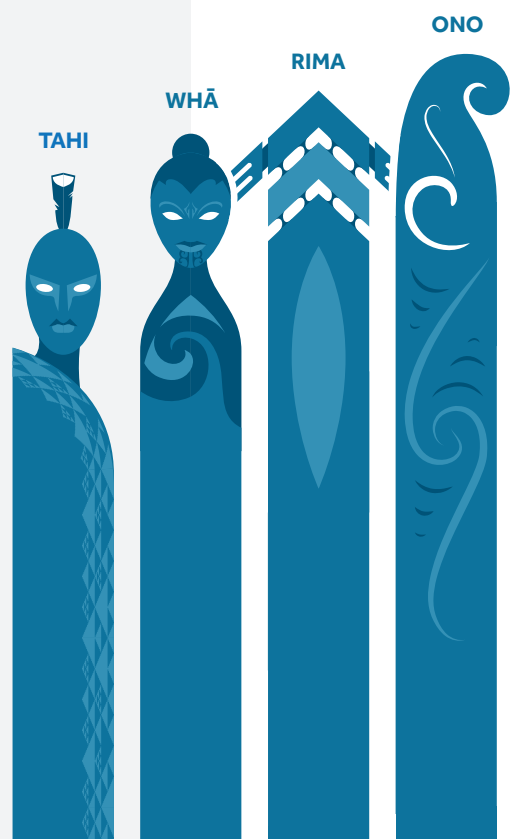
## Pou

Rangatahi are setting long-term goals and receiving on the job training to reach them. Tuakana who are mentoring them are also improving their leadership skills.

Rangatahi are learning reo Māori kupu associated with electrical work. KT Electrical carries out work for kaupapa Māori organisations and they convey a sense of pride in being a whānau-based electrical business.

Rangatahi are earning a wage and learning what is involved in running a successful electrical business.

Tuakana-teina relationships underpin the initiative. Both tuakana and teina are learning together to improve the coaching to enable collective skill development. Manaakitanga and whanaungatanga are key values of KT Electrical and the long-term vision is to ensure there are many more successful Māori electricians in the future.



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# Light of All Nations

*Hope Ministries*

## Description

Light of All Nations Hope Ministries Trust is a not-for-profit organisation that provides social and holistic support for the vulnerable and homeless communities of Christchurch, New Zealand.

Hope Ministries started in November 2019, at a well-known central park in Christchurch, and was established as Light of All Nations Hope Ministries Trust in January 2020. Hope Ministries began with a prophecy and a vision to help the vulnerable and the homeless.

The vision began with two sister-in-laws giving free sausage sizzles and drinks to vulnerable and homeless whānau of Christchurch. Since then, the full-time volunteer team has increased to 19 people who provide hot meals, sammies and groceries with our deluxe sausage sizzles. The service includes groceries and food parcels, free pick up and drop off rides Tuesday to Sunday and social support to empower whānau to function independently within their whānau and society.

The funding from Te Pūtahitanga o Te Waipounamu contributed towards a Ford Transit 12-seater diesel van with a luggage carriage, safety equipment for the van, and three hotplate barbecues and gas bottles. The van and equipment have provided the opportunity to increase engagement and support for whānau within communities where the need is real. The initiative is seeking funding assistance, donations and sponsorship to continue the free service with plans to increase support to help more whānau in need.

The Trust supports the wellbeing of whānau using Te Whare Tapa Whā model - the four-sided house model (cultural identity, spiritual, family and social, physical, mental and emotional wellbeing) and Te Pae Mahutonga model - the Southern Cross model (cultural identity, physical environment, healthy lifestyles and participation in society).

## Reach

**Hui Mātua works through large gatherings at hui and offers one-to-one support to individuals.**

In the past year, the initiative has fed over

**1000**  
families

Distributed

**238**

food parcels and the van has been driven over 4,000 kms

**19**

dedicated volunteers, offer their service and support to the community with respect and aroha



# Impact

A lot of whānau are in survival mode and are in need of help to enable or assist them to function independently.

For a lot of whānau, support has reduced anxiety and relieved stress. It has helped them assess their situation, strategise a basic pathway plan, connected them with whānau or a support network, and pressed forward one day at a time, with ongoing support and encouragement when needed.

Whānau are extremely thankful when they are assisted into safe homes, emergency housing, or moved from temporary to full time accommodation and provided with free transport when they have no transportation or financial ability to travel without assistance.

For a lot of whānau, it's a struggle to put food on their tables, let alone provide three meals a day. Whānau are always grateful for support, referrals for budgeting advice for ongoing requests, support to make sure they receive their full entitlements and aim towards achievable goals that helps them and their whānau.

Whānau expressed their gratitude for the flexibility and adaptability that they have to meet the needs of their community from long-standing connections and relationships. They know their people best and therefore are supporting them in appropriate and effective ways.

By utilising its outreach, this initiative has been able to support whānau to move from the streets, into their own homes, into full time studies and employment, and into the support of other social agencies. They have had people who have come from a position of receiving support, to now being able to give back. "Some struggle and take a few steps back, but when they keep trying and become stronger, they always end up happier and help somebody else."

The volunteers are seeing the impact they are making in the transformation of their community members. Whānau they are working with are becoming more aware of their self-care and presentation, how to shower, how to change, how to wash, and learning to feel good about themselves. "After living on the streets where they didn't care about their personal hygiene, they now have nice shoes and clothes that are theirs, they're clean, they brush their hair, they look good and feel good."

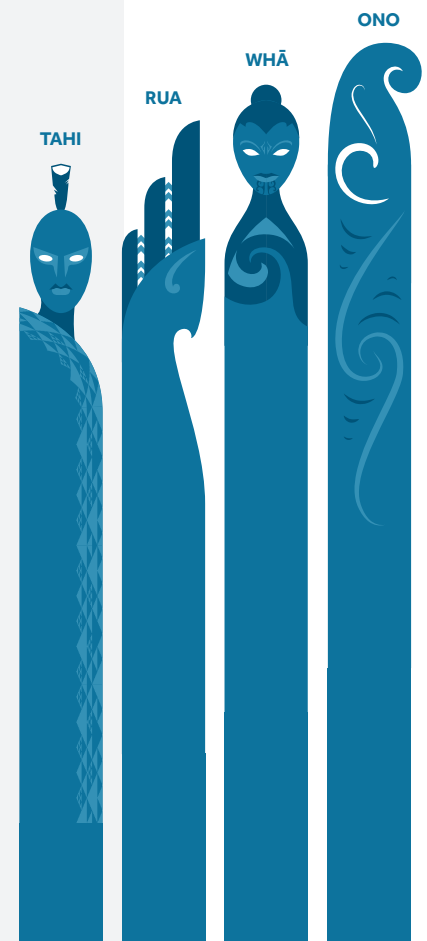
## Pou

Hope Ministries is supporting people in their community into employment, housing, and providing kai. This gives people the stability to get back on their own two feet and take back control of their own lives. Some are learning how to take care of themselves and their own wellbeing. These people are now leading by example to others in their lives.

Hope Ministries provides a safe, non-judgmental space for those in their community who are struggling. This helps them to know they are not alone, and people still have aroha and manaakitanga for them. This gives them confidence that they can break negative cycles and fully participate in society again.

Through this programme, everyone is treated like whānau. Hope Ministries identified this principle within te ao Māori and use manaakitanga and whanaungatanga as the foundation of everything they do. Everyone who comes to them can feel included and accepted for who they are. "We are accepting of them as a whānau because Māori are whānau, regardless if it's by blood or not. So, for them, they feel more than comfortable to come ... for us, it's creating an environment where our whānau feel welcome, they feel supported and not judged."

They also include tikanga into the way they operate – incorporating opening and closing karakia for their hui, respecting elders, and putting tamariki and wāhine first.



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# Manaaki Box

*Manaaki Box*

## Description

Manaaki Box provides care packages for every person and occasion. The initiative operates an online store and market for individuals and organisations requiring gift solutions that will benefit whānau in need. Manaaki Box incorporates te reo Māori in its brand to normalise and uplift Māori and aims to create wealth to employ whānau and stand as strong Māori Business owners.

The Manaaki Box initiative was started by Kowhai Te Kira who produces Māori-based care packages and gift boxes. Personalised gifts are all locally made within Aotearoa, mainly in Ōtautahi. Most of the products are from Māori suppliers.

The initiative started with the Manaaki20 campaign in the first COVID lockdown. Kowhai was in an organisation where people were recipients of a box and she saw the manaaki people felt around receiving a gift, particularly in such uncertain times.

Manaaki Box has grown from just selling on Facebook to establishing a website and selling online. Current work is focussed on providing business type gifts for mainly Māori organisations in Ōtautahi. Other opportunities, such as organisations requesting their own boxes be put together, has created work for two rangatahi who have recently left school and been employed to complete this mahi.

Kowhai has a kaupapa for the future as she builds the business. It focusses on employing wāhine with tamariki and supporting them to re-enter the workforce through part-time opportunities. She also wishes to continue upskilling rangatahi as they develop knowledge within their jobs.

As the initiative has grown there have been some valuable lessons. The kaupapa has had to change from its original belief that there is a need to use cheaper items to make the boxes more affordable - as most people do not necessarily want cheap goods. Another change is learning that not everything has had to be done by one person. Kowhai has focussed on finding people who are good at their jobs and bringing them together so she does not have to do everything herself.

One aspect of the kaupapa that has not changed is the commitment to normalising Māori made products and te reo. An example is the recent production of whakatauki cards which are included in the gift boxes.

## Reach

**The use of social media and word of mouth are the two most effective marketing tools for Manaaki Box.**

Once the website was developed and social media posts went up there was a big demand from whānau from the North Island. People from the United Kingdom and Australia have also placed orders, but due to shipping issues it has not been possible to process these to be sent overseas. Some whānau who are overseas have had the boxes sent to whānau in Aotearoa. A future step will be shipping to Australia to meet demand there.

Connections through different organisations have supported a word-of-mouth approach that has been successful in Ōtautahi. This has included sports organisations, kura and local Māori organisations.

Kowhai stands by her commitment to use local suppliers of Māori made goods rather than large businesses.

Whānau commitments meant there have been times when Manaaki Box has been on hold and at other times, such as the build up to Christmas, business has been crazy, and stock has been depleted.

# Impact

Manaaki Box recognises its products provide opportunities to support whānau growth and understanding of te ao Māori. An example is the Matariki Box which is sold during the Matariki festival with each product in the box relevant to the celebration of Matariki. The box has a remembrance candle to remember whānau who have passed, a planner to identify goals, mirimiri and kawakawa oils for healing and seeds for new planting. Manaaki Box provides gifts with a purpose. Not all whānau are aware of the meanings of the gifts in relation to Matariki, so a little card is included to explain the significance. In this way people have gifts that support their understanding of the festival and that can be used to complete festival rituals.

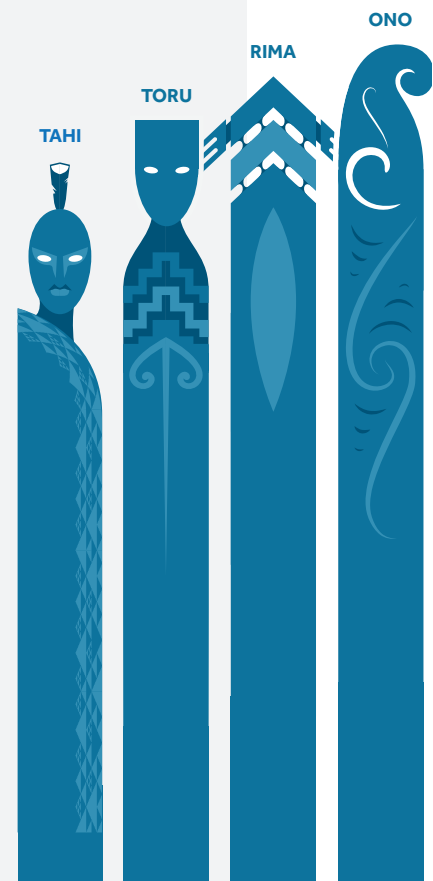


# Pou

Although the Manaaki Box initiative is not necessarily about developing a workforce, it has offered the opportunity for Kowhai to be self-employed and responsible for her own mahi. She recognises that she is a self-managing and empowered leader in this initiative. Being in charge of her own kaupapa while also supporting her tamariki is valued. There are opportunities for future employment of staff and Kowhai is thankful to be able to offer rangatahi work. This can be empowering for them, especially if they've never had a job before. Manaaki Box can offer rangatahi understandings of what it is to be in the workforce and develop skills such as following instructions and learning how to do new things. Those skills may support further job opportunities for whānau.

Manaaki Box has a commitment to supporting understandings of, and participation in, te ao Māori. Wherever possible te reo is used in gift boxes. Gifts are chosen for their purpose and link to Māori rituals and celebrations. Māori businesses are the preferred suppliers of products. This can be recognised as creating wealth, both for Kowhai and for local Māori suppliers.

Manaaki Box prioritise producing gifts that are purposeful and sustainable using minimal plastic, with a zero waste goal. This means using compostable packaging and reusable, recyclable products. There is a respect for the nurturing of the natural and living environments.



## Kowhai Te Kira

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# Mana Kōhine, Mana Wāhine

*Ngā Kaitiaki O Kaikōura Wātene Māori Trust*

## Description

Mana Kōhine, Mana Wāhine works with young wāhine who are disengaged from education. The initiative runs sessions during the day to help wāhine learn life skills, participate in leading healthy lifestyles and grow their confidence and self-esteem.

The Mana Kōhine, Mana Wāhine initiative encourages wāhine to develop a plan for their future and supports them to identify and achieve their goals. Throughout the time spent in the programme, wāhine gain an awareness of the effect of drugs and alcohol and become aware of the concept of hauora from a Māori perspective. The initiative celebrates te reo Māori and tikanga and provides a safe space for wāhine to grow their use of te reo Māori. The Mana Kōhine, Mana Wāhine initiative provides leadership and team-building exercises, opportunities for a healthy lifestyle such as the gym, along with kai and a safe space to build on their sense of belonging. Other skills they have the opportunity to learn include weaving, sewing, basic cooking and IT skills. Wider whānau also benefit from Mana Kōhine, Mana Wāhine as they get to see their wāhine grow in confidence and grow their ability to make good choices. A wraparound service is also provided for whānau of wāhine involved in the initiative, they are able to engage and participate for the growth of their wāhine.

## Impact

One wāhine within Mana Kōhine, Mana Wāhine suffers from cystic fibrosis and spends two weeks of every month in Christchurch hospital. During this time, the members of Mana Kōhine, Mana Wāhine travel to Christchurch to tautoko her through this process. The impacts of these visits are felt by the unwell wāhine and also by those wāhine who are able to nurture and offer support through the process.

The impact of this initiative is also evident with the wāhine gaining licences, exercising, eating healthily on a regular basis and engaging in and maintaining positive relationships with members of the community. All of these aspects promote physical and mental wellbeing and encourage these wāhine to experience whakawhanaungatanga and connection.

## Reach

**As the initiative progressed, Mana Kōhine, Mana Wāhine removed the age cap for people engaging with the service to increase their reach throughout the community.**

Because of this, a tuakana teina relationship was created for many of the wāhine within the service as at times they would help kaumātua within the community. Whether it be groceries, helping at home or just having a cup of tea both wāhine and kaumātua have benefitted from this.

The Mana Kōhine, Mana Wāhine initiative has worked with wāhine who needed to attain their driver licences - this can be difficult in Kaikōura as they have no VTNZ centre so trips out of town are needed to achieve this. Gym memberships for the wāhine have continued, and when challenges have arisen due to COVID-19 lockdowns Mana Kōhine, Mana Wāhine has managed their exercise in other ways. The wāhine have started to work with children in kura kaupapa on different projects aimed at integration into community and building positive relationships. Throughout this time, wāhine visit the schools and run small science projects with the tamariki such as building lava lamps etc. Wāhine have interacted with other initiatives for outdoor activities, such as kayaking and walks. Because of the inter-generational aspect of the activities, the reach that Mana Kōhine, Mana Wāhine has had has been significant throughout the wider community, involving all generations and providing opportunities for strong relationships to grow.



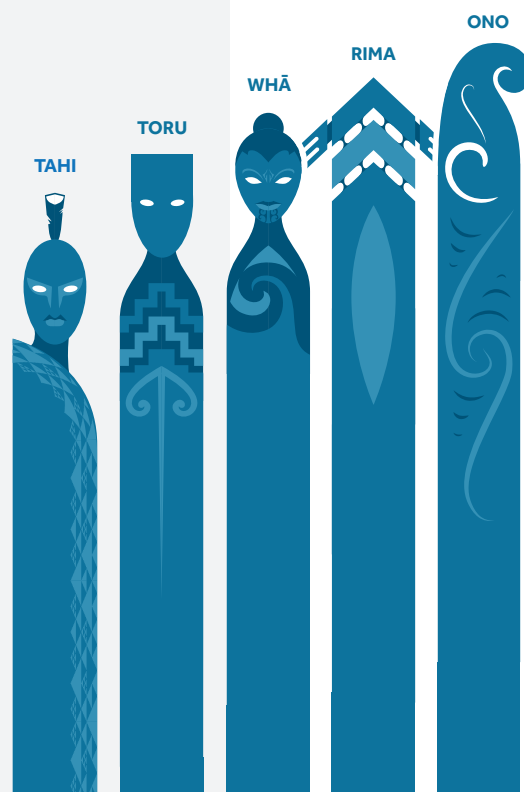


## Pou

Mana Kōhine, Mana Wāhine encourages its members to live healthy lifestyles by funding gym memberships, teaching life skills such as cooking, and enabling girls to meet life goals such as attaining their licences.

Wāhine are able to interact with different people throughout the community, by helping at kura kaupapa and spending time with and helping kaumātua. Wāhine have opportunities to build positive relationships.

Throughout the duration of the initiative, the wāhine involved are learning te reo Māori along with learning about hauora from a Māori perspective. The activities, relationships, and people involved in Mana Kōhine, Mana Wāhine all work towards building resilient and nurturing wāhine. For some this impact will be more evident, such as the wāhine who suffers from an illness and the kaumātua who are supported through these relationships.



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# Mana Tāhuna Charitable Trust

*Mana Tāhuna Charitable Trust*

## Description

Mana Tāhuna Charitable Trust is a kaupapa Māori space and place to engage, come together, and access support. It was set-up on June 24, 2020, by a small and well-established Māori community, to respond to the direct impact COVID-19 was having on the local Māori community. It is the first formal kaupapa Māori Trust in Queenstown. The primary focus was employment; to support whānau to retrain, diversify, and increase access to employment opportunities; so whānau impacted by COVID-19 were not forced to leave due to lack of work. This includes bridging gaps in whānau health, especially where health care and appointments have been interrupted during the COVID lockdowns.

The Trust's vision is to have a united Māori community that has a strong voice within the Queenstown community and is consulted within situations where it is appropriate to include Māori representation. Mana Tāhuna want to have a tūrangawaewae, a stronghold where whānau can stand and belong; a place where whānau can come together and share kōrero (conversation), aroha (affection) and mātauranga (knowledge) that ultimately improves the overall wellbeing of Tāhuna Māori.

The Trust delivers a range of initiatives and supports including job creation and reskilling; reducing food poverty and insecurity; cultivating kotahitanga within the Māori community; and upholding the mana of the Māori people in the wider Tāhuna area. It provides a platform from which the Tāhuna whānau fulfil their obligated role as a kaitiaki of the Whakatipu area; strengthen their connection to te ao Māori; and are supported to uptake opportunities that enable them to effectively contribute to their own, and their community's wellbeing.

## Reach

**Mana Tāhuna focusses on three areas across the life course within whānau: hauora, mahi, and a dedicated focus on rangatahi. "We are stretched thin but get on with it"**

Actively engaging approximately

# 100

whānau each week across  
a broad range of initiatives

Mana Tāhuna also supports a significant international community. "Just in Queenstown there are a lot of international people who don't have anywhere to go ... international cultures identify a lot more with kaupapa Māori services rather than non-Māori services ... prefer the pastoral care that kaupapa Māori provide." For example, there are more Brazilians living in the district than Māori, who work mainly in labouring and hospitality industries - they were hit hard by COVID-19. "We stepped up and supported them as well. They are similar to us, and feel more comfortable coming to us than say, MSD."







# Impact

There has been a small close knit Māori community in Queenstown for a long time, but prior to June 2020, there was no formal kaupapa Māori support network. The establishment of Mana Tāhuna has had considerable impact at an individual whānau level, in the local service context, and culturally at a community level “... being able to bring te ao Māori to Queenstown when it hasn’t been here.” Mana Tāhuna also facilitates te ao Māori hui and wānanga for Tāhuna whānau. These are very popular and include mau rākau, mahi toi, te reo, haka and waiata, ngā kōrero a o rātou tīpuna, tā moko and whakairo. Whānau learn about Toi Māori and leave with their own tohu; three wānanga were facilitated in three months and 30 whānau attended each one.

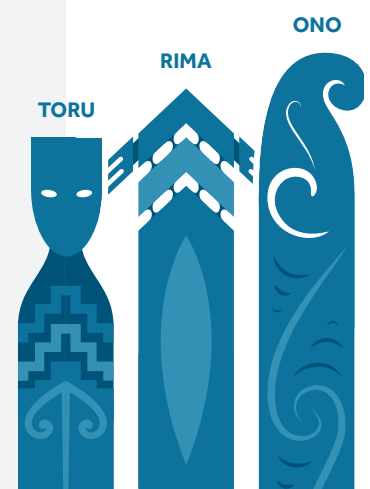
Initially, over 50 whānau who lost their jobs or businesses (due to COVID), were supported into employment. “This is most rewarding, just helping people who really need it to find employment so they can stay here.” Small whānau businesses in the food, hospitality and tourism industries were severely

impacted. Mana Tāhuna walked with whānau to ensure they were supported with everything from basic needs and access to government assistance through to exploring and developing new career pathways. “Whether it is us employing directly in projects we run or into apprenticeships, for example construction, which is still booming in Queenstown.” A positive example is how Māori artists who previously worked through art galleries, have diversified to deliver Toi Māori via wānanga and digital technology; reciprocal investment within local whānau and community.

Mana Tāhuna has continued to evolve and extend support to whānau and community via a range of weekly programmes including Wāhine Ora, Rangatahi programmes, retraining and career pathways, a food bank, and a ‘Drop In’ service with dedicated kaiāwhina. On average 30 wāhine, 15 rangatahi, and 20 whānau access the core programmes weekly, and approximately 70 whānau access the food bank. These numbers fluctuate depending on season/time of year, and ongoing COVID-19 alert level impacts. Help includes career development and business mentoring, health checks, smear clinics, getting basic needs sorted, and getting active.

# Pou

Mana Tāhuna give effect to a holistic approach that is broader than providing a social service to address basic needs. The initiative is underpinned by te ao Māori concepts of mana whenua, belonging, and reciprocity that contribute to whānau wellbeing and cohesiveness. The establishment of Mana Tāhuna, and the gains achieved by whānau within this community network, offers a successful example of whānau resilience and innovation extended so that a diverse community can connect and thrive, irrespective of challenges and events outside of their control.



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# Manu Media Ltd

*Manu Media Ltd*

## Description

The mission of Manu Media Ltd is to tell authentic stories that will resonate within the Māori community through the creation of a documentary series that examines the economic, environmental, political and social impacts that COVID-19 has had on Māori communities in Te Waipounamu. The series will include three episodes of approx. 10 minutes each told through a te ao Māori lens which will incorporate the concepts of kotahitanga, manaakitanga, rangatiratanga, kaitiakitanga, whakawhanaungatanga, te reo me ona tikanga.

The docuseries will capture the mahi of nine Māori businesses, showcase their talents and examine the difficulties they may have faced starting a business and the effects of the COVID-19 pandemic. Māori business owners, professionals, families, the homeless etc. have been targeted to take part in the docuseries. An aim of the initiative is to help whānau promote themselves and their mahi, and to speak to their experiences. The docuseries will be released on Manu Media's website and will be available for the Māori businesses to use for advertising purposes to market their mahi and to promote their businesses.

## Impact

The outcome of the docuseries is to support the mahi of the whānau involved by giving them an opportunity to share their experiences and mahi through a different platform. Involvement is affirming for whānau and the small businesses which recognise that what they are doing is making a difference.

One of the entities Manu Media worked with was Dunedin based Pōtiki Poi run by high school student Georgia Tiatia Fa'atoese Latu and her whānau. Pōtiki Poi design and complete orders for poi, both in Aotearoa and internationally, and is currently completing orders for 2022. The docuseries will help with further advertising for Georgia's business and demonstrate the mahi that goes into designing, producing and providing their products and services.

## Reach

Manu Media spent time travelling around Aotearoa to engage with and interview whānau, business owners and community members for content to use in the production of the docuseries. Some travel was interrupted due to the 2021 COVID-19 lockdown with some interviews and meetings being rescheduled.

It is difficult to define how many whānau have been impacted by the docuseries as they had not been released before the writing of this evaluation. The docuseries has provided new relationships with the enterprises Manu Media worked with and will also impact on their future marketing and the whānau they meet. A webpage where the docuseries will be released to is also being designed.



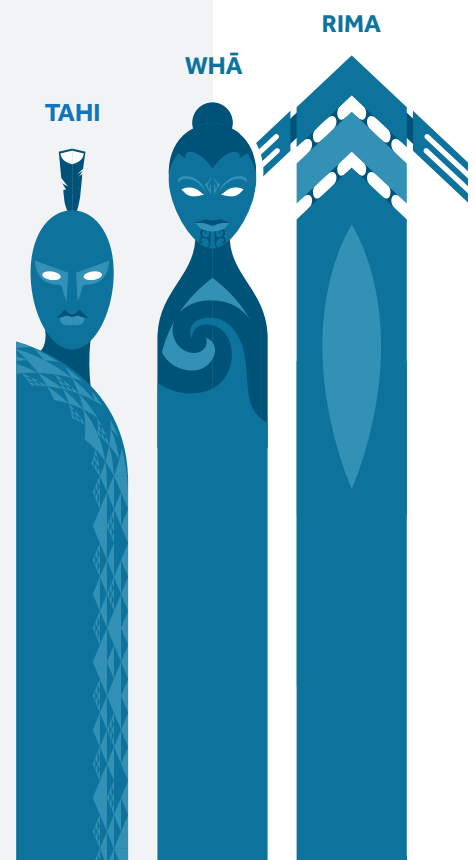


## Pou

The enterprises Manu Media has worked with demonstrate their self-management through the running of their businesses and initiatives, this work will be further supported by the docuseries. Manu Media has worked to empower these leaders, and give them the credit they deserve.

Manu Media has worked closely with Māori enterprises and leaders throughout the community to make the docuseries, and through this have demonstrated their own, and other whānau businesses participation in te ao Māori.

Whānau and businesses which worked in partnership with Manu Media showcasing their mahi are successfully involved in wealth creation through their own determination to bring their talents and passions to light.





# Mauria Te Pono

*Fossil Creek Farm Animal Based Therapy*

## Description

Mauria Te Pono is an eight-week farm-based programme for tamariki who have experienced trauma, lack empathy for others and/or experience anxiety. Jude Porteous, one of the creators of Mauria Te Pono, had previously worked as a social worker and had discovered her own whakapapa as Māori. She wanted to create a different approach to working with Māori tamariki and whānau.

The Mauria Te Pono programme consists of weekly, three-hour interactive experiences. The experiences centre around flora, fauna, animals, and general farm activities, providing whenua-based therapy and healing for groups and individuals. The initiative takes a holistic approach and is founded on values of kotahitanga, whanaungatanga, aroha and manaakitanga. It works on identifying tamariki and whānau strengths; building their self-confidence, self-esteem, connection to the whenua and to one another. A key aim is to develop empathy for self and others, as well as developing positive communication skills and learning to work as a whānau. This is done by creating a safe space, where tamariki and whānau can be vulnerable and express themselves. A range of therapeutic expertise is brought to the programme including social work, equine therapy, psychotherapy and art therapy. The programme includes two overnight stays. The first overnight stay is a personal discovery night. The second overnight stay celebrates the progress and achievements of tamariki and their whānau, by identifying their individual and collective strengths and their commitment to one another.

## Reach

# 28

tamariki have participated in  
each course and four courses  
have been held so far

**Although the primary focus is  
tamariki, whānau are also  
engaged and their involvement  
is encouraged.**





# Impact

The change in tamariki is noticeable, not only for whānau but also for schools. Tamariki who arrive at the farm have typically had problems at schools, often displaying anxious or troubled behaviour. Some have been diagnosed with developmental delay, ADHD and Autism. Some have been traumatised and are very shy, quiet and distrustful of adults.

As trust and confidence develops, tamariki and whānau let down their guard. Informal conversations and interactions with whānau usually start in the carpark as they drop off and pick up their children. When they first arrive at the farm, there is general hesitancy and apprehension. As whānau start to see positive change in their children they feel more comfortable. They start to reach out more to kaiāwhina acknowledging the pain and whakamā they often feel.

One whānau member opened up to explain they had been a heavy meth addict and had struggled to provide food for their children. This had flow on effects, with the oldest child being hyper vigilant

around gathering food. The programme provides a safe space whereby tamariki and whānau learn to open up and talk about the things that are bothering them. As tamariki engage in farm activities, kaiāwhina recognise their strengths and talents. This can be a first for many, as they lack self-esteem and have low expectations of themselves and others. As trust and confidence develops, tamariki learn to express themselves. They develop their communication skills through teamwork and therapy-based activities. They learn empathy as they care for the animals and other living things on the farm. As trusting relationships are developed, healing occurs.

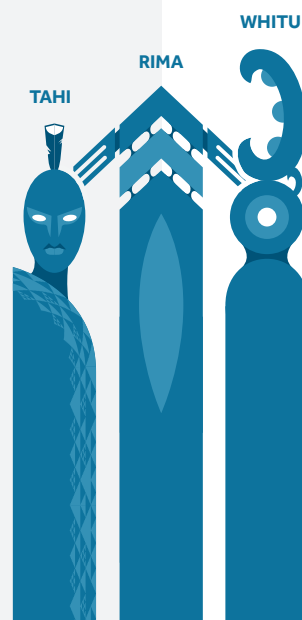
Witnessing the change in tamariki typically prompts inquiries from schools: "What are you doing? What is happening out there? We've got a turnaround, complete turnaround with this child." One child had 50 reported incidents at school prior to coming to the farm. Since being involved in the programme he has become a leader and recognised for his talents and strengths. The change in his behaviour has been remarkable.

## Pou

The programme works to develop confidence, self-management and resilience skills in tamariki. As they engage in the therapy, they are able to identify their strengths and talents, and those in others.

Mauria Te Pono is having a real impact in the community and is recognised for the healing work the whānau at Fossil Creek Farm are able to provide. Although the motivation for the mahi is not money, the Fossil Creek whānau are able to sustain the mahi through outside funding.

Learning to care and be responsible and attentive towards living things is a focus of the therapy. Tamariki and whānau are connecting to the whenua in ways that prompt healing.



# Ngāti Rārua o te Wairau Society

*Ngāti Rārua o te Wairau Society (NROTW)*

## Description

The project aims to develop social housing for the hapū of Paretona and Te Arawaere whānau. Ngāti Rārua o te Wairau Society is working in close collaboration with the whenua reserve trustees in relation to available land that could be used to relocate up to five homes on Section 20 Block (0.4047h).

The impetus of the initiative came from knowing there were 214 Māori on the Ministry of Social Development housing registry and that some of those whānau are Ngāti Rārua. There is high demand for housing across the rohe and Ngāti Rārua o te Wairau Society wanted to make the most of the government's focus and investment in social housing.

Initially, there was a lot of research and scoping that needed to be done. They made contact with the Māori Land Court to start their rangahau process. Research around the history of the whenua to understand its whakapapa, and the settlements made by whānau and others over generations was carried out. Ngāti Rārua o te Wairau Society undertook another scoping exercise to determine the requirements and costings associated with the initiative. This meant understanding council requirements and costs for building permits, resource consents and engineering costs.

Due to COVID and the building extension of Pareraru, they reached out to whānau through an online survey to ascertain whānau thoughts about redevelopment of the whenua and the provision of social housing. Research results were presented back to whānau through Zoom hui at their Annual General Meeting. Whānau were extremely positive about the initiative and that their aspirations are being realised.

Dr Lorraine Eade, a member of Ngāti Rārua o te Wairau Society explains it like this. "We've got whānau mandate to proceed. That's really important. Whānau want something that is unique to us that reflects who whānau are as a hapū. We know we can fit more homes on the whenua. We want the housing to face our maunga Tokomaru, the design to reflect who we are at the Pā, and with a communal space in the middle as well."

Kāinga Ora have offered homes for relocation. In association with Te Tauihu Māori Housing Network, many of the Kāinga Ora homes within the rohe that are surplus to requirements are offered to iwi/Māori network. The society is looking at a wider range of options, however funding will be the challenge.

This kaupapa is about positioning the hapū to prepare for a state of readiness, to provide housing for hapū members who are on the MSD Housing Register (they are the first priority), and then wider hapū members.

## Reach

**During 2021, Ngāti Rārua o Te Wairau Society has predominantly been communicating through their social media page and Zui to the wider hapū members.**



## Pou

By accessing safe, warm, secure and affordable homes whānau are able to improve their health and wellbeing.

Whānau and hapū have been involved in the planning and development stage. They have gained invaluable knowledge and expertise through the rangahau process.

## Impact

Ngāti Rārua have strengthened their infrastructure planning and development for housing and now have a plan moving forward. The next step is to bring funders together to assist in realising those aspirations.

**Dr Lorraine Eade**

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# Ruatau Perez

*Te Ara Teatea Trust*

## Description

Te Ara Teatea Trust enables whānau to be empowered and encouraged to connect to their tūpuna, Ngā Atua Māori and whakapapa, through the sharing of Whare Wānanga Lore. Māori philosophies and mātauranga help restore the balance of mauri, wairua and tinana to ensure long-term health and wellbeing. This initiative is the first phase in a larger, long-term commitment to Ōtautahi and Te Waipounamu, to grow the capability of whānau to access and participate in te ao Māori approaches to healing, health, and wellbeing.

The vision is to grow and support whānau spiritually within traditional healing practices so they feel empowered to embody cultural and spiritual practices of living and being.

Te Ara Teatea want to train quality kaimahi to be empowered and confident practitioners of romiromi/mirimiri and other traditional healing modalities so whānau can heal from the impacts of COVID. This pathway to wellbeing supports and develops kaimahi to serve their own whānau and community. Embodying Māori traditional and customary mātauranga to address healing on a wairua level enables whānau to focus on long-term and intergenerational healing so when whānau come back into balance they are able to contribute and have a positive impact in their own whānau, hapū and iwi or communities.

Te Ara Teatea Trust have a Te Maurea Facebook community of approximately 7,500 followers and ran clinics in Tamaki-Makaurau and Ōtautahi prior to the COVID restrictions.

Te Ara Teatea started its journey of traditional healing in Ōtautahi over a year ago, developing its national and international reach. Te ao Māori is at the forefront of this healing kaupapa which educates tauīwi globally putting the voice of Māori in the minds of all.

Hannah Livingstone and Ruatau Perez established Te Ara Teatea as a space for building connections within and across community. Whare Hauora, Te Ara Teatea is a place where anybody, Māori or tauīwi, can easily access and experience traditional healing modalities such as mirimiri, romiromi and rongoā.

Sharing mātauranga with people can help them to connect back to their own cultures whether they're Māori or not. A kaupapa Māori focus on recognising that whakapapa is everything can help people of other cultures to remember what is important.

A community clinic is held where people can visit and receive a treatment or take time out for a kōrero. The focus of the last year has been stabilising the whare and establishing a safe space with the next step investigating how to share the whare, the knowledge and the mātauranga of rongoā Māori.

## Impact

Te Ara Teatea's intention is to provide a safe place of belonging for people to learn about themselves and connectedness in a community. Feedback from whānau is positive, with many stating they didn't know their culture was so rich. Many people have been disconnected from their Māori culture and this connectedness makes them proud to be Māori and nurtures a strong and positive identity.

The initiative offers a space where spiritual healing is recognised as part of a holistic approach to wellbeing. This gives whānau more options for healing from trauma and an opportunity to reconnect back to where they have come from.

Examples are Northern Māori who have shifted to Ōtautahi and lost their connections to their North Island whānau, or Pākehā grandmothers who wish to learn more about te ao Māori as they connect to their mokopuna. Kaimahi recognise that often it is wāhine who attend wānanga, and then other members of their whānau attend and learn together. An impact for whānau is they can gain shared knowledge that can support their connectedness to each other.

# Reach

Te Ara Teatea was funded to hold

4

wānanga. Two introductory level wānanga focussed on connections to self, to tūpuna, the whenua, and wairua. Two further wānanga focussed on level two knowledge and skills. Approximately

25

people attended each wānanga

Looking to the future Hannah and Ruatau hope to hold regular weekend wānanga at the whare in Ōtautahi and around Te Waipounamu, across different hapū and marae.

The community drop-in clinic ran every Wednesday evening offering community members a chance to receive a mirmiri or romiromi treatment in exchange for a koha/donation.

Over the approximately 30 weeks of operation, over

950

community members and practitioners attended.

### Additional non-funded wānanga have been held and have sold out.

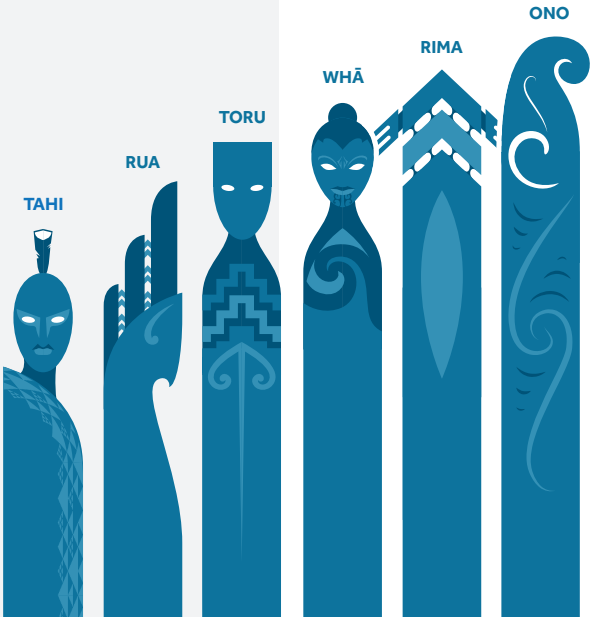
Many people who attend wānanga wish to learn to work in mirimiri, romiromi and rongoā themselves. Hannah and Ruatau recognise the need for more training opportunities for kaimahi in Te Waipounamu. Te Ara Teatea may be the only ACC accredited rongoā Māori in Ōtautahi and more funding is being applied for to be able to train kaimahi to the level of ACC accreditation.

The final drop-in clinic was held in mid-December 2021, over 38 community members plus 18 kaimahi/volunteers came. Whānau ranged from young children up to kaumātua. Te Ara Teatea hope to continue this service for whānau and plan to find a way to safely continue running a community clinic under the changing COVID restrictions.

One-on-one mirimiri and romiromi sessions are also held at the whare.

# Pou

Hannah and Ruatau work in a holistic manner where health and wellbeing are aligned to safe spaces that support connectedness and healing. When people know who they are they can be self-managing and empowered leaders who live healthy lifestyles. Te Ara Teatea challenge negative narratives of Māori and remind people of who they are and where they come from. Participating in te ao Māori, learning from the past and the present can support healthier futures. Te Ara Teatea has observed people who participate in sessions or wānanga find a sense of connection to themselves, whānau, whenua, wairua and tūpuna. Sharing the tapa wairua of rongoā Māori strengthens whānau health and wellbeing. This can be recognised as a nurturing of whānau as they engage in and grow on their spiritual journeys.



### Ruatau Perez

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# Te Arahanga

*Te Arahanga Limited*

## Description

Te Arahanga Limited run a range of cultural monitoring and taiao kaitiaki training programmes to develop the skills of whānau, hapū and iwi to work in the taiao space. The programme encourages whānau, hapū and iwi to assert rangatiratanga on their whenua and in their coastal areas, moana and awa. The initiative has created resources that whānau can use for cultural monitoring. The programme includes training to harness information through recording, reporting and species identification and interaction with the environment. Te Arahanga enables iwi, hapū and whānau to harness their own cultural mātauranga and provides new tools that are available to kaitiaki.

The motivation for the initiative came from several sources. Firstly, Geoff Mullen's experience of working in the whenua and moana through his time with fisheries and working in probation. He noticed there was a lot of information on the ground that wasn't getting captured. Whānau also had skills and knowledge that weren't being utilised. Another impetus for the enterprise came from monitoring projects involving archeologists and excavation sites within the rohe.

A focus of the project has been developing a usable monitoring system with the right tools and kaupapa.



## Reach

**The online training has involved many whānau.**

In one course there were

# 60

participants.

Whānau are encouraged to bring rangatahi and tamariki to all monitoring activities. This has included catching, measuring and releasing tuna, kina or tuangi at specific moana, to counting and recording bats and other flora and fauna on the whenua. At one hui, four generations of one whānau were present. Whānau are also involved in water testing and measuring degradation as well as enhancement. They have also been involved in wānanga. Some of these have educated whānau around the tikanga if they unearth kōiwi. Kaumātua have advised whānau on the appropriate process and performed karakia.



# Impact

Whānau have been impacted in a variety of ways as the programme is providing short-term and long-term outcomes. Whānau are learning the whakapapa of particular landforms and water ways. They are involved in data collection and learning to use specific systems or tools. This includes discovering how to use a Geographic Information System (GIS). This is a computer system for capturing, storing, checking, and displaying data related to the whenua. Teaching whānau how to use Google Earth has been another focus. The initiative provides whānau with the tools and platform so they can record all their pūrākau. One whānau member has been a tauira of Te Arahanga. She has completed three courses and will now take on the role of trainer, teaching others.

Developing and strengthening relationships has been another impact, both within and between whānau. Geoff explains the most important thing for the first couple of wānanga is developing whanaungatanga. "Once you get that going, everything else falls into place." Wānanga graduates and participants celebrate together with shared kai and whānau events.

Long-term the impacts will be intergenerational. Geoff explains it like this: "One of our tauira, her whānau have a block out in the Sounds, she and her sister had the book we developed for measuring their title, and their big estuarine area, including mud flats. She and her sister took the kids and did a cultural health study to see how healthy the estuary was. They marked out where the biggest beds of tuangi were. How many there were per square metre. And they dated it, timed it, and took photos. And they put this all into a project. That is going to be so valuable going forward for their kids' kids. In this way the programme trains the tohunga of the future by fusing traditional methods with modern options."

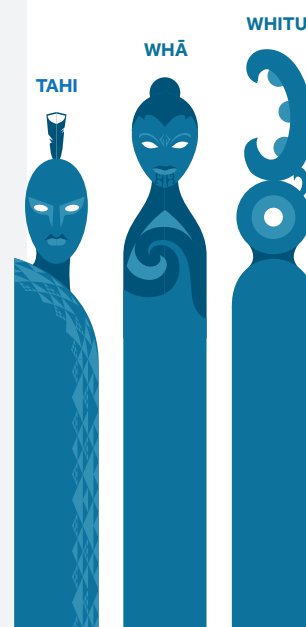


# Pou

Te Arahanga enables whānau, hapū and iwi to harness their own cultural mātauranga and provides new tools that are available to kaitiaki.

Although whānau welcome the opportunity to be involved and reconnect to te reo me ona tikanga, the process can initially be uncomfortable for some. Some whānau feel whakamā about their lack of knowledge. The programme provides support and resources so whānau can confidently participate in te ao Māori. This has included learning group karakia and waiata.

By learning to measure and monitor the health of the moana, awa and whenua together, whānau are learning the skills and knowledge to be effective kaitiaki. Te Arahanga believes the obligation of kaitiakitanga is handed down from tūpuna and reflects an intergenerational responsibility.



**Geoff Mullen**

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# Te Hā o Kawatiri Incorporated Society

*Te Hā o Kawatiri Incorporated Society*

## Description

Te Hā o Kawatiri refers to the breath of Kawatiri in reference to important tīpuna, awa and the moemoeā of whānau. Te Hā o Kawatiri provides a structure to be able to identify, encourage and support hāpori development through whānau focussed and whānau-centric processes. They are recognised for their mahi as they have been able to harness community resources and action during natural disasters, such as the recent 100-year flooding event where kaimahi employed through Te Hā o Kawatiri have been instrumental in flood recovery.

The current initiative is focussed on strengthening governance through the creation of a growth and development strategy for Te Hā o Kawatiri Incorporated Society. This will also enable the society to reach more whānau and establish a more visible presence in the community. The growth and development strategy will be supported by the employment of an operations manager, the establishment of an office, and the design of a platform for communications and marketing.

"So, this funding was to get a whare for us, to have a paid position, an operations manager, to oversee policies and procedures that have been developed, to get us out publicly into the hāpori, to have a website, and to ensure our kaupapa is tika. The mahi we do is whānau-centered and whānau-centric. We stand on our own truth and rangatiratanga."

## Reach

# 542

Facebook followers

Grown from

# 3 to 8

kaimahi

# 1000

whānau impacted

# 115

Māori vaccinations

**Diversified and grown funding.**



# Impact

One important impact of the initiative has been the strengthening of governance policies and procedures, particularly in relation to employment of kaimahi for various projects and contracts. This has resulted in more appropriate guidelines for police vetting and strengthening Health and Safety guidelines for kaimahi. Through the work and reputation of their staff and the impact they have achieved for whānau, the society has been able to secure further funding. This has enabled Te Hā o Kawatiri Incorporated Society to employ more kaimahi, increasing from three to eight positions. They have been recognised in the community for the mahi they have been doing and have been able to ensure Te Hā o Kawatiri events are engaging more whānau in hāpori events. They have been able to

ensure positive impacts for whānau through community disaster responses such as flood recovery as well as in hauora initiatives. They have also successfully vaccinated a significant number of whānau who were previously reluctant to vaccinate.

The creation of the growth and development strategy has also resulted in more funding. This has enabled Te Hā o Kawatiri Incorporated Society to secure a contract from Oranga Tamariki for a youth programme and gain accreditation. They have also been able to secure funding from the Buller District Council and are in the process of talking with the Department of Internal Affairs about other whānau-centric projects.

## Pou

The whānau involved in Te Hā o Kawatiri Incorporated Society have set goals and are achieving them. They are self-determining and able to provide mahi and services for the benefit of whānau and hāpori. They are able to represent the views of whānau Māori in mainstream hui ensuring a Māori voice is present and part of the community decision making.

Te Hā o Kawatiri provides a structure to be able to identify, encourage and support hāpori development through whānau focussed and whānau-centric processes. Their mahi is based on tikanga Māori and the values of manaakitanga, kotahitanga, whanaungatanga and rangatiratanga. Having a proudly kaupapa Māori presence in Kawatiri has been uplifting for Māori whānau.

By establishing an office and a paid position, Te Hā o Kawatiri Incorporated Society has been able to strengthen its governance practices, with a focus on growth and development. This has enabled them to employ more kaimahi for the various contracts and mahi they do for whānau and hāpori members. Through their community relationships Te Hā kaimahi have been able to increase Māori vaccination rates in Kawatiri.



Rehia McDonald

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# Te Kōkōwai Māreikura o Mātangireia

*Te Kōkōwai Māreikura o Mātangireia*

## Reach

8

wānanga have been held  
with approximately

20

wāhine in attendance.

Te Kōkōwai Māreikura o Mātangireia held wānanga across Te Waipounamu although, COVID restrictions limited venues with wānanga held at Tuahiwi Marae and Kaiapoi High School.

At each wānanga wāhine work through a programme, completing different tasks and activities. The wānanga always start with pōwhiri and time is provided to practice a range of skills and new knowledge.

On the second day of a wānanga the wāhine go to the beach at sunrise. Each wāhine has a whakataukī card and they karanga out to the moana. During the day, every day they go through they practise their whakataukī and karanga. During the wānanga the wāhine learn and practice a pūrākau, a waiata, and te reo. Night activities include another pūrākau or revisiting the one used earlier in the day. Wānanga are responsive to the group and events that are happening in the community. For example, one wāhine had a mokopuna who passed, the group was able to go along and support her and her whānau. When the high school had a kapa haka event on at the same time as a wānanga, the wāhine were able to help the rangatahi get ready. One wāhine helped the girls with their singing and the group watched the rangatahi perform. This may be recognised as supporting each other, as learning and as relationship building.

The wāhine who have participated in the wānanga range in age from their thirties through to their seventies.

## Description

The focus of Te Kōkōwai Māreikura o Mātangireia is to bring women together to find their feminine essence. The initiative leads the paepae karanga in multiple karanga, tikanga, and reo protocols within te ao Māori. Eight wānanga during 2021 included all aspects of karanga, reo and waiata pertaining to rituals regarding — Te Orokohanga Pōwhiri as manuhiri, haukāinga, laying of koha, tangihanga, kai, urupā, hura kōhatu, kawē mate, kei waho o te marae (birth of a child, weddings, graduations and birthdays). The initiative targets women of all ages teaching them to become experienced, confident and proficient kaikaranga leaders.

The kaupapa is about bringing moko kauae back on to marae. It's about everybody understanding that if you start a new job at your marae, it's not actually about you because you're there, you're from there. It's about the kaupapa that you're starting something new and it's learning there. It's relearning all those things.

# Impact

One of the wānanga participants described the experience as having a strong impact on her. She has valued it so much that it makes her want to be back on the marae. Despite living back in Waitaha for the last five years she hadn't felt the need to go back to the marae. Now, after the wānanga, she loves learning and wants to go back to her own marae. Other participants have spoken of how the initiative helped them find their voices with some wāhine travelling quite a way to join the wānanga because they recognise them as empowering.

A further impact is building the skill base and confidence of the younger generations. Women attending wānanga may have their own tamariki with them. Including young people in wānanga means their māmā can attend and rangatahi have the opportunity to learn alongside their māmā. They see what the women do and learn, and that is learning and work they may do as they get older. Two of the women have decided to send their daughters into kura kaupapa in town to enhance their te reo alongside the learnings they do in wānanga. In this way intergenerational knowledge is being shared.

## Pou

Whānau attending wānanga continually engage in te ao Māori. As the initiative has progressed there has been a change in the way people attend wānanga. During the first wānanga only a few people stayed the night. Now people are more likely to stay for the whole weekend, in particular the younger generation of tamariki who are choosing to stay. This offers opportunities for more engagement in te ao Māori and supports young people to learn from their whānau in a marae situation. This can also be recognised as whānau nurturing each other and developing resilience as they reclaim knowledge. As whānau have made decisions about how they can participate with others they have demonstrated autonomy. They have become self-managing leaders who are responsible for what and how they are learning.

A recent example demonstrates the interconnectedness of the pou. One wāhine went back home and completed her moko kauae. When she came back to the marae two of the young wāhine did the karanga for her which was a very emotional time. Her whānau recognise her as an empowered wāhine. They participated in the ceremony on the marae as one whānau showing togetherness and supporting her journey. In this example, wealth can be understood as the knowledge that wāhine are building through their learning.



# Te Pahī o Āio Nuku

*Te Pahī o Āio Nuku*

## Description

Te Pahī o Āio Nuku supports rakatahi from Moeraki in their journey connecting to their whenua, their whānau, and their cultural identity. Mana Rakatahi ki Moeraki aims to empower rakatahi to return home and stand strong on their whenua. The vision is to create a space for rakatahi to grow strong in their Kāi Tahu, Kāti Mamoe, Waitaha and Te Rapuwai identity. No children have been brought up in Moeraki for two decades, and so, they want to rebuild connections back to Moeraki to support cultural connection and succession planning.

Following the Raumati wānaka, Te Pahī o Āio Nuku ran a five-day wānaka in July. The focus for this wānaka was on Matariki and involved spending two nights in Tekapō with the rakatahi and Tori Campbell, who sits on the Government advisory board for Matariki, and was taught by Dr Rangi Matamua. The rakatahi were able to learn about the stars and what the stars meant to their tīpuna and what they mean to them. They also visited their mauka ariki, Aoraki, and walked alongside the Waitaki awa and recited their pepeha. They are learning to be proud of the knowledge their tīpuna had.

The success of these wānaka with the rakatahi is now expanding to include wānaka for adults. They have six upcoming noho marae for their initiative 'Takata Moeraki' which are run once a month.

## Reach



16

rakatahi have taken part  
in the first wānaka,

They were supported by



8

tuākana as well as other  
whānau members.



# Impact

Mana Rakatahi ki Moeraki has had a profound impact on rakatahi. Survey results have described various positive impacts. By enabling rakatahi to return home and connect to their marae, whenua and awa, rakatahi have strengthened their cultural identity. They have a deeper knowledge of te ao Māori and have learned from esteemed takata and Māori experts. They can now appreciate the meanings and purpose behind Matariki. They have learned about their whakapapa and how their tīpuna used the stars to navigate and travel, to hunt, and gather food and resources.

"I'm able to learn where my mountain is, where my awa is, and then coming up here and learning about the stars, which is pretty cool. Back in the old days when our tīpuna were around, they used the stars to guide us and guide their way and learn how to go somewhere, and then when to catch manu and when to go eeling and all that kind of stuff, it's pretty cool. It's just mean. I've never experienced anything like this before."

Rakatahi have commented on how being involved in the initiative has deepened their connection to their marae, enabling them to feel more confident and prouder to be Māori. Their strengthened cultural identity has contributed to their oraka. Seeing the mauka and awa that they recite in their pepeha in person was meaningful to the rakatahi as it connected them to their tūrakawaewae. "This is actually my mauka, this is actually my tīpuna."

Whānau have also passed on feedback and as rakatahi feel more at home on their marae, they are more confident to talk about their whakapapa, sharing what they have learned with their whānau. Tuakana associated with the initiative have also strengthened their skills and knowledge in supporting rakatahi to confidently participate in te ao Māori.

The long-term impact of this will be that Moeraki rakatahi will have created a succession of young people who feel strongly connected to their whenua.

## Pou

Participating in the initiative has enabled rakatahi to stand tall on their whenua. They have become more confident in their Māoritaka.

This initiative is fostering the intergenerational transmission of mātauraka and empowering future leaders. They are also developing a tuākana roopū to assist with these wānaka in the future and so this is developing leadership skills of the older rakatahi.

During the haereka, rakatahi get to physically see and experience the whetu and their mauka, connecting their whakapapa to the whenua and making them more aware and respectful of their living and natural environments.



# Te Wero Tapuwae

*RCG Group (2010) Ltd Trading as Whānau Whanake*

## Description

Whānau Whanake is an urban hapori-based, social enterprise located in Te Waipounamu. The enterprise works closely with those who have lived experience of pain, injury, chronic health, disability, trauma, and adversity. It aims to positively change whānau narratives, reducing negative health indicators, secondary diagnosis from injury, chronic health conditions and creating opportunities where whānau feel supported to become self-managing.

Whānau Whanake is exploring how to expand and strengthen its kaupapa now, and into the future. It has developed a new approach to whānau health called 'Te Wero Tapuwae', although many know it as the 'TutuMan Challenge'. This approach is related to Te Whare Tapa Whā and its four dimensions: whānau (family health), tinana (physical health), hinengaro (mental health) and wairua (spiritual health).

The impetus for this came from wanting to encourage all whānau to connect to one another and to experience hauora in their own way. It developed after the Christchurch earthquakes, whereby TutuMan, one of the whānau who created Whānau Whanake, set short challenges to support whānau in fun and inclusive ways. During COVID-19 lockdowns, TutuMan saw the need for connection, support and fun to improve hauora. A particular focus is enabling whānau with specific challenges and who struggled with isolation and disconnection during COVID-19 lockdowns, to participate in set challenges and reconnect with others. The programme is designed to be inclusive, regardless of whānau circumstances and abilities. Whānau are challenged to complete particular tasks that have a certain number of points. The challenges need to be completed within a set time frame. For example, one challenge could be to find the number 22 within their local community. Whānau could search for the number 22 on letterboxes or vehicle licence plate numbers. The challenges motivate whānau to get out of their whare and move and search to complete the challenge, along with others. Points are posted on a leader board accessed through Facebook or through other online platforms. Whānau encourage one another to complete set tasks and celebrate their achievements together. The initiative also included 'Wānanga Wednesdays' where whānau were encouraged to learn te reo me ona tikanga Māori, associated with the dimensions of Te Whare Tapa Whā.

## Reach

There are

# 181

active members in the community, although the reach of the initiative extends beyond just these members.

**The whānau challenges encourage intergenerational interaction, engaging kaumātua, mātua, rangatahi and tamariki alike.**

The challenges have engaged whānau across Aotearoa and the world. For example, one whānau are connecting with those who live in Australia and within other parts of Aotearoa. Feedback from whānau is extremely positive and they have enjoyed the holistic focus related to Te Whare Tapa Whā and the inclusive programme.

# Impact

Engaging in the activities and challenges have been profound and life changing for many. Whānau are benefitting from the holistic approach and its connection to te ao Māori. For example, one of the challenges is around whānau hauora and participants are asked to make something to give to whānau and/or make connections with other people who are important to them. One of the participants made a bacon and egg pie and gave it away and others were delivering putiputi. Whānau used different ways to express what whānau connection and social health meant to them. The next challenge was related to wairua. Whānau were asked what does wairua and spiritual connection mean for you? Whānau took photographs of things that were special in their whare or recalled an important karakia that had been shared with them. Some talked about pūrākau that has special meaning from their childhood. Whānau expressed their thoughts in many different ways and encouraged and celebrated other people's ideas and expressions. The challenges related to the four cornerstones of Te Whare Tapa Whā and enabled whānau to express and extend their experiences of hauora in ways that were meaningful to them.

As the challenges are available online, whānau who were struggling with health issues could still engage. Some whānau were at home waiting for an operation, whilst others were having cancer treatment. Regardless of their individual health situations, all whānau could take part, have fun and improve their health and wellbeing at the same time.



## Pou

Whānau are able to set their own goals, meet challenges and participate fully in all activities regardless of their personal health circumstances.

Whānau are improving their health and wellbeing by participating in the challenges and by strengthening social connections.

The challenges relate to Te Whare Tapa Whā and the four dimensions of hauora Māori: whānau tinana, hinengaro and wairua. Whānau are enjoying the holistic focus and expressing what hauora means to them in their own way. Whānau have to learned te reo me ona tikanga during Wānanga Wednesdays. They are more confident to participate in te ao Māori.





# The Final Transformation

*Whakaruruhau Ltd*

## Description

Whakaruruhau is a community organisation in South Dunedin that offers a range of services and supports for whānau with specific activities for tamariki, rangatahi and kaumātua/pakeke. Their mission statement is, “to support the intellectual, emotional, and social development of our whānau based on the values of

- Manaakitanga
- Whanaungatanga
- Wairuatanga

All initiatives are underpinned by te reo Māori, kaupapa and tikanga Māori, and the skills and knowledge of te ao Māori, to improve the current status of our whānau.”

The Final Transformation initiative builds on the Whakaruruhau range of initiatives which began in 2018 and have culminated into four distinct kaupapa that contribute to whānau healing and restoration. This stage builds upon these kaupapa to reinforce strong, confident, and resilient whānau who are proud contributors in the community and compassionate carers of their own whānau and others. Most importantly, they ‘know who they are’.

These kaupapa are underpinned by a belief in the mana of whānau to reciprocate; giving back depth, knowledge, skills, faith, and wisdom to complete their own transformation and to transform the lives of others. Whānau enter Whakaruruhau at different times; and essentially their needs may be the same, but they are in different places. The journey is layered and tailored to their strengths, assets, and goals. Whānau progress at their own pace and Whakaruruhau works with whānau to identify goals and support with the gaps.

Whakaruruhau recognise that whānau reaching out for help is the hinge, the turning point, and whanaungatanga is important from the start. “We are often not their first stop; many have fallen through the cracks of other agencies – but we are the last stop.” Engagement comes with standards based on tikanga, and a respect embedded by kaumātua who provide cultural safety and support that whānau need when confronted with crisis such as tangihanga.

## Impact

It is difficult for whānau to ask for help, they can be whakamā. Engagement is measured by whānau encouraging others to reach out to Whakaruruhau and ask for support.

Whakaruruhau receives requests for help from across Dunedin and as far as Bluff. These requests range from whānau feeling isolated with serious health conditions (i.e., cancer, heart conditions), and kaumātua with dementia. “Agencies work in little squares and can’t help them cause it’s outside of their rules – we don’t have little squares – it’s whatever it takes.”

The ‘Whakaruruhau way’ reaches beyond assisting whānau with essentials, to active involvement and participation as part of the whānau whānui. Whakaruruhau assert that success takes different forms and many small steps, and this is for whānau to determine. Whakaruruhau provided examples of different members of the whānau developing new skills such as savings habits. They may now have childcare sorted, mahi and medical issues sorted; more confidence in their ability to engage with government agencies; more confidence to weather the storms. “We believe a whānau-centred approach will work for everyone, whether they live in urban, regional or remote setting, it’s about starting from who they are, their own starting points.”



# Reach

Whakaruruhau utilises a cluster approach to bring people together with shared whakapapa, similar aims, interests, and aspirations as well as specific age-related activities. This intent is to give them the confidence to reconnect with their whakapapa and establish kaupapa whānau. "They become part of the whānau, they have a home here, everyone deserves a second chance and for some it's about wiping the slate clean and starting again to uplift themselves, reach within themselves and make meaningful decisions in their lives."

Wave 12 funding enabled Whakaruruhau to strengthen access to, and participation in te reo me ona tikanga, waiata o te haahi, waiata tāwhito, haka me te mau rākau, and maara kai. Within this, the construction of compost bins and planter boxes, and teaching whānau to identify, prepare and use rongoā Māori.

More than

# 100

whānau have been engaged in activities.

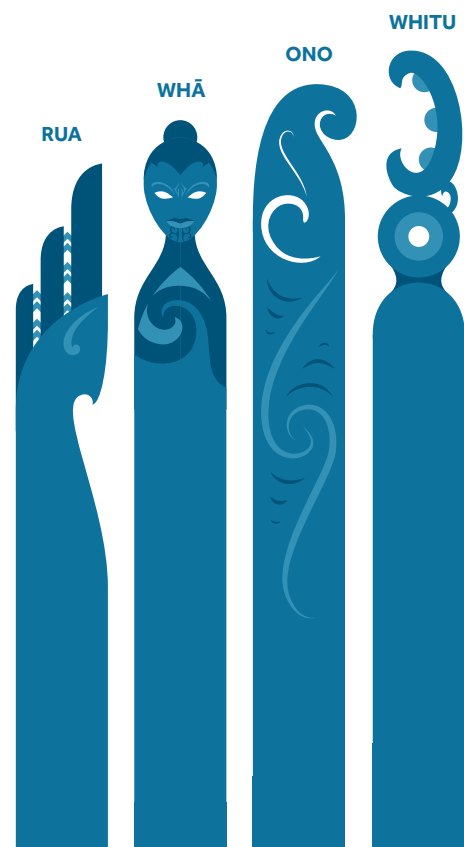
COVID-19 meant Whakaruruhau had to diversify and adapt via social media and in the way initiatives are carried out.

- 1 For example, rangatahi are supported to help kaumātua/pakeke to start and maintain maara in their own homes from building planter boxes, to preparation, planting, weeding and harvesting. The strength of relationships and role-modelling for rangatahi is immeasurable.
- 2 Whakaruruhau used social media to share learning about rongoā, and within this developed packs for whānau to do at home by giving whānau the tools within their own environments to care for themselves, their nannies and koro.
- 3 Since COVID-19, every week Whakaruruhau is responding to three or four kaumātua/pakeke and young whānau who they have never met before.

# Pou

Whakaruruhau take a very holistic and agile approach to the way they work. They are grounded in community; weaving together different activities to increase whānau and community access to supports, tools, and skills. More importantly, the right to belong, a place to stand, and the confidence to succeed. "Our journey doesn't end when our wave ends and so the next phase, or the next wave, is simply the next step in that journey, in the further transformation of our whānau."

Wave 12 focussed on increasing access to and confidence in te ao Māori starting with reinforcing whakapapa and connection. The outreach extends to all members of the whānau and whānau whānui; investing in and building on whanaungatanga to reconnect, re-establish and create new. Whakaruruhau is now developing a hauora space to allow collaboration, availability and accessibility with other services.



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**ihi** Research  
Social Change  
& Innovation

# Tohu Mātauranga Wairākau Rongoā

*Manaaki Ngahere Trust*

## Description

Tohu Mātauranga Wairākau Rongoā, or Diploma in Wairākau Rongoā, is based around passing on the knowledge of rongoā by holding seven three-day noho at marae across Te Tau Ihu.

The initiative is facilitated by Manaaki Ngahere Trust. In the past, many graduates of the programme have been able to find employment by either forming their own rongoā businesses, or in hauora positions in government agencies, such as ACC. The creators of the initiative have been involved in rongoā for many years and are passionate about passing on the knowledge that was gifted to them by their tīpuna. It is essential that mātauranga Māori associated with rongoā is maintained. This tohu supports tauira to become Wairākau Rongoā Practitioners and instils in them the importance of intergenerational transmission of knowledge.

## Impact

There have been many interrelated, positive impacts for whānau. Graduates quickly find employment, utilising their knowledge for the benefit of whānau. Learning and practising rongoā has enabled whānau to heal themselves and reconnect to the knowledge of tīpuna. This has enabled mātauranga Māori associated with rongoā to be maintained. Tauira understand and practice their responsibilities to act as kaitiaki. There is more respect for the whenua and the healing properties of ngahere. One whānau member was able to recover from methamphetamine dependency, cut ties with gang culture and has found employment. This has enabled whānau to gain custody of their tamariki. They have been grateful for the chance to be involved in the initiative as it has restored mana to the whānau.

All whānau members are encouraged to be involved in the initiative. They enjoy the chance to venture out to the ngahere. Tamariki and rangatahi have been involved in gathering kawakawa and learning how to harvest parts of the plant without damaging the tree. Mokopuna have been learning and practising mirimiri and te reo me ona tikanga associated with rongoā.

## Reach

**It is challenging to determine the reach of the initiative as all whānau members are encouraged to be involved.**

# 20

tauira have participated  
in this intake and

# 12

have graduated so far.

Tauira are at different stages in their knowledge and confidence, yet all have been utilising the knowledge for the benefit of whānau. Graduates are rongoā practitioners and some have set up their own businesses. Others have secured contracts to provide hauora services for whānau. Some are Kaiako at local kura and have been involving rangatahi and tamariki at kura and teaching them about rongoā.

The creators of the initiative describe the reach of the programmes as similar to the way that tūpākihi grows. Tūpākihi is a deep acting rongoā that flourishes along the banks of rivers, and in the cracks and the scars of the earth. It is often cleared away, which can cause erosion. If left, the tūpākihi stabilises the earth so other plants can take hold. In this way the knowledge that tauira gain through the programme can be shared for the benefit of others, and so the reach of the programme extends beyond just those tauira involved.



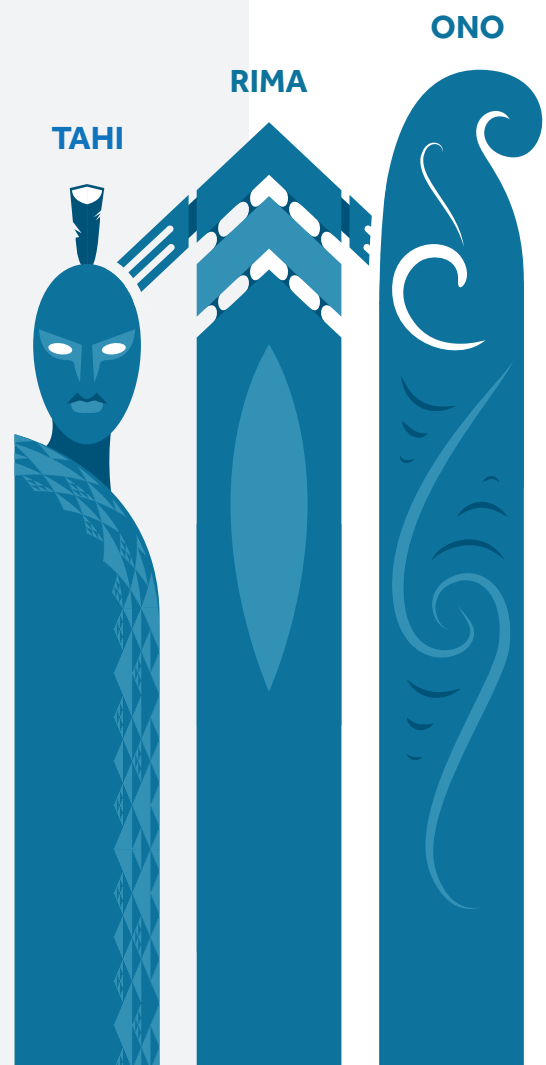


## Pou

Whānau have been able to heal themselves. Being able to spend time amongst ngahere has had restorative benefits. Reconnecting to the knowledge of tipuna and recognising different plants and their medical properties has enabled whānau to feel more confident. There is a greater sense of pride as they reconnect to mātauranga Māori.

Many of the whānau have been able to find secure employment through being involved in the initiative. Some have gone on to establish their own rongoā businesses.

All whānau members are encouraged to be involved, particularly during visits to the ngahere. This has strengthened relationships within and between whānau. There is a greater sense of connection and manaakitanga amongst whānau. Tamariki enjoy the chance to be involved and have been learning the kōrero associated with the initiative.



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 @ManaakiNgahereTrust

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# Tūmahana

*Cirko Kali Limited*

## Description

Tūmahana is a creative partnership weaving together elements of dance, aerial and visual arts, toi Māori, taonga puoro, and orchestral music. The bilingual (te reo Māori and English) performance offers a glimpse into a past where generations of tipuna and ancestors have made their homes in and around the Ngāi Tahu takiwā of Te Waipounamu. The collaboration involves Juanita Hepi, Danny Syme, Mahina-Ina Kingi-Kaua, Hamish Oliver, the Christchurch Symphony Orchestra and Ngāi Tahu. The performance is devised using Cirque techniques from Cirko Kali and showcases pūrākau and te ao Māori as demonstrated through Ngā Toi. Tūmahana seeks to inspire and motivate all whānau, Māori and non-Māori, and to develop a collaborative and inclusive process, built on Māori values of manaakitanga and kotahitanga.

Cirko Kali offers the amazing experience of theatre, performing the stories and journeys of Ngāi Tahu, of Māori, a creative education for tamariki, a whānau filled initiative, a kaupapa of learning, education and creativity, bringing together performance (acting) and te ao Māori (te reo/waiata). This initiative is a wonderful expression of Māori art as education and an opportunity for whānau to develop, strengthen and celebrate their creative talents.

## Reach

Tūmahana ran

**3**  
shows

one public showing  
and two school shows

The audience total  
was approximately

**4000**

The public performance of Tūmahana was packed. To ensure reach, free tickets were distributed across the rohe. There were also discounted tickets and tickets for kaumātua. There was extra help provided to ensure whānau could navigate the booking system.





# Impact

There have been interrelated benefits for whānau. Māori artists and performers involved in Tūmahana have been acknowledged for their expertise and are getting paid for their work. There has been interest from the Ministry of Culture and Heritage to fund the next phase of Tūmahana

Through the process the whānau who were involved in Tūmahana have been recognised for their expertise. This has generated more income as they have been approached to become involved in other performances. Some have grown the confidence to create their own work.

The initiative has also broken-down limiting stereotypes that Māori performers can only perform kapa haka. As Juanita Hepi explains, "You can perform, you can be a musician, you can be a classical musician. You can be an opera singer, and then at nighttime you can go and do a hip-hop gig. The only limits are what you put on yourself, and the limiting stereotypes the community has. We aim to break down those limiting assumptions."

The process of practising and performing together enabled Māori and non-Māori artists and performers to develop new relationships and commitment to a shared kaupapa. As artists from different disciplines, they had to learn to work together.

The public performance of Tūmahana received a standing ovation from the audience. There was a palpable sense of pride from the community. Feedback from whānau who attended was overwhelmingly positive and there was relief from whānau, that finally their stories were getting told properly.

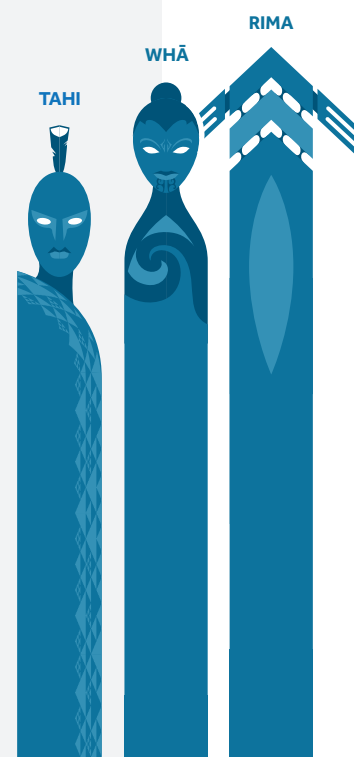
Juanita describes the impact. "So that for me is huge. I don't care what the reviewer says, I actually care what our aunties and uncles are saying at the marae. Our stories have been told so badly for so long that it was really important for me that all of our hapū, marae, whānau who belonged to these stories felt seen and heard."

## Pou

Whānau have worked with others to create Tūmahana. They have been recognised and valued for their expertise. They have achieved their vision of an inclusive performance that weaves together elements of dance, aerial and visual arts, toi Māori, taonga puoro, and orchestral music.

Whānau have shared and celebrated the pūrākau of tīpuna and ancestors in and around the Ngāi Tahu takiwā of Te Waipounamu. The public performance resulted in a standing ovation from the audience. There was a palpable sense of pride from whānau and relief that their stories were being properly told.

Tūmahana has generated income for whānau. Māori artists and performers involved in Tūmahana are being recognised for their expertise and this has resulted in more work and job opportunities for them.





# Tūpono Mana Tangata

*The Christchurch Collective for the Homeless Charitable Trust*

## Description

Tūpono Mana Tangata provides advocacy, campaigning and awareness in the areas of domestic violence, suicide, and sexual abuse. This is achieved through wānanga which deliver tikanga, the ability to discover whakapapa, kapa haka, learning pepeha, hauora, and manaakitanga and programmes delivering life skills, self-confidence and promoting opportunities for whanaungatanga.

The Christchurch Collective for the Homeless is the umbrella group for the initiative which is managed by Brenda Lowe-Johnson.

Programmes support the need of the whānau at the time, including supporting whānau on the frontline when Oranga Tamariki want to uplift tamariki. Kaimahi will work alongside whānau and Oranga Tamariki before tamariki are uplifted to ensure whānau have a voice with the ability to provide whānau intervention support where possible to make this traumatic event less of a lifetime trauma for whānau.

The kaupapa supports whānau to break the cycle of domestic violence/suicide/addiction and to address the issues and deal with them by recognising a champion within the whānau. Support is provided to an already established mothers' group for mothers who have suffered the loss of tamariki to uplifts - for mums to sustain, maintain, encourage, and draw strength from each other. The initiative has established itself as a charitable trust and has identified and begun developing programmes for whānau.

A venue has been located enabling wānanga to be held. Wānanga are usually two days long and clients and their whānau are invited to stay for these full days. Prior to the wānanga, kaimahi work with whānau to teach tikanga related to pōwhiri. This may be a new experience for some whānau. The wānanga include pōwhiri, learning pepeha, whanaungatanga, the sharing of kai, maramataka, tapa whā, kapa haka and poi. People from outside organisations join the wānanga to kōrero for the whānau. In this way whānau are immersed in te ao Māori on a marae. Each wānanga is developed around the needs of a new whānau that Tūpono Mana Tangata is working with.

Topics are focussed on specific need e.g., Oranga Tamariki processes and implementing Te Tiriti o Waitangi, or domestic violence and te whare tangata, tapa whā and te marama.

Tūpono Mana Tangata runs separate wāhine and tāne groups. Referrals can be from an organisation or from individuals. The majority of participants identify as Māori, but they also draw from a wide range of ethnicities.

Two kaimahi are available to support whānau going to court by attending court appearances with whānau and helping them access information they need and advocating for whānau who may not know their rights or processes. They work alongside probation kaimahi and support whānau to be able to access programmes that may help them.

Kaimahi work with people who are homeless, such as whānau who live in other people's houses or in emergency accommodation. A focus is tamariki and the rangatahi within these homeless environments.

## Impact

Tūpono Mana Tangata recognises that many whānau are disconnected from who they are. Part of their work is to walk alongside whānau as they build identity and connectedness with each other.

A recent example is a young woman who, over a period of time, has weaned herself off drugs, put on some weight and who is now focussed on working in the area of domestic violence. Although Tūpono Mana Tangata is not focussed on drug and alcohol use, its kaupapa is mana enhancing. In this example the young woman has people commenting on the positive changes she has made. She identifies Tūpono Mana Tangata as making the difference for her.



## Pou

Tūpono Mana Tangata is about whānau for whānau, led by whānau. The role of kaimahi is to walk alongside whānau providing support for them to heal from trauma. There is respect that every whānau has different strengths and challenges, so resources are responsive to what each whānau needs. The diverse range of knowledge kaimahi have helps whānau to make sense of processes and options that may be confusing in health, justice, social and community contexts. When whānau have clear information, they can make their own choices which can be empowering for them. It can also support them to participate fully in society as they make decisions about what they want to do with their lives. Kaimahi are volunteers. Sometimes they move into employment opportunities through the work they have done for Tūpono Mana Tangata. This offers individual kaimahi choices around employment and the creation of their own whānau wealth from these opportunities. Tūpono Mana Tangata provides opportunities for wānanga and hui focussed on te ao Māori, te reo, Te Tiriti o Waitangi, and tikanga. Whānau can grow their knowledge of te ao Māori as they learn with and from each other.



## Reach

**Tūpono Mana Tangata has exceeded its initiative goals.**

It has held

# 6

wānanga, with a seventh one already planned.

Each wānanga attracts between

# 12-30

people with up to

# 40

people, including tamariki and kaimahi.

Wānanga are usually two-days long and clients and their whānau are invited to stay.

Weekly hui include maramataka courses to help wāhine deal with anger, and to make sense of and improve their moods. Another volunteer provides mirimiri sessions for 10 hours a week. There are weekly te reo sessions. Kaimahi also attend Family Group Conferences, and whānau hui. They may go to domestic violence call outs or sit with whānau supporting them through the challenges of tough days such as coping with suicide or other issues.

# Whakapai te Whenua

*Kahukura Māori Healing Partnership*

## Description

Kahukura Māori Healing Partnership is traditional rongoā Māori healers of the Kipa Whānau seeking to 'Whakapai te Whenua, Whakapai te Whānau'. They aspire to share their knowledge of traditional ways of healing. This initiative started at Kāpūtahi, a tributary of the Pūharakekenui Awa (Styx River) near the Belfast area of Marshlands Road. This area is a significant mahinga kai of Kaiapoi Pā and the stronghold of the hapū Ngāti Urihia.

Maire and Aperahama Kipa (brother and sister) established Kahukura Māori Healing to reconnect with the ways their tūpuna lived at Wairewa and Kaiapoi Pā. Maara kai, mahinga kai, rongoā Māori practices were flourishing until the 1950's. The impact of colonisation and urbanisation in the 1950's to 1960's disconnected many from their mahinga kai, maara kai and rongoā Māori practices.

Kahukura Rongoā Charitable Trust has been established to support a long-term vision of making rongoā and ngahere more accessible on Christchurch's Parks and Reserves. Maire and Aperahama aim to push back on the more harmful effects of urbanisation by planting out reserves in native flora and fauna and creating spaces for storytelling and learning facilitated by rongoā Māori healers and artists.

Aperahama's passion and vision is to be, live as and practice as a tohunga. For Maire there is a curiosity around how their whānau can learn and lead its own journey. Their sister Rewa is a Kaimirimiri and they all mahi to support each other rather than working in isolation. The current health system has recognised rongoā Māori since 1999, but there is no funding to help revitalise rongoā Māori.

Kahukura Māori Healing is grateful that Whānau Ora investment from Te Pūtahitanga o Te Waipounamu helps build whānau capability in rongoā Māori and to support authentic and holistic teachings of hauora – such as Te Whare Tapa Whā, Te Wheke and Te Whare Tangata.

## Impact

A substantial impact for the Kipa whānau has been learning about funding and business practices. There is now more understanding about the difference between enterprises, charitable organisations, and legal entities – and the consequences of choosing one over the other. Maire has learned about various avenues of funding and the criteria for these. A key learning has been to clarify your vision and to stick to it and to accept it is ok to have differences in the way people share that vision.

Maire recognises the initiative has had an impact on her cousins. They love the kaupapa of being on the whenua and giving back to the whenua. They are looking for the connection with their tūpuna as well. This has implications for links to whenua, and to areas that their whānau are choosing to work for mahinga kai.

Whakapapa is important. The initiative has supported a sharing of knowledge within the whānau. The intergenerational transfer of knowledge can continue. In the past this has relied on a small group of adults or knowledge from books. Now that whānau are on the whenua they can learn more.

A further impact Maire has observed is the change in clients who come to the clinic wanting more than a clinical approach to mental health. She sees that they love having a cultural perspective on what's happening for their whole whānau. Similarly, there are health professionals who are also on their journey, with wairua and mahi wairua.





# Reach

Kahukura Māori Healing operates four days a week from the rongoā clinic in Riccarton. It provides a base from which Aperahama, Maire, Rewa and Mokopuna Māori Arts & Taa Moko can service their clients and communities. Thursdays and weekends are reserved for mahi on Kāpūtahi Rongoā Māori Reserve at 567 Marshlands Road.

Kahukura Māori Healing hosted

# 2

rongoā focused wānanga and a Kipa Whānau Hui

The first wānanga was an introductory level wānanga about rongoā Māori.

# 12

participants attended and following the wānanga, some went on to follow up workshops from the Kahukura Riccarton Clinic.

Then there was a Kipa whānau wānanga at Wairewa in May. The Kipa whānau shared whakapapa and pūrākau and walked the whenua approximately 4.5 acres to envision a papakāinga development.

The third wānanga was centred around Te Matahi a te Tau and the Matariki rising. Friday evening was a story by the fire and roasting marshmallows for tamariki. The next day a dawn ceremony to celebrate Matariki rising, and at 10am a community planting of natives followed by hāngī served for kai at 1pm.

Tutors and students of Te Wānanga o Aotearoa Rongoā Certificate, helped with the Matariki wānanga. For many students and tutors it was their first time to practice the tikanga associated with the rising of Puanga and Te Matariki dawn ceremony.

Although Kahukura Māori Healing is a first for Whānau Ora investment, its success is a reflection of 20-years of rongoā work and seven-years of planting.

Kahukura Māori Healing started through word of mouth and is now actively promoting itself and advertising its services. Appointments may occur as a response to social media. A range of health professionals have been contacting Kahukura for more information about services for their Māori patients. Maire and Aperahama are currently working through the ACC accreditation process.

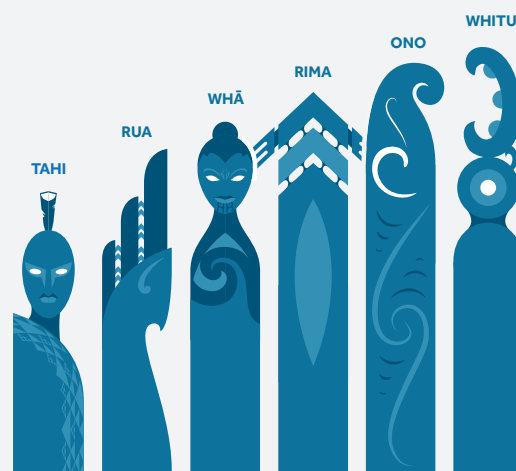
# Pou

Tohunga are recognised as self-managing leaders. They are experts in their field. It's up to the whānau who visit them to decide what's an expert to them. Being able to operate from a whare / clinic is empowering for Maire and Aperahama. Kahukura continues to focus on being economically secure and while it is still reliant on funding for growth it is working to a future where it will be financially viable in its own right.

Being and working with a rongoā practitioner is participating in te ao Māori and a whakapapa-based process which draws on knowledges from te ao Māori for the health and wellbeing of people.

The whānau continue to work as responsible stewards of their living and natural environments. The whenua and water mahi are important to Kahukura to keep it grounded. If the whenua is healthy, the people will be healthy, because they live on and from it.

Whānau resilience and cohesiveness is strengthened through being culturally restorative, whichever way that may be. Building a positive cultural identity through the initiative is a key value.



## Maire Kipa

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# Whare Puāwai

*Te Whare Puāwai O Tokomairiro*

## Description

Te Whare Puāwai O Tokomairiro seeks to establish a Community Whānau Whare in Tokomairiro. This is a rural area and whānau who live and work here come from all over Aotearoa. The mahi is very seasonal and whānau move around the rohe. There is no marae or permanent communal space for whānau to come together for tangihanga, hui or wānanga. Typically, whānau have to travel out of the area to connect to such events or have non-permanent structures, such as tents put up for special occasions.

Whānau members living in the area had shared a vision of developing a community space for Māori. The impetus for Te Whare Puāwai came when a community whare came up for sale. It had been built by the community in the early '80s as a playcentre for tamariki. Whānau became aware the whare was to be sold so they formed a board and became a charitable trust. They put forward a bid and have been successful in purchasing it.

Te Whare Puāwai is a multi-purpose facility for whānau. It can be hired by service providers, community groups and individuals. It is regularly used for hui, wānanga and noho events as well as special whānau focussed events. Although it is not a marae, the trust which oversee Te Whare Puāwai, want to instill and celebrate tikanga Māori, whilst providing a relaxed and inclusive space for the whole community. Te Whare Puāwai has a strict non-alcoholic policy with a focus on whānau-centric and focussed events.

## Impact

There have been many positive impacts for whānau and hāpori through the creation of Te Whare Puāwai. For example, a group of māmā have been using the whare to make kai, particularly pre-made healthy meals for whānau and community members with particular needs. Some whānau are experiencing serious illness, while others have lost their jobs due to COVID-19. The rōpū have been using the whare as their base to make pre-paid meals and distribute kai out to whānau. This mahi has been most appreciated by whānau and hāpori and has brought the community together.

Te Whare Puāwai has enabled whānau to enjoy being together as Māori in a way that celebrates manaakitanga and kotahitanga. Whānau are enjoying the chance to learn about tikanga Māori in a neutral space that is safe and inclusive.

## Reach

**Whānau and hāpori members are making good use of Te Whare Puāwai.**

It is estimated that hundreds of whānau have made use of the whare. It has already been used for wānanga, hui and noho events. Whānau have been engaged in hui, wānanga and noho related to a diverse range of topics, including rangatahi empowerment, mau rākau, waiata practice and making kai, such as rēwana bread. Te Whare Puāwai has been hired by Oranga Tamariki for family group conferences, and supervised visits with whānau who have tamariki in care. Other groups have run health clinics for whānau. Te Whare Puāwai has provided a special place where whānau feel comfortable to come together, for a range of kaupapa and mahi.

Te Whare Puāwai has also been used by volunteers for fundraising and community focussed events. The meeting room is regularly used by a rōpū working with rangatahi who are troubled and in need of extra practical support. Te Whare has also been used for regular kaumātua morning teas and to celebrate birthday parties for tamariki and mokopuna. There are plans for a puna reo but there have been some delays caused through COVID-19.





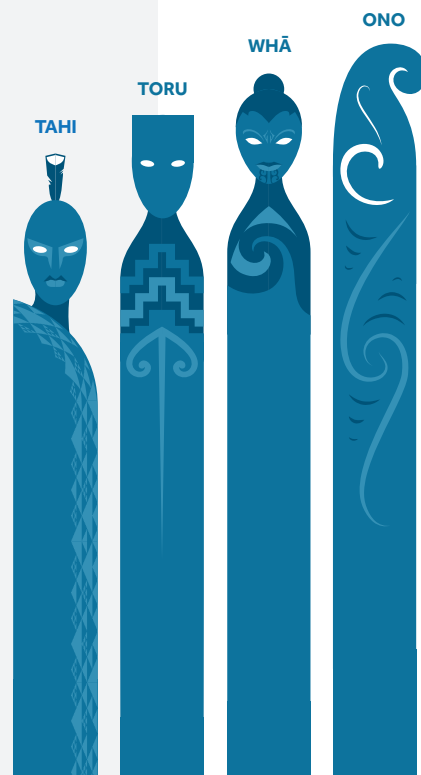
## Pou

Whānau have been able to set their own goals and establish Te Whare Puāwai. They have used the whare as a venue to bring whānau and hāpori members together and address community needs. Different whānau focussed volunteer and fundraising events have been successful for the benefit of all.

Te Whare Puāwai has enabled whānau to come together in a safe and inclusive space. Te Whare is used for a range of mahi, enabling whānau of all ages to come together and participate in various activities.

Whānau are learning and practising tikanga Māori in a safe and inclusive space. The next goal for Te Whare Puāwai is to establish a puna reo.

Te Whare Puāwai enables whānau and hāpori members to come together in ways that strengthen manaakitanga, kotahitanga and whanaungatanga. The non-alcoholic policy is respected by all and appreciated by whānau.



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Te Whare Puāwai o Tokomairaro

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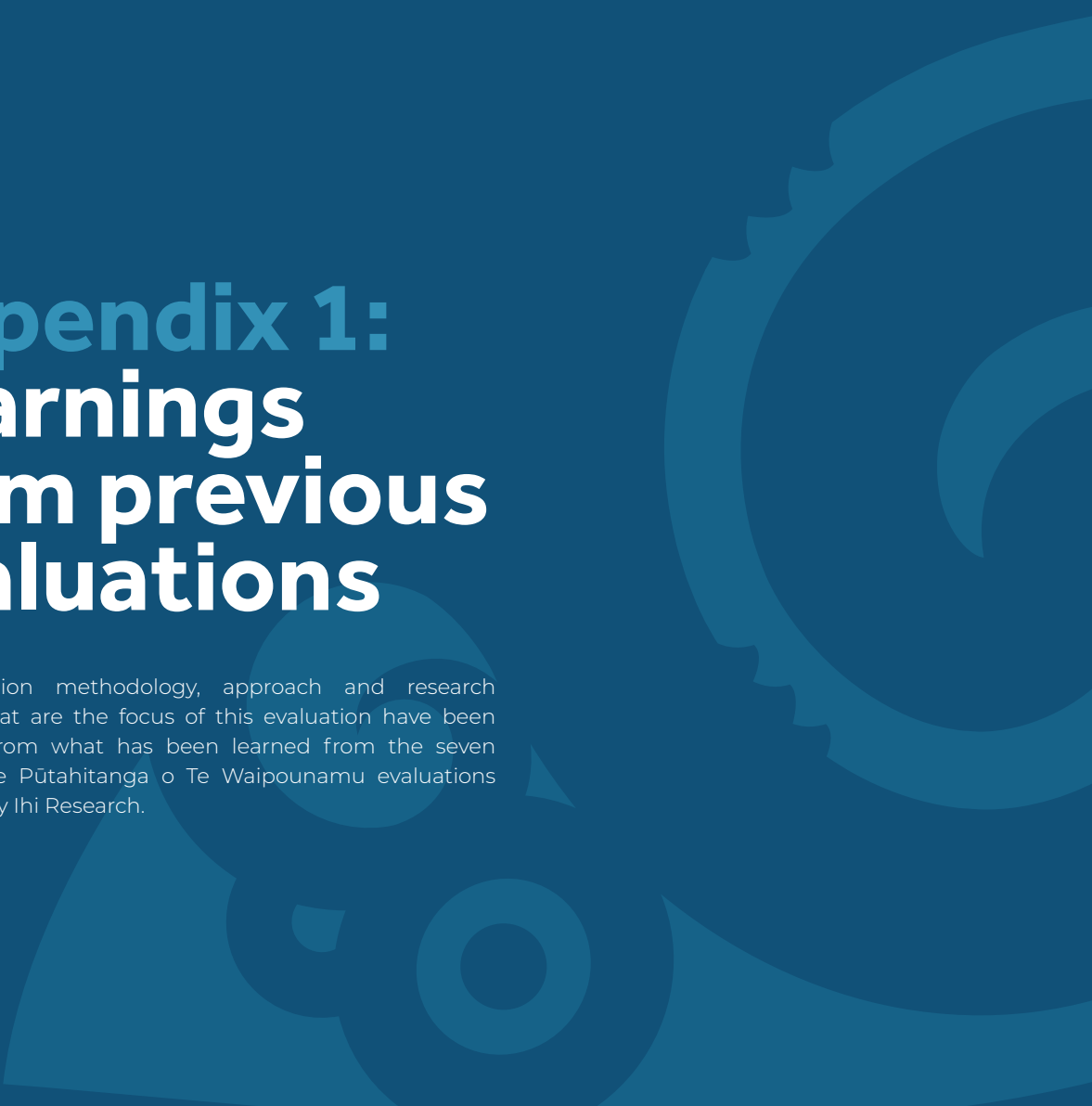
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# Appendix 1: Learnings from previous evaluations

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

Evaluation	Initiative	Focus	Findings
<b>Wave 1 2016</b>	<b>24</b>	The purpose was to understand and evaluate the impact of the 24 Wave 1 whānau enterprise initiatives and the process of commissioning supporting their success.	<p>The evaluation found whānau experienced positive cultural, social, and economic outcomes.</p> <p>Whānau were able to be innovative and create their own response to the challenges they identified. The process enabled whānau to be self-determining in pursuit of their aspirations.</p> <p>There were barriers and enablers that hinder or support innovation and social enterprise. Whānau identified establishment challenges, monitoring requirements, tension within cases, business development expectations, time, and workload as the most significant barriers to overcome. The passion for their initiatives, the time whānau donated to their projects and the opportunity to collaborate with others were identified as key enablers of success.</p> <p>Te Pūtahitanga o Te Waipounamu contributed to the success of the whānau initiatives by supporting innovation and leading a strengths-based approach.</p>
<b>Wave 2 and 3 2017</b>	<b>38</b>	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</p>

			<p>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>
<p><b>Wave 4 and 5 2017/ 2018</b></p>	<p><b>18</b></p>	<p>This evaluation defined critical success indicators for the initiatives that achieved significant social impact.</p>	<p>Seven critical success indicators were identified; social entrepreneurship, capability building, networking, sustainability, personal investment, communicating value and targeted to an area of need. While social enterprises may appear to be a riskier investment, it was apparent they are driven to create sustainable, positive social change. In several of the contract driven not-for-profit organisations, there was no plan for sustainability post-investment, other than for the whānau involved to take over the activity without any resourcing. The evaluation identified an opportunity for Te Pūtahitanga o Te Waipounamu to celebrate Māori social entrepreneurs in order to raise the profile and value of social innovation, while encouraging other whānau to consider how they might contribute to positive whānau transformation through social enterprise.</p>



<p><b>Wave 6</b> <b>2018</b></p>	<p><b>27</b></p>	<p>This evaluation sought to determine whether the activities the initiatives engaged in are aligned with the intention and theory of change.</p>	<p>Across the 27 initiatives the kaupapa initiatives were achieving the goals they set, the activities align with the intention and it is likely the commissioning round will have significant impact for whānau. The extent of the outcome is generally dependent on the level of funding invested, the capability the whānau bring to the work, and the length of sustained activity. All the initiatives were highly contextual, meaning they utilise local resources and experience and were enmeshed in the community and whānau who are driving them. Rather than a one-size-fits-all approach, the commissioned initiatives are all unique opportunities to realise Whānau Ora. Whānau saw their motivations as interconnected, and to some extent interdependent on one another. It was clear there was a common agenda across the initiatives framed by the Whānau Ora pou.</p>
<p><b>Wave 7</b> <b>2019</b></p>	<p><b>22</b></p>	<p>This evaluation focussed on developing 10 full descriptive case studies of whānau commissioned initiatives to describe; the purpose and intention of the commissioned activities, the impact for whānau, the place of culture in mediating positive change for whānau, the learnings as reported by the</p>	<p>The case studies presented the far-reaching ripple impacts present when investment is direct for whānau and their communities. The information from this evaluation was used to construct a sustainability resource book to support whānau commissioning and provide a discussion paper for the Ministry of Culture and Heritage regarding the positioning of cultural capital in the New Zealand Living Standards Framework. This evaluation identified three core features</p>

		<p>whānau and, the sustainability of the kaupapa initiatives after one-year of funding.</p>	<p>not recognised in the current wellbeing by The Treasury, that are vital to Māori wellbeing, these are:</p> <p><b>Whānau</b> are the building block of Māori society and wellbeing</p> <p><b>Culture</b> is inextricably tied to wellbeing</p> <p><b>Agency</b> for change should reside with whānau</p> <p>The evidence also demonstrated Māori constructs of wellbeing need to be acknowledged and incorporated into the Aotearoa New Zealand Living Standards Framework to truly recognise the contribution Whānau Ora has made, shifting New Zealand society from a welfare state toward a wellbeing state.</p>
<p><b>Wave 8</b> <b>2019</b></p>	<p><b>27</b></p>	<p>This evaluation was designed to investigate how whānau commissioning responds to the aspirations of rangatahi and kaumātua and how the activity contributes to wellbeing of whānau in Te Waipounamu.</p>	<p>The evaluation found that whānau commissioning is having a positive impact for rangatahi and kaumātua, both directly (intentionally) and indirectly (through association). Over 3270 individuals have participated in 27 initiatives in Wave 8, 40 wānanga were held across Te Waipounamu. Nearly all the initiatives exceeded their contractual outcomes.</p> <p>The rangatahi initiatives demonstrated the importance of positive relationships within a whānau, the strengthening of identified protective factors for youth, the importance of identity through positive role models, way making, and values-based discipline and</p>

			<p>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>
<p><b>Wave 9</b> <b>2020</b></p>	<p><b>24</b></p>	<p>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>	<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 aided 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</p>

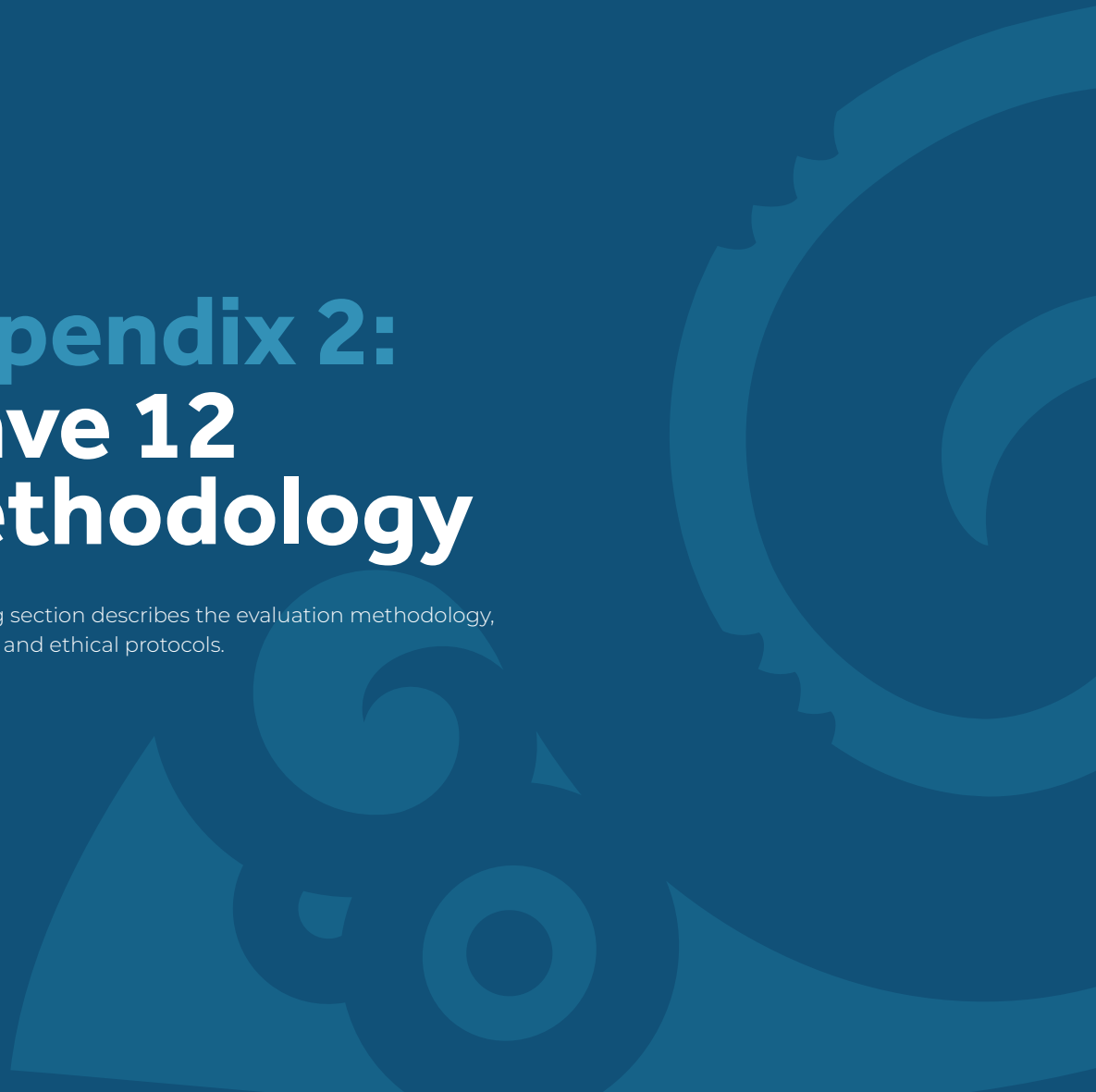


			creation, power, and economics within the whānau commissioning pipeline and warrant further investigation from capability building initiatives.
<b>Wave 10 2020</b>	<b>29</b>	The evaluation reviewed 29 kaupapa initiatives. After ten waves of commissioning the evaluation reported on the impact of the model 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 200 kaupapa initiatives in five years has created a layered effect, generating ripples of impact that amplify the regeneration and re-institution of whānau self-determination. 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>

<b>Wave 11 2021</b>	<b>30</b>	<p>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>	<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>
<b>Wave 12</b>	<b>35</b>	<p>The evaluation reviewed 31 of the 35 entities funded in Wave 12. The evaluation looked at the social bonds and capital built through the investment approach.</p>	<p>Analysis highlights different types of social capital at work within the Te Pūtahitanga o Te Waipounamu model of change. Bonding social capital, based on in-group relationships, bridging social capital, which connects people across groups, and linking social capital, which connects people with those in power. Bonding social capital is the foundation on which the model stands, the investment directly strengthening whānau. Three recommendations that have emerged from this research. Firstly, to support the development of localised organic networks, and secondly, leveraging relationships to support kaupapa initiatives to develop vertical relationships with those in power. Finally, government and funders need to recognise the wealth of resource and capability that has been developed within the Wave model and commit to supporting widespread, sustainable system change through investment.</p>

# Appendix 2: Wave 12 methodology

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





# Evaluation approach

**This evaluation sought to answer three evaluation questions:**

- 1** What is the reach, impact and outcomes of the kaupapa entities?
- 2** In what ways is social capital built through the model?
- 3** What impact does this have for whānau and Whānau Ora?

**This evaluation sought to answer three evaluation questions:**

## 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

### Analysis and summary

Data from across the interviews was analysed using a deductive frame sorting activity into social capital bonds, bridges and links. Whānau were asked directly about the impact of the relational activity that occurred as a result of the investment. This data was analysed using a thematic approach.

# 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 to December 2021. The commissioning period fell within the COVID-19 pandemic.

# 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.

Six evaluators interviewed 31 of the 35 Wave 12 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 how social capital (relationships) have developed through the commissioned activities and the impact this has had on the entities. 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.





**“It’s not what you know, but who you know  
and knowing the right buttons to push at times...  
this is the collaboration across te ao Māori”**

A large, stylized Māori koru (unfurling fern frond) design in a lighter shade of blue, set against a darker blue background. The design is positioned on the left side of the page, with its spiral center pointing towards the bottom right.

**ihi**  
**Research**  
Social Change  
& Innovation