



EVALUATION OF WAVE 13 INITIATIVES

FOR TE PŪTAHITANGA
O TE WAIPOUNAMU

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

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CONTENTS

EXECUTIVE SUMMARY	01
BACKGROUND	02
EVALUATION APPROACH	04
CHAPTER ONE:	
Contribution of Wave commissioning to international literature on commissioning	06
Background to Wave commissioning	14
CHAPTER TWO:	
Wave 13 kaupapa entities	16
Spread of initiatives across Te Waipounamu	17
Initiatives across Wave 13	17
Wave 13 kaupapa initiatives	18
REFERENCES	92
APPENDIX 1:	
Learnings from previous evaluations	94
APPENDIX 2:	
Wave 13 methodology	98



Te Pūtahitanga
o Te Waipounamu

WAVE 13

He mahi nui: he mahi rakatira

EXECUTIVE SUMMARY

This evaluation focusses on Te Pūtahitanga o Te Waipounamu Wave 13 commissioning process and outcomes for whānau. There are 50 entities in the wave, 42 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.

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

The focus of this evaluation is to examine the wave commissioning approach and the contribution this makes to what we know about Indigenous commissioning for health and wellbeing outcomes internationally. The purpose is to reflect on what we have learnt over 13 waves and identify the contribution to what is already known.

Commissioning is an emergent discipline that has become very popular in national and international public policy. Te Pūtahitanga o Te Waipounamu has been purposeful in the structural design of its commissioning system to give effect to a social impact model versus the traditional social service

model. Te Pūtahitanga o Te Waipounamu has not only disrupted the traditionally service focussed ethos of public sector policy and funding, but has made a significant contribution to decolonising funding and delivery of Indigenous health and wellbeing programmes through social enterprise or entrepreneurship.

After 13 waves of funding and evaluation, the evidence demonstrates how a relatively small investment of public sector funding, in Indigenous concepts of wellbeing, can disrupt the trajectory of intergenerational disadvantage. Te Pūtahitanga o Te Waipounamu has demonstrated rigour to establish and embed an adaptive learning environment.

The ability of Indigenous peoples to address the impacts of structural factors deeply embedded into governments' systems takes sustained and intergenerational effort. There is definitely a call from whānau and communities for increased resource. With future increases in their funding portfolio, Te Pūtahitanga o Te Waipounamu is well positioned to examine and adapt its business functions so that increased scale does not detract from its commissioning functionality (Whānau Rangatiratanga).

The evaluation of the Wave 13 entities reinforces the model's ability to enable resources and support so whānau can diversify and broker access to trade apprenticeships and employment, hauora and rongoā Māori, mahi toi, te reo Māori me ona tikanga, through to supporting whānau business, innovation, and social enterprise.

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 '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 50 commissioned Wave 13 initiatives are contributing to achieving the goals of Whānau Ora; the impact this has for whānau, and the success factors that contribute to impact.

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



EVALUATION APPROACH

This evaluation sought to answer two key research questions:

1. How can the learnings from Te Pūtahitanga o Te Waipounamu wave commissioning approach contribute to international literature on commissioning?
2. What was the impact and reach of the Wave 13 initiatives?

Ihi Research applied a three phase approach to this evaluation.



ENGAGE AND LEARN

PHASE

1

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.

ANALYSE AND CHECK

PHASE

2

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 **3** OUTCOME ANALYSIS AND SUMMARY

An analysis of international literature and review of the past 13 waves and associated publications was undertaken.

Development of the discussion.

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

CHAPTER ONE:

Contribution of Wave commissioning to international literature on commissioning

This section focusses on Te Pūtahitanga o Te Waipounamu approach of commissioning through the wave funding and the contribution this makes to what we know about Indigenous commissioning for health and wellbeing outcomes internationally. The purpose of this section is to reflect on what we have learnt over the 13 waves and identify the contribution to what is already known.

Te Pūtahitanga o Te Waipounamu 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. The model offers learnings and insights of value to broader discussions regarding investment in innovative health and wellbeing outcomes by and for, Indigenous communities. More pertinently, how an iwi-led model can manage tensions between investment in Indigenous models of care and innovation, and the State's accountability expectations.

Te Pūtahitanga o Te Waipounamu has departed from public funded service models that treat symptoms of ill-health, focus on behavioural change and/or corrective action, or help whānau to address unmet basic need. These interventions may have their place, but are often underpinned by deficit stereotypes of whānau, making access, self-determination, and development difficult. The aim of Te Pūtahitanga o Te Waipounamu is to invest in whānau¹ solutions via an ecological social enterprise framework.

In this manner, reinforcing the premise in te ao Māori, that whānau have inherent, and inherited, capability and resilience to conceptualise, design, build and deliver culturally grounded solutions to longstanding issues – and thrive. Te Pūtahitanga o Te Waipounamu has not only disrupted the traditionally service focussed ethos of public sector policy and funding, but has made a significant contribution to decolonising funding and delivery of Indigenous health and wellbeing programmes through social enterprise or entrepreneurship. A point of difference that provides the agility required to invest in a diverse range of whānau and community-led social, health, and economic initiatives, including direct Whānau Ora Navigator support – across a broad geographic region.

“Te Pūtahitanga has been an enabler. They’ve enabled me to live this dream and to make a difference in the community. Because without Te Pūtahitanga, I can say right now, that this wouldn’t be happening.” (Whānau from a Kaupapa Entity)

There is a “...strong theoretical case for commissioning services at a local level. Local commissioners are best placed to tailor services to the needs of their areas and can integrate service design to meet the multiple needs of service users” (Hitchcock et al., 2017, p. 6). This case is heightened in an Aotearoa New Zealand context as an expression of Te Tiriti o Waitangi to balance unequal power relations between Māori and the State in addressing longstanding inequities experienced by whānau Māori.

¹ Whānau is a broad and intergenerational construct. Whānau extends beyond a household to many, to community, to a network across geographic boundaries. The common factor is whakapapa, but whānau is also used to describe a community of interest around a shared kaupapa. This chapter uses the term whānau to also capture community and kaupapa whānau.



"They taught me how to be another person, the person I was really meant to be. Didn't know how to love myself. And through doing that, I've learned how to love my business and everything I speak about, because I was never this person before. I was so full of anger, because I thought I was never worth this, but they gave me that feeling, and I'm so grateful to them. I'm so grateful."

Commissioning is an emergent discipline that has become very popular in national and international public policy. In theory, commissioning is “... a strategic and relational practice offering to put communities at the heart of decision-making [however], commissioning in practice has proved less transformational” (Ribaldi et al., 2021, p. 565). This may be in part, attributed to the transactional nature of governments’ statutory procurement and accountability platforms; combined with interchangeable use of terms and definitions. For example, there is “considerable evidence that in Australia, the language of commissioning is being used as a substitute for procurement or outsourcing, rather than the more strategic integration of purpose and action” (O’Flynn & Sturgess, 2019, p. 14).

Recent decades have seen a push from communities to government agencies to relinquish seemingly narrow and compliant heavy, policy and contracting processes towards high trust relational practices. For example, some communities (NGO sector) in New South Wales collaborated to establish and assert four guiding principles of a commissioning process, setting it apart from procurement and outsourcing. Namely, “putting relationships first; letting communities lead; investing in people; and embedding learnings” (Ribaldi et al., 2021, p. 567). A process reinforced by the notion of relationality that “requires attention to the process of connection” (Dudgeon & Bray 2019 cited by Ribaldi et al., 2021, p. 567). For Indigenous communities, this is underscored by the premise that Indigenous wellbeing is linked to self-determination; requiring a process of decolonisation to address inequities that were embedded in the colonial process.

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to them. I’m so grateful.” (Whānau from a Kaupapa Entity).

The challenges highlighted above are also present in the Aotearoa New Zealand context as identified in the ministerial review of the Whānau Ora commissioning approach in 2018². The review drew attention to resource being diverted from the “intended approach of building resilience and capacity to be self-managing towards crisis intervention that should be the domain of central government agencies” (Te Puni Kōkiri, 2018, p. 7). The review panel highlighted concerns that “... government agencies were opting out of their own responsibilities” (Te Puni Kōkiri, 2018, p. 8) and transferring these to the Whānau Ora sector. This suggests an emphasis (of the State) on outsourcing rather than the purpose of commissioning as understood by Māori. An added complexity is the tension between Indigenous concepts of health and wellbeing versus the State’s concepts. Concepts that are based on distinctly different worldviews in which the legitimacy of Indigenous concepts was disrupted in the process of colonisation.

The evolving status of localised commissioning in the context of Aotearoa New Zealand’s current health reforms, encourages further examination of the structural makeup of Te Pūtahitanga o Te Waipounamu. A mutually reinforcing three-tiered stewardship, governance, and operational structure designed to provide strategic oversight; uphold the pillars of good governance; and remove barriers so that whānau can lead in their own communities.

1. Te Taumata: Equal shareholders (representatives of the nine iwi of Te Waipounamu) which provide high level strategic and cultural oversight to Te Pūtahitanga o Te Waipounamu.
2. The General Partnership Limited Board provides operational governance.
3. Commissioning Functionality: to manage the operational functions of the commissioning pipeline.

² Of the three Commissioning agencies. Te Pou Matakana (trading as the Whānau Ora Commissioning Agency), Pasifika Futures, and Te Pūtahitanga o Te Waipounamu.

The commissioning pipeline inclusive of wave funding, sits within this system; to manage and buffer tensions between government agencies service expectations and Te Pūtahitanga o Te Waipounamu investment decisions. It asserts iwi stewardship without detracting from community and whānau rangatiratanga. The underpinning Social Value framework of the seven Whānau Ora Pou sets the parameters and criteria across the commissioning pipeline. In this way, providing cohesion, line of sight, and collective ownership of the learnings and successes to adopt and incorporate improvements. This is supported by dedicated independent evaluation across each wave funding round. “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).

There is a growing body of national and international literature that speaks to the merits and pitfalls of social enterprise or social entrepreneurship as a vehicle to enable innovative solutions to entrenched inequities. “Across the globe millions of localised social, public and private organisations strive to find new solutions to social problems which are up close and personal. Innovation has been described as the means through which organizations thrive and survive’ (Dodgson, Gann, & Philips, 2014 as cited by Stott & Tracey, 2017, p. 1). The literature draws attention to the drivers of innovation inclusive of “necessity, a response to unmet needs, a shared vision of what could be, and achieving legitimacy in the eyes of external power and resource brokers. ... innovations may be life changing or provide a bulwark against further erosion of socio-economic conditions. They may be disruptive and provide replicable models for others” (Stott & Tracey, 2017, p. 1).



“Te Pūtahitanga has been an enabler. They’ve enabled me to live this dream and to make a difference in the community. Because without Te Pūtahitanga, I can say right now, that this wouldn’t be happening.”

Introducing the first Wave in 2015, Te Pūtahitanga o Te Waipounamu invested in 23 whānau and community-led initiatives. The investment portfolio was as diverse as it was ambitious with far-reaching results that have responded to individual whānau needs and aspirations in health, vocational training, employment, and whānau business enterprise, whilst also contributing to activities that increase social and cultural capital. Initiatives included (not limited to) the establishment of Te Kākano café and cooking school; co-investment in Whenua Kura to develop a Māori agricultural workforce; and early co-investment in the establishment of Te Kaika – a new model of health care in Caversham, Dunedin.

“When we set up the business, we were very keen to change the way the industry worked. We didn’t want to be followers, we wanted to be leaders. And that’s not necessarily being a leader like in making the most money or anything like that, it was leading betterness for the people who we had.” (Whānau from a Kaupapa Enterprise)

The first Wave evaluation found “the commissioning approach created the conditions for whānau to build capability, acquire new knowledge, access expertise and apply new skills to the work within their initiatives. While the innovative commissioning approach was challenging to implement there [were] clear indicators that the approach has the potential to bring about substantial social change” (Savage et al., 2016). Te Pūtahitanga o Te Waipounamu tested and assessed its approach; up taking learnings in respect to providing more specificity in contractual agreements without detracting from whānau innovation and ability to explore and develop. This included identifying initiatives that were “better placed to bring about enduring change as they have an intergenerational focus [to plan] for sustainability” (Savage et al., 2017, p. 6).

Over the next two years, Te Pūtahitanga o Te Waipounamu increased focus on measuring the social impact of its model including, quantifying benefits to whānau and communities through its Social Value Framework. Social Value is difficult

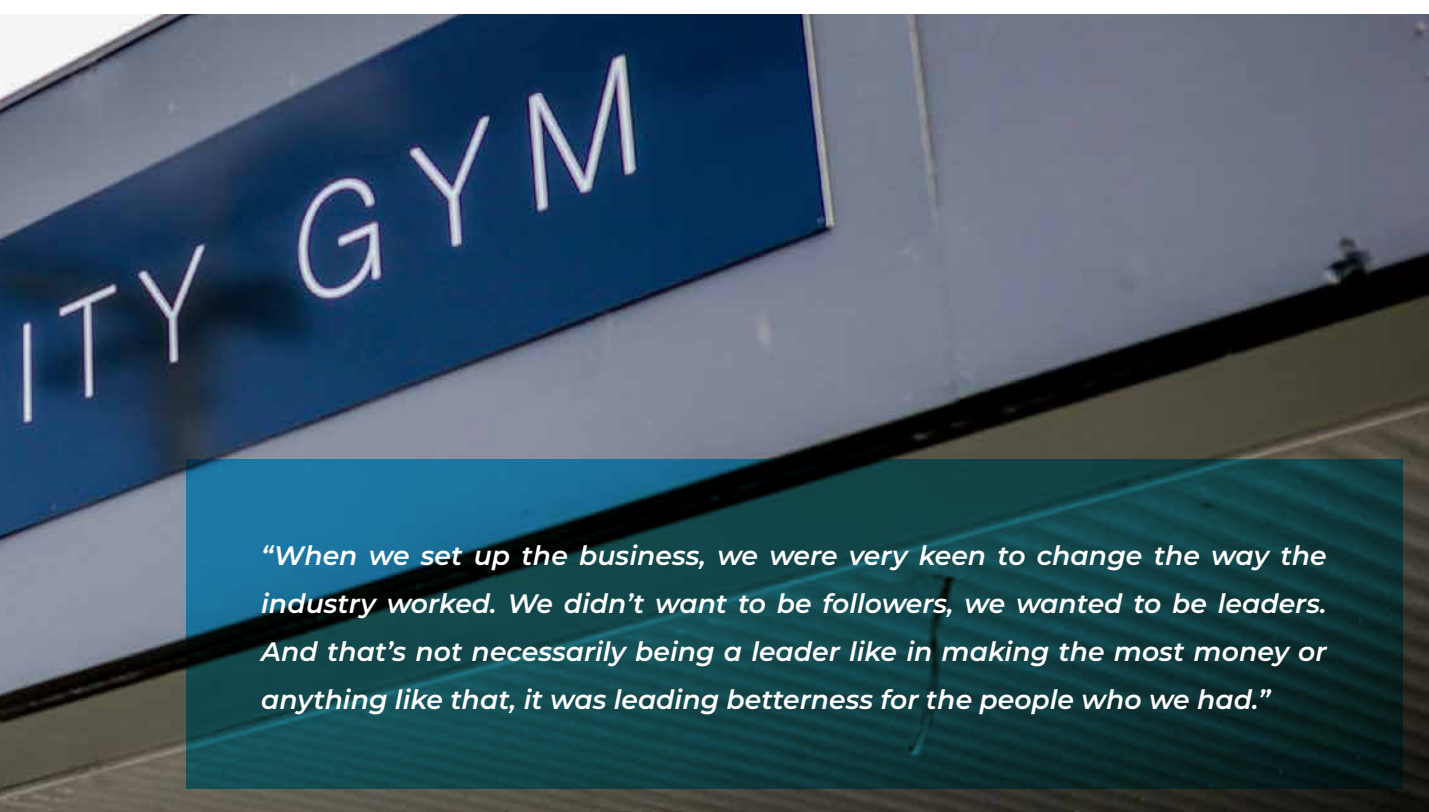


to measure, posing difficulties for commissioners to qualify the allocation of public sector resource to initiatives that focus on social capital such as increased social connection versus interventions with hard indicators such as the number of GP visits, or the provision of affordable housing. However, a case study (cost benefit analysis) of a Māori Apprenticeship programme “to determine if the investment in the whānau enterprise would have a financial return ... [found] that the potential return on the employment outcomes of one initiative, exceeded the entire investment from Te Pūtahitanga for all 38 [Wave 2 and 3] initiatives” (Savage et al., 2017, p. 5). The cost benefit analysis calculated that the potential economic benefits outweighed the economic costs by a factor above 7 to 1. The analysis is “an illustration of the power of a successful intervention in a young person’s life” (Dalziel, Saunders & Guenther, 2017, p. 25).

“The impact of social connection is not easy to determine but research indicates it has a significant impact on health, wellbeing and longevity” (Savage

et al., 2017, p. 5). Social connection cannot be underestimated, as demonstrated by Te Pūtahitanga o Te Waipounamu in the 2016 Kaikōura Earthquake. Its ability to mobilise support from across its representative iwi, hapū and community networks in the immediate aftermath of the earthquake; redirecting resource to support whānau and community-led efforts to re-establish and sustain community cohesion; is notable.

Furthermore, investment in social impact initiatives takes sustained time, skill, and resource, to weather the ebbs and flows associated with political, social, and economic factors. For example, Te Kaika, opened its doors in 2018, and in 2021 had 7000 Māori, and non-Māori enrolled, offering health and social supports in partnership with a range of independent health providers, social service providers, and government agencies. “The rise of Te Kaika is remarkable, its prominence in Dunedin’s health firmament undreamed of when it was launched in 2018. It has broken new ground in setting up a drive through vaccination centre, [it has] partnered with



Māori and Pacific students' associations to run a mass vaccination clinic ... and set wheels rolling for Dunedin's first vaccination bus" (Otago Daily Times, 8 October 2021).³

The gains achieved are also evident in the 2018 Wave 6 evaluation, that affirmed the highly contextual nature of the initiatives being funded, "meaning they utilise local resources and experience and are enmeshed in the community and whānau who are driving them" (Savage et al., 2018, p. 6). Furthermore, it found the Social Value Framework of the seven Whānau Ora Pou was achieving its intended purpose of providing a shared and common agenda to monitor progress and success.

These results contributed to research commissioned by Te Puni Kōkiri, the Ministry for Pacific Peoples, and the Ministry of Health, to "gain insights about the enablers, inhibitors, and challenges in delivering effective whānau-centred, primary health care services and support" (Savage et al., 2020, p. 11). The aim was to leverage from the achievements of Whānau Ora commissioning "to identify key components (critical success factors) required to give effect to a whānau-centred approach that was cognisant of communities' diverse characteristics, needs, and aspirations, and agencies' public accountability obligations" (Savage et al., 2020, p. 11). The final report asserted the need to examine the structural makeup of government's policy and investment practices in Aotearoa New Zealand. Decision-makers are encouraged to identify the enablers and barriers across each component part of the investment system to understand how these are inter-related and mutually reinforcing.

Increased investment over the next two to three years into 2020 and 2021, further reinforced the viability of Te Pūtahitanga o Te Waipounamu social impact and investment approach. Its ability to adapt and respond to local events, activities, and crisis, such as COVID-19, is attributable to the functionality of its model. "It contributes to tribal rangatiratanga from the 'ground-up,' strengthening whānau capability to be self-determining" (McMeeking, 2020).

"It's just been an amazing opportunity and ride. You would not believe the highs and lows." (Whānau from a Kaupapa Entity)

Te Pūtahitanga o Te Waipounamu makes a substantial contribution to government social policy, especially in the context of Aotearoa New Zealand's current health reforms and wellbeing focus. By 2020, the "network of kaupapa initiatives Te Pūtahitanga has supported [reached] over 230, and the COVID-19 response demonstrated the ripple effects in how self-determination is being cultivated within the South Island" (McMeeking, Leahy & Savage 2020, p. 3).

Wave 13 reinforces the model's ability to enable resources and support so whānau can diversify and broker access to trade apprenticeships and employment, hauora and rongoā Māori, mahi toi, te reo Māori me ona tikanga, through to supporting whānau business, innovation, and social enterprise. It demonstrates investment across three inter-dependant and interacting layers commencing with Te Whare Tapa Whā - the four cornerstones of Māori health: Taha Tinana (physical), Taha Hinengaro (mental), Taha Whānau (family, whakapapa and connection), and Taha Wairua (spiritual). There are synergies between the four cornerstones and the proximal determinants of health. The difference is the focus on an individual's emotions as a proximal determinant rather than the collective focus of whānau embedded in the Māori health framework.

Investment to address deficits in proximal determinants have a direct benefit to whānau such as meeting basic needs, access to vocational training and employment, or warm and dry affordable housing. In itself, this falls short of the transformational changes needed to disrupt intergenerational disadvantage. Intermediate determinants are associated with community infrastructure, access to social and health services, and social connection; and distal determinants include assimilative and discriminative policies and practices that result in social and cultural exclusion, and the right to self-determine. Reading and Wein assert that "proximal determinants

³ Te Kaika's remarkable rise.



"It's just been an amazing opportunity and ride. You would not believe the highs and lows."

represent the root of much ill-health among Aboriginal peoples, intermediate determinants can be thought of as the origin. For instance, poverty and deleterious physical environments are rooted in a lack of infrastructure, resources, and capacities, as well as restricted stewardship. Likewise, inequitable health care and educational systems ..." (2009, p. 18), and are barriers to opportunity.

"With our Māori business initiatives, they're so heavily scrutinised by government. They're over scrutinised. And that's come out of the '80s when there was a whole lot of misappropriation of funds, remember those days? It was just the way it was in those days; it was really bad policing and control systems in place. And if you throw a million dollars at an organisation, that hasn't had experience, or no way of knowing how to spend that money, they're going to make mistakes.... So, there is a lot of scrutiny - And I don't think Pākehā organisations or initiatives today are scrutinised in the same way." (Whānau from a Kaupapa Entity)

Te Pūtahitanga o Te Waipounamu has made a formidable footprint on the landscape of Te Waipounamu; investing in activities that address basic needs, education, and employment; extending on, or the establishment of, well needed social and health services; and reinvesting in whānau rangatiratanga, te reo me ona tikanga, hauora Māori – activities that increase whānau social and cultural capital. The ethos of Whānau Ora is well socialised and embedded in communities from Te Taihū, Waitaha and Te Tai Poutini, into the deep south. It is present in the establishment of trusts such as Mana Tāhuna⁴ in Queenstown, co-investment in the health centre Te Kaika, and the successes of individual whānau enterprise.

*"Māu te ara, kia ora ai te whānau – You define the pathway to enable your whānau to thrive"*⁵

⁴ An organisation established to improve the overall wellbeing and livelihood of Māori whānau in the Tāhuna (Queenstown) area.

⁵ Retrieved 12 February, 2022 Te Pūtahitanga o Te Waipounamu (teputahitanga.org)

Background to Wave Commissioning

“The nine iwi of Te Waipounamu have chosen an innovative approach to bringing about change through Te Pūtahitanga o Te Waipounamu commissioning model” (Savage et al., 2017, p. 7). Te Pūtahitanga o Te Waipounamu wave commissioning approach provides a place-based, culturally embedded model inclusive of whānau residing in Te Waipounamu, regardless of their whakapapa. Commissioning is an expression of ‘Te Tiriti o Waitangi’ as it “demonstrates what can be done when the state relinquishes the power of decision-making to whānau, hapū and iwi to determine solutions for themselves.” (Te Pūtahitanga o Te Waipounamu, Annual Report, 1 July 2018 - 30 June 2019, p. 15).

Te Pūtahitanga o Te Waipounamu has been purposeful in the structural design of its commissioning system to give effect to a social impact model versus the traditional social service model. “The key to Whānau Ora is in local solutions and that whānau know best what works for them.... We firmly believe our way of working and empowering whānau to find the solutions for themselves is the right approach.... We were not bidding to the Government’s alternative welfare net; we were bidding to be an impact investor, to foster a pipeline of investment in whānau capability and innovation” (Tā Mark Solomon cited by Wehipeihana et al., 2016).

This approach is also promoted in global Indigenous communities. For example, Walters and Takamuri, recommend a “tailored and decolonised model of entrepreneurship – one more culturally relevant for

Indigenous and American Indian people and nations ...[that] can lead to a more functioning, viable economy for these communities and nations. [One that is] grounded in acknowledging the past, but more importantly has the potential to create sustainable/tribal economies in the immediate future” (2015, p. 77). The ability of Indigenous peoples to address the impacts of structural factors deeply embedded into governments’ systems takes sustained and intergenerational effort. Walters and Takamuri refer to the “complex challenges related to contextualising a framework from an Indigenous mindset. In the case of American Indian people and nations, part of the challenge resides in the political status American Indian people hold as a result of the tumultuous relationship with the federal government” (2015, p. 77).

The agility and trust embedded in the Whānau Ora approach is evident in each commissioning wave as Te Pūtahitanga o Te Waipounamu further assessed, developed, and extended investment in whānau-led solutions. A process by which whānau problem solve and identify their own strengths and assets, including where they need further support, advice, and investment. “Over time, Te Pūtahitanga has witnessed the spatial reach of kaupapa initiatives grow, so that their social capital bonds progressively create organisational infrastructure that builds communities’ ability to self-organise and self-determine social change” (McMeeking, Leahy & Savage, 2020, p. 3).

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.

At its core, impact is concerned with whānau and communities, and whether their quality of life (present and future) has improved as a direct result of the initiatives. Evaluating the impact of an emergent network made up of whānau, Māori service providers, community, hapū and iwi stakeholders is challenging, “with additional complexities attached to tracing causation and attributing any gains across the multiplicity of interventions or experiences targets of social gain have been exposed to” (McMeeking, 2020, p. 6). In its seventh year, Te Pūtahitanga o Te Waipounamu, can evidence how a relatively small investment of public sector funding, in Indigenous concepts of wellbeing, can disrupt the trajectory of intergenerational disadvantage. However, the funding portfolio is unable to respond to the sheer numbers of whānau and communities seeking support.

“It’s oversubscribed. When you’ve got 1,500 applications, and there’s only seven million. They’re at risk of being an organisation that over promises, under delivers. It’s just totally oversubscribed. TPK (Te Puni Kōkiri) is suffering from the same thing.” (Whānau from a Kaupapa Entity)

There is definitely a call from whānau and communities for increased resource. Te Pūtahitanga o Te Waipounamu has demonstrated rigour to establish and embed an adaptive learning environment. With future increases in its funding portfolio, it is well positioned to examine and adapt its business functions so that increased scale does not detract from its commissioning functionality (Whānau Rangatiratanga). Within this, exploring whether a specific investment stream dedicated to larger scale projects (such as Te Kaika), would be a viable option.

“We’ve got whānau mandate to proceed. That’s really important. Whānau want something that is unique to us that reflects who whānau are. We know we can fit more homes on the whenua. We want it to be facing Tokomaru, we want it facing our own maunga. It will reflect life at the Pā with a communal space in the middle as well, so we can support our kaumātua over here.” (Ngāti Rārua o te Wairau Society (NROTW) Kaupapa Entity).

CHAPTER TWO:

Wave 13 kaupapa entities

There are 50 commissioned whānau initiatives in Wave 13, 42 were interviewed for this evaluation. This section explores the outcomes of this wave investment across the 50 initiatives.

Spread of initiatives across Te Waipounamu

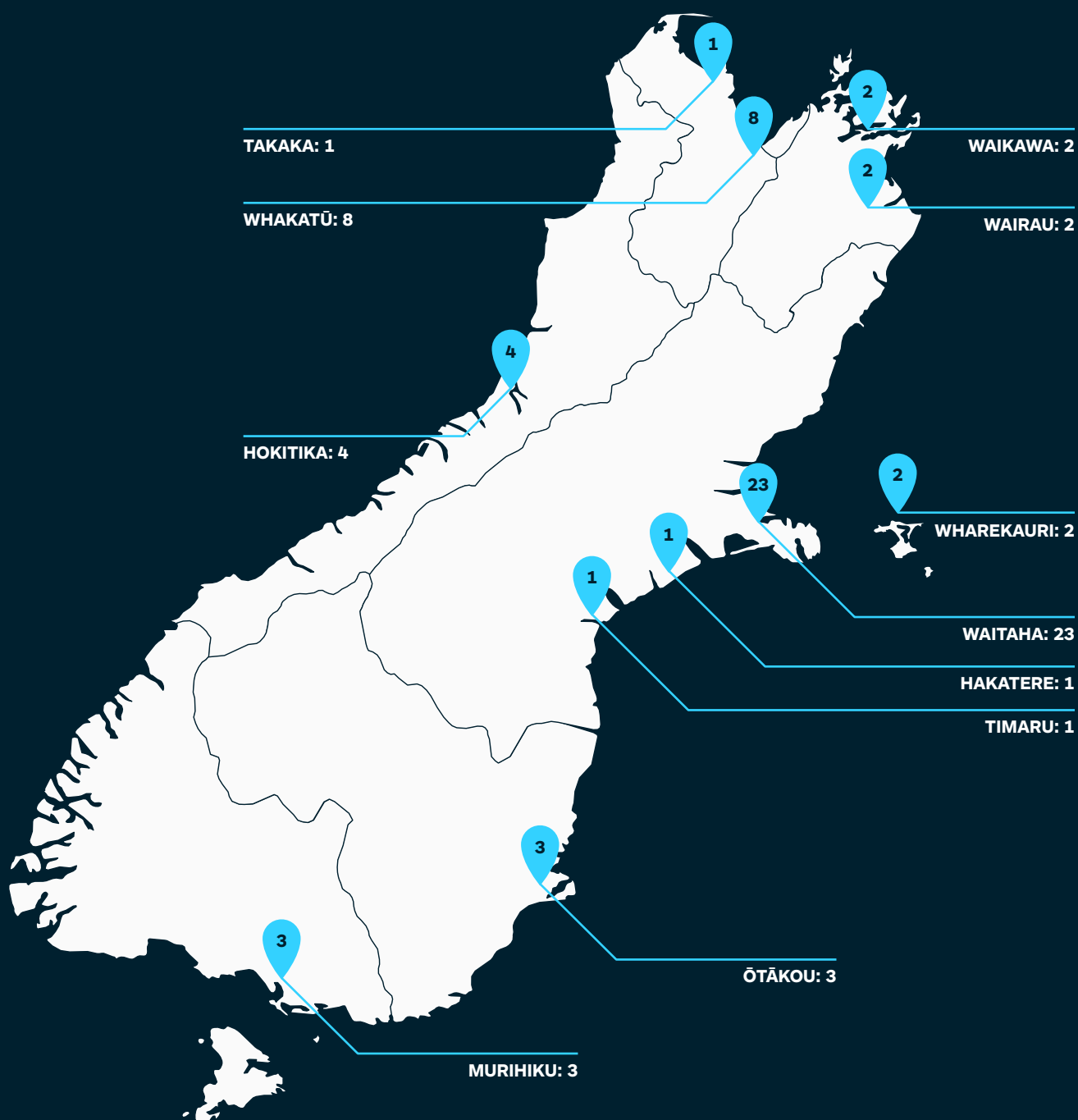
TAKAKA	1
WHAKATŪ (NELSON)	8
WAIRAU (BLENHEIM)	2
WAIKAWA (PICTON)	2
HOKITIKA	4
WAITAHA (CHRISTCHURCH)	23
HAKATERE (ASHBURTON)	1
TIMARU	1
ŌTĀKOU (OTAGO)	3
MURIHIKU (INVERCARGILL)	3
WHAREKAURI	2
TOTAL	50

Initiatives across Wave 13

The wave investment was distributed across a range of organisations:

ENTITY TYPE	NUMBER OF KAUPAPA INITIATIVES
BUSINESS AND SOCIAL ENTERPRISE	23
IWI/RŪNANGA	3
SERVICE PROVIDER	9
WHĀNAU ENTERPRISE	14
WHĀNAU TRUST	1

Over 1,735 whānau and 3,889 individuals have participated in 1,731 initiatives in Wave 13.



#PROTECT OUR WHAKAPAPA

CREATIVE NATIVES



DESCRIPTION

#Protect Our Whakapapa is an online campaign that supports and promotes kaupapa that inspire whānau resilience and self-determination. The initiative is seeking funding to support work that will strengthen the operation and governance of #Protect Our Whakapapa by resourcing a project manager to build the capability and capacity of #Protect Our Whakapapa to affirm its own rangatiratanga by becoming a stand-alone organisation away from Creative Natives.

#Protect Our Whakapapa began distributing COVID-19 information in a way that is relevant to and supportive of Māori. They were responsible for the translation of Ministry of Health posters in the COVID-19 campaign. Te Whenua Harawira, the creative director of #Protect Our Whakapapa, initiated this campaign to be independent of government resources; "Our kaupapa

was looking at what the government was messaging and reworking it, rewording it, and putting our own graphics to it, and putting it in a way that resonates with whānau Māori." Since starting in March 2020, they have grown significantly and now have over 30,000 followers on Facebook and other social media platforms.

#Protect Our Whakapapa has expanded beyond providing COVID-19 information, and now has a whole series of health and wellbeing resources that have been distributed all over the country. This includes whānau wellbeing, mental wellbeing, and general oranga, both in te reo Māori and English. Their focus is on providing the best information in a culturally relevant way so whānau Māori can make informed choices for their whānau.

IMPACT

Whānau feel like they are respected and understood when they see resources that are created by Māori, for Māori. #Protect Our Whakapapa is very clear about who their target audience is, incorporating te reo Māori, including information on tikanga, marae protocol, and suggestions for caring for kaumātua. These resources result in meaningful engagement with whānau and support them to follow the COVID-19 guidelines set by health officials. This mahi helps to break down barriers of suspicion and distrust in healthcare and encourages self-determination over whānau health outcomes.

Te Whenua highlighted that they want their message to be heard, particularly by more isolated communities that don't have the same access to the resources and support services available to those in urban centres. "When I'm writing the messages, I'm thinking about how can they maintain their

safety and their wellbeing by themselves? So, it's actually equipping whānau with the skills and tools to look after themselves without being reliant on the system."

The campaign has been very successful with 30,000 followers on Facebook alone. Māori are engaging and trusting of these resources and are distributing them to their own whānau and hapū. They receive a lot of positive comments back on their posts. On social media, particularly Facebook, you can see the impact these resources are having. For example, one poster about whānau preparedness for when COVID-19 arrives at the kāinga, saw the people responding that they found it really cool, and they had never thought about those things before. This shows the practical impact – whānau are likely to be more resilient during COVID-19 because they are getting the right information.

REACH

The online campaign has reached and impacted tens of thousands of people. Over 1,500 volunteers have been involved in the campaign and 230 creatives have been contracted since they first started. The resources have been shared and distributed online and in person by both whānau and hapū.



Mā tātau
katoa e
ārai atu te
COVID-19

#Protect Our
Whakapapa

#Protect Our Whakapapa

If you start to feel any flu like
symptoms, particularly
shortness of breath,
sore throat or fever —
call Healthline on
0800 358 5453

Food

- ✓ Dried — pasta, rolled oats, cereals, noodles, beans, milk powder.
- ✓ Staples — brown sugar, flour, brown rice, oil/butter, powdered milk.
- ✓ Canned — beans, tuna, tomatoes, fruit & vegetables.
- ✓ High energy — peanut butter, nuts & seeds, crackers, energy bars.
- ✓ Foods your family likes when sick — soup, crackers, lemonade and other fluids to stay hydrated.
- ✓ Pet food.

Water

- ✓ Think about the possibility of your water supply being disrupted. Make sure you store enough water for a min of 3 days.
- ✓ People who boil water, especially in rural areas should continue to do so, when there's been drought use water containers where possible.

Cleaning Supplies

- ✓ Detergent (that is anti-viral).
- ✓ Bleach (4 teaspoons bleach per 1 litres water).
- ✓ Rubbish bags.
- ✓ Paper towels or a supply of rags that can be washed and reused.

Essential Items

Aim to have enough supplies for your
whānau to last at least a week to a month

Hygiene

- ✓ Toilet paper
- ✓ Soap
- ✓ Hand sanitizer
- ✓ Paper towels
- ✓ Tissues
- ✓ Shampoo
- ✓ Sanitary products
- ✓ Toothpaste
- ✓ Dish wash
- ✓ Laundry liquid
- ✓ Babies supplies — nappies, wipes, rash cream.

Communications

- ✓ Check that you and other members of your whānau have communication devices that are charged and accessible.
- ✓ Charge up any 'power banks' and keep aside for possible power outages.
- ✓ Help your whānau download apps so you can chat as a group or video call via wifi.
- ✓ If you or other members of your whānau do not have devices or wifi, make plans with them about how best to communicate.

Medical Supplies

- ✓ Basic First Aid Kits — Plasters, tweezers, scissors, bandages, gloves, Dettol & antiseptic creams, digital thermometer if possible.
- ✓ Prescription medications.
- ✓ Non-prescription medications such as Paracetamol & Paracetamol cold and flu tablets (to reduce fever).
- ✓ Glasses and contact lens solution.
- ✓ Specific medical supplies that you may have for a condition (such as stoma bags or incontinence products).
- ✓ Medication for your pets.

Mā tātau
katoa e
ārai atu te
COVID-19

#Protect Our
Whakapapa

#Protect
TE MOANANUI A KIWA



#Protect Our
Whakapapa

POU

The #Protect our Whakapapa campaign supports Māori to take control of their own health outcomes. "Knowledge is power, and just that in itself makes whānau more resilient" — Te Whenua. This is empowering, as traditionally health initiatives have not included te ao Māori.

The campaign promotes positive health messages that are more likely to reach Māori than the standard government messages. The posters equip whānau with valuable tools and information to stay healthy during the pandemic and protect the vulnerable in the community.

These posters and resources highlight aspects of te ao Māori that are relevant to protecting the whānau from COVID. Tikanga, reo, rongoā and karakia are all included in the posters, providing opportunities for both Māori and non-Māori to learn about and participate in te ao Māori.

WHITU

ONO

RIMA

WHĀ

TORU

RUA

TAHI



AIGA INITIATIVE

#PRSHED STRENGTH AND CONDITIONING LTD

#PRShed Strength and Conditioning will continue the Aiga initiative which was supported by Wave 10 in 2019. Aiga means family in the Samoan language. Aiga aims to provide rangatahi and tamariki with a safe space to participate in group fitness and personal training services, recognising the importance of both physical and nutritional wellbeing. The intention of the initiative is to empower rangatahi to achieve self-control and self-discipline through hauora tinana, leading to children and young people having greater confidence and overall hauora.

In 2021, Aiga continued its mahi of helping rangatahi to live a more positive lifestyle through fitness and education,

with the intentions of helping them gain qualifications and employment. Aiga will focus primarily on Māori and Pasifika youth, a demographic whose needs and aspirations are often not recognised or addressed through mainstream platforms. The programme will also work and engage other whānau members, ensuring a family atmosphere. Graduation is a special event, whereby the Aiga whānau come together to celebrate the achievements of tamariki and rangatahi.

Aiga will incorporate the work and experience of their Wave 10 funding to ensure the kaupapa and rangatahi continue to grow and evolve.

DESCRIPTION

There have been dramatic changes for rangatahi. When they initially start the programme, their heads are down, and they don't make eye contact with others. Once they see the Aiga initiative is safe and inclusive, they start to interact more with other members. Their confidence and self-esteem improve through close mentoring and the family atmosphere. Other members talk to the newcomers asking them about their weekends and encouraging them as they participate in the programme. It is not long before their body language changes as they feel more confident in the programme.

By developing relationships, rangatahi often open up about their worries and concerns. One rangatahi came from a very troubled family background. He had very little self-esteem or confidence and had started to get into trouble. Through

the Aiga initiative this young person changed his mindset and his belief in himself. He has set new goals and achieved them. This encouraged him to apply for a job and he is now secure in his new employment and is doing very well. He is still coming to the gym regularly and is keen to mentor younger rangatahi involved in the programme. Another rangatahi has expressed interest in joining the army and has learned what is needed to apply and has become more motivated in community classes and gym sessions, as there is an achievable goal to work towards.

Kaumātua are also thriving through the sessions. It's a great social event for them and they're happier and more confident. They are enjoying exercising and feeling fitter through movement.

IMPACT

CONTACT

Name: Maria and Alistair Gray

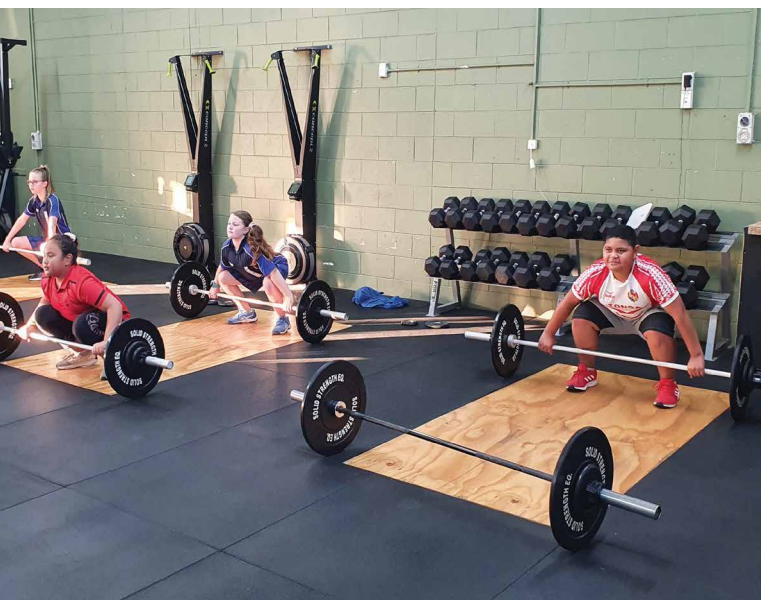
Email: team@prshed.info

Website: www.prshedstrengthandconditioningltd.co.nz

FB: /prshedstrengthandcondition

IG: /_prshed/?hl=en

Phone: 021 0287 5234



REACH

Between 12 and 18 rangatahi and tamariki are involved in the Aiga initiative. They have been placed in mentoring groups and attend community college classes five days a week as well as attending regular gym sessions. The initiative teaches them to set goals and create a pathway plan to achieve those goals. Rangatahi learn about the body alongside physical fitness techniques and nutrition. Through the community classes they can work towards qualifications. The programme has also proved popular with kaumātua and separate kaumātua classes are run twice a week with six kaumātua regularly attending the sessions.

POU

Participants have learned about nutrition and how to exercise safely. They have improved their confidence and self-esteem through their achievements. They have learned to overcome challenges with support from others. They now have more hope and are optimistic towards their future.

Rangatahi and kaumātua are setting goals and are motivated to achieve them. They are encouraged to give back to the programme once they graduate, either through their time or through pūtea if they can afford it. Rangatahi are learning important leadership and team-building skills, particularly when others are struggling. They have learned to encourage other participants and celebrate other's progress.

The initiative has resulted in more employment opportunities for rangatahi who are working towards qualifications that will enable them to find work they are interested in.

The Aiga initiative has enabled kaumātua and rangatahi to feel safe and encourages them to socialise and build relationships with others.



Rua: Whānau are leading healthy lifestyles

Toru: Whānau are participating fully in society

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

Ono: Whānau are cohesive, resilient, and nurturing





DESCRIPTION

Te Puna Oranga Incorporated is a non-profit organisation which works with whānau affected by mahi tukino or sexual violence. Te Puna Oranga Incorporated has agreed to include the Aronui initiative led by Ana Faau within its delivery. Aronui is a play-based ako and te reo Māori playgroup based in Waitaha where Māori māmā and their tamariki come to connect with each other and normalise Māori language, customs and traditions. A key kaupapa was to

celebrate Māori māmā and support hauora through whanaungatanga, waiata, te reo me ona tikanga and kai. Aronui has secured the Linwood Play Centre, which is located on the east side of Christchurch. The initiative is able to use all their resources, including paints, paper, glue, and playdough as well as their outside facilities. The initiative has established a social media platform to support whānau to continue their learning at home.

IMPACT

Māmā and tamariki have been learning specific kupu related to play-based activities. The sharing of kai supports manaakitanga. It also provides another way for māmā and tamariki to interact together in a fun way and learn specific kupu Māori associated with kai. Māmā have been supported and challenged to use te reo Māori in their daily interactions. They have been encouraged to step out of their comfort zones and post themselves on Facebook speaking te reo Māori. It has been encouraging for everyone to witness the transformation. Often māmā come into the initiative, feeling whakamā that they have not learned te reo Māori and/or do not know their whakapapa. They are often shy to speak and learn the correct pronunciation.

One māmā was very shy and had little confidence. However, by learning about her whakapapa through pepehā, she had become very proud of her Māori identity and her tūpuna. Māmā have learned more about the detrimental impact of colonisation on the use of te reo Māori and the deficit views that have resulted in feelings of shame and stigma for whānau. Recognising the strength of their tūpuna and mātauranga Māori has empowered māmā in their learning journeys. The initiative has also had a real impact on the māmā Māori employed through the initiative. These māmā all acknowledge that they are also learning through the initiative and that the journey of learning never stops.

ARONUI

TE PUNA ORANGA

CONTACT

Name: Ana Faau

Email: eheiroawhirito@gmail.com



REACH

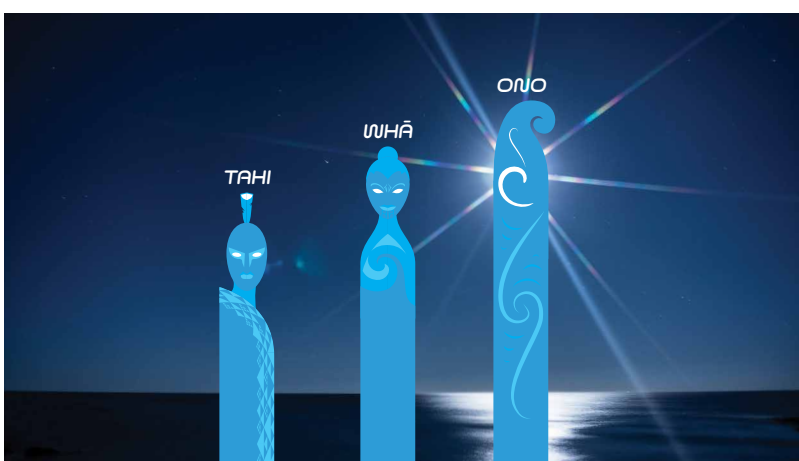
Approximately 15 to 20 māmā and their tamariki regularly engage with Aronui. Whānau engage both kanohi-ki-te-kanohi and virtually. Once a week the initiative invites māmā and whānau to specific wānanga through its Facebook page. Wānanga activities include poi making, waiata, learning karakia and pūrākau associated with the whenua and tūpuna. Māmā also come together kanohi-ki-te-kanohi once a week.

POU

Māmā who were involved in setting up the initiative are meeting their goals and aspirations. Seeing the success of the initiative has enabled these māmā to engage with a business coach and set specific plans to expand the initiative. The kaupapa has been a motivator for collective capability development.

Māmā and tamariki are confident and proud to be Māori. They are learning and practicing te reo me ona tikanga in action, making Māmā and tamariki confident to participate in the te ao Māori.

Māmā and tamariki are enjoying the chance to be together and learn together. Manaakitanga and whanaungatanga are important values that embody the initiative.



CHATHAM ISLANDS GOLDEN OLDIES

CHATHAM ISLAND LADIES' VISITING HOSPITAL COMMITTEE SOCIETY INC



DESCRIPTION

Chatham Islands Golden Oldies has been developed by the Chatham Island Ladies' Visiting Hospital Committee Society Inc. The Association started over 40 years' ago to support those who were out in the community associated with the local hospital on the Chatham Islands. Many whānau were elderly and support was given through kai, koha or pūtea and visiting in person. Kaumātua isolation is a problem in the Chatham Islands due to problems with transport and the very high cost of fuel. Kaumātua are proud and do not like to ask for help.

The focus of the Chatham Islands Golden Oldies group is to raise the wellbeing of whānau, by enabling kaumātua to realise their dreams and aspirations. Many kaumātua do not have funds to visit whānau and friends within Aotearoa, except in an emergency or through sickness on the Life Flight. The Chatham Islands Golden Oldies initiative is important in many ways and on many levels. Kaumātua get together once a month in a safe and inclusive space. These monthly events help to break down barriers and overcome isolation that often impacts elderly members. They also enable kaumātua to have fun and stretch their legs through line dancing. The line dancing has proven very popular and there are plans to include other physical activities. There are also speaker events. Recently a representative from the Māori Land Court

came to talk to the group about their mahi. Kaumātua enjoy the monthly get-together, and these are always celebrated with kai.

Chatham Islands Golden Oldies has worked hard to raise issues that impact on the health and wellbeing of kaumātua. It is expensive to live on the Chatham Islands and the cost of living presents many challenges for whānau. Fuel is particularly expensive for superannuitants and there is no public transport available. Transport is arranged for those who find it challenging or difficult to travel. While the monthly meetings prevent 'cabin fever' the hui enable kaumātua to reconnect and strengthen friendships as they reminisce. In addition, a trip to Aotearoa provides an exciting focus.

Several fundraising events have been held, including selling raffle tickets and scratchies. There have been some delays however, as fundraising at Market Days had to be cancelled due to COVID-19 restrictions. Despite these setbacks, kaumātua are resilient and optimistic their plans will be realised. They have secured airfares with a sizeable deposit and have a special agreement with Air Chathams. The benefits for kaumātua and their whānau will be immense - including enhancing their physical, emotional and social wellbeing.

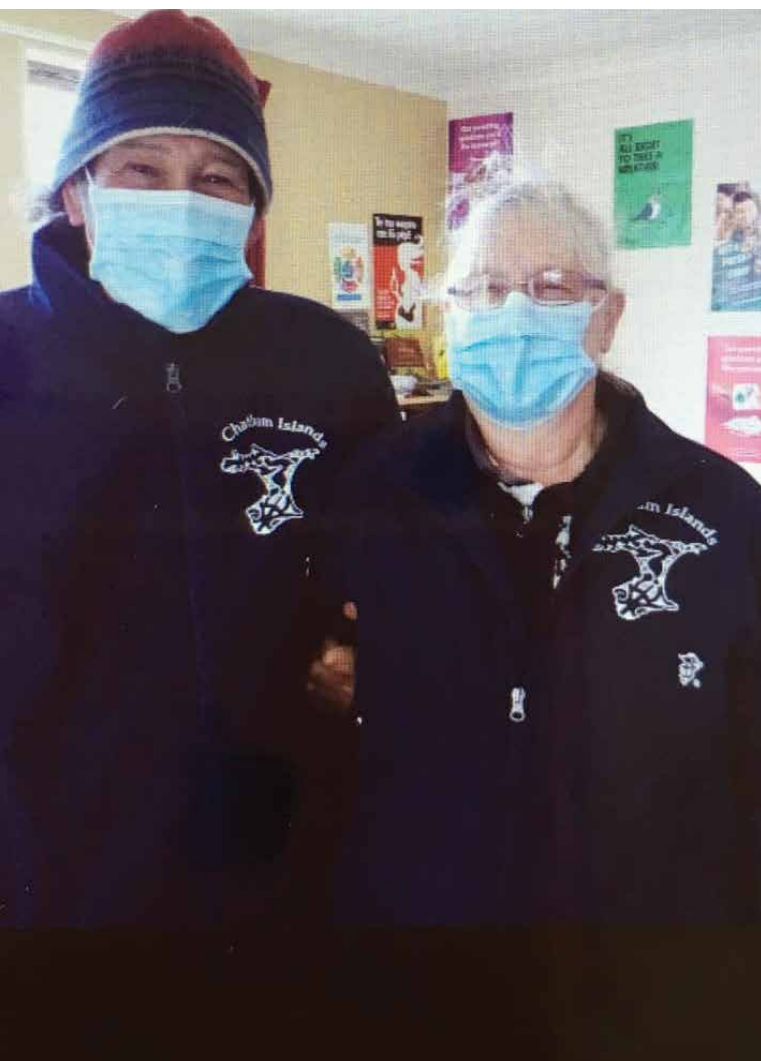
IMPACT

The initiative has had many benefits for kaumātua, including an increased sense of kotahitanga, whanaungatanga and manaakitanga. It has also improved

kaumātua wellbeing and overcome community isolation. Kaumātua are working together to realise their dreams to visit whānau within Aotearoa.

CONTACT

Name: Raana Tuuta
FB: Chatham Islands Golden Oldies



REACH

Over 35 kaumātua are enrolled with the Chatham Islands Golden Oldies and are involved in monthly get-togethers.

A 'Chatham Islands Golden Oldies' Facebook page enables kaumātua to stay connected and connect with other whānau members living off the islands. This extends the reach of the initiative and assists with support for fundraising.

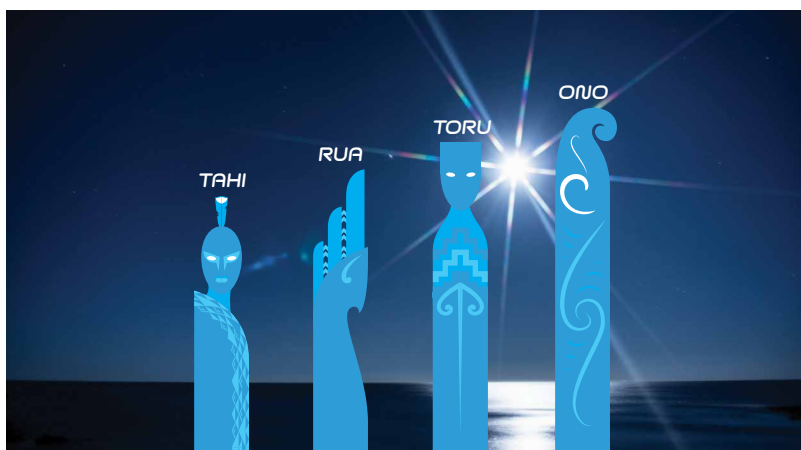
POU

Importantly the initiative has enabled kaumātua to identify their own needs and aspirations. They are setting goals and realising their aspirations.

The monthly hui enables kaumātua to get together and have fun, whilst supporting their health and wellbeing. For example, to address kaumātua questions and concerns about the COVID-19 vaccine, the association invited the local GP who provided much needed information. Over lunch he was able to have more individual conversations that allayed kaumātua fears and suspicions.

Kaumātua are visible out in the community, fundraising for planned events and raising issues that impact their health and wellbeing.

The activities have enabled kaumātua to strengthen relationships and care for one another. They have created jackets which celebrate their collective identity, and these are worn with a sense of great pride.





DESCRIPTION

The Earthquake Disability Leadership Group (Disability Leadership Canterbury - DLC) aim to be the continued voice of disabled people with the current focus ensuring that the needs of disabled people are met during the COVID-19 crisis. The funding will be used for Disability Leadership Canterbury (DLC) to maintain their presence and conduct the necessary administrative tasks while they source additional funding.

Funding from Te Pūtahitanga o Te Waipounamu has enabled Disability Leadership Canterbury to employ a part time coordinator on a contract for three months. The group has recently gained additional funding from the Christchurch City Council. The group recognises the need to continue fundraising as it focuses on ensuring the voices of disabled people are heard.

Disability Leadership Canterbury has

focused on rebranding and strengthening administration as it has applied for more secure funding. It currently has five people on the trust itself, and another 100 stakeholders receive its newsletters.

Funding to date has been used to plan future advocacy and partnership roles with and for disabled people. A strategic plan that identifies the supports and infrastructure necessary for the group to continue its work has been completed and the group has developed a funding plan and calendar.

Disability Leadership Canterbury continues to work with disabled communities to identify gaps in service and advocacy with a focus on addressing those gaps through changes in systems. An example is the need for more advocacy in Western Christchurch. This may be an area for future support.

IMPACT

Kaimahi recognise the group as a conduit, a bridge between the wider political systems and the day-to-day experiences and knowledge of disabled people in the community. The recent establishment of the Ministry of Disabled Persons signals a transformation of the whole disability system. DLC recently invited the Director of Enabling Good Lives and the strategy manager of the establishment unit, which will become the Ministry for Disabled People, to speak to their community. Following the presentations, a community representative talked about their perspective. Having officials and community representatives talking together offers opportunities for disabled people within the community to decide and agree on how they want to respond and be part of governance in the new structures and system. Disabled peoples' voices can influence change at the

policy level. This is an example of autonomy – where disabled people have a say in how their lives and the resources to support them could be managed. In this example DLC is able to bring together disabled people and individuals in positions of power to kōrero and recognise more equitable ways forward.

DLC is able to ask hard questions and present issues to officials and the DHB. It can translate the community voice into papers written in language that is clear to all parties, and then ask the questions of organisations such as the DHB. Once it receives a response it can feed back the answers to the community. In this way the group works as a bridge between disabled communities and officials. DLC pays careful attention to the use of language that can be understood and is accessible to both groups.

CONTACT

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POU

A focus on sharing information between officials and members of the disabled community means people are able to make sense of systems and possible consequences of actions for themselves and their whānau. This may provide them with the autonomy to better manage their lives as they have a clearer understanding of ways the system can support them and what they may wish to question about it.

DLC continues to advocate for workforce change for disabled people. This can support both participation in society and a more economically secure future for people.

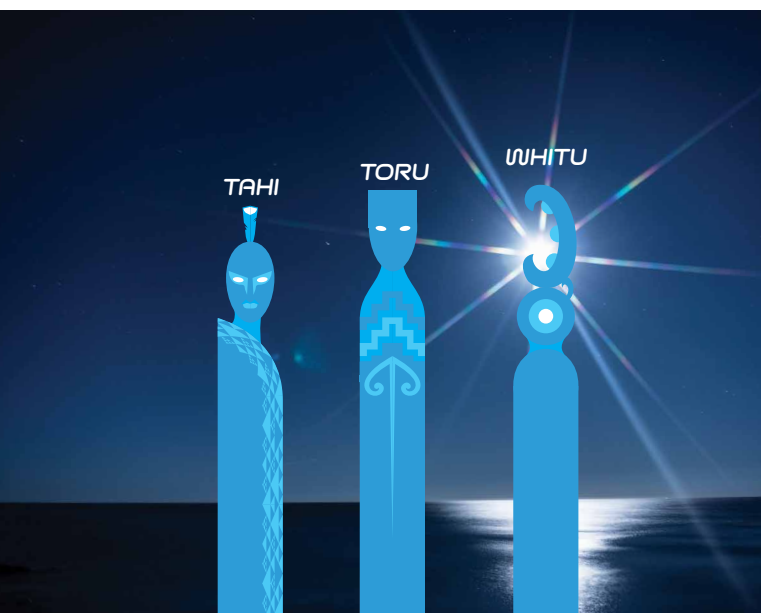
A further focus is accessibility and whānau and families being responsible stewards of their living and natural environments. DLC continues to advocate for all buildings to be accessible. It recognises many key buildings in Ōtautahi Christchurch as accessible to some groups of people, but not all groups. All people should be able to enjoy and access their living and natural environments.

REACH

Disability Leadership Canterbury has a strong focus on working with stakeholders. A trust meeting is held every month. Additional meetings may be held if the group identifies a need for additional kōrero. Newsletters are published and sent out every six weeks. There is an active Facebook page. Work may include bringing officials and disabled community members together to discuss policies and their consequences in day-to-day life, or the development of papers in response to policies and systems that affect disabled people. These papers may question or suggest strategies and plans for future work with the disabled community.

Stakeholders are recognised as participants who engage with the group in ongoing work including research projects such as the Legacy Project. This project is evaluating the lessons learned from the work of the (formerly named) Earthquake Disability Leadership Group and how these lessons can strengthen the work of Disability Leadership Canterbury as it moves forward under a new identity. The most recent issues with COVID-19 are also being investigated by the group. This includes looking at the DHB responses for the disabled community and how those who are most vulnerable are being supported.

The group recognises that people are all different and have different vulnerabilities. There is a need to plan support and actions that acknowledge strengths and challenges across people, rather than assuming that one solution will support everyone.



EXPRESS FIREWOOD GROWTH STRATEGY

EXPRESS FIREWOOD LTD



DESCRIPTION

Sarah Allan and Cohen Le Cheminant have established an initiative that has focussed on strengthening their firewood business. They had two specific goals, firstly, to build a shed so they could keep their firewood dry and ready for sale. Secondly, they wished to offer employment to a worker.

The couple have been running Express Firewood for four years. Over that time, they have built a strong client base. They have made firewood deliveries across a wide geographical area from Burnham to Hanmer and across all of Ōtautahi using their own truck and tipper trailer for deliveries.

In 2020, they supplied firewood to whānau who accessed the Manaaki20 fund. Delivering loads of firewood due to the COVID response had a positive impact

on their business. Unfortunately, they were unable to fill some orders due to their stock of wood not always being dry. Rather than selling wet wood that would not burn, they declined some of the orders and realised the need for a large shed so firewood could be stored enabling the dry wood to be delivered to customers at any time of the year. The shed has now been built and Sarah and Cohen are able to access dry wood immediately for their customers.

Express Firewood was able to offer employment to another person over the time of the initiative. Unfortunately, due to a decrease in work over the last few months, the position had to be withdrawn and while this was a difficult decision to make, the business needs to be able to pay its own way.

REACH

Express Firewood provided wood for approximately 100 whānau through the Manaaki20 funding scheme. They also have a regular client base of approximately 60 whānau who access their firewood over the year.

Sarah has been using a range of tools to market the business. Her most popular tool is the Trade Me website. The prime time for selling the wood is in the summer months. People buy the wood with the expectation they will dry it out ready for use in winter. Express Firewood has business cards which they leave with whānau every time they deliver wood.

Express Firewood also attracts business through whānau-to-whānau word of mouth. Once someone has received a good service, they will pass on the business' details to their whānau.

Sarah and Cohen were overwhelmed with how much business they received through the Manaaki 20 scheme. They were humbled to be helping people with heating during the cold winter months and people were grateful and thankful to Express Firewood for their service.

CONTACT

Name: Sarah Allan
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Email: firewoodtooyou@gmail.com



IMPACT

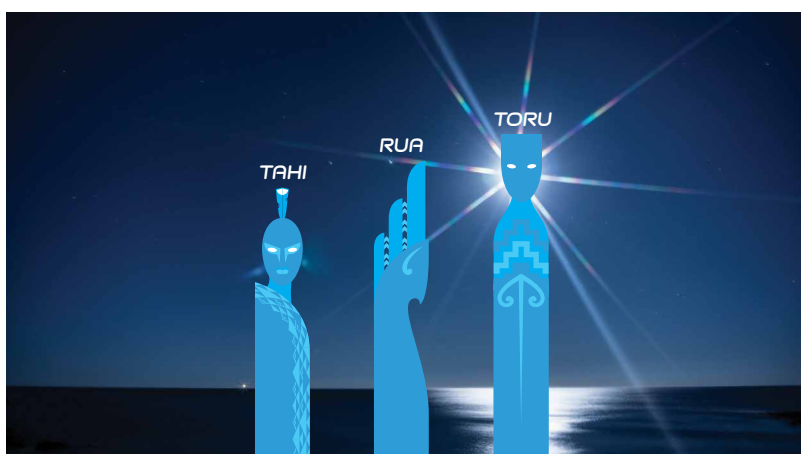
Express Firewood is an opportunity for Sarah and Cohen to run their own business, grow their wealth as a whānau and an opportunity to help others. They have worked hard to develop the business and have been blown away by being part of the organisation of support for whānau in need. For Firewood Express, delivering wood is not just about making money. They often help people with a range of tasks such as stacking or shifting the wood. This makes life easier for the customer when they need to use their wood in winter.

An example is a gentleman who ordered wood after hearing about the business from whānau. He really needed the wood to keep his whānau warm, but explained he didn't have much money, but he could pay it off weekly. Cohen took him around a cord of wood and the gentleman paid as much money as he could with the expectation that he would continue weekly payments. However, Cohen accepted the cash and told him not to worry about the future payments. The gentleman was blown away that someone would help out his whānau during a tough time. Sarah and Cohen know what it's like to have tough times, and they see acts of kindness as paying it forward for times when others have looked after them.

POU

Express Firewood supports whānau to stay healthy. Warm homes make life easier for everyone. When people are warm, they are less likely to get sick. This may mean they are able to participate more fully in society as they work or join in other activities. When firewood is delivered Sarah feels as if her job is done as she knows whānau are going to stay warm for some time.

The business has supported Sarah and Cohen to make decisions about their own lives and how they want to work and live. This does not mean that it is always easy, but they are able to focus on their future and possible choices they can make for themselves. This includes deciding whether the business is sustainable all year round, or if they need to seek other employment opportunities for some part of the year.





FRIDAY SESSIONS

THE COMPOUND STUDIO INCORPORATED

DESCRIPTION

The Compound Studio Incorporated is a dance studio in the heart of the Ōtautahi CBD. It was established by the mother-daughter duo Yerane and Manaia Davies when Manaia was only 15 years-old fulfilling their dream of owning their own dance studio. The pair provide a safe and inclusive space for whānau to express and explore their creative talents through dance. The Compound Studio has used this funding to hold dance sessions once a month on a Friday with different role models (dancers and choreographers)

within the New Zealand dance community to inspire rangatahi. Friday Sessions have involved Rōre Rutene who has featured in international dance competitions and is a dance teacher. Another choreographer they were able to bring down for the Friday Sessions was Kiel Tutin. He has collaborated with JLo, BLACKPINK, and worked with Paris Goebel and popstars such as Pink and Katy Perry. Manaia explains he's very much in the K-pop scene at the moment and has done a lot of work in Los Angeles.

IMPACT

The Friday Sessions have empowered participants and expanded their dance repertoire, as well as their confidence. Manaia explained the significance and impact.

"I guess if you're not in the dance world, you don't really understand the calibre of the choreographers who we are trying to bring into Ōtautahi. I think what we've done so far has been so amazing. And the fact that we've been able to achieve this through this funding is out of this world amazing. We're so grateful. We're just so grateful. Because it's empowering people. A young kid might come to a class not really knowing much ... Dance doesn't always take you into being a back-up dancer. But the skills you learn from dancing can take you through in so many different directions. So that's what I'm really happy about, giving these kids and young adults

skills that they can use in other avenues of their career, whatever career they decide. And one of the teachers who we got to the Friday Session said the best quote I've ever heard in my life relating to dance. He said, 'I'm not trying to teach kids how to dance, I'm trying to teach them how to be good people.' Because it's kind of weird. You don't think there would be a connection between life skills and dancing, but there really is lots of things you can learn from it. So, it's really awesome."

Friday Session participants are very grateful for the safe, inclusive space as well as the chance to learn from world-leading dance choreographers and world-renowned teachers which has been motivating and inspiring for all. The initiative has positively impacted Manaia and advanced her leadership and business skills.

CONTACT

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THE COMPOUND

REACH

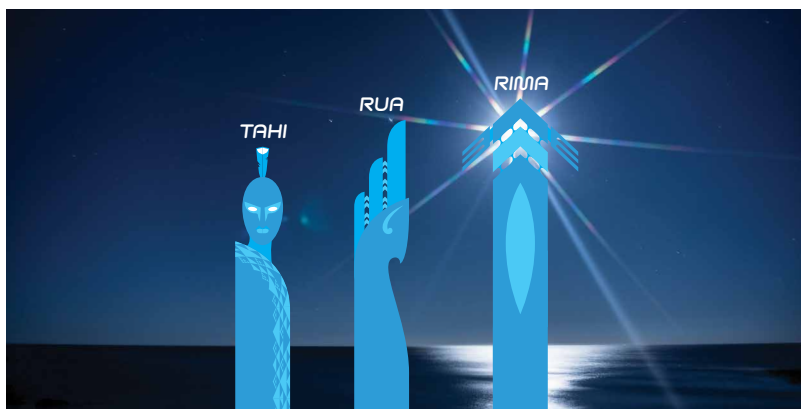
The Friday Sessions regularly attract 15 to 20 participants. The sessions are advertised on the Compound Studio's website and Facebook Page. Videos of the Friday Sessions are regularly uploaded and there are links to the choreographers who have been involved in the Friday Sessions. These extend the reach of the initiative and are shared across the dance community. Dance teachers from across Ōtautahi also come to the sessions to upskill and they are then able to introduce new dance routines to their students.

POU

Compound Studios has been able to contract Māori choreographers for the Friday Sessions. This has enabled their expertise to be shared, and they are able to be paid what they are worth. Manaia has also benefitted as a young Māori leader. She is learning advanced choreography and facilitation skills through the initiative, and this has enabled her to mentor others. Choreography is not just about dancing. It is also about leadership skills through the dancing life lessons and inspiring rangatahi to achieve their personal best.

The Friday Sessions can be pretty intense. However, rangatahi are enjoying the chance to exercise in a different way, that is fun and inspiring. Participants are enjoying the chance to meet new people and be taught by well known choreographers. The rangatahi feel seen and empowered through being taught by inspirational people in the dance world.

The funding has enabled the Davies whānau to work with internationally renowned choreographers. This in turn has enabled them to attract more work and further enhanced the mana of their work within the dance community across Aotearoa and the world.





HEI WHAKAPIKI
MAURI



HEI WHAKAPIKI MAURI

KANOHI KI TE KANOHI

DESCRIPTION

Operating since 2009, Kanohi ki te Kanohi has a proven record in supporting people and organisations to make change. It's initiative, Hei Whakapiki Mauri, is focussed on supporting whānau with disabilities through whanaungatanga and navigation support. Stakeholders include government agencies, not-for-profit organisations, and individuals.

Hei Whakapiki Mauri has partnered with Maungarongo Te Kawa to create whakapapa art pieces and quilts. Maungarongo Te Kawa is a well-known artist who has been producing fabric artwork for many years and supports

communities to develop their own story by generating artworks, quilts, flags, and murals. This amazing opportunity will be open to all whānau connected to Hei Whakapiki Mauri.

Hei Whakapiki Mauri has focussed on the use of artwork to design and make whakapapa pieces that represent identity and connection for whānau participants. Unfortunately, the project has been affected by COVID-19 and an exhibition of the artworks completed by whānau participants that was planned for 2021 has been postponed until 2022.



IMPACT

The impact of participating in the wānanga and follow up workshops can be recognised in a variety of ways. One of the participating whānau living in transitional housing. Hei Whakapiki Mauri, along with Richmond Fellowship, secured a whare for them. At the wānanga the whānau created

beanbag type artwork. That was their first piece of furniture for their new whare. The dad of the son whose whānau had their new house was responsible for making the bean bag art. Now the dad is supporting Hei Whakapiki Mauri with another initiative and is contracted as kaimahi for that work.

CONTACT

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REACH

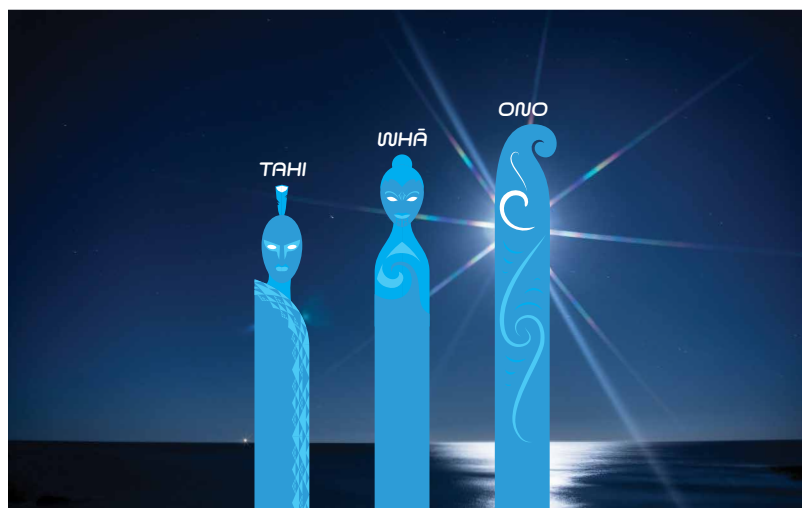
A six-day wānanga was led by Maungarongo Te Kawa, an artist who travelled south to join 10 whānau in Ōtautahi. Hei Whakapiki Mauri funded a workshop where whānau worked with Maungarongo Te Kawa on creating whakapapa pieces in whatever way they wished to work. The wānanga was held at times that best suited whānau. It was based at Stitch-O-Mat in New Brighton. Whakapapa pieces were created for and with whānau.

The wānanga took place alongside an exhibition of Maungarongo Te Kawa's artwork at CoCA Art Gallery. Hei Whakapiki Mauri connected with the CoCA Art Gallery. Whānau supported Maungarongo Te Kawa's exhibition opening and the wānanga at the gallery space.

Some funding has been allocated for the exhibition which may take place alongside the book launch of a Māori author working in another initiative. Hei Whakapiki Mauri have been mentoring the author and look forward to a celebration of her book alongside the art produced by whānau in their own initiative. Funds have been put aside for Maungarongo Te Kawa to return to enable him to be part of the story of the exhibition and its links to cultural connections and identity for whānau.

POU

The initiative has a commitment to whānau and families confidently participating in te ao Māori (the Māori World). All the pieces of artwork connect back to whakapapa. They all provide evidence of identity in whatever way whānau choose. Whānau choice is not determined by others. In this way whānau can be supported to determine their own representations and to produce works that best reflect their understandings. An example is the art of Ella, who doesn't use words to communicate. Her artwork is her representation of her whakapapa.



HELPING HANDS

KAI & KUTZ LIMITED



DESCRIPTION

'Starfish Enterprise' is primarily aimed at troubled youth and their whānau. It was developed by Kai & Kutz, a small, family-owned business that has generated three income streams, a Pacific Island, and Māori takeaway food store, selling Pacific Island and Māori merchandise, and a Barber shop. The vision for 'Starfish Enterprise' is to enable young people to learn new skills by providing a 24-week programme that:

- Provides on the job training and mentoring and skills development that enhances potential, increases competence and confidence development.
- Improves the ability and knowledge of participants whilst strengthening their capacity for life-long learning.
- Facilitates mentoring and job skills training for youth or adults who lack work experience, confidence, knowledge and/or skills to participate fully in society.
- Provides class training including creating a CV, better money management, improving

work ethic, as well as an introduction to other learning and training programmes.

'Starfish Enterprise' is a six-month initiative that enables rangatahi to learn important life skills, whilst broadening their outlook. Some rangatahi have never thought much about what they would like to achieve in life. They often have low expectations of themselves and a narrow view on life. They are unable to identify the opportunities available to them. Mentoring is an essential part of the programme. The creators of 'Starfish Enterprise' provide one-on-one mentoring and have also reached out to the local community securing employment opportunities and other people to work with these rangatahi. Importantly, the youth are paid the living wage, and this has contributed to them feeling valued for the work they do. The project also exposes the young people to different job opportunities. There have been field trips to tertiary institutions, where they have been exposed to various courses available to them.

IMPACT

The young people have different needs and challenges and so their progress is variable. Some have been tempted to join gangs and become gang prospects. However, the initiative has been life changing for many programme participants, with noticeable changes in their behaviour and attitudes. One young person was very shy and reserved. Her mentor described significant behavioral changes as she learned new skills and gained more confidence. She has secured regular part-time employment with her mentoring organisation and felt encouraged to broaden her horizons. She is now keen to travel and is interested in a career in retail.

Several of the young people have secured full-time or part-time employment through this programme. This has improved their self-esteem and confidence. They have learned new skills related to self-discipline and proven to be responsible employees. Employers

have been impressed with their progress. For example, one young person was working at an agricultural machine mechanical engineering company. His supervisor has transitioned him over to their company where they will employ the youth part-time for the next two years whilst he finishes college and then take him on as a full-time apprentice. This has given the young person extra incentive to do well at his studies and he's more optimistic about his future.

Whānau have also benefitted. As a result of attending the finance workshop, one family totally revised their approach to money. The workshop explored their attitudes towards money and the difference between wants and needs. Through budgeting and better planning, they are now saving money. This has increased confidence in their ability to manage their own affairs, as well as pride in their accomplishments.

CONTACT

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REACH

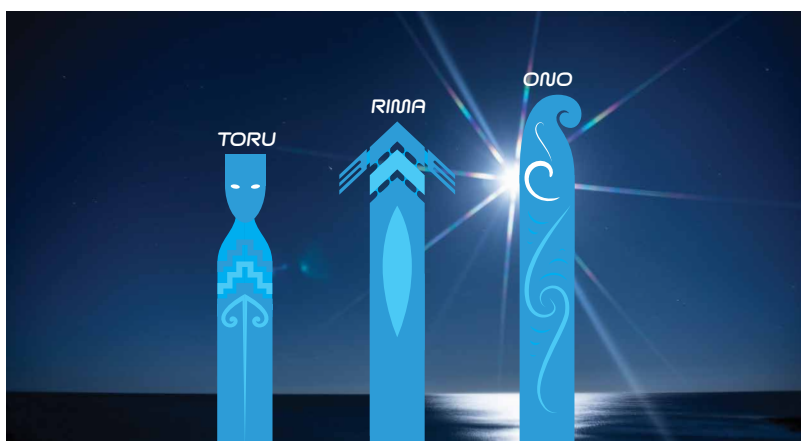
Ten young people have been involved in the programme. Their families and siblings have also participated. The programme provides mentoring, on the job training and training workshops, such as budgeting, planning and goal setting. Other whānau members are encouraged to participate in the various activities.

POU

'Starfish Enterprise' has enabled families to better participate in the community by breaking down negative stereotypes and cultural barriers. Many of the community mentors and employers are Pākehā and have not worked with Pacifica and Māori rangatahi or their families before. The project has positively influenced employer attitudes and behaviours as they have worked alongside these young people and witnessed their work ethic and watched their confidence grow.

Young people have learned important life skills, gained self-confidence and are earning a living. They are reliable and work focussed. Families have learned better budgeting skills and are more economically secure.

Whānau have pride and increased confidence through seeing their children learn new skills and gain employment. Whānau are also proud their children are taking up other avenues in the work force outside of the meat works where the majority of Pacifica and Māori are employed in Ashburton. Families are more connected as they work and contribute together. Improved budgeting has also reduced family stress.





HUNGER ACTION TEAMS

FOODBANK CANTERBURY

The Foodbank Mobile Hub is a pantry-on-wheels that brings fresh produce and staple foods to rural people throughout the north central half of the South Island. The programme increases access to healthy food and nutrition throughout the region by primarily helping individuals and families experiencing economic setbacks due to COVID-19.

Hunger Action Teams is a food relief service focussed on the mana and respect of the whānau they work with. Independent from any political party or faith-based organisation, their vision is to be able to provide a food relief service that doesn't judge or discriminate.

They are currently the largest independent food relief organisation in New Zealand. Food and household items are stored and sorted at their warehouse and then given to beneficiary agencies which distribute products to the community. The initiative prefers to work this way rather than with individuals because they believe the local agencies, organisations and marae know their people better. They are hugely impacting the community by providing tonnes and tonnes of quality foods and goods every week.

Although they run an extensive operation in Christchurch, and a hub in Timaru, there is an increasing need for food relief further afield. The initiative became connected with Arowhenua Marae in Temuka, which was working in isolated areas of Mackenzie Country, and then with Te Pūtahitanga o Te Waipounamu to utilise the community connections the Navigators have. This ensures there is a meaningful, sustainable connection with the community. A programme called Food for Hope, is now distributing food from Twizel to Kaikōura. The funding from Te Pūtahitanga o Te Waipounamu contributed towards the fulltime salary for a Regional Development Manager to oversee the whole initiative. This programme is modelled off the existing programme, Hunger Action Teams (HATs.) This is where a box of groceries and goods like toothbrushes, soap, dishwash, deodorant etc is provided making the family care pack more than just a food parcel. The aim is to provide sufficient product to form a foundation for a family of four for about 10 days. "So, the eight basic food staples are in there ... but we also put household products in there."

DESCRIPTION

REACH

They work with 157 beneficiary agencies.

CONTACT

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FB: @wwwfoodbankanz



IMPACT

Foodbank Canterbury has been a successful operation for many years and has grown significantly in size. The aim is to provide judgment-free support, particularly as it has been identified that traditional means tested food relief was not working, especially for Māori.

"What we do is not just putting a loaf of bread on a table. It's beyond that."

By providing food relief, people who are struggling are supported so they can rejoin society, and focus on other things in their life, rather than stress about food. This helps them to get back on their feet, and for many people, has been what they needed to get them through a tough time. It was also significant for those in more isolated areas to feel the manaakitanga, particularly during COVID-19. Whānau respond positively to the mahi of Foodbank Canterbury knowing they can receive support without any expectations of reciprocation, and without having to prove their need. This reduces whānau feeling whakamā and enhances self-determination.

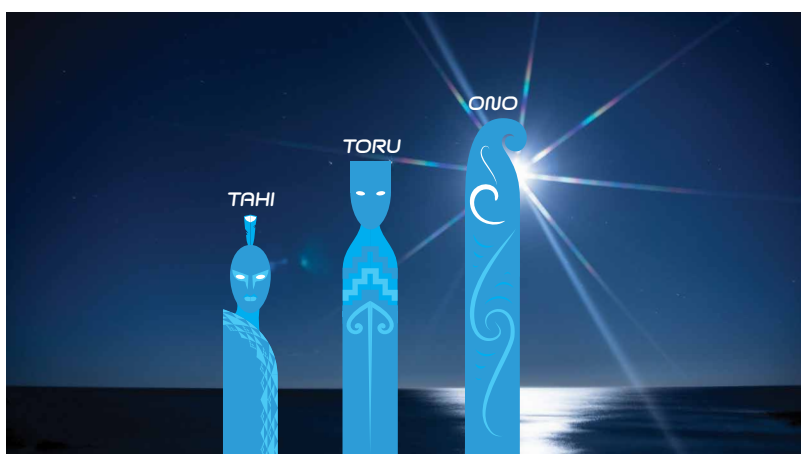
By working through local connections in the Mackenzie Country, Foodbank Canterbury knows the kai is getting to the right whānau because they are distributing it to people on the ground who know their people.

POU

The vision of the Food for Hope programme was simply to provide easy access to food and support to meet basic needs. No conditions have to be met to get the food parcels, so this is mana enhancing and empowering.

When whānau don't have to stress about getting food on the table for themselves or their families, they can focus on getting back on their feet with employment or housing. Having their food needs met gives them breathing space so they can re-join society.

The foundation of this project is manaakitanga. This helps everyone feel cared for. Particularly during COVID-19, when people who wouldn't normally be struggling may be requiring assistance.



iDELIVER FREIGHT LIMITED



DESCRIPTION

In 2020, iDeliver acquired an additional company, increasing its number of employees from four to 13. Three weeks later Aotearoa went into lockdown. Despite fears the business would flounder, the lockdown provided contracts that meant the business was run off its feet.

Paul Love and Stephen Carr run iDeliver. They recognised the growth in business was bringing financial gain but was also problematic. People were working long days with few breaks and the stress was unhealthy. While the business is focussed on delivering freight across a wide geographical area, it also has a strong commitment to the betterment of working conditions for staff. iDeliver has always been a living wage employer. Staff work long days, and it is only fair they receive a decent wage for their mahi.

Stephen sought the services of a business advisor to identify smarter ways of working. Eventually he found a company to help them build a technology solution to run

the business from end to end. The solution would collect the customer's information, book in jobs and allocate a driver to the customer. The driver would then do the pickup and delivery and the programme would capture all the information around how many parcels, signature for delivery, photo if required, and any special delivery instructions. At the end of it, the system would automatically send bills, based off a pricing schedule. At the end of the month, instead of Paul and Stephen having to spend hours writing individual invoices the system generates them itself.

Once the technology had been identified Stephen applied for funding with the focus of the application being to reduce the amount of administration so the business can work smarter. That way it can continue its support of the people who work for it, making activities less stressful and time wasting. This supports a better work-life balance.

REACH

This is a large project that works through four stages of data collection and setting up systems to support iDeliver. Different numbers of people can engage with the system at different stages of the project.

The project is currently at stage one where only three people can access the client portal that is being developed. At stage

two approximately 17 people will be able to interact with the system.

Stage three is focussed on adding routing information for drivers. At stage four, thousands of people will be able to access the system and customers will be able to log in and add and edit their own information, including jobs.

CONTACT

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IMPACT

Stage one has been built, but is not fully operational, so has not had an impact on iDeliver's day to day operations at this point in time. Currently, iDeliver can take jobs or bookings through multiple avenues. The most common is via phone calls where messages are sent to the driver via text and the job is dispatched. Once stage two goes live, client details will be added into the system with a list of addresses that can be used to indicate where freight is going. This streamlined process will free up a lot of staff time.

A further impact can be recognised in the opportunities created by working for iDeliver. One employee has been able to buy a house in the last year with the iDeliver employment contributing to that, and another person has been employed by iDeliver and supported by MSD to transition into the workforce, as they had previously been on the benefit since they left school.

POU

This project has given Stephen the opportunity to develop his leadership skills. This can be recognised as empowering and self-managing as Stephen and Paul determine ways forward for their company, particularly around designing infrastructure to meet their aspirations and needs.

iDeliver is supporting whānau and families to be economically secure and successfully involved in wealth creation. Building the infrastructure of the business can allow management to track financial information and save staff time on tasks that currently impact on work-life balance. Being able to offer people a job, especially in times of COVID-19, is an important contribution to wealth creation.

Stephen recognises that iDeliver is also about supporting people to grow, through learning new skills, securing a first job, or changing work activities so people have better work-life balance with their shifts. In this way people are nurtured and supported as they develop resilience. Stephen has committed to learning te reo Māori. He has some understanding of core words and is working towards understanding sentences.





KOROWAI AWHINA

KA OHA OPERATIONS LTD

DESCRIPTION

Ka Oha Operations Ltd has conducted a 30-week hauora programme delivered with entry level te reo Māori. The Korowai Awhina initiative includes weekly physical fitness sessions, positive mindset seminars, lifestyle consultations, injury prevention, nutrition consultations and education programmes. The initiative is based on the holistic principles of Te Whare Tapa Whā improving the resilience, mental and physical wellbeing and connectedness of whānau.

Participating whānau have been able to access a premium health and fitness facility and have been mentored by Māori and Pākehā specialists in hauora and Te Whare Tapa Whā Māori health model. The wrap around

programme includes access to qualified personal trainers, a dietitian, a lifestyle GP, relationship counselling and biochemistry testing. Te reo me ona tikanga has been woven throughout the mahi. More advanced te reo Māori speakers have supported those who were just beginning their reo Māori journey.

Participants were asked to write letters to themselves before they started the programme, expressing their hopes, desires and goals in terms of improving their spiritual, physical, social and mental health and wellbeing. These letters are revisited at the end of the programme, so whānau can celebrate their achievements.

IMPACT

The initiative has been life-changing for many. Often whānau participating in the programme have pre-diabetic markers and were on track to experience heart attacks and other non-communicable diseases. The motivation for improving participant's hauora was most often related to whānau. One tāne wanted to get healthier to be a better uncle for his nieces. By participating in the initiative, he has lost weight, is eating more leafy greens and nutritious kai and has more energy and confidence. He has set new relationship goals, including the aim to get married and to be a great Pāpā.

Māmā who have participated in the programme have reported feeling stronger and fitter and as a result have been able to spend more time playing with their children. Māmā have also appreciated the one-on-one time with trainers and coaches and the chance to prioritise their own hauora needs. This has been a life changing experience for māmā, as they usually focus on other's health needs. Māmā have also used relationship and communication techniques learned through the programme at home and this has improved whānau relationships.

Another tāne was suffering from depression and anxiety, prior to engaging in the

programme. He had recently lost his job, and this had affected his confidence. In feedback to the initiative, he wrote: "One of the best things about the Korowai Awhina programme is I am rediscovering the feeling of working out and how good it feels. My personal trainer is awesome. They are so encouraging and always text me after a workout to see how I'm feeling. I always knew that exercise was good for my mental health.

First and foremost, it's about how great I feel. I really love the feeling I get from working out. The charge that I get in my body, it's been a real positive for me. I feel a foot taller, energised, positive, open, and optimistic, and it affects all of my interactions with the rest of the world."

Participants also learned about te ao Māori and hauora. Some whānau members had never been on a marae before and were very anxious about learning their pepeha. They undertook research to learn about their whakapapa. The expectation to learn and perform pepeha was the same for staff and trainers working in the initiative as well as for participants. Fluent te reo Māori speakers came along to support those who were just beginning.

CONTACT

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REACH

The initiative held one noho marae and a wānanga with the second noho marae not able to take place due to COVID-19 restrictions. As well as learning the tikanga and kawa of the marae, whānau have learned and played ngā tākarō. Forty-five people attended the noho and 15 of them were tamariki. The initiative has had a ripple effect, as participants are encouraged to bring whānau and friends along to join in programme activities.



POU

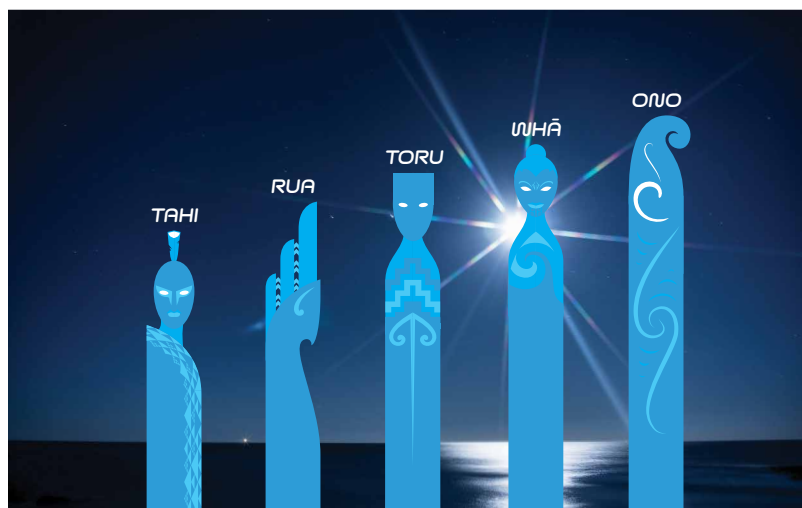
Whānau have set their own hauora goals and worked towards achieving them.

Whānau are healthier. They are planning and eating healthier and more nutritious meals.

Whānau have more energy and confidence which has encouraged them to set new goals and try new things.

Whānau have learned more about Te Whare Tapa Whā and the interacting dimensions essential for hauora. They have participated in noho marae and wānanga and have learned and performed their pepeha.

By becoming healthier and taking charge of their hauora news, whānau have more energy to undertake activities at home. Whānau have learned new relationship and communication skills.



MAANIA TEALEI PHOTOGRAPHY



DESCRIPTION

Maania Tealei Photography creates beautiful memories through digital portrait photography using a natural and candid approach when capturing life's events. This initiative aims to capture day-to-day moments at birthdays, weddings, throughout pregnancy, and other family celebrations, focussing on the emotions and beauty of each memory.

The point of difference is specialising in a unique Māori and Pasifika experience. The aim is to provide whānau with the experience and photographs that connect them to their culture, tikanga, and history. Maania is responding to a gap in Māori and Pasifika photography in her home community of Timaru.

She says the support from Te Pūtahitanga o Te Waipounamu has helped her business

progress. *"It had already taken me six years to build my photography skills, now I have a studio, can purchase kākahu. It's not just a dream, its reality. I've found my dream job."*

Maania is of Ngāi Tahu descent and has lived in Timaru, South Canterbury, for most of her life. Her husband is from Tuvalu and they have two tamariki. Through Wave 13 funding and business mentoring support, Maania has been able to expand and start to solidify her business. Maania's dream is to capture and document moments in time, *"... a positive vibe on being proud of being Māori, to uplift the Māori image. I want to capture moments that will become a part of our history. We don't have a lot of positive documented moments of our tīpuna, of who we are around here."*



CONTACT

Name: Maania Tealei

Website: www.mtphoto.co.nz



REACH / IMPACT

Maania provided approximately 150 individual and whānau portraits and event photos between April and December 2021. She offers more than a photo shoot; it is the whole experience, using Māori kākahu, taonga, playing Māori music. “It’s a cool thing to do as whānau, as a group activity. Especially the fun in getting dressed up. Some kids have never put on a korowai before, don’t own a taonga, never had an opportunity to wear moko and moko kauae, even if it’s not real. They get excited and feel the mana of wearing this.” Maania has had up to 12 people come for a whānau portrait. It’s a shared activity/outing that they all enjoy. Maania attends various events and activities, such as pōwhiri, festivals, whānau unveiling. She loves capturing candid photos; the moments in time that tell the story of people and community in a positive and uplifting way.

COVID has impacted on events but Maania and her whānau attend and contribute when they can, sometimes as a koha to give back to the community. They attend Pasifika events through Aoraki Pasifika. This incorporates all Pacific communities, language weeks, performance/dances, concerts. Maania talked about Pasifika whānau having their own kākahu and taonga for photo shoots, whereas 99% of the whānau Māori she has worked with haven’t – indicative of the losses experienced since colonial settlement.

“Poipoia te kakano ki a puawai – nurture the seed and it will blossom.”

Prior to the 2021 COVID-19 lockdowns, Maania was averaging about two sessions each week. She has had many requests from interested parties, locally and from outside of the area in Oamaru and Christchurch. This has been mainly through word of mouth, and she has been happy to take small steps to build a solid base and build confidence. The ongoing impacts of COVID-19 have been disruptive in many ways, “... I went into a slump, and it took a while, but with support from my whānau, the community and Whānau Ora, I was able to pick myself up and get started again. It’s built my confidence in myself.”

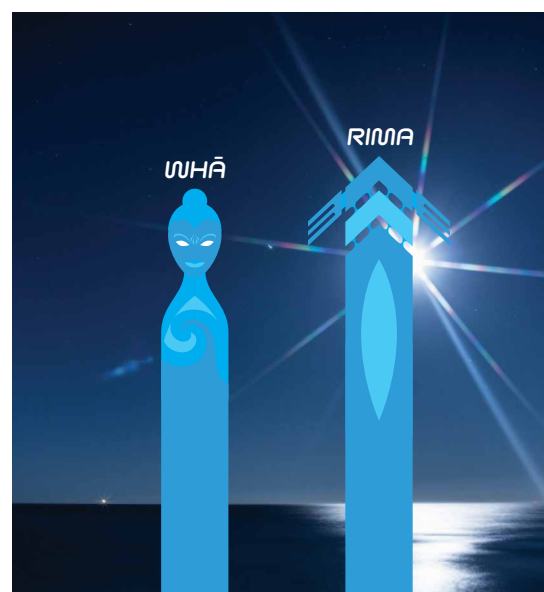
Maania sometimes captures photos of whānau at community events and offers these as a koha to whānau. She acknowledged that she needs to build her business but also wants it to be affordable and accessible to whānau. She shared the challenges of balancing business needs with cultural and community needs and talked about the social and cultural wealth that is generating in the local and broader community. In the future, Maania would love to explore a mobile option to offer the opportunity to whānau living other communities in Te Waipounamu.

POU

Maania spoke of the many benefits personally, as a whānau and in the community. The whole whānau contributes and helps out, “My husband’s awhi has been a great help ... with setting up, with editing. It’s got him thinking about his future career, he is a labourer, it is hard physical work, and he has recently had tendon surgery.”

Having mahi with a distinctly Māori and Pasifika focus has strengthened a personal journey for Maania with her whānau; immersed in kura, joining, and performing with Te Aitarakihi kapa haka, learning mahi toi, attending cultural events and wānanga, and learning te reo Māori.

“It’s okay to kōrero te reo Māori, we don’t have to feel whakamā like we did a few years ago. We can be proud to be Māori.”





MATARIKI MUSHROOMS



DESCRIPTION

Te Pūtahitanga o Te Waipounamu is supporting the whānau initiative Matariki Mushrooms to educate whānau on the native New Zealand harore (native mushrooms). This initiative is set within a framework of food sovereignty, ensuring whānau secure food access and encouraging whānau to reconnect with ancestral kai (harore). Once a staple kai Māori, the native harore is now an endangered taonga, increasingly at risk due to people growing imported, cloned strains of mushrooms. In addition, harore are key to whenua and ngahere survival and restoration.

Another purpose is to empower whānau to grow their own nutritious food. Harore are easily grown at home, so whānau can supplement their diet with them and at

the same time ensure the survival of an important taonga. Through wānanga held at Te Āwhina Marae, Matariki Mushrooms aim to educate whānau on the importance of the native harore, their ecological importance, the nutritional and health benefits and how to grow them. Wānanga will contribute to the Te Āwhina Marae 'Food Sovereignty Education Programme 2021' and Karioi the 'indigenous crops programme'.

Another part of the initiative is 'Heal the Whenua'. There have been some setbacks to the start of this part of the initiative and Matariki Mushrooms is currently talking to local landowners to find suitable whenua. This will enable whānau to witness firsthand the healing properties of harore and their role in the ecosystem.

IMPACT

Growing and cooking harore has been fun and empowering for whānau. A noticeable impact has been seeing the changes at home with tamariki getting involved in growing and cooking harore. Feedback from whānau is that growing harore is a very easy thing to do. A variety of home-based gardens have been made, including mulch beds and growing harore on logs and inside. Growing, cooking and sharing harore has become an intergenerational activity, involving whānau members of all ages. The initiative has also had an impact on whānau understanding of healthy kai

and many have substituted harore for meat in their diet.

Whānau can now recognise native mushrooms and have appreciated learning about ancestral kai. They have reconnected with ancestral knowledge and how wellness is connected to the environment. This has emphasised the role and responsibility of whānau as kaitiaki to their local environment. Understanding how harore can heal and restore the whenua has been uplifting for whānau.

CONTACT

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REACH

Over 60 whānau members have engaged in three wānanga. COVID-19 restrictions have disrupted some planned events with the second wānanga being held over Zoom. The upside of the Zoom hui was many more whānau members were able to attend.

Most activities have focussed on raising awareness about harore and their important role in the eco-system and whānau health and wellbeing. Each whānau received a starter kit. The wānanga have provided whānau with knowledge of how to grow harore in a variety of ways. The first wānanga concentrated on how to grow mushrooms on logs, the second on growing mushrooms on a mulch bed garden and the third on how to grow harore indoors. Recipes for cooking harore are also provided and these have been shared on the Matariki Mushroom website. Wānanga have educated whānau about special properties of harore, particularly how they are able to break down toxins within the whenua and their important role in restoration efforts.

Feedback from whānau has been very positive and the initiative has gained media attention. A newspaper article is being written about Matariki Mushrooms and whānau involvement in wānanga. The wānanga have also been videoed by a film company, which is producing a documentary about food sovereignty. Media coverage has extended the reach of the programme.

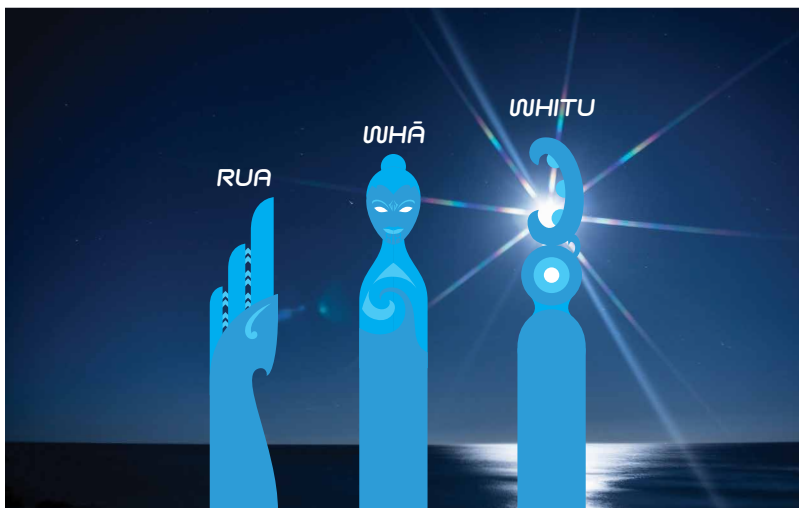


POU

Whānau have learned to grow harore in homebased gardens. They have learned to cook harore and shared healthy food recipes and enjoyed learning about ancestral kai.

Whānau have reconnected with tūpuna kai and the strengths of an ancestral diet. Before the arrival of European food systems whānau were strong and healthy, and there was pride in being Māori. Learning about and reconnecting with tūpuna kai has been empowering for whānau. The initiative is connected with Te Awhina Marae in Motueka, and this has enabled whānau to reconnect with the marae.

Whānau are learning about the essential healing properties of harore and its role in restoring whenua and ngahere.



MEHRTZ MEATS



DESCRIPTION

Te Pūtahitanga o Te Waipounamu has funded the whānau initiative, Mehrtz Meats, to expand their part-time home-kill operation into a full-time registered business.

Andre and Nigel Mehrtens have over 16 years' experience in the home-kill meat trade. The last four years have seen them build a client base that provides whānau throughout Te Tai Poutini with meat of their own. There was an increased demand during the lockdown period because of the impact of COVID-19.

Mehrtz Meats has used this funding to expand their current business and

specialise in small goods which has enabled them to become more independent and sustainable. This independence will allow them to spend more valuable time with their whānau. With the increased interest from their tamariki and wider whānau members, Mehrtz Meats intend to share its skills and knowledge about home-kill processes to whānau whānui. Throughout the period of the Wave 13 funding, Mehrtz Meats has set up its own home establishment for the processing and packaging of goods, and over the last few months has grown from being a part-time business to a registered full-time operation.

IMPACT

The Mehrtens whānau becoming an independent business from home has had a positive impact on everyone. Andre and Nigel are able to spend more time with their tamariki and be available for their needs. Beforehand, Nigel was working upwards of 80 hours a week to ensure they had a steady income while also trying to get their own business running. Receiving the Wave 13 funding has had a huge impact for their home life and has given

them the opportunity to focus on their own business.

Through the increased opportunities their clientele has grown, meaning they have increased sustainability and independence. By moving to a full-time business, whānau within the Te Tai Poutini region are also engaged as clients and are buying from and supporting a local business.

REACH

Setting up their business at home has involved renovations as well as buying equipment such as walk-in chillers and freezers. They have increased their clientele and had over 93 customers between August and December 2021 and saw a boom in Christmas sales. The Mehrtens whānau have involved their tamariki with

work, providing opportunities to pass on valuable skills and potentially increase whānau wealth over time. Setting up their business at home has allowed Andre and Nigel to spend more time with their tamariki and to build a business which suits their lifestyle.

CONTACT

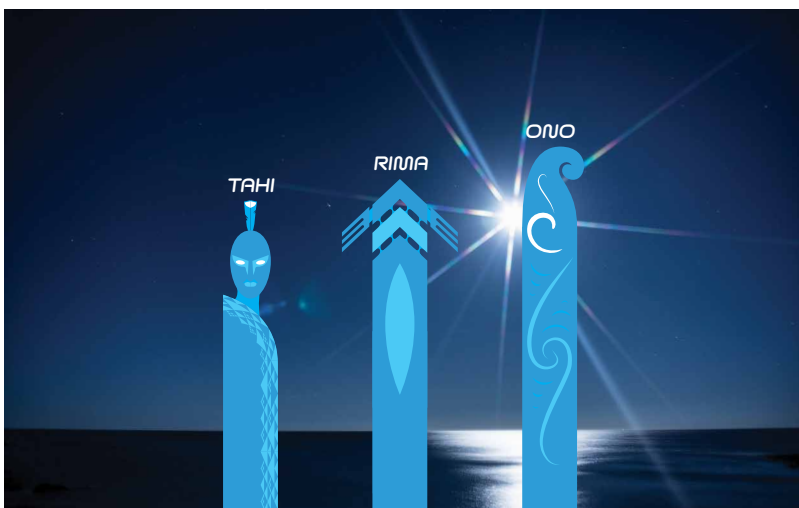
Name: Andre & Nigel Mehrtens
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Phone: 021 1068 1258 or 03 755 6404
FB: @norrymertzmeats



POU

By setting up their business at home, the Mehrtens whānau are able to be an independent and sustainable business while also having a positive home life. This has given them the opportunity to design a work life which complements their whānau life also.

The Mehrtens whānau are involved with wealth creation which will benefit their wider whānau and are engaging with people throughout the Te Tai Poutini region who are supporting a locally run business.



MJ BENNETTS

KANOHI KI TE KANOHI



DESCRIPTION

Kanohi ki te Kanohi is supporting renowned author, Marlene Bennetts as she writes her autobiography about her incredible life. Marlene Bennetts has decided to donate 95% of the proceeds to Kanohi ki te Kanohi as her way of giving back to support whānau with disabilities. This Wave 13 initiative supports whānau with disabilities and is focussing on changing attitudes about disabled peoples.

Marlene Bennetts is an acclaimed NZ writer with many successfully published works, from poetry to short stories, children's books to non-fiction articles and publications. She was made a Member of the New Zealand Order of Merit in 2003 Queen's Birthday Weekend Honours for her services to literature. Marlene decided to write the autobiography of her fascinating life, living and travelling all over Aotearoa,

and the challenges of overcoming and coping with life's many ups and downs. And, about the many changes and progress in Aotearoa throughout her 83 years.

Her story involves the perseverance it takes to become a writer, winning many poetry awards and gaining notoriety in New Zealand and overseas. Funding from Te Pūtahitanga o Te Waipounamu was sourced to cover publishing costs so the books can be sold at an affordable price. The theme for Marlene's autobiography is 'there's no such word as can't.' She believes her story can offer hope, words of wisdom and encouragement for others. With whakapapa connections to Te Āti Awa and Ngāti Awa, Marlene tells the story of her different cultures and how they all played a part in her life.

IMPACT

The impact of this initiative is two-fold. Kanohi ki te Kanohi is benefitting from the sales of the book, which has a significant positive impact on whānau with disabilities. Additionally, those who read Marlene's autobiography are likely to be inspired through the story of her life. Through injury, loss and change, and even learning to walk again after an accident, Marlene has an amazingly optimistic outlook on her experiences and the way they have shaped

her as a person. Her message of patience and positivity will really come through to the readers.

Marlene has found that through her own experiences, she can relate to others much better. During her time, she has helped those who needed someone to talk through their problems with, supported people with drug and alcohol dependencies and also others experiencing mental health issues.

CONTACT

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Phone: 03 960 5505
Mobile: 027 348 6874



KANOHI KI TE KANOHI

CONSULTANCY

REACH

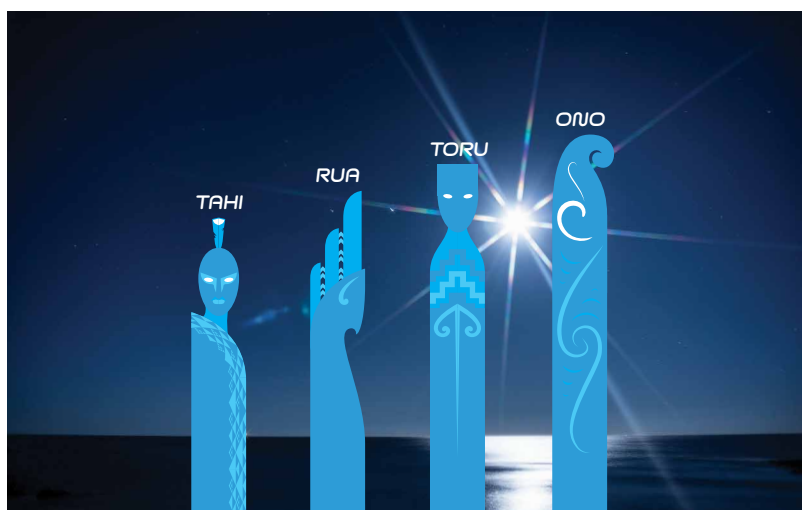
COVID-19 lockdowns have held up the launching of the book, however, it is scheduled to be released mid-May 2022. The intention is to distribute the book to schools and libraries throughout Canterbury and then further afield.

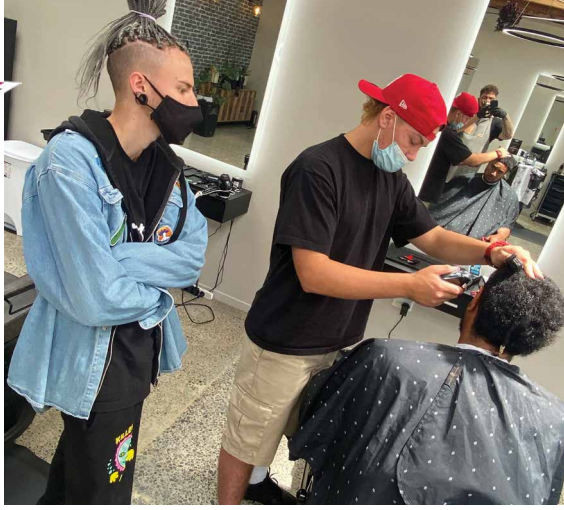
POU

Marlene's story is one of encouragement, perseverance and optimism despite adversity and setbacks. The impact of the profits from the book sales will be contributed to the kaupapa of Kanohi ki te Kanohi to empower whānau with disabilities.

Marlene's contribution to Kanohi ki te Kanohi will help support whānau with disabilities to access and participate as fully as they can in society.

The connections that have been made in the partnership between Marlene and Kanohi ki te Kanohi are an example of the community coming together to support each other.





MO TOWN BARBERS

Mo Town Barbers is a barbershop specialising in mens' hair and beard services, including scalp micro pigmentation. Their vision is to deliver high-end mens' grooming services with an emphasis on customer relationships and connection. Mo Town Barbers offer rangatahi Māori the opportunity to learn the art of barbering through a course run by shop owner Luke Koia.

Luke has been a barber for eight years and owned two barber shops. He has been involved with competitions and networked with top barbers and the New Zealand Barber Association. He saw his next step as education.

He started the initiative to provide a 'real' experience rather than just babysitting. His aim is to bridge the gap between high school and employment or study through an introductory barbering course to give

rangatahi a practical insight into what it is to be a barber, from the cutting aspect, through to customer service, networking and social media.

Luke applied for funding to create, fit-out and establish a barbershop in one large space. His two shops were small, and he needed more room for staff, clients and trainees, especially with COVID-19 and social distancing requirements.

Luke provides the course at no cost to rangatahi and freely gives his time and knowledge. Initially he applied for a wage to cover his time, but because he didn't get all the funding he applied for, he decided to do the first year for free to show that he is serious about what he is delivering.

"I felt the facility was the most important part because without that space it would have made the initiative hard to deliver."

DESCRIPTION

COVID-19 restrictions meant building work took longer than expected. The change in location affected workflow and Luke had to juggle work and mentoring the students.

Being in one larger space means Luke is more present and able to see a change in his team. He is more hands-on and is seeing a more positive culture.

Midway through the initiative Luke received messages from a student's teacher, saying how much the student loves the experience. Luke taught the student from a practical perspective and the hands-on work helped the student to learn and enjoy the experience.

Luke also reminds the students not to

take this opportunity for granted and reminds them they are there to do the work and get the most they can from the programme. "These opportunities don't always come around."

Clients have also been impressed with the space and how much room there is and how good the area looks. Clients are more relaxed and comfortable.

Students have been hearing about the new space and want to come in and learn.

Luke says impact wise it has been great for his team.

He plans to check in with the students after three to six months to see how the course helped them and what their long-term success is looking like.

IMPACT

CONTACT

Name: Luke Koia
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MOTOWN

Barber Studio

REACH

Luke and his wife Nikkita have spearheaded the initiative and employ three staff members, including tradies who helped with the fit-out. They have impacted on around 20 whānau.

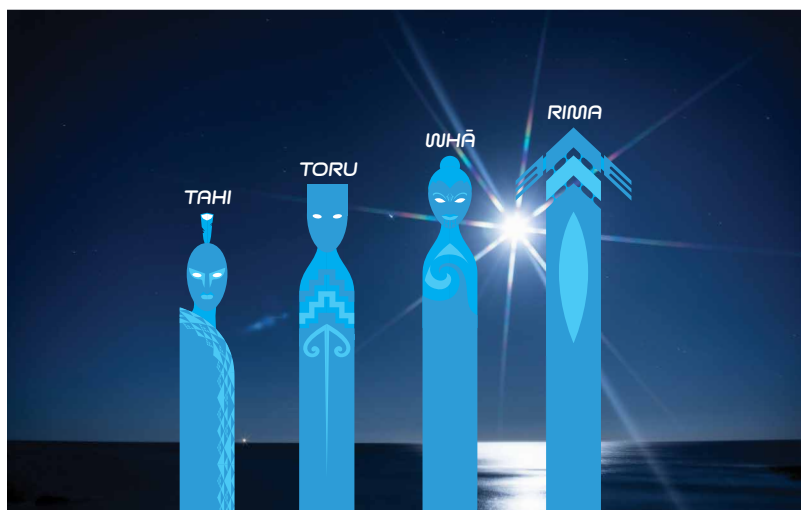
Students' educational backgrounds differ ranging from alternative education to the Ara Institute.

POU

Having one space allows Luke to work more closely with staff and students and create roles and leadership, including leaving the boys in charge when he is away and having confidence they will take care of the business.

The model teaches them to be individuals and team players while managing their own clients and being responsible for how busy they are. The students need to promote and market themselves and build clientele as customers are loyal to their barber, not necessarily the shop.

Luke and his wife Nikkita are involved with the community and church and this forms a foundation for their work. Nikkita is a bilingual teacher and promotes te reo. Her kawakawa balms and natural products are incorporated in the business.





MORRIE'S MUNCHIES

Morrie's Munchies, with the support of Te Pūtahitanga o Te Waipounamu, will establish a prep kitchen and portable kai cart to provide catering for whānau whānui within Te Tau Ihu. The idea for the initiative started many years ago, but the impetus to get started came when they heard about the mahi of Te Pūtahitanga o Te Waipounamu.

Morrie's Munchies has identified a demand for healthier kai options for events and hui. They have a kai caravan and are able

to sell their food at local musical events at wineries.

Many Marlborough community members, predominantly rangatahi, connect through this space and Morrie's Munchies seized the opportunity to open a kitchen space for rangatahi to provide hands-on experience in the hospitality industry. This will open doors for employment opportunities in the future. The initiative also offers free healthy kai to whānau, including baking and fruits.

DESCRIPTION

Morrie's Munchies has had many interrelated impacts and works closely with at-risk rangatahi by teaching and mentoring them. Rangatahi learn hygiene, cooking and hospitality skills and important life skills. Rangatahi learn self-respect as well as respect for others. The initiative is more than teaching rangatahi cooking and hospitality skills. The business owners are passionate about enabling rangatahi to be involved in different aspects of the initiative. This encourages the young people to learn a range of skills so they can find their own passion and interest. Rangatahi also learn about maara kai, and how the business involves 'garden to plate'. Rangatahi have learned to grow, and harvest produce for catering events. This has included finding and harvesting tuna, as well as gathering kai moana.

The initiative works as a kaupapa whānau, with the business owners closely working beside rangatahi and mentoring them. They work as role models for rangatahi who need direction in their lives. They work on building the self-esteem of the young people so they can start to believe

in themselves and realise their own potential.

The change they have seen has been dramatic. One rangatahi only ever felt comfortable being at the back doing dishes, but she now runs the grill alongside one of the business owners. She's also responsible for counting the money at the end of the day and this has motivated her to learn more maths and business skills. Other young people are front of house, greeting and serving customers. They are encouraged to learn and use te reo Māori wherever possible.

Other whānau have also benefitted from their involvement in Morrie's Munchies. One māmā reached out to them when she had lost her job through COVID. Morrie's Munchies provided her with weekend work. This has meant she has a stable income and bolstered her confidence and optimism for the future. The mahi of Morrie's Munchies and the impact it is having is spreading through the community. Others have noticed the mauri and the wairua of the initiative and the difference it is making for others.

IMPACT

CONTACT

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REACH

The initiative works with small groups of rangatahi. The first intake involved five young people. One was 14-years-old when she started and she has been with the programme for the past four years. Morrie's Munchies provides employment opportunities for other whānau, employing people in the weekend and for specific catering events. The initiative has a popular Facebook page with more than 1,000 followers. Recipes for healthy kai are shared and are in demand.

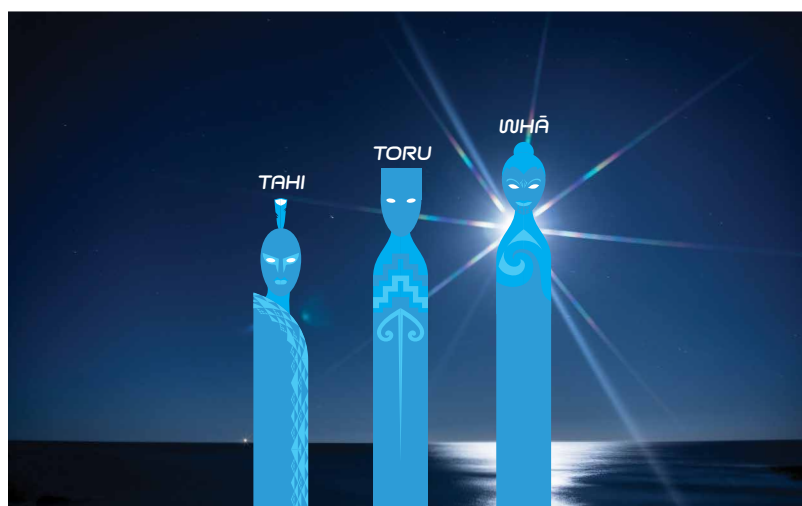
They regularly post information about their events and also where whānau who need free kai can go to get it. As one of the business owners explains: "We've got a whole pot of chowder. We'll post 'Please come and collect this and take it home'." They also provide free sausage sizzles every Saturday, free hot drink station, bottled water, baking and fresh fruit. Through aroha and manaakitanga they are building relationships within the community.

POU

The business owners of Morrie's Munchies have a clear vision for their initiative. They have created a business that enables rangatahi to learn new skills and through the process, believe in their own abilities.

Rangatahi are learning business and hospitality skills as well as important life skills. They have key responsibilities within the business, and this gives them confidence to try new things.

The initiative works as a kaupapa whānau, with the business owners closely working beside rangatahi mentoring them. Rangatahi have learned manaakitanga and kotahitanga. They are learning and using te reo Māori. Importantly, they have grown more confident to be Māori and to realise their own talents and potential.



NGĀTI KOATA TRUST

NGĀTI KOATA TRUST



DESCRIPTION

Ngāti Koata received funding to recruit a fulltime Kairuruku on a 12-month contract to support and connect Māori business owners within Te Taihira. The role will see the Kairuruku seek ongoing funding and sponsorship opportunities, develop strategic

and operational plans, establish the network as its own entity and strengthen the membership within the network. The Kairuruku will build relationships with members, support the registration of new members and coordinate network hui and events.

IMPACT

Māori entrepreneurs are supported to create opportunities that enables them to succeed. The mission is to provide a self-sustaining framework to support Māori in business across diverse sectors to contribute to the economic development of Māori. This is achieved through.

- Building capability
- Advancing procurement opportunities
- Securing funding
- Enhancing digital technology
- Whakawhanaungatanga

Whānau are engaged in the network and the feedback has been really positive. This is evident through surveys and registration interest for membership and events.

Development of the website with an online marketplace will support growth, develop capability skills, strengthen procurement lines, and provide a platform that is reliable. Each member's store will be self-managed by them, this enables them to develop the skills to self-sustain themselves. This kaupapa will support business whānau who are vulnerable to the impact of COVID-19 and assist them to build resilience in this ever-changing environment. In addition, the network is supporting members with a series of workshops designed for whānau to learn how to develop, load and manage their own digital store.

The marketplace is set to launch at Matariki.

CONTACT

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REACH

Significant progress has been achieved with the Māori Business Network now established as its own Incorporated Society. Strong relationships have been formed with members and maintained with all eight iwi. A focus has been to connect with regional agencies that support and align with the kaupapa, some of the relationships that have been built are.

- Poutama Trust
- Amotai
- Māori Women's Development Inc
- Ministry of Social Development
- Whāriki
- Te Puni Kōkiri
- Te Pūtahitanga o Te Waipounamu
- Nelson Regional Development Agency
- Mahitahi Colab

Relationships with members are maintained through regular panui, hui and social media which has a following of more than 700 people. The first hui was held at Pics Peanut Butter World where members had the opportunity to experience the food factory first hand and saw the facilities that were available and how to best utilise the space.

In partnership with Amotai, the Māori Business Network hosted an event at the Mahitahi Colab and had four guest speakers from Amotai, Whāriki, Māori Women's Development Inc and Poutama Trust.

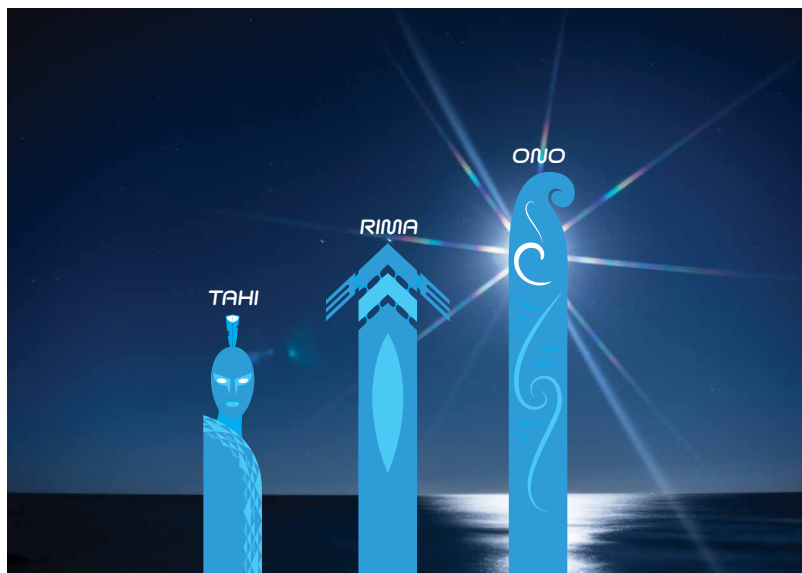
A Māketē Pō was organised to celebrate small to medium sized Māori pakihi. This aimed to provide an opportunity to showcase products and talents to the general public and develop connections, however, due to COVID-19, it was unfortunately postponed.

POU

Many Māori entrepreneurs who have well established and successful businesses have contacted Te Tau Ihu Māori Business Network to support whānau pakihi.

The Te Tau Ihu Māori Business Network provides an opportunity for whānau to gain confidence in business and take their products to market.

A key strength of Te Tau Ihu Māori Business Network is whanaungatanga. Māori pakihi are supporting other pakihi in ways that are mutually beneficial.





NGĀTI KUIA HAUORA RAUTAKI

KAIKAIĀWARO CHARITABLE TRUST



DESCRIPTION

Kaikaiāwaro Charitable Trust (Ngāti Kuia) has carried out an extensive 18-month hauora research project on whānau experiences and perspectives on health systems within contemporary Aotearoa. This whānau-centric research started from concerns expressed at Ngāti Kuia's Annual General Meeting where whānau raised questions about the cause of ill-health in their community and wanted a different approach. The study explored whānau health needs and aspirations through an extensive process of whānau consultation and data gathering. This meant asking whānau about what hauora meant for them. Whānau are diverse and not all live in the rohe. The project researchers reached out to whānau in a variety of ways, including contacting whānau living overseas and visiting whānau in their homes. This gave the researchers first-hand experience of seeing how whānau were living, as well as the opportunity to learn more about their needs and aspirations.

Results showed hauora wasn't just about the physical wellbeing, it was also about the health of the environment, as well as cultural, spiritual and emotional wellbeing. A research report has been produced and

the results have informed the Ngāti Kuia Hauora Strategy and evaluation of current initiatives that impact whānau health and wellbeing in a variety of ways. The goal is to ensure each Ngāti Kuia initiative is whānau-centric and improving whānau wellbeing across a variety of contexts. Initiatives that Ngāti Kuia are currently involved in include 'Te Hoiera Pelorus Project'. This is a restoration project that involves collaboration with Marlborough District Council and The Department of Conservation aimed at improving land use and quality of waterways in a culturally sustaining way. Ngāti Kuia is also involved in the 1 billion trees project as well as bee-keeping enterprises and honey production. The Provincial Growth Fund supports their mātauranga strategy, He Toki Pakohe.

The research project has informed Ngāti Kuia governance and the way the rūnanga evaluates these different initiatives in terms of supporting whānau hauora. It has also influenced the work of Ngāti Kuia Navigators, and how they can best prioritise the needs of Ngāti Kuia whānau as they navigate health providers and health systems.

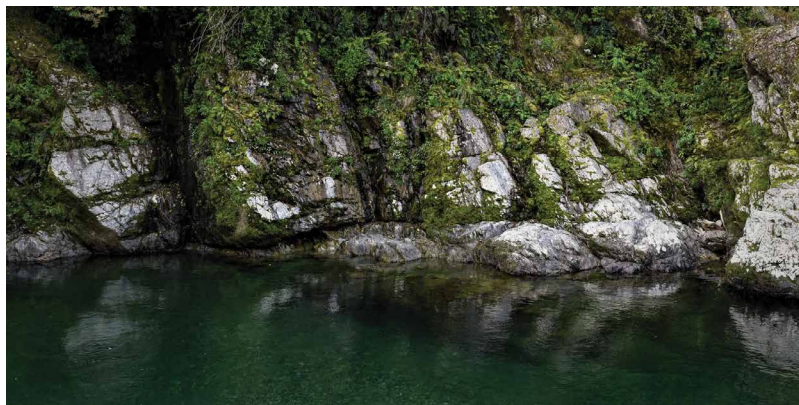
IMPACT

Whānau have been agents of change and this has had innumerable impacts. Their expressed concerns and desires have resulted in an extensive research process. Research results have been utilised to develop the Rautaki Strategy plan, 'He Maunga Pakohe Rautaki Hauora'. This has prioritised and supported the hauora of Ngāti Kuia whānau in a variety of ways. There has been a focus on kai gathering and the clean-up of waterways. Many whānau who live outside of the rohe now want to come back home. This means they

need employment and housing. There are new initiatives including the 1 billion trees project, a kānuka facility and focus on beekeeping and honey production. There is an opportunity to create a wellness centre on land that has been given back to the iwi by a Pākehā family wanting to account for past injustices. Ngāti Kuia has grown quickly in the last year and is committed to addressing hauora in a whānau-centric way through 'He Maunga Pakohe Rautaki Hauora'.

CONTACT

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REACH

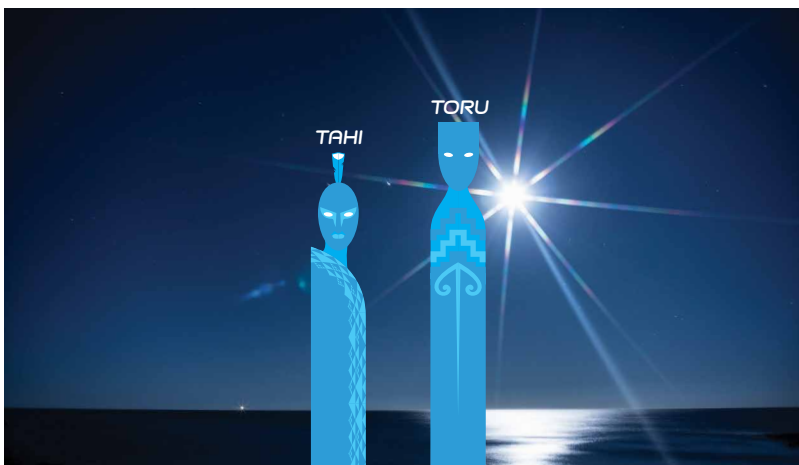
Whānau engaged in the project is extensive and it is challenging to identify the total number. The project has engaged whānau in a variety of ways. Data was collected through five wānanga, as well as through whānau interviews. Some interviews involved whānau members who were living overseas who participated via Zoom. Other whānau voices were captured during road show events, at marae events or via interviews conducted at people's homes.

A symposium was held with whānau and community stakeholders in July to release the findings of the research.

POU

The project is an expression of tino-rangatiratanga and demonstrates self-determination on a number of levels. This includes Ngāti Kuia's governance around hauora and how it evaluates its various initiatives. Importantly, the project is an expression of whānau rangatiratanga as it came from whānau themselves, and their needs and aspirations.

Whānau have participated in the construction of a hauora strategy that is directly influencing their health and wellbeing. They have been active in contributing to the research and have participated in a range of hauora activities.



ORA TIKA, TE TAI O POUTINI

ORA TIKA RONGOĀ MĀORI RŪNANGA LTD



DESCRIPTION

Ema Weepu was taught by a long line of tohunga Rongoā Māori and has years of extensive experience healing and educating whānau in traditional ancient Māori therapies, mainly throughout the Whanganui-a-tara rohe.

For the last few years, she has wanted to return home to Te Tai Poutini and Ōtautahi to teach for the last time and pass on these skills to whānau and hapū so they may be cared for in the future. Through Ora Tika Rongoā Māori Rūnanga Limited and support from Te Pūtahitanga o Te Waipounamu, Ema held wānanga in Arahura and Ōtautahi which focused on multiple aspects surrounding rongoā Māori, including:

- Karakia
- Whitiwhiti kōrero
- Mahi Whenua

- Whānau Mirimiri
- Mirimiri a Tinana
- Mirimiri a Wairua
- Wairākau
- Panipani
- Waikohu
- Koha

These teachings heal sickness and provide a holistic approach to health so whānau can learn to self-maintain their health and no longer live with their disease. Ema aims to revitalise this area of te ao Māori through teaching and clinics. By extending her knowledge she is able to share what she knows with others in the community.

IMPACT

Through working with whānau in the clinics, Ema has seen whānau reduce their medication or drug dependency by using the rongoā she has provided. Her mahi has also contributed to better mental and physical health outcomes.

Ema's work with students has seen a marked increase in their knowledge of

rongoā Māori and the necessary cultural tools for living within te ao Māori, they have increased confidence to share their newfound knowledge.

Working with smaller groups of whānau in Ōtautahi and Arahura enables her to have better engagement and learning through the wānanga.

CONTACT

Name: Ema Weepu
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REACH

Wānanga were held in Ōtautahi and Arahura. Ema has a holistic approach to health and healing through a Māori perspective. Whānau learn through interactive learning with Ema and from each other.

Over 30 whānau attended clinics held in Ōtautahi and more than 60 whānau attended the Te Tai Poutini clinics.

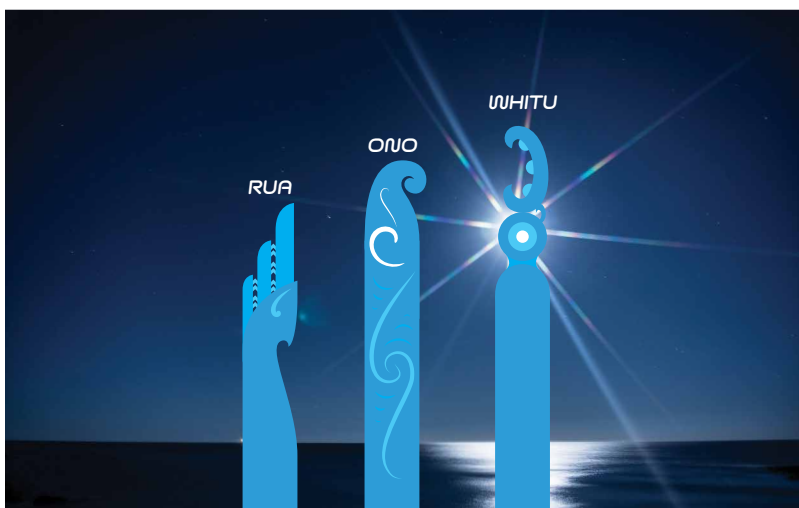
In addition, Ema has worked progressively with seven people through wānanga in Ōtautahi and 12 in Te Tai Poutini.

POU

Whānau have reported a positive increase in their mental and physical health, with some having reduced their drug dependency.

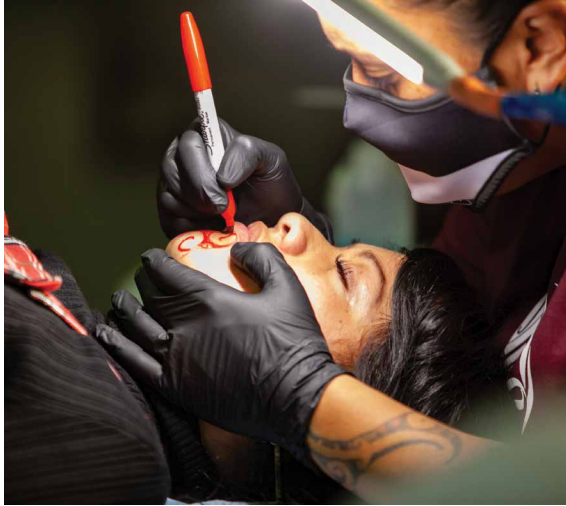
The students attending wānanga have learned skills and tools to develop a holistic view of health and are taking on opportunities to pass on these tools to other whānau.

Through wānanga, Ema has provided whānau with tools to interact with their environment and the natural resources we have here in Aotearoa.



ŌTAUTAHĪ MOKOPAPA

TAPOKOTEA



DESCRIPTION

Te Pūtahitanga o Te Waipounamu has partnered with Tapokotea to support the resurgence of moko kauae, which has also seen a parallel resurgence of tāne receiving their mataora. Tapokotea believe moko kauae is the right of all wāhine Māori, and mataora is the birth right of all tāne Māori to wear, and it is their decision to make. For many, this decision is made in the context of whānau, hapū or iwi, and for others it is a decision made in line with the fundamental right to wear the symbols of their ancestors. Tapokotea first began when Meikura Arahanga started her journey to receive her own moko kauae, with a North Island wahine travelling with her for the occasion. To make the trip worthwhile, she gathered other whānau who were ready for their moko kauae and set up a wānanga.

A third Mokopapa wānanga (ranga tuatoru) was held in Ōtautahi. It provided an opportunity for a large group of local whānau to work together to revitalise a taonga which has been in decline and at risk of being lost. The whānau of the recipients benefitted hugely through the wānanga. They learnt about tā moko and also the aspects of planning and running such a wānanga, and what is required in terms of whānau support (a-tinana, a-wairua). Funding from the Wave 13 initiative went towards costs including for the moko artists and koha for Rehua Marae which made its space available for the wānanga. These wānanga are intended to be held once a year, with more moko artists now travelling to be involved.

IMPACT

This wānanga has had huge impact for whānau across different aspects of their life. Physically whānau feel empowered and more involved within te ao māori, spiritually people feel connected back to their tūpuna and whakapapa and for many people this was a very special experience. One wahine wanted to

get a similar moko kauae to that of her friend who had passed away. Tapokotea managed to discover one of the artists who had done her friend's moko, and the same artist was available to do the moko kauae for this wahine. This was very special for the wahine and a highlight from the wānanga for Tapokotea.

CONTACT

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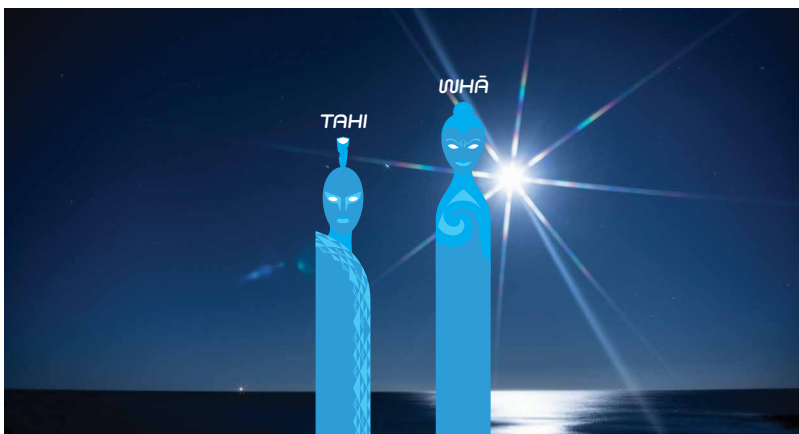
REACH

Tapokotea has worked to bring whānau together for one wānanga a year where people can receive their moko kauae. Twenty-eight participants and their whānau joined this year, and two tattoo artists came down from the North Island. By holding the wānanga at Rehua Marae, whānau were able to connect with the kaumātua/whānau from the marae. Some whānau who were not from there experienced a sense of belonging. This wānanga provided opportunities for whānau to learn about tā moko and they were supported through this journey both physically and spiritually.

POU

Tapokotea wānanga enabled whānau to feel empowered and connected to themselves and te ao Māori by receiving their moko. The wānanga has been a healing and empowering experience for many, and something they hold precious to themselves.

The moko wānanga are revitalising a lost part of te ao Māori and connecting whānau back to themselves and their culture. It encourages whānau to be proud of their culture. Whānau who participate within the wānanga have reported feeling more connected to their culture, with some making progress towards engaging more within te ao Māori.



PATU WAEORA

KOTAHITANGA MOTUEKA CHARITABLE TRUST



DESCRIPTION

Kotahitanga Motueka Charitable Trust is supporting Tania and Sean Delany and their whānau with the initiative to produce and sell rongoā Māori. These are Papatūānuku-friendly products that are whānau owned and whānau driven. The idea for the initiative began when a whānau member arrived back home after working in the mines in Australia. He had a natural roll-on fly repellent. That triggered childhood memories of Nana using rākau rongoā to keep the mosquitoes and the sandflies away. The whānau have made the most of this traditional knowledge and wisdom in their production of new goods.

Two products have been piloted for this business venture. 'Patu Waeroa', is a natural mosquito and sandfly repellent and 'Tane-Whakapiki-Ora' is used for sprains, bruising, healing tendons and mending bones.

The initiative is not limited to creating and selling products. The underlying motivation for this kaupapa is about 'hauora' and 'educating' whānau to become familiar with rākau rongoā, the environment and all its facets.

IMPACT

The initiative has had a direct impact on the Delany whānau. The process of inviting and involving tamariki has been particularly rewarding. They have been involved in gathering leaves and berries, as well as learning how to make rākau rongoā. Seeing their interest and enjoyment grow has been heart-warming and motivating. The Delany whānau has been talking about how everyone can contribute to the business and educating others about the special healing properties of rākau rongoā.

The impact for other whānau members has been profound. Sean explained that he has been working with one whānau member who had recently come out of prison and

had expressed an interest in plants. Sean has been inviting him to whānau wānanga to collect rākau rongoā. During these excursions he has been teaching him how to identify different plants, berries and their various properties. The experience of being in the ngahere and learning about rongoā has been therapeutic. The whānau member now has a job working to protect and restore the ngahere.

The Delany whānau is noticing that demand for rākau rongoā has increased and there is more interest by whānau who are wanting to reconnect to traditional remedies.

CONTACT

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REACH

Informal wānanga have been a big part of the initiative. Sean Delany has been involved in teaching rongoā for many years and he is keen to spread the message and get whānau involved.

He regularly advertises informal wānanga over Messenger such as, "Ok whānau I am going out to the bush to pick plants, anyone want to come? 'Yes, please, yes, please, yes, please.' And so that was us last evening. Take them out to the bush and everyone just sharing their hīkoi for two hours in the bush. Everyone got what they wanted."

Sean takes the time to teach whānau about how to take pieces of plants, without damaging them. It's about understanding the role of kaitiaki of the ngahere and whenua. Sean explains: "It's learning to be selective so there is no damage. This is the same when you dive for kai moana."

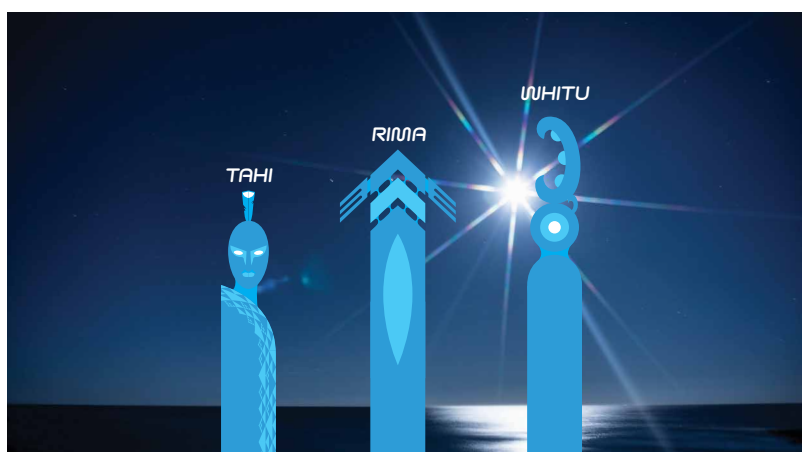
As whānau engage in these excursions, Sean takes time to talk to them about their own interests, skills and talents. He sees the importance of encouraging whānau to learn to make, sell and share their own products. "Helping to initiate that for whānau and for others to see their value, 'Oh you're really good at making that!'" (Sean)

POU

He taonga tuku iho is the primary motivation for this whānau enterprise. The activities have involved educating whānau to become familiar with rākau rongoā and to value their natural, healing properties. Another aspect of the mahi has been encouraging whānau to explore their own talents and gifts and to develop and share their own produce.

COVID-19 has triggered a lot of interest in the products, and it has been challenging to keep up with the demand. The Delany whānau is committed to making this a sustainable business that involves future generations.

Wānanga have educated whānau about rākau rongoā and how to identify different plants, berries and their various properties. Whānau have learned how to take pieces of plants, without damaging them. This has enhanced their understanding of their role as kaitiaki of the ngahere and whenua.



RAKIURA TE WHENUA. TE PUNGA O TE WAKA O TE WAIPOUNAMU

TE KAI A TE RANGATIRA



DESCRIPTION

Te Kai a te Rangatira is a programme helping to enhance the cultural capabilities of whānau in Rakiura. The vision is to establish a whare that supports whānau to sustainably build their cultural capabilities and uphold customary practices. This vision is the first step towards establishing a marae in Rakiura. The initiative began with a wānanga in March, when kaumātua came together and shared their kōrero on the history of Rakiura. Currently, they are engaging with the Rūnanga and potential funders to get the process started.

Weekly classes and specialised wānanga focusing on history and culture are held in Murihiku. Whānau also travel from Waihōpai to teach poi and kapa haka. Te reo classes, that once began from a mobile coffee cart,

have now expanded to classes of about 20 tauira, attended by both manawhenua and mātāwaka.

COVID-19 restrictions meant wānanga were not able to run as planned and while kanohi-ki-te-kanohi would have been ideal, organisers diversified and the mahi was completed online. Now, as well as helping whānau, hapū and iwi, the initiative is also facilitating cultural competency training for corporates, NGO's, and govt sectors within Murihiku. One of the biggest groups to attend Rakiura was from Te Kura Kaupapa around Te Waipounamu. Through this work a space was created to teach rangatahi about tikanga and te ao Māori, such as the difference between a mihi whakatau and a pōwhiri, and other protocol.

IMPACT

Learning about te ao Māori is a massive privilege for those who participate in Te Kai a te Rangatira. There is a lot to learn, particularly for those who did not grow up with te reo or tikanga Māori. It is a privilege for those at Te Kai a te Rangatira to reconnect the whānau to their culture or their whenua, and it is significant for those attending the wānanga to learn about their whakapapa, whether they are from Te Waipounamu or not.

The connection to whānau and whenua is significant spiritually, emotionally and culturally and brings a lot of tangi and mamae to the surface. Whānau in Murihiku are finding it very special to be experiencing te ao Māori in their rohe. *"It means a lot*

to their wairua ... they just absolutely love being in te ao Māori, yeah. They never ever thought they would ever get here." (Phillipa Hakopa)

"Even racial profiling was a thing they had to get over, being racially profiled, but for them now, they can stand in their own mana and be proud of who they are, where they come from. And I hear it when we kōrero, I hear it when we do our pepeha, when people come over and visit them and they're standing proud knowing who they are. And that reclamation of their identity and belonging and who they are as Waitaha/Ngāti Mamoe, Ngai Tahu." (Phillipa Hakopa)

CONTACT

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REACH

Te Kai a te Rangatira work with all generations of whānau, from mokopuna to kaumātua. Seventeen whānau, comprising 66 individuals, have taken part in the weekly classes and activities which include mihi whakatau, poi and kapahaka demonstration, and poi and kapahaka wānanga.

Two employees and four volunteers support the kaupapa.

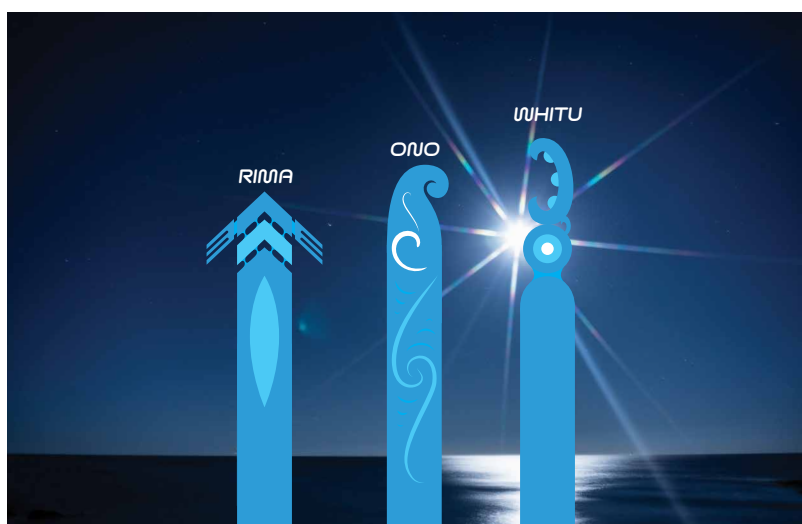


POU

Some of the wānanga include treaty training for professional development, succession planning, and how to incorporate tikanga or te reo into business or community spaces. These all help whānau become more economically viable, expanding employment opportunities and generating income

Through the wānanga whānau are taught practical skills, tikanga, reo and reconnecting to cultural practices, and equipping whānau whānui in Rakiura to be leaders for their own people and for their community.

They are engaging with people of all ages in their programmes, and this is bringing the community closer together. Being able to practise their culture is empowering for the community when they come together for events like Waitangi Day or holding mihi whakatau and pōwhiri for their manuhiri.





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, kaumātua/pakeke. Its mission statement is “to support the intellectual, emotional, and social development of our whānau based on the values of

- Manaakitanga
- Whānaungatanga
- 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.”

Whakaruruhau has continued to build on the development of Whānau Ora initiatives into a cohesive platform to support whānau engagement and transformation. The

intent is to remove barriers to services and support and, more importantly, provide a sense of community while learning through te ao Māori concepts and contexts that assert the inter-relationships between people and environments.

“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.”

Whakaruruhau continues to build on assets and learnings to extend the opportunity for the current generation of rangatahi and tamariki and introduce them to traditional Māori methods of gathering kai based on tikanga and respect for the powers of Ngā Atua. This begins by introducing rangatahi and tamariki to ‘Ruku Kai’, diving for kaimoana.

REACH

Wave 13 funding enabled Whakaruruhau to design the Ruku Kai programme. The intent was to introduce rangatahi to the moana, learn the tikanga, whakapapa and reciprocal relationship we have with Tangaroa – and how it can sustain us. At the same time, learning how to dive, including learning water skills and safety, at the Moana Pools.

COVID-19 had a significant impact on this programme. “We lost momentum and lost track of some of the rangatahi.” Whakaruruhau had to adapt and refocus within the regulations and confines of COVID-19 to keep whānau safe. “We can only do what we can do, we are at the call of the tide, the weather, the winds, what have you” This adaptation demonstrated the versatility and skills that exist within whānau and community.

Whakaruruhau extended from a

rangatahi and tamariki only initiative to a more inclusive whānau initiative. They also extended focus from Ruku Kai to Mahinga Kai - learning the tikanga, food, tools, and skills in gathering freshwater kai such as tuna. This involved working with small groups of whānau, many who have these skills in their own whānau kete, to support and participate in outings/excursions. Tuna is a culturally significant mahinga kai resource for Māori and understanding its importance will help preserve this resource for future generations. Whakaruruhau drew on shared knowledge of the tikanga and whakapapa of tuna, learning when, where and how to set hīnaki to catch tuna and how to prepare (smoke) tuna for whānau. A key focus of the initiative is an introduction to maramataka Māori; a kaupapa that Whakaruruhau intends to further develop and nurture in their whānau whānui.

RUKU KAI
WHAKARURUHAU LTD

CONTACT

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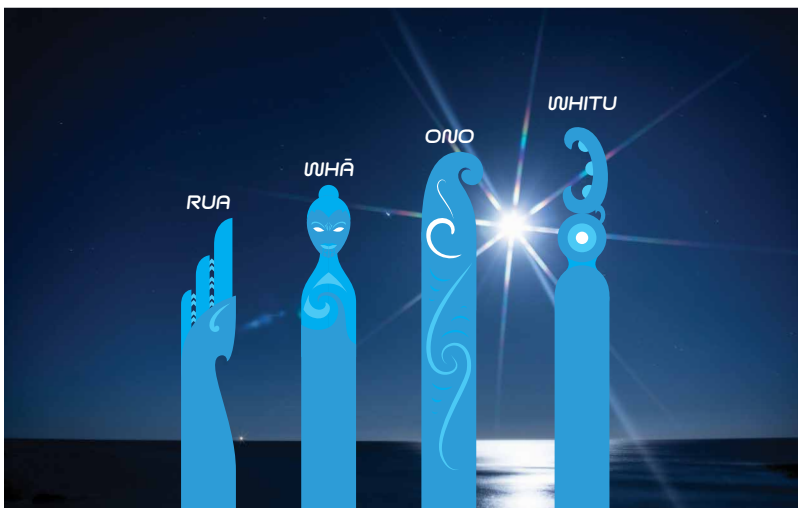
Website: www.whakaruruhau.com

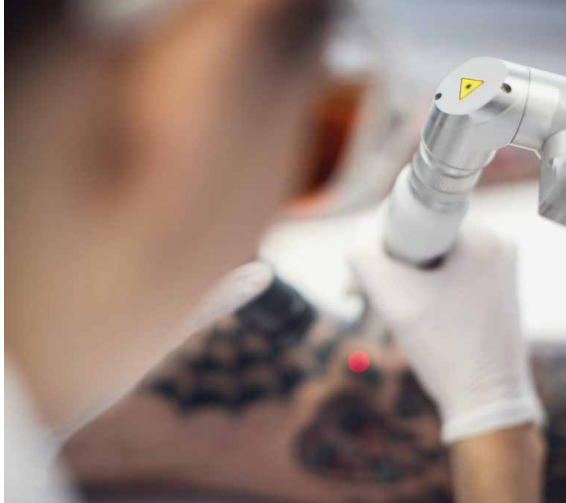
FB: @whakaruruhau



POU

The ability to adapt and refocus as a community, in contribution to the kaupapa, is evident in the holistic and collective way Whakaruruhau utilises local resource in the local environment to draw whānau and community together. An approach that begins with what the whānau and community have and share, to strengthen and extend opportunity and express manaaki.





RUMA RAWE

RUMA RAWE

DESCRIPTION

Rūma Rawe is an aesthetic studio that aims to give people confidence and mana through tattoo removal and beauty treatments. Kirsten is aiming to upskill and train herself within laser tattoo removal, to then train other whānau members to gain employment opportunities.

The demand for Rūma Rawe arose from Kirsten coming across many whānau who were ashamed of their tattoos, a majority of those from gang affiliations. Kirsten has seized this opportunity with the help of Te Pūtahitanga o Te Waipounamu to give mana back to these whānau members through removing tattoo and clearing them of their past hara.

IMPACT

The removal of tattoos has been very liberating for many whānau. For example, one wahine was compelled to have her partner's name tattooed on her. This was just one sign of a very abusive relationship that she had endured for some time. The removal of her ex-partner's name has helped her to regain a sense of ownership and control over her own body. The removal of gang tattoos

has also helped whānau to feel more confident in themselves and to pursue a different path in life. Some whānau have been turned down when applying for jobs because of their tattoos. They often feel judged and discriminated against because of old tattoos connected to previous relationships and affiliations. Removal of these tattoos enables whānau to pursue new goals.



REACH

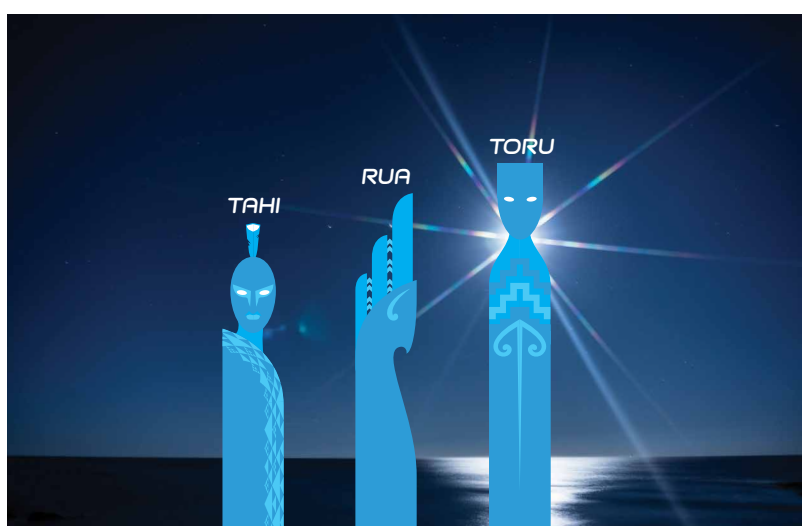
Due to COVID-19 there have been considerable delays and the initiative is still in its infancy. However, Kirsten is committed to enable whānau to remove unwanted tattoos.

POU

Whānau are setting new goals and achieving them. Removing unwanted tattoos has enabled whānau to feel more confident, enabling them to pursue a different path in life.

The removal of unwanted tattoos is contributing to holistic health and wellbeing for whānau. They feel better in themselves and more in control of their own lives.

Removing unwanted tattoos has enabled whānau to increase their participation in all spheres of life, whether that be participating in new clubs or sports or applying for new jobs.



SOUTH COAST CUSTOM FABRICATION



DESCRIPTION

South Coast Custom Fabrication want to build a dinghy which can be used by the whānau marae and for whānau who have no other way of catching kai moana.

Providing a dinghy with the required resources and safety gear will support whānau to fish or dive to provide kai moana for their whānau for tangi, weddings, hui, special occasions or just to eat. Having the opportunity to practice mahinga kai will empower whānau by giving them the ability to be more self-sufficient and bring whānau together.

This initiative will also help South Coast Custom Fabrication gain valuable business experience and provide them with further opportunities for business consolidation and development.

South Coast Custom Fabrication had a vision to provide opportunities for their whānau by building a dinghy and purchasing safety gear for communal use. Living in a rohe

with an abundance of seafood, many in the community are keen on fishing, diving and providing kai moana from local mahinga kai. However, not everyone has access to a boat. Once the current outboard motor has been replaced with a smaller, 50-horsepower outboard, the dinghy will be available for the community to borrow. Their whānau marae is the original site of the Murihiku Marae and is owned as a hapū in Colac Bay.

The dinghy has been built and has already done a few trips taking whānau members out on the water. They've been fishing, gone for a cruise around Manapouri Lake, and been up the Riverton River. Riverton was one of the earliest Māori settlements in Aotearoa, and their ancestors would have travelled up that river by waka all the time. Rowan Gavan, who built the dinghy, took his mum and her friend up the river, which they had never done, despite growing up in Riverton. This was a special time connecting to a part of their rohe that can only be seen by boat.

IMPACT

As well as the physical benefits of eating healthy local kai moana, there are also social, spiritual and mental impacts on wellbeing. This resource – the waka – allows the local hapū to have access to the same mahinga kai that their ancestors did. *“And it's not just having food on the table, aye? It's being able to practice that.”* It allows them to continue cultural kai practises and the associated reo, tikanga and mātauranga that have been transmitted intergenerationally.

Going out on trips and catching fish or diving, brings people together. Particularly going up the Riverton River where Rowan was able to picture what the river used to look like, and how it would have been used by their ancestors. *“And if you've never been on a boat, or into areas where they've been, then you can't really picture*

what they were doing. And we did a trip over to Centre Island, and we beached the dinghy there. That was a significant place for our people. But you can't get there by any other means other than going there by boat.” – Rowan.

This strengthens their sense of place and identity and connection to the whenua, awa, and moana.

There are also financial benefits of fishing and diving, particularly with disruptions from COVID-19 and high food prices that mean people are struggling to put kai on the table. *“It's a big thing to be able to go and drop feeds of fish off to different whānau ... I mean, on our last trip, we probably went out and caught well over a hundred dollars' worth of blue cod fillets.”* Practising this manaakitanga by distributing kai supports the community.

CONTACT

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SOUTH COAST CUSTOM FABRICATION

REACH

About 250 whānau are connected to their marae, and they are all likely to benefit from the dinghy in some way – either by using it themselves or receiving kai that has been caught using the dinghy.

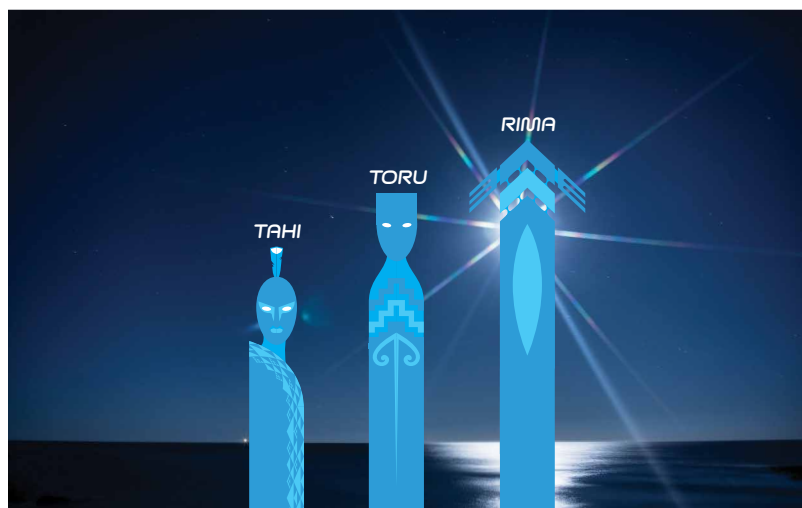
POU

Whānau are empowered by being able to access their mahinga kai and put healthy local food on the table. whanau are empowered by being able to gift food to each other and share around the community, just as their ancestors would have done in the area.

This is also a unique opportunity for those who may not have grown up with a boat and enables them to learn new skills and meet new people; *“You know, each time you go out you’re more experienced, more confident the next time.”* - Rowan

Whānau save money when they are able to catch their own food. Also utilising mātauranga ensures kai stocks are sustainable and food sources are protected for future generations. *“Wealth isn’t only money, I suppose, like wealth and knowledge, and everyone’s growing each time they use it.”* – Rowan

Every time whānau go out fishing, they have to write down what they catch to make sure they’re sticking to the limits. This protects the environment and ensures sustainability of kai stocks. Getting out on the moana and the awa as well as local roto, grows an appreciation for te taiao.





DESCRIPTION

Mana Wāhine Women of Strength and Dignity helps to strengthen and empower women who have experienced and suffered abuse. Key to the kaupapa of this initiative is strengthening mana and healing through tikanga Māori approaches. Mana Wāhine has held wānanga to help wāhine build mana and identity, as well as confidence and courage by developing self-care and kawa ora (boundaries). The wānanga run for 12 weeks, and wāhine are taught the

tools that their tūpuna used to develop strength and keep themselves safe. As a registered charity, Mana Wāhine Women of Strength and Dignity began delivering programmes in August 2020 and has acted as connectors, kaiārahi/mentors, and Navigators for wāhine. Connecting wāhine with the right support and resources that stays with wāhine and works with them at their own pace, has also been the focus.

IMPACT

The impact of the initiative has been profound. Since becoming involved in the initiative wāhine have grown in confidence and set specific goals, related to their life-long dreams. For example, one wāhine who had always wanted to establish an animal therapy business, finally took the plunge and has enrolled in a business studies programme. She is also encouraging others to follow their dreams. Another related impact has been her growth and confidence to participate in te ao Māori. She has learned how to stand and say her pepeha proudly. She has taken her learning home and taught her tamariki to say theirs. This was demonstrated in a recent pōwhiri, as the whole whānau participated and were proud of their achievements. Others have set personal boundaries related to hauora and self-care. By being involved in the initiative they have become spiritually, physically, cognitively and socially healthier. Some have drastically reduced their alcohol intake; others are clearing

their minds and are more conscious of their wairua in stressful situations. Others have taken on leadership roles within the initiative, challenging and encouraging other wāhine to look after themselves.

For some, the impact is having a safe place, to express their emotions. One wāhine spent the first few months crying. Through the healing approaches, she has become more settled and has changed her living situation. The changes in wāhine have been witnessed by other whānau members, who are interested in the kaupapa and wanting to become involved. The success of the initiative has also had a profound impact on the whānau running the initiative. Witnessing wāhine growing in their mana and realising their dreams, has bolstered the networked and inclusive approach of Mana Wāhine. Due to the high demand, there are now plans to launch Mana Whānau and a separate programme for tāne.

TE ARA WAIORA

MANA WĀHINE WOMEN OF STRENGTH AND DIGNITY

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REACH

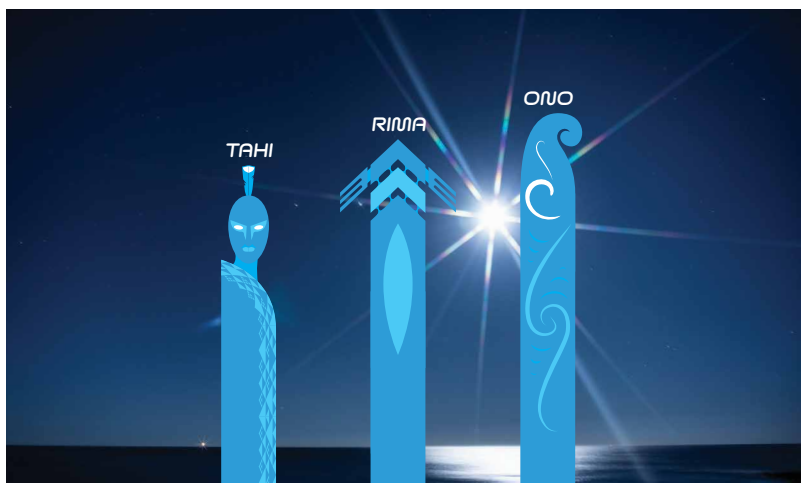
Fourteen wāhine have participated in the programme so far. The initiative aims to keep the numbers small, so wāhine can benefit from the therapeutic healing approach which requires close, trusting relationships.

POU

Wāhine are setting personal goals and reaching them. They have established boundaries for self-care and are growing in confidence.

Wāhine are now setting business goals and progressing towards these. Wāhine involved in the initiative are expanding the scope, to reach out and include other whānau members. Demand for the initiative is high due to the positive changes being witnessed.

As wāhine have developed self-care techniques and set personal boundaries, this has had a positive impact for other whānau members, particularly tamariki. Māmā are learning to nurture themselves, and in the process are more able to care for others. The trusting relationships set up in the initiative, have provided a safe, supportive space for māmā and other wāhine to work through personal challenges. This has enabled them to set personal goals and seek a new direction in life, for the benefit of whānau.



TE RONGOMAIWHITI

MAHI MAHI PRODUCTIONS



DESCRIPTION

Mahi Mahi Productions Limited specialise in providing expertise in the many facets of te ao Māori through arts, theatre production, education, composition, costume designing and production activities. They also provide cultural advice and guidance. Mahi Mahi Productions Limited is dedicated to providing an enriched experience that will benefit all ages and backgrounds using te ao Māori as the key pillar to success.

Mahi Mahi Productions Limited aims to utilise the funding from Te Pūtahitanga o Te Waipounamu for two main kaupapa:

1. A full immersion te reo Māori theatre experience performed at 20 kura and six theatre shows for the community.

2. A full immersion te reo Māori arts festival celebrating and engaging in all mediums of 'Toi Māori'.

The theatre experience is based on ngā atua, showcasing their super-powers and abilities. This enables whānau to learn about and celebrate the whakapapa and mana that's been gifted down to them from their tūpuna. There are currently eight performers on board and a team of 12 to help with the set up. Whānau involved in the initiative have targeted and attracted rangatahi Māori aged between 17 and 25 into the initiative.

IMPACT

There have been life changing impacts as a result of the initiative. Many of the rangatahi involved had not previously experienced or learned about theatre, performance and production at school. As a result of being involved in the initiative, many are changing their minds about their future directions. For example, one rangatahi has completely changed her study and career plans and is now studying Indigenous Performing Arts, specialising in theatre production.

The process of being involved, either as a performer or an audience member, has ignited a passion in whānau to feel proud about atua Māori and the pūrākau associated with them.

Mahi Mahi Productions is rapidly gaining recognition across Aotearoa amongst Māori and non-Māori audiences. They were recently asked to perform at the Kia Mau Festival in Wellington, at the Bats Theatre. The revenue produced through the enterprise has meant all performers are paid, whilst developing their expertise and interests in Toi Māori.

CONTACT

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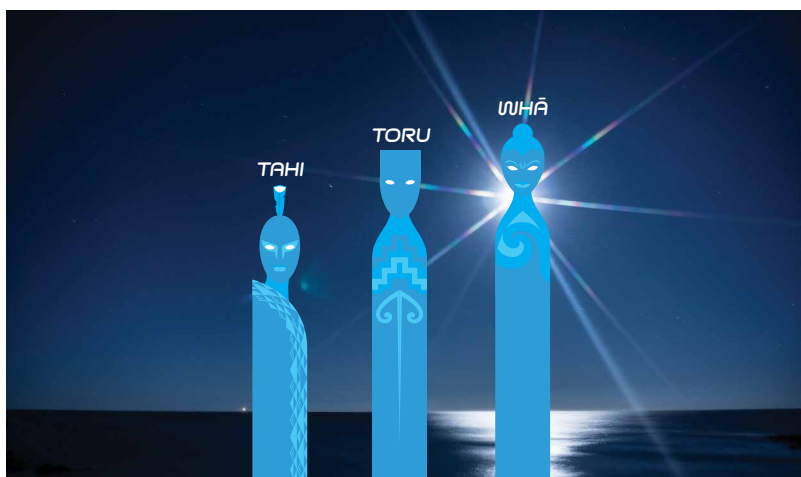
Mahi Mahi productions has been able to reach its goals, despite the threat of COVID-19 restrictions. They were able to perform at 20 kura and produce and perform six shows in the theatre. They estimate the audiences involved approximately 5,000 community members ranging from tamariki from kōhanga reo to rangatahi involved in third year degrees. Whānau members and kaumātua also came along and enjoyed the productions.

POU

Whānau involved in the initiative have realised their dream of providing a unique full immersion, te reo Māori theatre experience, particularly for audiences in Ōtautahi.

Theatre audience members have included Māori and non-Māori alike. Whānau involved in Mahi Mahi Productions are becoming known for their expertise across Aotearoa. This has led to new invitations to perform at established Arts Festivals.

The initiative celebrates te ao Māori and Ngā Toi Māori. Whānau are learning pūrākau associated with ngā atua, showcasing their super-powers and abilities in ways that are mana enhancing. Rangatahi who are involved are setting new goals, extending their abilities and gaining expertise in Ngā Toi Māori.





DESCRIPTION

Te Wairua Limited, focusses on self-care and healing through rongoā Māori. Established by Sheena Renee the whānau initiative encourages whakawhanaungatanga, whānau independence and empowerment through a sustainable initiative that combines whānau resources to enable all whānau to thrive.

The business is named after Sheena's daughter who was the inspiration for the initiative. Te Wairua Limited produces bathing products including salts that are made to enhance the bathing experience. Sheena wants to encourage people to take time out from their busy lives for self-care and healing through bathing.

Sheena started this mahi by sharing her salts with her whānau, she received such positive feedback that she decided to develop a range of products. These include bath bombs and shower steamers. Sheena was encouraged to apply for funding

which could help her to develop her skills into a business.

Sheena started making bath and shower products using plants such as lavender. She is now introducing oils from native plants. Looking to the future, Sheena is contemplating making and selling a range of massage oils. She is also considering sugar and salt body scrubs.

The goal of Te Wairua is to provide whānau with quality natural affordable products that enhance wellbeing. The kaupapa is one of helping people. At times this has been a challenge for Sheena who would like to give products to people who need them. However, she recognises that to be sustainable and support her whānau she needs to sell them. Her whānau encourage her to recognise all the mahi she has done to develop this initiative and support her on her journey.

IMPACT

This initiative is about whānau. Sheena recognises the health benefits of a soak with products that may help reduce stress, detoxify the body or support relaxation. Family members who have been enduring a tough time have spoken of a sense of calm or relaxation when using the products. Sheena recognises it as beneficial for a skin condition that she has. Seeing people she cares about benefitting from her mahi gives Sheena a great sense of satisfaction. This motivates her to keep going as she

thinks about others who may also benefit from this mahi.

The initiative is a whole family effort which can provide income now and in the future. The original label design contained some errors and Sheena's son was able to amend the pdf so the correct labels could be used on the products. Sheena's tech savvy children were able to help build her social media platforms and increase her presence.

CONTACT

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REACH

Sheena's ability to continually engage with Te Wairua Limited mahi has been affected by two factors. The day to day needs of her whānau come first and at times it is a challenge to work with the business and COVID-19 and the latest lockdown has also had an impact. COVID-19 meant Sheena had time to work on developing her products while she was at home, but it also meant she was not able to connect with other professionals such as rongoā practitioners. She would like to have the opportunity to meet one-to-one with practitioners as she develops her business and her knowledge of plants and healing.

Te Wairua Limited recognises social media as a powerful tool for marketing. Sheena has recently launched Te Wairua Limited on Facebook, Instagram and Shopify. The Shopify orders means she can track how business is going which has made running the business easier.

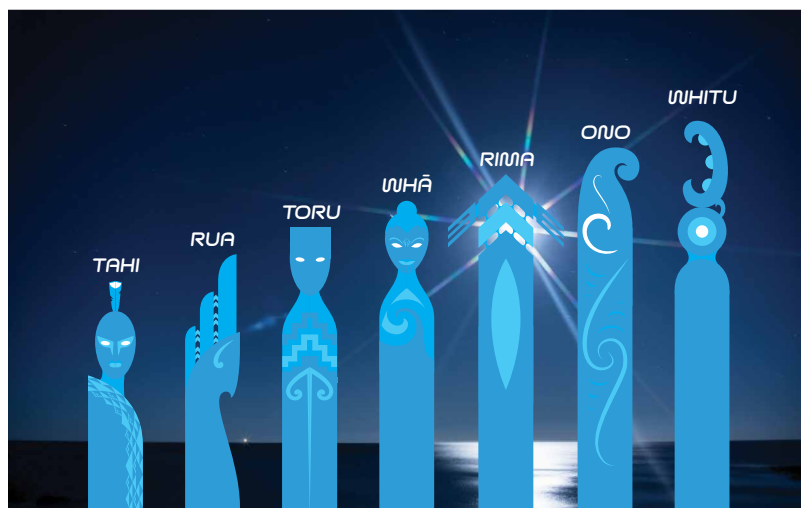
The recent social media presence supports selling the products rather than giving them away as has happened in the past. Sheena has now got new orders and is keen to grow her market. She has stock organised at home ready for sending out and has a business card which is included in packaging when stock is distributed.

POU

Sheena's aspiration is that her daughter Te Wairua will be the future CEO of the business. Her children already support the mahi of this venture, building their knowledge and skills for future opportunities. In this way whānau can be both self-managing and economically secure.

The initiative is based on Māori spirituality and knowledge to support wellbeing and healing. The health benefits for whānau are related to the use of knowledge from te ao Māori.

Whānau are supported to lead healthy lifestyles – to stop rushing, to take time out to soak and indulge in some self-care. Feedback from whānau suggests the use of products when bathing has helped deal with stresses. This has supported resilience and nurturing for people going through a tough time or simply wanting to relax.



THE CHRISTCHURCH COLLECTIVE FOR THE HOMELESS

THE CHRISTCHURCH COLLECTIVE FOR THE HOMELESS CHARITABLE TRUST



DESCRIPTION

The Christchurch Collective for the Homeless has aspirations to lease, then eventually buy, a drop-in centre to provide a communal space that homeless whānau can use during daytime working hours. This space will allow whānau to store belongings, receive medical care, engage in and practice life skills, such as cooking, and provide a space for whānau hui. Throughout the funding period, a feasibility study was conducted to help achieve the funding needed to eventually buy a whare for the drop-in centre. The whare will also allow the delivery of two initiatives:

- Hono atu ki te whenua o taku whānau — reconnecting whānau to their ancestral land is very important to homeless whānau. It is part of their yearning to 'belong' and ensures whānau know where they come from.
- Mahi Akoranga — this initiative will

provide homeless whānau with the skills to gain employment and give whānau the confidence to start preparing for work.

Throughout Wave 13, work has continued around reconnecting people to their whānau and whenua. Three people have returned home and reconnected with their families and their whakapapa. A number of people have been connected to workplaces and have continued working. Around 105 people received birth certificate and formal forms of identification which further connected them with services such as banking and Work and Income.

This mahi will continue during the funding period, providing cultural reports, helping whānau reconnect to their whakapapa and whānau and providing opportunities to tell their stories and learn about their own identities.

REACH

Three people have been reconnected with their whānau, for one person it had been nearly 30 years since their last contact. This has involved extensive work behind the scenes including finding and building a rapport with whānau, organising living and work arrangements and eventually flying these people back home to their whānau.

One hundred people have been connected to employment and are currently working. For some whānau, lengthy court processes

have been established and for one whānau the cultural reports contributed to their two children coming back into their care.

COVID-19 has prevented further wānanga from going ahead. However, the weekly breakfasts have continued to run with around 40 people attending each week. In connection with the weekly breakfasts, whānau receive food from the Christchurch Foodbank. Around 750 additional people are now connected with housing.

CONTACT

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IMPACT

Many people involved with the Christchurch Collective for the Homeless Charitable Trust report positive changes in their mental health as a result of speaking with people, receiving support and reconnecting with their whānau and whakapapa.

Around 750 people are now in safe housing and are determined to continue their journeys. People report feeling empowered and proud when they get their identification, and it provides them with more opportunities for support and employment. Whānau have opportunities to build connection and a sense of belonging through activity days and touch teams. Being connected with food banks and weekly breakfasts provide people with healthy lifestyle options.

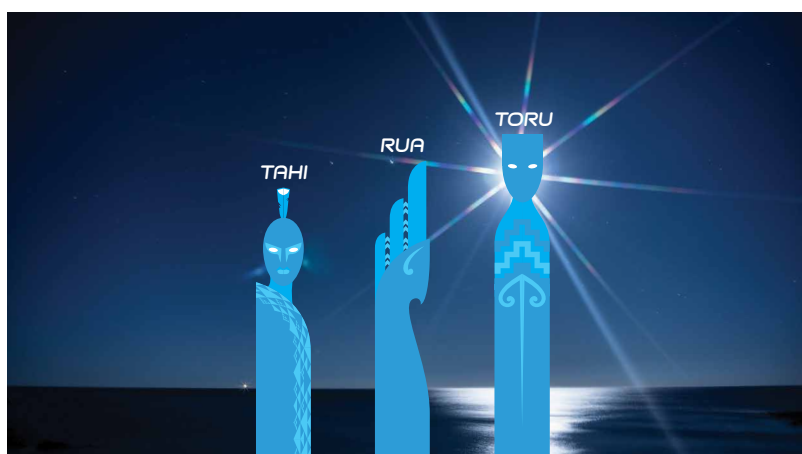
POU

Whānau who are supported into work and housing are self-managing by taking on opportunities that are now available to them. Whānau report feeling empowered through receiving their passports for life and cultural reports, enabling people to reconnect back with their whakapapa, whānau and whenua.

The Christchurch Collective for the Homeless Charitable Trust support whānau by believing in them and awhi them to believe in themselves and rebuild their mana. By advocating for others' rights, whānau learn to advocate and stand up for themselves.

Weekly breakfasts and connection to food banks enables people to live healthy lifestyles.

Through housing, and engaging with services, whānau are participating and finding a sense of belonging within society.



THE FITT MUM PROJECT

THE FITT MUM PROJECT



DESCRIPTION

The Fitt Mum Project aims to provide the target group, māmā, with face-to-face and online fitness classes focussing on hauora. This kaupapa teaches mothers how to care for their physical and mental wellbeing. Activities include fitness and health classes, nutritional advice and mindset work, enabling māmā to better care for themselves and their whānau.

Through the COVID-19 lockdown it became evident that this kaupapa needed an online presence to ensure māmā were able to access The Fitt Mum Project's hauora services. These online classes proved very popular and enabled the reach of the initiative to be extended.

Accessibility and affordability are at the heart of this kaupapa, removing the economic

barriers that often limit the participation of mothers in health and fitness classes. The Fitt Mum Project recognises the flow on effect of empowering mothers to take care of themselves, by improving health outcomes and encouraging healthy whānau living. The Fitt Mum Project has a range of on-line workouts to suit all māmā. Classes include yoga, low impact and pregnancy safe exercises to more high intensity classes. The exercise classes are taken by qualified instructors and there is a focus on restorative work for core and pelvic floor. Māmā can also access nutritional advice and meal plans. Through the website they can sign up for specific challenges and extra support to help them reach their goals and stay motivated to achieve them.

IMPACT

The initiative has improved the confidence and wellbeing of māmā. Many of the mothers who have been involved in the programme have struggled with depression and anxiety. By participating in the programme, māmā have been able to establish a regular routine around exercise and healthier eating, creating healthier habits. Mindfulness and gratitude work also enable māmā to develop healthier mindsets. Māmā have given feedback to programme staff, about how much they're improving. They feel better within themselves and have more energy.

By experiencing less stress, māmā have been able to respond better to whānau needs and this has strengthened relationships. Some māmā have started to walk their kids to school, which has become a new daily habit. Other māmā have sent in exercise videos, which show their children joining in with the mini workouts. Some partners have participated in the exercise classes.

The meal plans and nutritional advice have proven very popular and enabled māmā and others to prepare and cook healthier, tasty meals the whole whānau enjoy.

CONTACT

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REACH

Since receiving funding from Te Putahitanga o Te Waipounamu in April 2021, 70 women have been involved in the initiative. Since moving to an online delivery, other whānau members have also taken part in the online exercise classes, including tamariki. Māmā have been able to access nutritional advice through video chats. This has enabled māmā to create easily accessible, healthy whānau meals, that the whānau can enjoy and that don't cost a lot. Māmā can decide whether they want daily or weekly check-ins with programme staff. The weekly check-ins are organised around a support group, to provide more support for māmā to reach their goals.

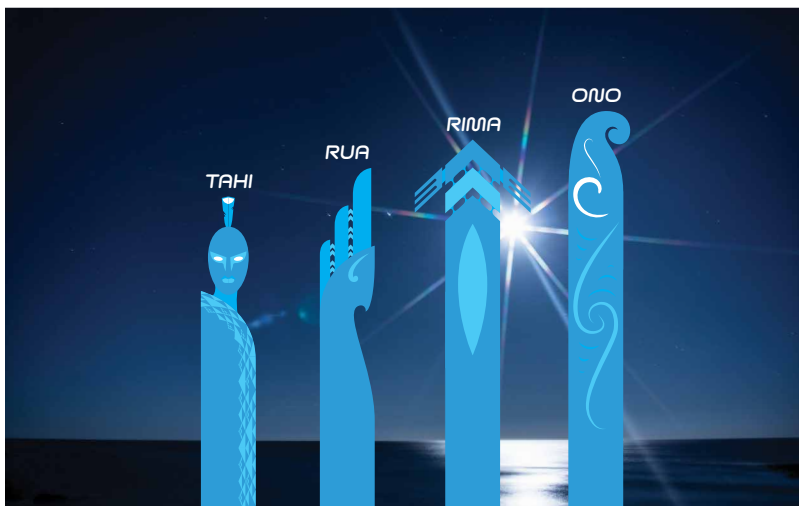
POU

The initiative enables māmā to take charge of their health and wellbeing. It has improved participants confidence and self-belief.

By developing healthier habits, māmā are better able to care for themselves and their whānau.

The online platform has enabled the whānau involved in the Fitt Mum enterprise to extend the reach of their business.

Māmā feel more confident in their abilities to care for themselves and their whānau.





TINANA COMMUNITY GYM

HE WAKA TAPU

The Tinana Free Community Gym is an initiative of He Waka Tapu. It provides free gym facilities and pop-up clinics to the community. He Waka Tapu regularly connects and provides support for needs across alcohol and drug addiction, family harm and suicide prevention and is aware of the health and wellbeing benefits that can be achieved through regular exercise.

The Tinana Free Community Gym will contribute to community wellness, reduce barriers for whānau to access health services, and provide education and support to reverse the negative health impacts

contributing to poor health statistics. With no referrals required, He Waka Tapu aims to work with other organisations in a shared contribution approach for the benefit of whānau and hāpori members. For example, He Waka Tapu has worked to make the gym as free and sustainable as possible with few direct costs. They have managed to keep their overhead costs down by establishing a collaborative approach. For example, the physical training instructors who are attached to the gym can use the gym space to deliver their own businesses. In exchange, they give their services for free to the Tinana Free Community gym.

DESCRIPTION

Whānau are accessing the services and classes offered by the gym and their feedback is extremely positive. The gym environment is all about celebrating tinana hauora and feeling comfortable to 'be Māori' in the gym. The reputation of the gym and its whānau feel has been spreading through the community. One member found the gym by default because he came across it while he was running. He went in for a look and loved what he saw. He has brought his partner and baby along and supported them to attend community classes. When asked what he enjoyed most about Tinana Free Community Gym, he replied: "The family environment. The hospitality that when I come through the doors there's always a good smile at the door. And just that I get to come into a place without the stress of worrying about paying every week. Just get to turn up and put in some good work.... I get to feel a bit more physically active. I get to lift some weights, so I feel a bit stronger in my day. And they have the treadmill in there, so I don't have to run for so many hours out on the streets, so I get a good 30/45 minutes on the treadmill, and I get to put some weight on so I'm feeling stronger and I'm feeling fitter. Mentally I just feel like I've achieved something."

He Waka Tapu regularly surveys whānau

about their experiences of participating in Tinana Free Community Gym events. One hundred percent of whānau surveyed believed their fitness was improving. Ninety-seven percent said they were comfortable to bring their whānau along. When asked, "Is the free community gym helping you to manage your health better?" an overwhelming majority of 97.6% responded with 'Yes'. Results show that besides the ability to access free hauora and gym services, whānau have strengthened their relationships and connections with others with 66% who participated in the survey enjoying being connected to the wider community

Whānau are now setting regular routines for physical exercise which has resulted in many interrelated benefits. Having a regular routine focussed on physical fitness has been beneficial for whānau who have struggled with poor mental health and anxiety in the past. By being able to access the community classes and working out together, whānau have strengthened their connections with others. Whānau members who access the gym and community classes encourage one another and celebrate health achievements and milestones, such as lowered blood pressure, regularly eating nutritious kai and weight loss.

IMPACT

CONTACT

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REACH

In the eight months since it opened, Tinana Community Gym has had around 600 members register. The gym has also developed and facilitated 1,200 free community classes for whānau to come and attend. In addition, 200 people have participated in free pop-up clinic health checks. These have been focussed on a variety of kaupapa and mahi including, Kidz Need Dadz, physiotherapy, diabetes, hepatitis C checks, diet and nutrition and Green Prescriptions.

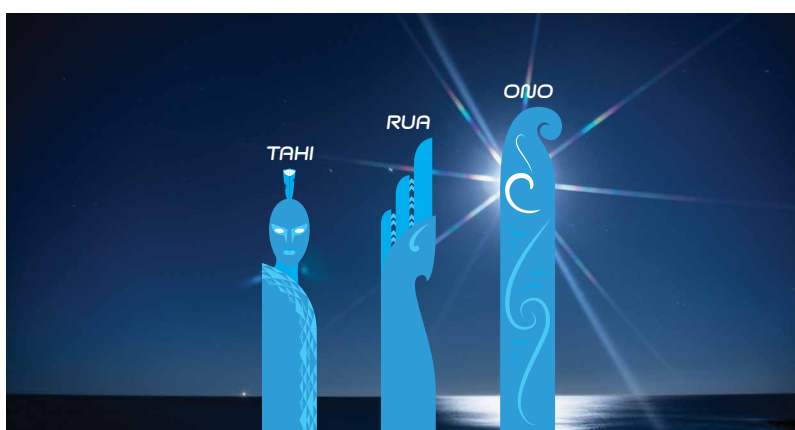
There are a variety of community classes free to whānau. Some of these have been 'Mums and Bubs' classes as well as kaumātua movement. Other classes focus on specific strength and fitness training. Whānau of all ages have established regular routines for attendance. Kaumātua are particularly enjoying the chance to 'get moving' with other whānau members and friends through free community events.

POU

Whānau are self-determining. They are owning their own health journey and what that looks like for them. They are accessing specialist support through pop-up health check clinics and through training instruction and community classes.

The wide variety of free community gym classes and activities have proven popular with whānau and are easy to access. By attending these regularly, whānau are improving their mental and physical health and wellbeing.

Whānau have appreciated the manaakitanga and kotahitanga evident through the initiative. Whānau feel comfortable to exercise and work out together. There is plenty of laughter and enjoyment experienced through the initiative.



TOTARA SOLUTIONS RANGATAHI PROGRAMME

TOTARA SOLUTIONS



DESCRIPTION

Te Pūtahitanga o Te Waipounamu has partnered with Totara Solutions to deliver an after-school programme centred on supporting the wellbeing of tamariki and rangatahi Māori from Aranui who need a greater level of connection.

The purpose of this kaupapa is to provide a safe space for rangatahi and their whānau to feel empowered and become more self-managing, foster leadership skills, and support rangatahi to rise to their fullest potential. This will be done through a range of activities, such as arts and crafts, sports, maara kai activities, cooking, kapa haka, providing gardening services for kaumātua and more.

Totara Solutions run an after-school programme for the rangatahi in East Christchurch. Their aim is to get the tamariki off the streets and into a positive space. They operate as extra mums and aunties for the rangatahi and provide a hot meal every Monday, Wednesday and Friday. They

also run whānau days with games, a bbq, and a waterslide.

Some of their own rangatahi run activities, for example one of their 17-year-olds who studies at Ara runs a budget cooking class. One of their 12-year-old boys has set up a barber chair in the corner of the hall and gives haircuts for a gold coin koha.

The funding has gone towards hiring the hall and contributes to the food costs. During COVID-19 \$100 was spent on each whānau for kai and packages of art supplies for the rangatahi. Staff made weekly phone calls to help support whānau stability.

Totara Solutions put their heart and soul into looking after the rangatahi beyond just the after-school care programme. They are often cooking them feeds before they go to their own full-time jobs, and check in on them on weekends, or when they don't turn up to the programme.

IMPACT

Some of the rangatahi come from unstable or difficult homes or have issues with anger or self-harm. Many are vulnerable to getting caught up with the wrong crowds. By taking the rangatahi under its wing, Totara Solutions is providing alternative activities and sense of community other than hanging out on the street. They have a safe and healthy space to make positive connections or take out their frustrations on the punching bag in the sports programme. As they operate as a whānau, the rangatahi also have boundaries and rules and must adhere to a certain standard of behaviour. The rangatahi respect these rules and respect the space as they know it is for them, and they hold responsibility to contribute to a positive environment. From 3-6pm the rangatahi are in a safe space and held accountable for their actions. This structure means a lot to them, which is reflected in their feedback.

One of the young boys asked them, "How come

you've got time for us? What have we done for you to take us under your wings?" This shows how powerful this programme is – that the rangatahi feel aroha and manaaki that they may not be able to get at home. They want the children to be positive influences on each other, and this is really showing in their behaviour inside and outside of the programme. The feedback from whānau in Aranui is that the rangatahi who have been going to this programme are keeping out of trouble on the streets. "We're going to drum it into your heads so that when you see a situation like that, you do the right thing and pull your mates away or walk away from a situation like that." Being held accountable and knowing people who care about them are watching them, means a lot to them.

Totara Solutions is constantly being thanked by the rangatahi for putting time and effort into them and being a safe haven and more than just an after-school programme.

CONTACT

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REACH

The programme was capped at 50 rangatahi but 64 rangatahi from a range of schools and ethnicities are signed up. On average, 45-50 rangatahi turn up every Monday, Wednesday and Friday.

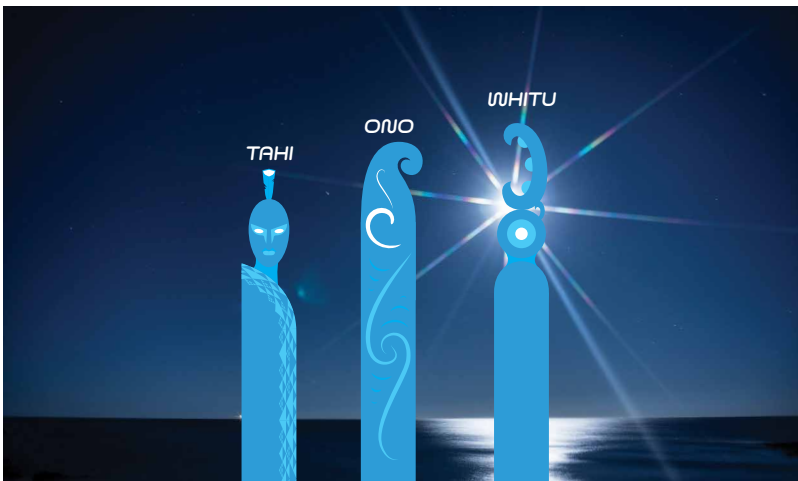
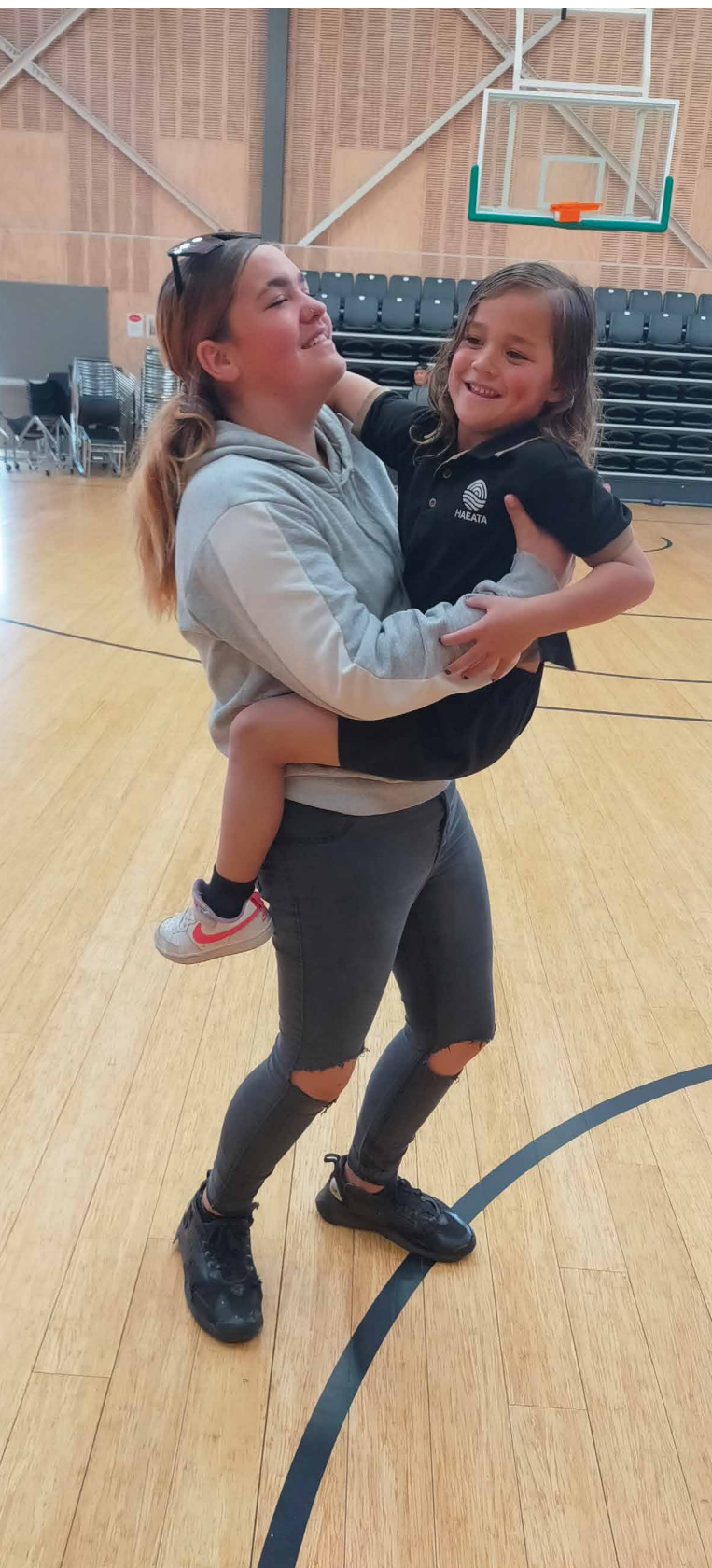
Three whaea and one matua run the programme with support from a kaumātua who provides awahi to his mokopuna.

POU

The rangatahi have lots of opportunities to learn new skills which they can transfer into their lives outside of the programme. They all have a turn at helping to cook dinner, pack away tables, mop the hall, or do dishes. They are learning to operate as a whānau.

Values of whakawhanaungatanga are at the heart of the programme with all rangatahi treated as equals and taught to respect each other. They work directly with the rangatahi and the parents of the rangatahi who are self-harming to ensure they are safe and that the right actions can be taken to protect their wellbeing.

The life skills they are learning are invaluable. For example, the 12-year-old doing the haircuts for koha is learning barber skills, but also how to clean up his mess, and how to work with adults. This young boy knows the whaea of Totara Solutions have his back and will support him in his dream to become a barber.





TŪ MOKOMOKO

DESCRIPTION

Tū Mokomoko offers traditional Māori healing through wānanga, including mirimiri, romiromi, and rongoā rākau. It also celebrates significant dates like Matariki. Its vision is to establish a one stop shop and retreat for the community to connect with te ao Māori, which will help to strengthen whānau and their connection to themselves, their surroundings and the divine.

A further goal is to help wāhine reclaim their mana, their strength, and their integrity. Tū Mokomoko wants to hold pōwhiri to provide learning around karakia, breathwork, meditation, body movement, kai, pure and provide workshops following Te Whare Tapa Whā model.

IMPACT

Prior to Tū Mokomoko, there were no other people offering wānanga or the clinic for mirimiri and romiromi in Southland. The wānanga have supported wāhine to reconnect to te ao Māori. A safe and welcoming space for wāhine to come together and take time out in a wānanga context underpinned by tikanga Māori. The benefits extend beyond wānanga; a platform for wāhine to reconnect with themselves and with others. "One wahine in the beginning didn't know why she was there. There had been ongoing trauma and drug

use for a long time, years. She knew she wanted to be there but was also very hardened emotionally. I've seen her soften and grow and develop resilience, drop defences, just gain awesome life skills. It's set her up on this massive, awesome trajectory, on this beautiful path where she feels more like she can be in control of herself. She had worked hard and is back with her whānau."

"You have to have so much integrity and humility with this mahi and it has to be about the people."



CONTACT

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REACH

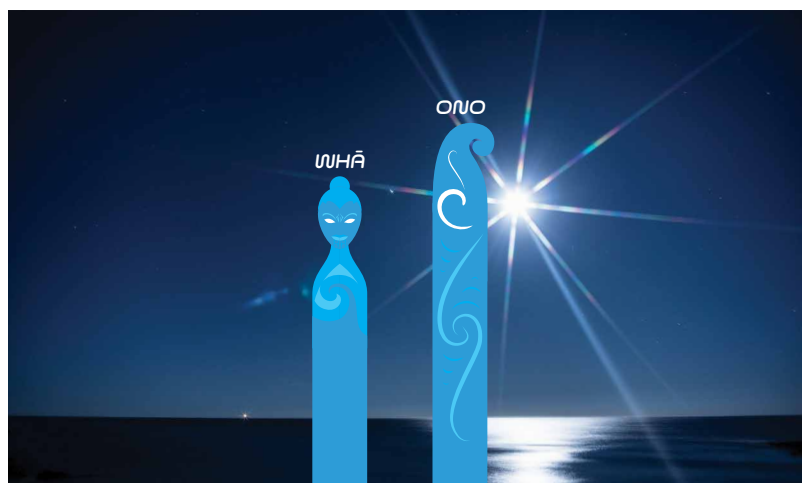
Tū Mokomoko run wānanga for whānau to access mirimiri and romiromi, mentoring and rongoā. Tū Mokomoko has held four wānanga with approximately 20 wāhine participating in each one. Around 35 wāhine in total have participated across the four wānanga with some wāhine attending more than one wānanga.

"... especially at this time, there are so many people who are feeling stressed, who are feeling anxious, there's fear going on. So, it's about coming back to our heart, it's honestly ... it's those simple things that we're missing out on."

The fourth wānanga was also open to tamariki to support more of a whānau focus. Some wāhine couldn't attend because they couldn't get babysitters or didn't want to be away from their tamariki. *"We're mums, you know? All mothers. So, I want our kids to be involved ... I feel like that's important."*

POU

Tū Mokomoko utilise wānanga to reinforce and uphold the tikanga and mana of wāhine; the pou of whānau. A role that is often overlooked and/or not nurtured or supported.



VICTIM SUPPORT AND PROTECTION SERVICE

TRT SECURITY



DESCRIPTION

TRT Security is a locally owned, operated and fully licensed and serviced Māori Security business based in Christchurch. TRT Security's initiative, Victim Support and Protection Service, aims to help victims and whānau who have experienced, or are experiencing, family harm/domestic violence. This initiative is aimed towards whānau with the view to support te taha hinengaro, te taha tinana, te taha hauora and te taha wairua. This preventative intervention service will provide support and protection to victims and their whānau who have been involved in domestic abuse.

The Victim Support and Protection Service can also call on Lifecare Medical

(a private ambulance service) if required. Security staff will be able to provide other services such as accompanying whānau to hospital, checking properties before whānau enter, check-in phone calls and visits, self-defense courses and post-incident pastoral care. The service has male and female kaimahi and will work with victims and perpetrators. TRT Security initially started by assisting women by accompanying whānau to hospital or court, assisting in child pick-ups or drop-offs, or helping de-escalate a situation at home. TRT also perform security and property checks, assist women to collect their belongings in potentially dangerous situations and provide other needs during difficult times.

REACH

Throughout the Wave 13 funding period, TRT Security has worked continuously to get its initiative up and running and increase its reach. However, its attempts to connect with other agencies or whānau haven't been as successful as they would have liked. Communication has either been ignored or the responses they have received have been negative, with feedback from other entities stating they are doing the work of the Police. Engagement has been difficult due to other entities being unwilling to participate or work with them.

In one instance, TRT Security travelled to Timaru to assist a whānau who were feeling vulnerable. During this time, TRT Security stayed at the house doing checks while the whānau were able to rest, something that was not possible before. They eventually made contact with the perpetrator and contacted the Police. TRT Security has had contact with food banks, and in the future will help distribute food parcels and attend events in order to meet new people. TRT have had white ribbon training and are waiting on certification.

CONTACT



ihi Research
Social Change
& Innovation



IMPACT

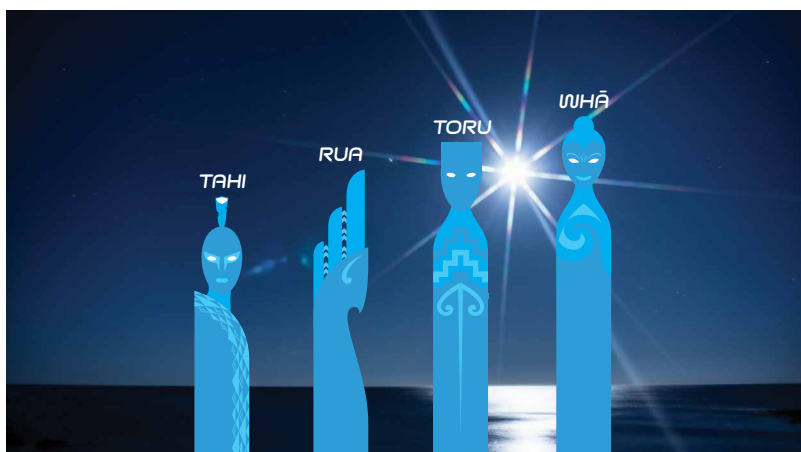
Although TRT has had limited reach, the whānau they have worked with have reported being able to feel safe and respected and say the service has had a big impact on their general feelings of safety.

"TRT was very supporting when my children's dad would not return my children and I needed to go to the courthouse to fill in forms for a parenting order, TRT came alongside me, so I had a support person. Highly recommend."

POU

TRT Security enable whānau to have increased support and a wider base available to reach out for help. This empowers whānau and gives opportunities for wider choices in difficult times.

TRT Security aim to fill a need within society, particularly where there is not enough support for victims of domestic violence. This allows victims and perpetrators to engage with others, have a wider support network and opportunities for change.



WAIKAWA SHUTTLE SERVICE

WAIKAWA SHUTTLE LTD



DESCRIPTION

The impact of COVID-19 has resulted in fewer tourists and the discontinuation of transportation services in Te Tau Ihu. Ruby Thomas and her whānau identified this gap in service and launched the Waikawa Shuttle Limited initiative.

With support from Te Pūtahitanga o Te Waipounamu, the aim is to create the

first sustainable Māori whānau-based transportation service in Te Tau Ihu, and particularly the surrounding Picton and Waikawa rohe. Waikawa Shuttle Limited offers discounted transportation services to kaumātua and wants to expand to include wider whānau, marae, iwi, kura and the community.

REACH

It is difficult to estimate the number of whānau who have participated in the service. Despite COVID-19 restrictions, Waikawa Shuttle Service has been busy. The initiative includes two large vans to shuttle whānau and other business clients to appointments and events. One of those relief drivers is Ruby's cousin who is very knowledgeable about local areas.

Transport includes taking people to events at the marae, COVID-19 vaccine appointments, sports and social events, weddings and birthdays. Kaumātua and rangatahi frequently make use of the shuttle service. Waikawa Shuttles often transport whānau for free, particularly when they see whānau are in need of support.

Dave, Ruby's husband, explains. "We make ourselves available to the marae when they need us. In the case of tangi, we will collect kaumātua from the ferry and bring them to the marae - and normally that's a koha to the whānau from us. We've taken whānau to doctor's appointments. We have worked with Te Piki Oranga to get whānau to their COVID-19 vaccination appointments. We've also had clinics at

the marae, and we get a list of people we have to pick up, and these trips are all free."

Waikawa Shuttle Services is known for providing safe and secure transport. They regularly transport tamariki and rangatahi to kura in the area, as well as sports events and school dances. Dave and Ruby are known for their manaakitanga. Ruby explains, *"Sometimes I see the rangatahi when they're walking home. I'm coming home at 11pm, it's pouring with rain, I just stop. They say, 'Aunty, we've got no money'. So, I say, 'Just hop in, I'm on my way home. You don't have to pay anything'. I just want them to get home safely."*

Word has quickly spread about the initiative, particularly the unique hours that Waikawa Shuttle Services operates. Many other local transport companies don't start before 8am and often aren't available late in the evenings. The service meets the demand of clients outside of normal office hours. *"There are hotels that know these other services won't start before eight o'clock in the morning, so they contact us."* (Dave)

CONTACT

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IMPACT

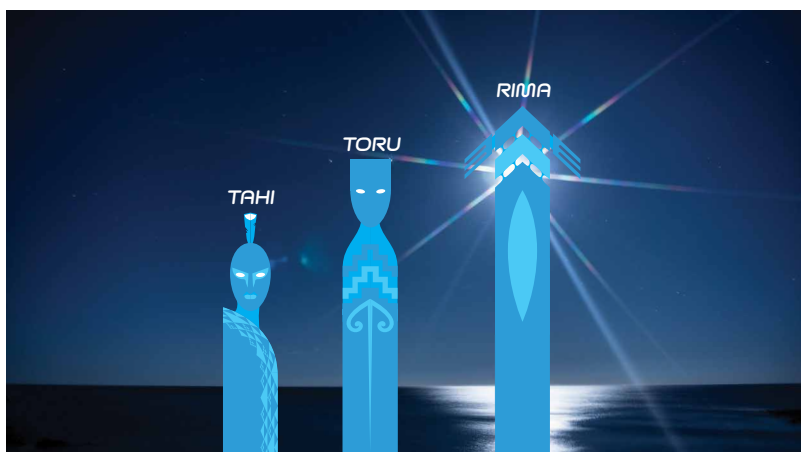
Whānau are enjoying the service and are using it regularly. They particularly appreciate the ability to get to important events in a safe and secure way. The service helps to break down isolation, particularly for kaumātua who cannot move about easily and do not have whānau in the area. Ruby and Dave quickly learn which whānau need extra support. Typically, while being transported whānau open up about their feelings and issues they are struggling with. Ruby recalls one kaumātua who acknowledged he was very lonely and just wanted someone to talk to. *"I picked him up, took him to do his groceries, and then I just had a cup of tea with him and put his groceries away ... and it was lovely."* Keeping an eye out for whānau also means they are connected to those in need. Ruby and Dave are passionate about ensuring whānau are able to get to doctor's appointments. They value their connection to Te Piki Oranga Kaupapa Māori community services. Waikawa Shuttle Services has improved whānau access to these and other essential services.

POU

Waikawa Shuttle Services is meeting the needs of whānau across the rohe. The whānau saw there was a need for inclusive transportation services in Te Tau Ihu. They have set specific goals and are meeting them.

Improving whānau access to important events and appointments is the key aim of Waikawa Shuttle Services. By utilising the service whānau are able to meet their needs and attend different hui and events. This breaks down isolation, particularly for kaumātua who are on their own, and contributes to whānau wellbeing.

Waikawa Shuttle Services is providing an income for the whānau. Despite the challenges of COVID-19 and the reduction in tourism numbers, Dave and Ruby are excited by the future. The word is spreading about Waikawa Shuttle Services, including their ability to go the extra mile and the unique transport service they can provide.



WAKA AMA KI TE TAI O POUTINI

WESTREAP



DESCRIPTION

WestREAP aim to normalise waka ama and make it accessible to whānau Māori and the wider community in Hokitika and Te Tai o Poutini. This kaupapa includes cultural practices to help people to learn about the tikanga associated with waka ama including te reo Māori and the rich history Māori have with the awa and the land. The kaupapa will be inclusive of tamariki, rangatahi and pakeke to experience and learn about waka ama, tikanga and to provide an environment where Māori cultural practices can be freely expressed.

Waka Ama ki te Tai o Poutini aims to restore the community's passion and engagement in waka ama. As an inclusive sport accessible to all ages and ranges of fitness, waka ama is a perfect kaupapa to bring the Māori and non-Māori communities together. Waka ama has not been on Te Tai Poutini for a long time, so this programme will build skills and knowledge within the community

by using waka as a waka for culture, reo and tikanga. It is more than just a sport or activity - waka ama provides a way the whole community can engage in and expand their understanding of te ao Māori.

Due to COVID-19 there have been significant shipping delays. The waka has taken 10 months to arrive, and the hoe even longer. Despite these setbacks, there has been significant interest from the community and local schools. Once the waka and hoe arrive, WestREAP is confident that community engagement and enjoyment will be high. In the meantime, waka and hoe have been borrowed from Whakatū Marae.

The delay in shipping has allowed WestREAP to organise and fundraise for a shelter to store the waka. Funding from Te Pūtahitanga o Te Waipounamu helped to purchase the waka, the hoe, and safety accessories, such as lifejackets.

IMPACT

There will be many positive benefits for the community from this initiative. Wharerimu Iraia, kaiwhakahaere of WestREAP, moved from Rotorua to Te Tai Poutini as a youth. Wharerimu understands how different it can be going from a predominantly Māori community to a predominantly non-Māori community, reducing opportunities to learn and be immersed in te ao Māori. This is one of the reasons why he wants to incorporate a Māori activity into the local community life. Although the focus is on Māori, he believes it will be an inclusive, cross-cultural bridge for Māori and non-Māori within the community. His vision is to create a really positive Māori environment in waka ama,

similar to what he experienced growing up.

The cultural aspect of waka ama is a significant focus for this initiative. WestREAP is looking forward to bringing rangatahi into an environment where their culture is celebrated through sport. They will be following tikanga associated with waka ama, such as starting with karakia, learning kōrero about waka, and following correct cleaning and caring protocol for the waka. For non-Māori, this is a safe, comfortable and fun way to experience te ao Māori, and a really positive way for Māori to re-engage in an activity that hasn't been accessible to whānau in Te Tai Poutini for some time.

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REACH

Due to the delays in the waka construction and shipping, they have been unable to run all of their intended activities resulting in fewer whānau engaged in the kaupapa. In the first month of having the waka, three waka days were booked, including a wānanga with Craig Pauling from the Waka Pounamu club in Ōtautahi, and a te reo class with the local kura. A two-day holiday camp was also planned where 30 rangatahi will get to learn and experience waka ama and the tikanga associated with it.

The plan is to have regular waka ama activities for the rangatahi at Te Kura Tuarua O Mawhera – Greymouth High School, particularly with the kaupapa Māori class.

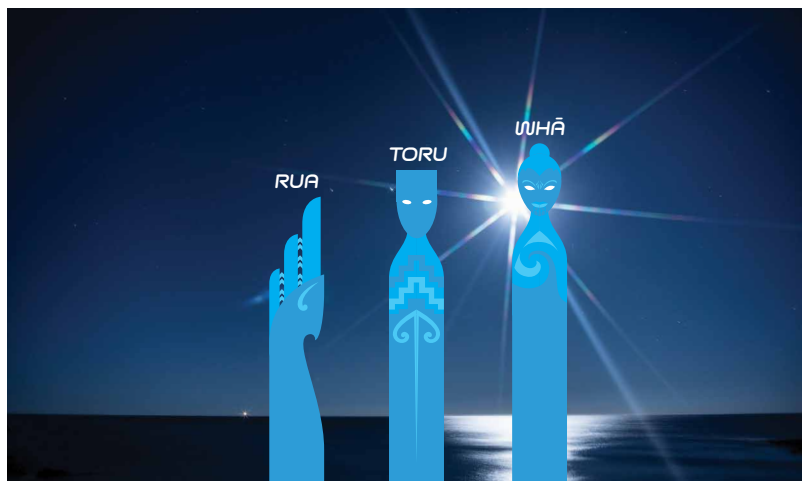
The local Iwi and rūnanga have been involved in the process and have been invited to name the waka.

POU

Waka Ama involves exercise outside, on the water, in a very social environment. This is addressing many different aspects of hauora – social wellbeing, physical wellbeing, as well as the spiritual and mental wellbeing gained from being outside in Te Taiao. Getting physically healthy and fit with whānau is likely to have sustainable, long-term positive impacts on wellbeing, “te whakapakari te tinana te oranga o te tangata.” This activity will be good for the rangatahi in the alternative education unit “they’re not bad kids, just haututu.”

This is an initiative to bring whānau and the community together. Those who have their safety tickets or are qualified will be able to use the waka even when Wharerimu is not around. “So, for example, if the PE teachers or alternative education teachers at the school have the qualifications to take these people out ... that’s how I’m going to reach more people. Because me doing it by myself is not going to work.” This is allowing the entire community to participate.

All those engaging in this initiative will be exposed to te reo Māori and learn about the history of waka in Māori culture, and associated tikanga and kōrero about waka.



WAKA AOTŪROA



DESCRIPTION

Waka Aotūroa is an initiative to enhance the mana of rangatahi aged 12-17 years of age through therapeutic adventure-based activities.

Eric Lander, who developed the initiative, explains the programme name was chosen because it was about a vessel moving you into a better place. He is passionate about te ao Māori and the importance of empowering young people through positive, cultural identity. Through the programme he is able to draw on his considerable experience and expertise through waka ama and tourism, and also

counselling. Eric is currently employed by Golden Bay High School as a mentor for tauira. Through Waka Aotūroa, and with the support from Te Pūtahitanga o Te Waipounamu, Eric plans to spend three hours a week with rangatahi who are chosen by the school. He will introduce them to extra-curricular activities including learning mihi, pepeha, kaitiakitanga, Matariki projects, tikanga, waka ama and mau rākau. This will give rangatahi a much greater opportunity to learn about their own cultural identity and enhance their mana.

IMPACT

Rangatahi are enjoying the chance to connect to the kaupapa and wairua of the initiative and they want more of it. Eric explains, "It's about lifting them up and getting them used to te reo, karakia, and tikanga around the waka." Rangatahi learn the challenge of working cooperatively as a team, particularly out in the open water. Paddling individually, and as a team, builds collaboration, resilience and also trust. Eric actively models the type of behaviour he expects from rangatahi. This includes learning from mistakes and seeing it as a natural opportunity to learn. This encourages rangatahi to do the same as well as teaching them resilience skills.

Being able to spend time with a male pakeke and a role model who they trust has been important, particularly for tama who

need extra tautoko. They have been able to talk to him about things that concern them. A kaiako working at another local school explained, "One student turned up in tears. And he said to me, 'I need to see Mātua Eric. I need to talk to him'. And Eric has caught up with him a few times. It's that sort of thing where he is able to leave his mark in a gentle way. When they come back, they're all like light. There's a sense of lightness, not even in their language, more in their being." (Mieke).

Whānau have been grateful to have their tamariki engaged in the programme. They have talked about seeing joy in their faces when they pick them up from the programme. It has been important to build relationships that are gender-based, particularly for troubled tama.

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REACH

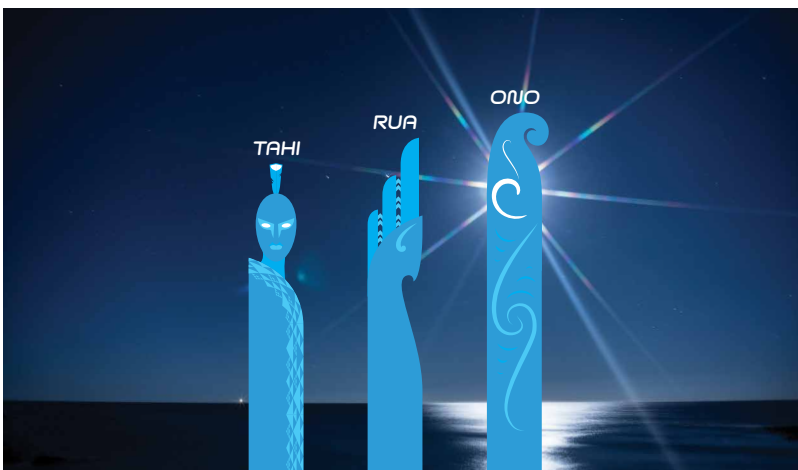
The focus has been on Year 9s and has involved both kōtiro and tama. While there have been many disruptions due to COVID-19, the programme is becoming known in the community for the impact it is having on rangatahi. Tauira from other schools have taken the time to come out and paddle with Waka Aotūroa. They are eager to become involved.

POU

The programme is working to enable rangatahi to set goals and work towards achieving them. Working in the initiative has also enabled Eric to further realise his dreams of working with rangatahi and empower young people who may face challenges in their lives through positive, cultural identity. He is currently undertaking a business course to strengthen the sustainability of this enterprise.

The programme is holistic enabling rangatahi to strengthen their health and wellbeing. The initiative reflects Mason Durie's Te Whare Tapa Whā model of hauora, strengthening the four dimensions of Māori health, whānau, tinana, hinengaro and wairua.

The initiative teaches rangatahi how to work as a team, particularly out on the water where they have to deal with specific challenges. Whānau are very grateful to Waka Aotūroa for the positive impacts it is having. Strengthening relationships and the mana of all is central to the success of the programme.



WAKA ON AVON

POUNAMU NGĀI TAHU (KO TĀNE)



DESCRIPTION

Funding has enabled Ko Tāne to investigate and diversify further business development options to enable a more sustainable tourism enterprise - 'Waka on Avon'. Although they have been operating for the last 20-30 years, a new approach was needed as COVID-19 presented significant challenges and reduced their income options.

Business development activities have included: Scoping out options and current market validation for the new waka-based initiative, looking to a more local market, revising the current business plan, factoring in the seasonal nature of the venture into the budget, and accessing data and advice from Māori Tourism and other agencies to support future mahi.

The business model is now focussed on providing historical and cultural experiences on Ōtākaro Avon River. As well as catering for local tourist and family groups, 'Waka on Avon' offers school trips, educational experiences, and corporate team building opportunities. The tours are designed to be inclusive, interactive, educational and fun. 'Waka on Avon' provides a unique way of showcasing the collaborative history of Māori and Pākehā within Christchurch. Participants are able to learn about the importance of the waka to Māori culture and the history of the Ōtākaro Avon River and its significance to Māori and Pākehā alike.

IMPACT

As a result of funding, whānau involved in the initiative have been able to work with specialists to create a comprehensive, detailed business plan for overcoming some of the challenges presented by COVID-19. This has been very useful in presentations to investors, as it gave a very clear view of the current state and future options. The 'Waka on Avon' concept includes a focus on localised cultural and historical tours for the domestic tourism market. For many who find it intimidating going to a marae, or into a very 'Māori' space, 'Waka on Avon' can be a more

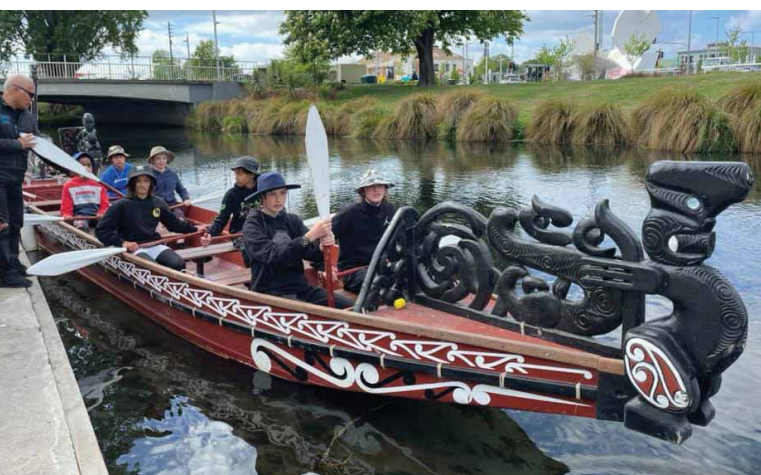
comfortable way to be exposed to te ao Māori through team building in a waka with Māori designs, learning about the Māori history of the area, and hearing te reo Māori being spoken. The business model has been extended and targeted at different audiences, with scooter tours also being launched alongside the waka experience. Another development being scoped out is researching virtual reality tours which is proving popular overseas as a response to the travel restrictions caused by COVID-19.

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REACH

'Waka on Avon' is already becoming known for the unique experience it provides. As well as domestic tourists, participants come from kura/schools, health institutions, sports teams, and corporate businesses which are attracted by the unique interactive, team building approach. Currently three waka are used with each waka able to seat up to 30 people. Participants are taught tikanga and kawa, as well as some history of waka. Participants learn to paddle together, and this encourages team building, communication and collaboration skills.

POU

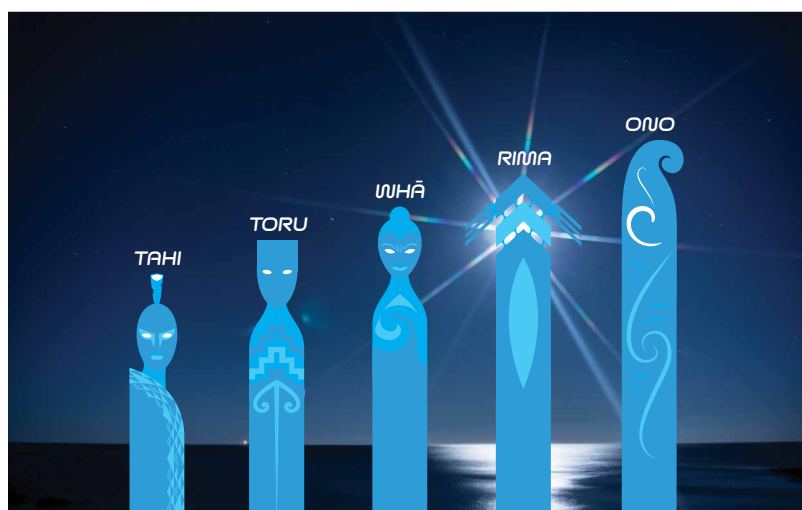
Whānau involved in the initiative have extended their business development expertise and have created a viable business development plan that has attracted funding.

'Waka on Avon' has enabled whānau to provide an inclusive, educational and historical experience that attracts Māori and non-Māori alike. They are fully engaging in the community and making te ao Māori more accessible for both domestic and international tourists

'Waka on Avon' enables whānau to tell the history of the Ōtākaro awa and its significance to hapū and iwi. The new enterprise has been welcomed by local kura, enabling tamariki and rangatahi to learn the tikanga and kawa involved with waka.

Waka on Avon has provided employment for many whānau. Ninety percent of their staff are from Ngāi Tūāhuriri. They also work closely with the Ngāi Tūāhuriri rūnanga.

Whānau have set and achieved their goals. They have a shared vision that is optimistic of the future.



WHĀNAU HAUORA PROGRAMME

ŌTAUTAHĪ SPORTS ASSOCIATION INCORPORATED



DESCRIPTION

The Whānau Hauora Programme aims to positively impact whānau with a focus on whakawhanaungatanga, belonging and hauora.

Run through Ōtautahi Sports Association (OSA), a series of events and activities were held between April and December 2021. The activities included a Whānau 'Have a Go' Day, waiata wānanga, Matariki Whānau Day, a Matariki evening event, te reo wānanga, Whānau Sports Tournament, Toi Māori, and a Golden Oldies Day. The sports tournament and 'Have a Go' events aimed to increase interest and the ongoing participation

of existing players and their whānau to continue sport into the next season. The funding enabled the programme to be free for whānau, including providing kai. T-shirts were also sourced for volunteers. The programme aims to create awareness and motivate whānau to join sports clubs, and to increase their overall health and wellbeing. An important focus has been responding to whānau feedback and their desire to connect to te ao Māori. This has been achieved by taking a holistic approach to hauora, through waiata, haka, te reo, toi Māori and the Matariki events, promoting inclusion and belonging of all whānau ranging from pēpē to kaumātua.

IMPACT

Feedback from whānau has been overwhelmingly positive as evidenced through surveys. Typically, whānau survey responses emphasised their enjoyment and high levels of satisfaction and feelings of inclusion. The activities generated a sense of belonging and this has been particularly important during COVID.

Another noticeable impact was how the activities strengthened relationships within whānau. Having fun together and trying new activities as a whānau has proven very successful. "Coming through the surveys was how important it was to do things with whānau and the chance to have fun together." (Leiani).

Whānau have been engaged in a range of cultural and physical activities that have contributed to their wellbeing and health. The events were designed to be intergenerational with a focus on deliberately encouraging old and young to attend and participate. Leiani explains: "You got extra points for your team if you had a pēpē or tamariki from zero to five or if you had a pakeke from 65 up. These points were added up at the end of the day. So, we created that inclusion and people responded, 'Oh, it was great to have a whānau team and have a really fun day with their whānau'."

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REACH

Hundreds of whānau have participated in the Whānau Hauora Programme. Around 300 whānau members attended the Matariki Whānau Day. The other events have also attracted large numbers.

The Ōtautahi Sports Club has been around for a long time and many of the whānau involved are fifth generation members. Whānau Hauora Programme facilitators and organisers were conscious that for new whānau coming to events it could be intimidating. Connecting events to te ao Māori has created a sense of belonging and connection to the club while strengthening relationships between old and new members.

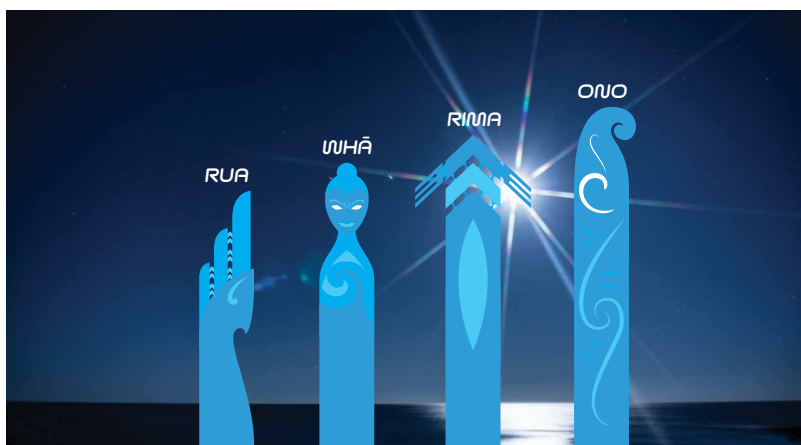
POU

The programme has engaged whānau in a range of physical and cultural activities contributing to their wellbeing.

Activities have provided whānau with a pathway and reconnection to te ao Māori. For example, one of the activities reconnected whānau with waiata that they haven't sung for years. They now have more kaumātua coming to Golden Oldies events.

The Whānau Hauora Programme has been noticed for the impact it is having in the community and this has led to further funding opportunities and sustainability. The programme organisers have learned a great deal about 'what works' for encouraging whānau participation and engagement.

The programme has encouraged whānau to have fun together. The events and activities are designed to strengthen relationships and connections and create a sense of belonging.





WHĀNAU POWER

SEED NZ

DESCRIPTION

Whānau Power is an initiative designed by SEED NZ to address energy hardship through a “by Māori, for Māori” approach. The events of COVID-19 have accelerated the need for this initiative which acknowledges that many Māori households, which were already struggling with energy hardship, have been further impacted with decreased incomes and loss of employment. This initiative has been designed around educating whānau, to put the ‘power back in their hands’ by improving accessibility to energy solutions and education around power efficiency.

With support from Te Pūtahitanga o Te Waipounamu, Whānau Power will coordinate wrap-around support for whānau to address energy hardship. Support will be tailored to the wants and needs of each whānau and will be inclusive of installing healthy home sensors, free healthy home assessments, providing smart meters and easier to access solutions like draft stoppers and curtain banks. Whānau Power has also partnered with Nau Mai Rā, the first Māori electricity retailer, which will assist whānau wanting to change their energy supplier to cheaper packages made available from Nau Mai Rā.

Whānau Power is an initiative that is helping whānau to have more control and self-

determination over their power bills and the health of their home. Working with energy companies that support this kaupapa, SEED NZ will support those who struggle to pay their energy bills and accessing services to make their homes healthier.

The plan for this pilot project is to install sensors into 150 homes. This will help to monitor power usage and the data can be interpreted by SEED NZ and given back to the whānau. The funding from Te Pūtahitanga o Te Waipounamu has contributed to the initial whānau engagement stage, the monitoring and evaluation, and installation of the sensors. This project is built on strong and trusting relationships, and if successful, the initiative will provide significant improvements and the sensors can then be rolled out across many more homes in Aotearoa.

Because of shipping delays, the sensors are yet to arrive in the country. It is hoped they will arrive around mid-March. COVID-19 made it difficult to access homes for monitoring and evaluation. To counter this, digital recordings have been made that demonstrate how to install the sensors, what a healthy home check looks like, and what data to send to SEED NZ.

IMPACT

SEED NZ has had a significant amount of feedback, particularly around how much whānau are looking forward to having control over their power bills and having healthier homes.

Educating people about power usage helps to change their mindsets around power. For example; “One of our participants, we keep getting notifications that their house was only at 16 degrees, it dropped right down to 13. He just didn’t want to turn his heater on, because he was so scared his power bill was going to skyrocket. So, it was about

educating him how he can use his heat pump ... it’s one thing providing a solution, it’s another thing educating a whānau as to how to use that solution and to use it more efficiently.”

SEED NZ is using the Whare Tapa Whā model to ensure a holistic approach and look at qualitative and quantitative outcomes. For example, they are interested in looking at how a healthier house could reduce the number of doctors’ visits or increase school attendance.

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REACH

SEED NZ is working closely with whānau to pilot the sensors in 50 homes in Ruatōria, and 100 in Christchurch. The houses are all ready for the project to begin once the sensors arrive in the country.

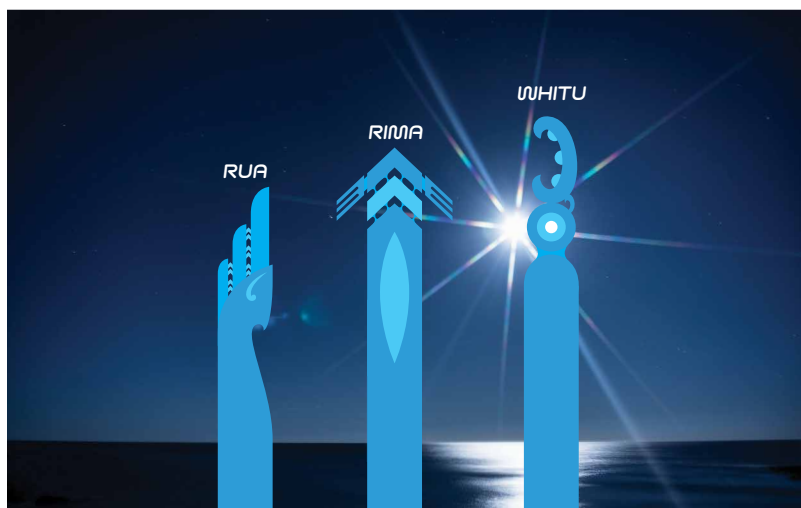
The project has focussed on engaging with whānau so they feel comfortable with SEED NZ coming into their homes for healthy home checks and to install the sensors which will collect their data. This has been successful as they have generated trust and created strong relationships.

POU

Learning how to heat, insulate or ventilate homes more efficiently helps whānau to protect their physical health. The data from the sensors and the education from SEED NZ can improve housing situations that previously would have been too cold or damp.

The sensors provided in this initiative can help whānau to manage their power and address energy hardship and make healthy, heated homes more accessible for all.

More efficient power usage is better for whānau health and for their pockets, but it is also better for the environment.



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

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

EVALUATION	INITIATIVES	FOCUS	FINDINGS
Wave 9 2020	24	The evaluation was designed to investigate the implications of intellectual property produced through whānau commissioning. This evaluation was conducted during the COVID-19 pandemic in New Zealand, the evaluation discusses the impact of the pandemic on whānau initiatives.	<p>Twenty-four Wave 9 initiatives participated in this evaluation. Under the conditions of the COVID-19 lockdown, the kaupapa initiatives were innovative and adapted quickly to the changing environment. The initiatives provided a localised response, supported social cohesion, were innovative and adaptive, mobilised, and provided information. They were 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 creation, power, and economics within the whānau commissioning pipeline and warrant further investigation from capability building initiatives.</p>
Wave 10 2020	29	The evaluation reviewed 29 kaupapa initiatives. After ten waves of commissioning the evaluation reported on the impact of the model and key factors for success.	<p>The purpose of this evaluation was twofold; to understand how the commissioned Wave 10 initiatives contribute to achieving the goals of Whānau Ora and the impact this has for whānau, and to review the intent, impact, and development of the commissioning model. The results culminate in a rubric of success factors designed specifically for the commissioning pipeline, from both the perspective of the kaupapa initiatives and the commissioning agency.</p> <p>This evaluation demonstrates the value and contribution of the commissioning pipeline to the Te Pūtahitanga o Te Waipounamu eco-system. Investment in over 300 kaupapa initiatives in five years has created a layered effect, generating ripples of impact that amplify the regeneration and re-institution of whānau self-determination. Recommendations identify that increased support across government for kaupapa initiatives and the commissioning agency monitoring will increase impact. Further, that continued investment in capability building and networking will optimise the gains made through commissioning.</p>
Wave 11 2021	30	The evaluation reviewed 27 of the 30 entities funded in Wave 11. The evaluation looked at the process of commissioning and impact for whānau.	<p>This evaluation focussed on the process and outcomes 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>

EVALUATION	INITIATIVES	FOCUS	FINDINGS
Wave 12	35	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.	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.
Wave 13	50	The evaluation reviewed 42 of the 50 entities funded in Wave 13. This evaluation focusses on the commissioning process and outcomes for whānau.	This evaluation examines the contribution the commissioning approach makes to Indigenous commissioning for health and wellbeing outcomes internationally. Te Pūtahitanga o Te Waipounamu has not only disrupted the traditionally service focussed ethos of public sector policy and funding, but has made a significant contribution to decolonising funding and delivery of Indigenous health and wellbeing programmes through social enterprise or entrepreneurship. After 13 waves of funding and evaluation, the evidence demonstrates how a relatively small investment of public sector funding, in Indigenous concepts of wellbeing, can disrupt the trajectory of intergenerational disadvantage. Te Pūtahitanga o Te Waipounamu has demonstrated rigour to establish and embed an adaptive learning environment.

Appendix 2: Wave 11 methodology

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

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?

Ihi Research applied a three-phase approach to this evaluation.

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

Findings from across the wave evaluations, and international literature on commissioning was analysed to create the discussion.

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 its 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 November 2021 to February 2022. 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 42 of the 50 Wave 13 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.

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.





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