



**Te Pūtahitanga**

Māu te ara, kia ora ai te whānau.

"Your pathways empower whānau to thrive"

Evaluation of

# Wave 14 and 15 initiatives

for Te Pūtahitanga o Te Waipounamu  
Capability building



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# Mihimihi

**“We have lived by a simple act of faith – we believe in the possibility of whānau transformation. I have been so inspired by the endless courage and creativity; the passion and the endeavours of hundreds of whānau who have ridden the wave and navigated a pathway ahead. They sought to create a future fit for their mokopuna to inherit; and that’s exactly what they have done.”**

**(Helen Leahy, 2022)<sup>1</sup>**

Te Pūtahitanga o Te Waipounamu has established a formidable footprint, extending reach across urban, rural, and regional communities through (not limited to) the development of a Whānau Ora Navigator and partnership network and investment in whānau and community social enterprise. Te Pūtahitanga o Te Waipounamu has also contributed to a shift in the social sector’s policy and commissioning activities towards holistic whānau-centred supports. Te Pūtahitanga o Te Waipounamu has weathered many storms, changes, and challenges. The mobilisation of support in the aftermath of the Kaikōura Quakes (2016), and the COVID-19 pandemic (2020-2022) is a testament to the drive from within the partnership network to support communities, in a uniquely Whānau Ora way.

Most importantly, contribution to the substantial number of whānau and communities whose lives have been positively impacted by Whānau Ora. These impacts can be attributed, in no small part, to the Pouārahi of Te Pūtahitanga o Te Waipounamu (2015-2022), Helen Leahy, and her team. The most recent change for Te Pūtahitanga o Te Waipounamu is Helen’s departure to join whānau, and pursue new horizons, in Te Ika a Māui. Helen’s leadership, belief, and single-minded drive to realise the vision and potential of Whānau Ora has been crucial to its success.

Ki a Helen me te aroha me te ngākau mahaki,  
nā matou, te whānau a Ihi Research

<sup>1</sup>Helen Leahy to leave role as Pouārahi of Te Pūtahitanga o Te Waipounamu - Te Pūtahitanga o Te Waipounamu ([teputahitanga.org](http://teputahitanga.org))

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# Executive summary

This evaluation report outlines the learnings and outcomes achieved through kaupapa initiatives in Waves 14 and 15 of Te Pūtahitanga o Te Waipounamu commissioning pipeline.



The aim of the evaluation was to capture and understand how the kaupapa initiatives contribute to the seven Pou outlined in Te Pūtahitanga o Te Waipounamu Whānau Ora Outcomes framework; the impacts this has had for whānau and communities, and factors that have contributed to those impacts.

More specifically, this evaluation focussed on the ‘mentoring and coaching’ features of the Whānau Ora commissioning model. These supports are offered to whānau through “... business enterprise coaches and contract advisors to support knowledge of the commissioning process, completing applications and undertaking practical aspects of this work.” (Guerin et al., 2021, p. 4). Supports that are underpinned by a belief in whānau potential to innovate and thrive.

Living up to its name, Te Pūtahitanga<sup>2</sup> o Te Waipounamu is seeking to pivot from the learnings and gains achieved, to further reinforce the effectiveness and adaptability of its commissioning model. The goal is to “... *reassess what is best for whānau. The balance between time, skill, and dollars ... identify what is working, what is lacking – the gaps.*” (Te Pūtahitanga o Te Waipounamu kaimahi)

Forty-one kaupapa initiatives were interviewed for this evaluation. A two-page description has been developed with whānau to describe aspirations, learnings, achievements, and impact. Combined, these descriptions illustrate the breadth and diversity across the Whānau Ora network, of what localised, whānau-generated innovations look like in action. The kaupapa initiatives outlined in this report represent 50 successful Wave 14 and 15 applications. Of these, 16 were progressed via Wave 15.

To capture diverse perspectives, and test alignment between whānau and community experience and expectations with Te Pūtahitanga o Te Waipounamu expectations, interviews were carried out with members of the team and Tū Māia<sup>3</sup> (business coaches). Assessment also included a review of previous evaluative reports and internal documentation, and a scan of current literature related to mentoring and coaching. The aim was to understand the intent and principles that inform ‘mentoring and coaching’ methodologies in different settings and contexts. Likewise, the applicability of ‘mentoring and coaching’ principles within Māori and Indigenous development programmes such as Whānau Ora.



<sup>2</sup> A convergence, intersection. A liminal space or interface – a space between two worlds.

<sup>3</sup> Tū Māia – DARING OUR OWN | BACKING OUR OWN | GROWING OUR OWN (tumaia.co.nz)



# Key findings

Consistent with previous studies and reports, the range of kaupapa initiatives supported, draw attention to the responsiveness of Te Pūtahitanga o Te Waipounamu model.

A model developed to give effect to whānau, community and hapū development through investment in social enterprise and entrepreneurship. The findings of this evaluation highlight the assessment from Wehipeihana et al. (2016), that Te Pūtahitanga o Te Waipounamu model is, “at the cutting edge of innovation in the Whānau Ora commissioning context.” Therefore, consistent with the ethos of Te Pūtahitanga o Te Waipounamu, the team is seeking to understand whānau and communities’ experiences and suggestions for ongoing improvements and ensure relevance to whānau and communities’ needs. *“We are very excited about where we can go, what we can do – creative, co-design – supporting whānau to develop bespoke solutions and innovations.”* (Te Pūtahitanga o Te Waipounamu kaimahi).

This report draws attention to key themes that combined, reinforce the effectiveness and adaptability of Te Pūtahitanga o Te Waipounamu commissioning ecosystem – a convergence of skills, attributes, strengths, and resources.

- The importance and value of the ‘unique brand’ that has been established by Te Pūtahitanga o Te Waipounamu. What this means to whānau and communities, how this informs their engagement with, and expectations of, Te Pūtahitanga o Te Waipounamu.

- The relationship between different component parts of the model, inclusive of contract advisors, and coaches, in contribution to the outcomes achieved.
- The valuable role of contract advisors as trusted champions and mentors.
- The value of formal business coaching support in contribution to whānau enterprise.
- The reach of Te Pūtahitanga o Te Waipounamu across geographically dispersed communities (urban, rural, regional) and the representation of different age groups, ethnicities, gender identities, sexual orientation, culture, and religion, leading the development of kaupapa initiatives.
- The effectiveness of the Whānau Ora Pou to provide whānau, communities, Te Pūtahitanga o Te Waipounamu, and other stakeholders, a framework to monitor progress, learnings, and achievements.

The commissioning pipeline is grounded in reciprocal principles and ideals; evident in the interactions between whānau and Te Pūtahitanga o Te Waipounamu, and whānau kaupapa initiatives within their home communities. In other words, evidence of ‘social impact’ in Te Waipounamu.





# Considerations

Our review has also highlighted factors for Te Pūtahitanga o Te Waipounamu to consider as it enters a new phase as its model further develops and matures.

- 01** Managing the risk of a disconnect and inconsistency between the component parts of the model as the organisation grows. To ensure this growth does not diminish the importance and value of the 'unique brand' that is Te Pūtahitanga o Te Waipounamu.
- 02** The different uses and understanding of 'mentoring and coaching', to firmly establish the methodology of its unique Whānau Ora brand.
- 03** Reassessing whether the types of data and whānau reporting requirements being captured correspond with the intent and purpose of the commissioning model outlined in the Whānau Ora Pou.
- 04** Managing risks associated with increased demand and diseconomies of scale diminishing the quality of engagement and support Te Pūtahitanga o Te Waipounamu can offer whānau and communities.

- 05** Strengthening the relationship between contract advisors and 'mentors/coaches' to ensure consistency in approach and engagement.
- 06** Strategies to effect a range of engagement, mentoring, and coaching platforms across widely dispersed and diverse communities.
  - a.** Enhanced use of social media and digital platforms,
  - b.** Facilitate the development of communities of practice (industry or location specific),
  - c.** Peer to peer support.
- 07** Exploring whether alternate open and closed Waves would help manage internal operational and staffing capacities and demand for limited resources.

We recommend, Te Pūtahitanga o Te Waipounamu refresh its programme logic model to fully capture, embed, and socialise the learnings and success factors that have contributed to its unique 'brand'.



# Introduction



Te Pūtahitanga o Te Waipounamu is a partnership between eight iwi of Te Waipounamu: Ngāti Apa ki te Rā Tō, Ngāti Tama, Ngāti Kuia, Ngāti Koata, Te Ātiawa, Ngāti Toa Rangatira, Rangitāne and Ngāti Rārua. It was formed in March 2014 as a legal partnership to reflect the aspirations of Te Waipounamu iwi for whānau. Te Taumata was established as a participants’ council to act as guardians for the kaupapa of Whānau Ora in Te Waipounamu. In 2015, Te Taumata appointed the General Partner Limited board (GPL). The organisation is the realisation of an iwi-led Whānau Ora model that directly invests in whānau for social impact to bring about positive, intergenerational change.

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

development produces comprehensive outcomes over a longer period (Sen, 1999; Sen, 2009; Nussbaum, 1997; Nussbaum, 2003). Further, capability development is preventative as opposed to service delivery which is reactive (Weaver, 2018). However, developing capability is much more complex than traditional service delivery models (Te Pūtahitanga o Te Waipounamu Investment Plan, 2017-2018).

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

This evaluation focusses on one of these work streams ‘the commissioning pipeline’. The purpose is to understand how the number of commissioned Wave 14 and 15 initiatives are contributing to achieving the goals of Whānau Ora and the impact this has for whānau. In addition, this evaluation focusses on the capability development that Te Pūtahitanga o Te Waipounamu provides for whānau entities which are successful under the Wave funding.





# Evaluation approach

This evaluation sought to answer two key research questions:

- 1 How the mentoring and coaching aspects of the commissioning model contribute to whānau development?
- 2 What was the impact and reach of the Wave 14 and 15 initiatives?

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. Whānau enterprise coaches, and Te Pūtahitanga o Te Waipounamu contract advisors were interviewed for the focus on capability development. Capability survey data collected by Te Pūtahitanga o Te Waipounamu data team led by Sam Selwyn and Sue Quinn was used to triangulate findings from interview data.

## Phase Two

### Analyse and check

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

## Phase Three

### Analysis and summary

Data from across the interviews was analysed using a deductive frame, sorting activity into impact categories as displayed in each of the whānau case studies. A literature review was undertaken with a focus on capability development and used with the interview data and survey analysis to draw evaluative conclusions regarding the impact and opportunities for the coaching team.

A fuller description of the methodology is available in Appendix 1.

This report is divided into two chapters.

The first chapter provides a synthesis of literature in relation to mentoring and coaching disciplines, and the application of these approaches within Indigenous development and social enterprise contexts. It presents whānau, Te Pūtahitanga o Te Waipounamu kaimahi, and Tū Māia (business coaching) perspectives of Wave 14 and 15 mentoring and coaching activities, what is working well, and suggestions for improvements.

The second chapter presents the individual evaluative reports for each of the entities funded in Wave 14 and 15.



# Chapter one

Mentoring and coaching Te  
Pūtahitanga o Te Waipounamu

This chapter explores the mentoring and coaching features embedded within Te Pūtahitanga o Te Waipounamu commissioning ecosystem. The aim is to understand the contribution this has made to positive change and development for whānau and communities through Waves 14 and 15.

To gain insights into the mentoring and coaching provided by Te Pūtahitanga o Te Waipounamu, this evaluation has drawn on:

- 01** A review of internal documentation and previous evaluative reports of the commissioning pipeline.
- 02** A literature scan of the different 'schools of thought' and approaches to mentoring and coaching applied within different settings.
- 03** Interviews with key staff within Te Pūtahitanga o Te Waipounamu and Tū Māia (business coaching) in support of whānau kaupapa initiatives.

Furthermore, the whānau of each initiative outlined in this report, were invited to share their perspectives and experience of:

- 04** Their relationship with the contract advisors in Te Pūtahitanga o Te Waipounamu who are responsible for managing the contractual relationships with whānau. How this supported their efforts.
- 05** Whether they accessed the business coaching, why, or why not.
  - The strengths of coaching and what worked well.
  - The learnings as a result.
  - Areas and suggestions for improvement.

Interviews with Te Pūtahitanga o Te Waipounamu kaimahi, Tū Māia, and whānau highlighted two key themes, and the relationship between the two. Firstly,

interchangeable use of the terms 'mentoring and coaching', and therefore understanding, and expectations of mentoring and coaching activities. Secondly, whānau and community expectations of Te Pūtahitanga o Te Waipounamu.

Te Pūtahitanga o Te Waipounamu has drawn from various 'schools of thought' to develop its commissioning ecosystem. Firstly, the tikanga, kawa, and whakapapa of their representative hapū and iwi to ensure a culturally grounded model. Furthermore, the principles and practices of development (inclusive of mentoring and coaching practices) asserted by the Sirolli Institute<sup>4</sup> - "a social enterprise that teaches entrepreneurs, corporations, governments and community leaders how to 'capture the passion' of their communities, using the intelligence of local people." (Accessed online September 2022).

There is an increasing body of literature regarding mentoring and coaching by way of blogs, dedicated websites (e.g., The Art of Mentoring<sup>5</sup>), business websites (e.g., Forbes<sup>6</sup>), publications and articles. Mentoring and coaching disciplines albeit different in approach and/or structure, are designed to improve performance in different settings. Whether this be (not limited to) personal development, sport, technical, and/or career development.

For example, Surbi (2018) draws comparison between the terms in employment settings in which coaching is viewed as transactional, a task-oriented process in which an "individual is supervised by a superior person to improve [his/her] competencies and capabilities"; and mentoring as relational, an "advisory process in which [a person] gets support and guidance from a senior person." (Accessed online 2022). In this way, coaching is defined as a performance capacity process and mentoring as a human development process.

Blackbyrn (2022) acknowledges that "coaching and mentoring have many definitions and meanings" and flips the relational/transactional process advising that "if you need to discover the journey from Point A to Point B by exploring yourself, then you should choose

<sup>4</sup> Enterprise Facilitation — Sirolli

<sup>5</sup> The Art of Mentoring

<sup>6</sup> Forbes

a coach ... [and to choose] a mentor if you want instructions and lessons from previous experiences". Further defining that "Mentors are like role models. Coaches are like experts who impart knowledge and skills." (Accessed online August 2022).

Steve Lowisz (2019) positions coaching within a relational human development framework, asserting that "...the goal of coaching is to unlock a person's potential and get the most of their performance. It's about inspiring action that drives better results." That coaching "... revolves around inspiring someone to solve their own problems. It starts with understanding how someone is wired, what drives their behaviour and what they're capable of doing with their skills." (Accessed online August 2022).

John Whitmore, the author of the GROW coaching model, asserts coaching "is unlocking a person's potential to maximise their own performance." (2019, 23 July)<sup>7</sup>. The GROW model represents the four stages of personal performance and development (Goals, Reality, Options and Will) within a relational and transformational process. Whitmore asserts that with "a few powerful coaching questions, a leader or coach can quickly raise awareness and responsibility in each area:

**G:** goals and aspirations

**R:** current situation, internal and external obstacles

**O:** possibilities, strengths and resources

**W:** actions and accountability." (Accessed online August 2022<sup>8</sup>).

Ernesto Sirolli proposes an alternative model of development and posits that Western models are paternalistic and operate from within a 'top down' hierarchical mindset. He contends these types of interventions are "not only a failure, [but are] ... completely culturally insensitive and brought little good to the people [they are] seeking to help." (Sirolli cited by Kanchwala, January 2013).<sup>9</sup> The Sirolli Institute has developed 'Enterprise Facilitation' as a tool for sustainable economic development. It is a philosophy which is grounded in the principles of Respect, Participation, and Personal Growth and puts forward a facilitative process versus an instructive process in which the "person, rather than the business idea, is of first and foremost importance." (Sirolli Institute, accessed online September 2022). In this way, there are considerable synergies between the Sirolli philosophy and Indigenous concepts of development and knowledge sharing. The model is "*based on Ernesto Sirolli ... and his community development approach, ... his premise of what coaching is. It's deeply driven in a developing countries and communities type approach. You're a little bit of a cheerleader, you're a little bit of a technical specialist. I kind of see coaching as a little bit of a critical best friend ... [whānau] do have the capacity within themselves to create a future for themselves.*" (Tū Māia)

<sup>7</sup> Retrieved from <https://sunnypapers.com/coaching-is-unlocking-a-persons-potential-to-maximise-their-own-performance/> (July 2022)

<sup>8</sup> GROW Model | Sir John Whitmore's GROW Coaching Model Framework (performanceconsultants.com)

<sup>9</sup> A New Model for Development: A Talk with Ernesto Sirolli (vagabondjourney.com)

# Indigenous mentoring and coaching

There is a growing body of literature in respect to Indigenous mentoring and coaching initiatives developed to address issues such as juvenile delinquency or educational underachievement for Indigenous youth excluded from positive participation (Ware, 2013; Tolan et al., 2008; Bishop et al., 2009). Hynds et al. (2018) support a long-held position (Bishop & Glynn, 1999; Penetito, 2010), to shift 'focus on Māori youth as a vulnerable population whereby Māori are over-determined by a deficit thinking ... (which highlights what boys lack) to a strengths-based approach that identifies how to achieve best outcomes for Māori (Durie et al., 2009 cited 2018, p. 6). This is consistent with the philosophy of the Sirolli Institute which contends people should not be "the subject of our programmes and initiatives but actors in their own development." (Accessed online September 2022).

Contextual and culturally influenced factors are pertinent considerations in which the desire for autonomy and self-determination is amplified for Indigenous peoples by a history of States' assimilation policies in OECD colonised countries. In a review of Indigenous youth mentoring programmes in Australia, Millerick et al. (2021) call "for the acknowledgment of the impacts of colonization, extinction of Indigenous Peoples' languages and cultures, separation of families, intergenerational trauma, and lack of self-determination and

empowerment in Indigenous communities as contributing causes to suicide and suicidal behavior." (United Nations, 2019 cited 2021, p. 1472). In this context, Millerick et al. define mentoring as "... an active process taking place in a sociocultural interaction between the mentee (Indigenous youth) and the mentor, during which the mentor provides psychosocial developments, guidance, or encouragement." (2021, p. 1473).

Common themes in Indigenous mentoring and coaching approaches are belonging, identity, culture, autonomy and reciprocity, and recognition of inter-dependencies that inform collective wellbeing. For example, the Blackfoot people of Alberta, Canada have developed a coaching programme to support recovery from opioid and methamphetamine addictions. A culturally grounded approach to coaching that reaffirms Blackfoot healing and knowledge sharing practices.<sup>10</sup> Thereby, reinforcing Ware's contention (2013) that in "an indigenous context, mentoring is a particularly promising initiative because it fits well with indigenous teaching and learning styles and can help to build strong collective ties within a community." (p. 1).

Te ao Māori pedagogy 'Ako' "describes a teaching and learning relationship where the educator is also learning from the student in a two-way process and where educators'

<sup>10</sup> Indigenous Recovery Coaching



practices are informed by the latest research and are both deliberate and reflective.” (Pere, R, 1982, cited by Ministry of Education, 2013, p. 16). Ako provides the epistemological basis for the development of cultural modes of learning and knowledge sharing such as the Kura Kaupapa Te Aho Matua document, and the use of ‘tuakana-teina’ approaches. A dynamic and sharing process versus an instructive paternalistic process.

Te Aho Matua sets the framework that underpins Kura Kaupapa; it asserts te ao Māori as the norm and “provides a basis from which curriculum planning and design can evolve, allowing for diversity while maintaining an integral unity” (2008, p. 740). Graeme Smith (2017) outlines multiple ways tuakana-teina mentoring can be applied (e.g., peer to peer, younger to older, older to younger) but cautions that tuakana-teina is “more than just a mentoring approach. The tuakana is a support person and advisor for the teina and the teina gives the tuakana a chance to learn new things and meet new people.” (Accessed online September 2022<sup>11</sup>).

Aboriginal and Torres Strait Islander peoples draw attention to ‘yarning circles’ in which communities “learn from a collective group,

build respectful relationships, ... to preserve and pass on cultural knowledge.” (Indigenous Mentoring and Consulting, accessed online August 2022)<sup>12</sup>. Story telling is a powerful tool used by Indigenous cultures; knowledge sharing in this collective way does not sacrifice individual aspirations. Rather, the focus is on the contributions of, and to, the individual within family and community. “Weaving our stories together enables us to speak respectfully from our differing world-views and contribute the knowledge that each of us brings to the circle.” (Dunleavy, 2013, p. 2).

In this way, it could be argued that ‘mentoring and coaching’ activities are inherent features within Indigenous peoples’ knowledge sharing practices, although this may not be recognised as such by practitioners of mainstream ‘mentoring and coaching’ disciplines. Knowledge sharing is an interactive and dynamic process that acknowledges and draws on the knowledge, strengths and capabilities everyone brings to the relationship, so that “whānau are able to fulfil their dreams and aspirations, are culturally connected, thriving and contributing members of their communities.” (Te Pūtahitanga o Te Waipounamu, 2020, cited by Guerin et al., 2021, p. 8).



<sup>11</sup> Tuakana-teina: What is it? 4 Different Ways You Can Use It Positively In Education in New Zealand - (thisisgraeme.me)

<sup>12</sup> Indigenous Training and Mentoring Services | Nomuckerlener

# Indigenous development

The settings and/or contexts that inform how people live, learn and work, are relevant. Therefore, application of mentoring and coaching activities within Whānau Ora and other Indigenous development initiatives, more specifically Indigenous social enterprise and/or entrepreneurial initiative, deserves attention. *“The big picture commissioning of Te Pūtahitanga o Te Waipounamu is designed to be interactive, dynamic, relational, building together – co-design and sharing a journey. Trusting that whānau have the capability to take ownership, control and be accountable.”* (Te Pūtahitanga o Te Waipounamu kaimahi).

Dana (2015) highlights a discord between mainstream approaches to entrepreneurship versus Indigenous approaches. He draws attention to heterogeneity among Indigenous peoples and asserts that “individuals from different ethno-cultural backgrounds do not become self-employed for the same reason, nor should they be expected to respond the same way to any stimulus. [He contends that the] perception of opportunity is culturally influenced, as is the measurement of success” (p. 159).

For example, the More Than a Landlord (MTAL) study underway in Victoria Australia, is an Aboriginal and Torres Strait Islander strength-based coaching programme that [like Whānau Ora], is aspirational in intent.

It places emphasis “on the premise that inherent strengths and resilience can be unlocked with structured support.” (Brown et al., 2021, p. 2). The programme utilises Whitmore’s GROW model within a cultural framework that reinforces kinship systems and “strength-based approaches [that] align with principles of Aboriginal and Torres Strait Islander empowerment, healing, and self-determination. [Therefore] ... a counter to deficit-based discourse” (p. 2).

The Bros for Change initiative is a previous example of Te Pūtahitanga o Te Waipounamu investment that has developed and strengthened. It offers a “unique, culturally-based male mentoring approach embedded within the Timatanga Hou programme [that] provides an important and effective method for strengthening general wellbeing and engagement of boys at risk of dropping out and failing at school.” (Hynds et al., 2018, p. 8). Of note, is the range of prosocial methods and activities utilised to effect “... a realistic therapeutic approach for rangatahi” (p. 10), reinforcing Indigenous forms of knowledge sharing and development for wellbeing. Timatanga Hou illustrates how mentoring is “... culturally appropriate as it empowers communities and aligns with the principles of community, teaching and learning, kinship, and holistic health.” (Millerick et al., 2021, p. 1472).

These are important considerations in seeking to understand the contributions of mentoring and coaching within Te Pūtahitanga o Te Waipounamu commissioning ecosystem, “to create social impact by investing directly in initiatives developed by whānau or community groups<sup>13</sup>” (Accessed online August 2022). An approach “centred on the philosophy that whānau must be placed at the centre of service design and delivery, [and supports] them to realise their own solutions.” (Accessed online August 2022). Te Pūtahitanga o Te

Waipounamu asserts a belief, and therefore willingness to invest (time, skills, and resources), in the inherent strengths and capabilities that exist in whānau and communities to lead their own developmental initiatives. By default, the aims and objectives of Te Pūtahitanga o Te Waipounamu works across a continuum that is preventative, restorative, and developmental in nature and intent, contributing to the ‘wellbeing’ of whānau, communities and distinct population groups.

# Capability development workstream

**Capability development** is one of the five workstreams implemented under Te Pūtahitanga o Te Waipounamu Whānau Ora commissioning approach. The capability development programmes are designed to support innovation start-up programmes, incubation, innovation coaching, workshops on funding applications, knowledge sharing conferences and events designed to inspire emergent innovators into action (McMeeking & Richards, 2016). This includes a variety of approaches and mechanisms to support capability building including,

**Te Kākano o te Tōtara** – leadership programme

**Te Pāpori o Whakatere** – 10-week accelerator programme for enterprises that address the core components of the start-up journey.

**Tū Māia** – enterprise capability development workshops/wānanga to support kaupapa entities to develop enterprise skills.

**Rangatahi Succession Work** – building youth leadership through a partnership fund with Rātā Foundation and Ministry of Youth development.

**Whānau Enterprise Coaches** – enterprise coaching to work one-on-one with kaupapa entities.

**Te Pūtahitanga o Te Waipounamu Symposium** – an annual symposium (that has been on-hold since 2021 due to the pandemic).

Mentoring, contract advice, and coaching, inclusive of Te Kākano o te Tōtara/Leadership; Accelerator/Te Pāpori o Whakatere; the Whānau Enterprise Coaches, the Rangatahi Succession Work Programme, and the Symposium, are pivotal to building whānau capability through commissioning. Whānau come into commissioning with varied strengths, skills and needs. The aim is to ensure that capability development is purposeful and timely. Relationships with contract advisors,

<sup>13</sup> Te Pūtahitanga o Te Waipounamu (teputahitanga.org)



whānau champions, Navigators and coaches are fundamental to capability development.

In 2015, a review of capability was undertaken to examine how Te Pūtahitanga o Te Waipounamu might strengthen approaches to capability building through coaching and mentoring. The review identified the coaching and mentoring opportunities were valued by whānau and recommended developing shared expectations for the role, reviewing contracting arrangements, and offering varied delivery including workshops and events.

Improvements to the infrastructure supporting coaches, including better communication, access to information, reporting and tracking whānau progress were recommended to improve effectiveness. As a result of the review, in 2016, a 10-week accelerator programme for enterprises was developed, involving six wānanga that addressed the core components of the start-up journey. The result was 'Te Pāpori o Whakatere', a structured capability development programme that has run annually for the past four-years. Alongside commissioning, a Whānau Ora Navigator responds to the immediate and long-term needs of whānau, as determined by whānau.

*"An ecosystem - if we can get this right the benefits will be shown. Everyone has something to contribute."* (Te Pūtahitanga o Te Waipounamu kaimahi)

Navigators have the geographic and cultural proximity necessary in which relationships of trust and confidence can be more effectively developed with whānau. This is premised on whānau rangatiratanga, at the forefront of planning and development, to set their own developmental goals and help to remove the barriers that may hinder whānau from taking charge towards those goals. The aim is for Navigators to support in multiple ways dependant on the specific needs, circumstances and aspirations established by whānau. This may include connecting with services and advocating to service providers on their behalf. Once whānau have addressed immediate needs, Navigators work alongside them towards their developmental aims, which may include support to apply for resources through the commissioning pipeline. Navigators are an important part of investment in whānau capability to enter the commissioning pipeline.

Recommendations from several evaluations noted the importance of capability development as realised by Te Pūtahitanga o Te Waipounamu through coaching, mentoring and wānanga (Savage et al., 2020, 2021, 2022). As the commissioning model has evolved, coaching and mentoring has also developed over time to meet the needs of whānau. However, the needs of whānau vary considerably as they enter commissioning with varied skills and abilities. Recent evaluations have indicated that COVID-19 has had an impact on the coaching support. Initiatives in Wave 12 and 13 commented they did not have access to an enterprise coach, or availability was only online. Increased demand alongside external challenges (i.e., COVID-19), necessitate a need to refresh the model to ensure consistency and effectiveness as the model matures. Te Pūtahitanga o Te Waipounamu is well positioned to leverage from its achievements to move into the next phase of development.

Whānau reports of coaching has been variable across the Wave evaluation, however all initiatives valued the process (Savage et al., 2021). The demand for support from mentors, and case managers/advisors, particularly for one-to-one advice and guidance has grown since the inception of the model. Previous evaluations indicate there appears to be a limited resource of coaches available in some areas. Recent Te Pūtahitanga o Te Waipounamu reporting demonstrates intentional recruitment of enterprise coaches across Te Waipounamu.

*"This quarter has seen the onboarding of five new whānau coaches (three in Waitaha and two in Westport) and one Whānau Ora Advisor (in Nelson) who is currently working outside of the coaching agreement. Although we are providing coverage across Te Waipounamu (including to whānau in Alexandra, Invercargill, Mawhera, Motueka, Takaka and Kaikōura) we are still looking to increase our coaching capacity across rural and smaller townships. We will seek to recruit further coaches in these spaces in the next Quarter."* (Q3 2021 Te Pūtahitanga o Te Waipounamu report)

A review of internal documents illustrates Te Pūtahitanga o Te Waipounamu commitment to ongoing development, especially in the coaching space, that is measured by process improvements and stakeholder feedback.

Whānau entity surveys focussed on the quality of coaching, these are completed quarterly by whānau receiving support. Despite (at times) low uptake of surveys, they provide a good sample of whānau perspectives that can be tracked over time. These reports are one of many sources provided by Te Pūtahitanga o Te Waipounamu, whānau and communities that have contributed to this analysis.

In addition, Te Pūtahitanga o Te Waipounamu supports the development of the coaches by holding bi-monthly check-ins. These check ins are an opportunity to empower coaches to connect each month with clear and consistent

communications (Q3 Te Pūtahitanga o Te Waipounamu report). It is a space where coaches can get support, review whānau cases and share their successes and challenges. The range of kaupapa discussed includes capacity and allocations, closing the feedback loop to improve systems and processes, reporting content with targeted advice and tracking intervention outcomes for whānau. During the pandemic, Te Pūtahitanga o Te Waipounamu developed a policy on engagement with whānau to support coaches, particularly through the implementation of the traffic light system and vaccination restrictions.

# Findings

## Wave 14 and 15 whānau kaupapa initiatives

Whānau draw attention to a mixed approach to mentoring and coaching in which the uptake, and extent, of supports is determined by whānau themselves.

*"... we had just enough contact where he felt okay about what I was doing, and then I knew exactly how to contact him if I needed to."* (Whānau entity).

Others reported the training and coaching supports offered were valuable in helping them to set up the systems needed (i.e., financial, IRD tax requirements, developing marketing strategies, and managing reporting expectations).

*"No other company does that ... this one is fantastic. I'm really impressed because they help us, how to do it, the financial as well, ... it's quite amazing."* (Whānau entity).

Whereas, some whānau reported disappointment. For example, one whānau entity stated they

*"were attracted to the promise – the focus on a whānau and community, an ecosystem, but Te Pūtahitanga did not deliver on this promise."*

These mixed experiences can be attributed to many factors including COVID-19, increased demand, and different expectations of Te Pūtahitanga o Te Waipounamu based on whānau understanding of the offering associated with mentoring and coaching.

*"A lot of those whānau were kind of rushed into the process, because they're in the middle of COVID-19 ... really, the coaching that was delivered to those whānau was ... well, I don't think it was as well planned and prepared as it could have been because it wasn't forecasted."* (Tū Māia)

Whānau recommend a range of options for Te Pūtahitanga o Te Waipounamu to consider.

- One to many (group) coaching hui
- One-on-one tailored to need/interests

- A structured ‘speaker series’ implemented consistently throughout the year (not one off)
- Peer-to-peer, and role models (previous recipients) showcasing their initiatives and sharing of the successes and challenges (and how they overcame these)
- Mixed hours
- Mixed methods of delivery (social media/ digital platforms – as well as wānanga, community-led working groups, dragon dens)
- Industry specific information sessions.
- Supporting the establishment of, (and/ or) extension of, topic/industry specific networks from within Te Pūtahitanga o Te Waipounamu Wave initiatives (e.g., design, the arts) – Communities of Practice.

*“Starting a new business enterprise can be isolating, especially during COVID-19, losing connections and feeling isolated and alone can be scary. Being part of a community of people who are also trying to start up a new enterprise ... people with similar interests and*

*challenges would help.” (Whānau entity)*

The coaching survey distributed by Te Pūtahitanga o Te Waipounamu to the Wave 14 and 15 whānau enterprises indicates the majority of respondents valued the coaching experience. (See figure 1)

The primary success factor appears to be the quality of the relationship between the whānau enterprise, their contract advisor and the coach. For enterprises that have a positive relationship with their coach, coaches are valued, and they appreciate the support they have had in their own personal development.

*“We love (our coach)! And are ok to give him this feedback!! Please let us keep working alongside him. We would be lost without him.” (Whānau entity)*

*“The coaching aspect is key because whānau have great ideas and skills but need support, information, and encouragement on how to run a business ... but there has to be a relationship.” The intent is tied to kaupapa/ purpose/brand. “Whānau Capability – the realm of possibility.” (Te Pūtahitanga o Te Waipounamu kaimahi)*

## My coaching experience

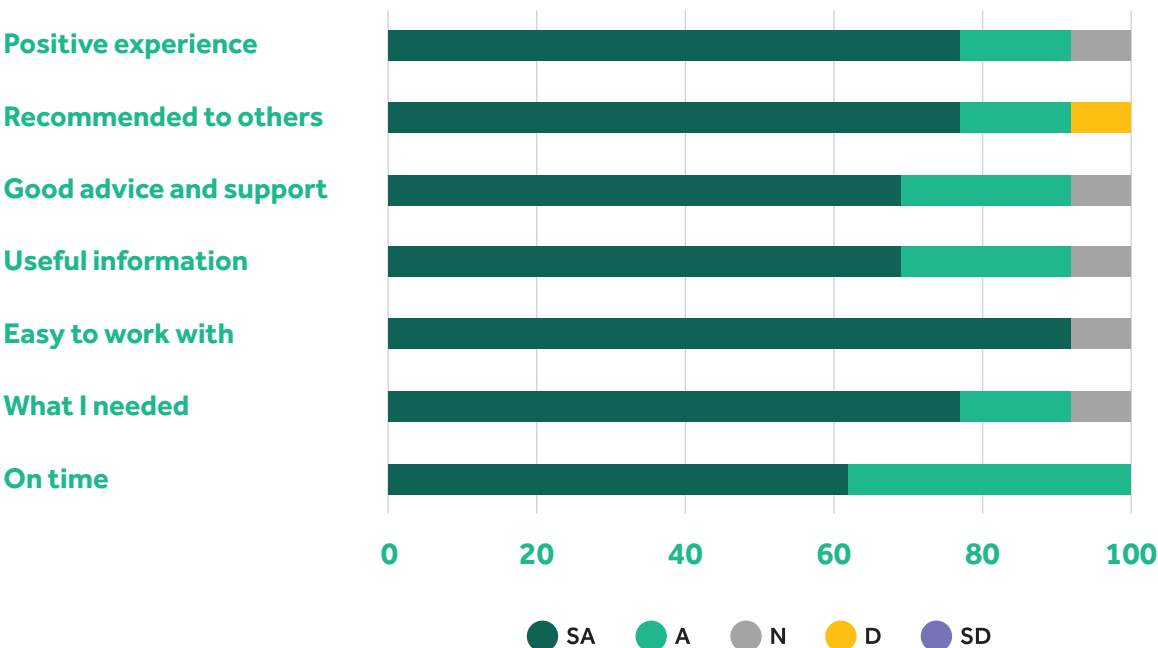


Figure 1 Coaching experience (n=15)

There is evidence the personal relationships between coaches and enterprise whānau are not always positive. However, there is further evidence that contract advisors and coaches are reallocated to ensure the right fit, so that the experience is positive for whānau.

*“Personal skills are good in building rapport and encouraging to move forward in getting information, as opposed to the first coach I was put with where I was overlooked, and they wanted to speak with another member of my team and made me feel I was not able to apply. I believe I can work with (new coach) to move forward as (new coach) encourages you to seek more.”* (Whānau entity)

This quote speaks to the importance of contract advisors in the capability development support space. They are the first point of contact for whānau and mediate the relationship and access to the coaches and other coaching supports such as wānanga, workshops and events. Like coaches, the quality of the relationships between the contract advisor and whānau appears to be pivotal to success.

*“Contract advisors are critical. We have developed greater courage in realising that if a relationship isn't as positive as it could be between a contract advisor and an entity, we move that contract to another contract advisor ... I think the most important thing is that if we're really committed to whānau driving this process, it's not about us and our advisor who drives it, it's the needs of the whānau.”* (Te Pūtahitanga o Te Waipounamu kaimahi)

Coaching is heavily focussed on business development, whānau come to Wave funding with an idea or an aspiration, and often need support and/or encouragement to develop the commercial or enterprise activity. Even if the purpose is a social enterprise, whānau must understand business requirements and business planning.

*“I needed basic support on a lot of small areas for business start-up. This helped me direct my focus on the necessary things and get a clear plan of what I needed to do.”* (Whānau entity)

*“Meeting with (coach) has been really helpful and beneficial. I'm feeling more confident as I learn about the requirements it takes to run a successful business. We have been able to set a budget and I am learning about taxes. Also, through his support, we are learning more about the demographic surrounding our business and how to reach more people through marketing. Overall, my meetings with him have been very helpful and I wish to continue.”* (Whānau entity)

The Wave funding is designed as supporting a start-up enterprise, the funding period is usually around one year. This has its own set of challenges as the kaupapa initiatives are diverse, operating within different contexts in different regions. Whānau do not have access to the same level of resources and supports in their communities, and their developmental activities are at different places on a continuum. “Development can only be Indigenous and is based on what is already present in every community.” (Dr Ernesto Sirolli, Trusted Advisor to the World Indigenous Business Network)<sup>14</sup>. Coaching and mentoring are designed to support sustainable ongoing activity – this includes developing a sustainability plan and seeking other funding and resources if further investment is required.

*“Well, the Te Pūtahitanga funding, they especially look for ways that initiatives build themselves to be sustainable because that's a key part of building a business, I guess, you can find a way to go forward if you've got other people working with you and stuff, you're building that sustainability.”* (Whānau entity)

*“Our Coach helped us draft and finalise our funding agreement. Because of this tautoko we have been able to continue with our project plans that were approved for funding. First milestone has been met.”* (Whānau entity)

The coaching is mediated with both cultural and specialist expertise, this varies from coach to coach. Feedback from whānau indicates that coaches recommend other experts in their field. The coaching network that has developed over the years at Te Pūtahitanga o Te Waipounamu enabled coaches to cross refer and support one another.

<sup>14</sup> Enterprise Facilitation — Sirolli

*"Through the support we received from our coach we were able to more clearly define how we [can] make the best impact. Our coach was able to answer questions about how best to approach our target market, especially regarding Māori tikanga, which we are still learning. Our coach has on several occasions recommended other experts in certain areas through their extensive network. Advice about business structure, i.e., to form a company or not to, was helpful. Also forming our invoice and the proper formatting of an invoice - this was especially helpful."* (Whānau entity)

A particular nuance of Māori business and Whānau Ora is the focus on whānau. Employing whānau is a common social improvement tactic used by Māori businesses (BDO, 2019) and this is evident in the Wave funding. There is evidence the coaches are an important part of ensuring the structure and systems are in place to ensure whānau wellbeing is not compromised as they move into enterprise activity together.

*"The input from our coach was life changing it has expanded our business and changed our family dynamics for the better."* (Whānau entity)

*"Hearing whānau endorse our product gives us the kaha to extend what we know ... and we encourage everyone that you can do whatever you put your minds to."* (Whānau entity)

This is consistent with the BDO report into Māori business, that showed the majority of respondents viewed a 'happy and well whānau' as the most important key to success for Māori businesses, above both cultural wellbeing (second) and financial performance (third) (BDO, 2019).

Data indicates the COVID-19 pandemic had an impact for several of the whānau entities, and the level of support and engagement provided by Te Pūtahitanga o Te Waipounamu. Key themes that came through the coaching report and whānau feedback was a level of distress about COVID-19, and uncertainties regarding what the future holds. Some were concerned about vaccinations, and restrictions, hindering access to their business and client groups (most especially those kaupapa that are interactive and require physical access).

*"It was really hard during that COVID period of time to do [wānanga] but we managed to pull off one before everything went down. So ... we just recently started it, started up the wānanga ..."* Therefore, concerns in respect to the impact on their kaupapa initiatives. Others expressed they did not engage with specialist coaches *"through no fault of Te Pūtahitanga but purely as they are too busy and can't find the time at the moment."* (Whānau Entity)

Whereas, some whānau reported up-taking mentoring and specialist support via social media and online platforms with positive results.

*"COVID, alongside increased demand, has been a testing time with unique learnings, challenges and opportunities, creating difficulties with coordination, transparency and accountability."* (Te Pūtahitanga o Te Waipounamu kaimahi)

*"Yeah, well they brought us [together], the people at that time, we all got online, zoomed in, and then it was from there I realised that they supported ... they asked what I would like support in, and I said the tax side of things. So, they got me on track with that. I wouldn't have got this done without them ... because even when things were shifting for me, and it wasn't going down the way I wrote in the original report, they were straight there, just encouraging me to keep going."* (Whānau entity)

All whānau who were interviewed shared appreciation to Te Pūtahitanga o Te Waipounamu for the opportunity and investment, however, a number of whānau shared they did not uptake the specialist supports as they had access to business expertise from within their own whānau and community networks.

*"Nobody fails – you learn as you go – build confidence, knowledge, skills – this needs to be reflected in contracting and reporting expectations and then in the coaching ... we need to measure success differently."* (Te Pūtahitanga o Te Waipounamu kaimahi)

# Areas for improvement and consideration

Key themes that repeatedly emerged throughout this evaluation included, the impact of COVID-19, increased demand and government funding expectations that combined to have negative knock-on impacts for whānau and communities.

For example, incongruity between government funders' reporting and accountability expectations and Te Pūtahitanga o Te Waipounamu model has knock-on impacts to whānau and communities with onerous paperwork and prescriptive, compliance heavy reporting requirements. This is reinforced by the kaimahi themselves noting funder outcome agreements and expectations that drives a transactional process, diminishing the transformative intent of Whānau Ora.

*"We are having to draw a line in the sand – balance [the funders] reporting requirements with what's best for whānau. This is a mixed model (peer support, mentoring and business coaching) – we need to extend beyond the business model – link to whānau level outcomes/measures of success." (Te Pūtahitanga o Te Waipounamu kaimahi)*

*"This is a massive data harvester ... for what purpose, how is it used – is this recognised?" (Te Pūtahitanga o Te Waipounamu kaimahi)*

*"I think [Te Pūtahitanga o Te Waipounamu] were turning over really high numbers of whānau. So, it was finding coaches who could do stuff for them in a remote environment where lots of our whānau in the pipeline benefit from having one. I think it was probably all delivered online and speedily." (Tū Māia)*

There was some miscommunication evident between the contract advisors, coaches and whānau. For example, some Wave 15 whānau reported they did not know why they were not successful in the previous round. Therefore, were uncertain about what they needed to do differently. Other whānau from both Waves 14 and 15 reported they requested specialist support, and this was not responded to. Some whānau felt the kaimahi and coaches were so busy that the time/support provided was very transactional, inconsistent, and brief in nature. Furthermore, taxation issues with IRD treating the funding as income and profit, needs to be explored, clearly communicated, and factored into the application process and funding level decisions. This has placed undue stress on small whānau enterprise and diminished the levels of resource received to initiate and progress their kaupapa initiatives.

*"I didn't really know what they could offer that I couldn't figure out myself. In saying that, when I did reach out for support for funding*



*networks to connect into, our coach was somewhat helpful. What would be great is if [we had] regular catch-up times to connect rather than me having to do all the work to connect. What would have been even better [was if they had] the time to connect with me to understand our whānau project and work on planning advice on how we are going to achieve our goals.” (Whānau entity)*

*“I’d like [government funders] to demonstrate they understand our model and support us... to work with us to ensure the Navigator workforce is appropriately recognised financially. To work with us to develop indicators and outcomes that better reflect the Te Pūtahitanga model.” (Te Pūtahitanga o Te Waipounamu kaimahi)*

*“Because when it comes to the tax - you got to pay it back, ... I can’t believe how much they’re taking out of the funding. I said, ‘this is highway robbery, you know that aye?’ [IRD say] ‘but that’s profit’. And I say, ‘how can that be profit when that’s funding?’ I can’t even use that for wages.” (Whānau entity)*

Increased demand is indicative of the value whānau place on the unique Whānau Ora brand. This has challenges on each component part of the commissioning pipeline, including the quality and accessibility of mentoring and coaching supports. For example, many whānau reported the application criteria and approval process, at times, resulted in lower funding approved, with blanket expectations being applied to whānau, irrespective of the levels

of funding provided and types of initiatives supported (e.g., no difference between \$30,000, \$80,000 or \$100,000). This suggests a well-intentioned desire of Te Pūtahitanga o Te Waipounamu to ensure as many whānau as possible can progress their kaupapa initiatives. Inadvertently, risking the viability of the initiative and/or requiring whānau to completely rework their initiatives. Other knock-on impacts reported by participants include:

- “Increased workloads impacting on quality mahi/engagement with whānau
- Becoming more transactional
- Focussing more on output rather than outcomes (plans and documentation)
- Reactive rather than proactive engagement
- Compliance heavy, are we mining and reporting whānau data and information that isn’t relevant to what we are doing ... and who for? How is this used? Does it benefit whānau?
- Maintaining reach, presence and visibility is challenging. Distances of travel to, between and within regions.” (Te Pūtahitanga o Te Waipounamu kaimahi and coaches)

*“We are at risk of becoming just another government funder.” (Te Pūtahitanga o Te Waipounamu kaimahi)*



# How mentoring and coaching contribute to whānau development

This evaluation sought to understand how the mentoring and coaching features of Te Pūtahitanga o Te Waipounamu commissioning ecosystem contributes to whānau development. We have revisited the origins (i.e., schools of thought that informed the development of the model), literature in respect to mentoring and coaching, and the application and 'points of difference' within Indigenous development contexts.

The how? We have found mentors and coaches facilitate an adaptive, respectful, and responsive approach premised from the belief that whānau and communities have the capability to innovate but also, the integrity to hold themselves accountable to Te Pūtahitanga o Te Waipounamu. More importantly, to their extended whānau and community networks – collective accountability. In this way, offsetting a paternalistic and deficit discourse traditionally embedded in social sector service provision of 'doing to' recipient whānau and communities for their own benefit.

Our analysis highlights the importance of mentoring and coaching supports being translated in a uniquely Whānau Ora way. Concepts and practices grounded in Indigenous forms of learning and knowledge

sharing are evident across the commissioning continuum. Not only from within Te Pūtahitanga o Te Waipounamu workforce, but within the kaupapa initiatives themselves. We also highlight, a responsive culture within Te Pūtahitanga o Te Waipounamu to uptake and adapt systems and practices to ensure ongoing relevance and accessibility to whānau and communities.

It is evident that outcomes being achieved are not purely economically driven and are reciprocal and collective in nature. They highlight different motivations and intentions that inform the development of whānau and community kaupapa initiatives. A highly relevant finding is the way in which whānau are 'giving back' to, and working alongside and within, their home communities, with an intergenerational sustainable outlook. This includes (not limited to) extending employment and development opportunities and sharing financial and development gains. For example, multiple whānau entities ensure contributors (rangatahi, pakeke) are appropriately remunerated for their contributions and are the primary beneficiaries - respected and acknowledged as key contributors to the design and development of innovative solutions (e.g., Taonga Tākaro, Team Mana



Supplies). There is evidence of social impact in communities, adapting and utilising a range of methods and approaches to share learnings and successes for ongoing development (e.g., co-design, wānanga, the arts, digital and social media platforms, community and hapū development).

It is clear and evident the mentoring and coaching features of the commissioning ecosystem are contributing to positive social impact in communities and are important enablers to the success of the model. The levels and types of supports accessed are determined by whānau themselves, evidenced by Te Pūtahitanga o Te Waipounamu enabling whānau entities to engage a range of supports, from within and outside of, their own commissioning ecosystem to best meet whānau entities' needs and preferences.

- Whānau are accessing new technical tools and skills, and report increased confidence, particularly in enterprise and business development.
- Whānau leadership and capability to respond to gaps and needs in their communities is reinforced by 'champions, critical friends', to meet those gaps and needs. Consequently, achieving financial sustainability.
- A network of social enterprise expertise has been established and extended across Te Waipounamu, that can be utilised across the coaching pool.
- Whānau report the mentoring and coaching support they've received has enabled them to strengthen their own critical analysis skills, to reflect, adapt and pivot their initiatives, when required, towards sustainability.

# Recommendations

Te Pūtahitanga o Te Waipounamu has, in a short period since establishment in 2014/15, demonstrated the value of its commissioning ecosystem in contribution to whānau wellbeing. There is a substantial body of literature alongside evidence of outcomes achieved, that supports Te Pūtahitanga o Te Waipounamu call to government to address incongruity between government expectations of Whānau Ora and its unique Whānau Ora brand. This is timely as Te Pūtahitanga o Te Waipounamu moves into a new phase of maturity. It is also relevant as Aotearoa New Zealand adapts and responds to the new Pae Ora Healthy Futures legislation asserting the mana and importance of 'Whānau Rangatiratanga' in determining solutions to long-standing Māori health inequities. "Pae Ora encourages everyone in the health and disability sector to

work collaboratively, to think beyond narrow definitions of health, and to provide high-quality and effective services." (Ministry of Health, accessed online 30 September 2022<sup>15</sup>).

We recommend, Te Pūtahitanga o Te Waipounamu refresh its programme logic model to fully capture, embed, and socialise the learnings and success factors that have contributed to its unique 'brand'. Within this,

- 01** Utilise a participatory wānanga process inclusive of Tū Māia, and representative whānau entities, based on types of initiatives, geographic location, gender, age, culture, and ethnicities.

<sup>15</sup> Pae ora – healthy futures | Ministry of Health NZ

**02** Consider the value of inviting representatives from Te Puni Kōkiri (the primary government administrator of Whānau Ora resource) to participate.

**03** Reassess the application and funding criteria of whānau initiatives to factor knock-on impacts (e.g., IRD requirements, the types of data and whānau reporting requirements), and ensure accountability expectations are commensurate with the resource provided and relevant to the type of initiative being supported.

**04** Strengthen the relationship between contract advisors and ‘mentors/coaches’ to ensure a shared understanding, and consistency in approach and engagement.

**05** Explore and invest in a range of options and strategies to effect a range of engagement, mentoring, and coaching platforms – in this way managing engagement and communication challenges due to increased demand.

- Enhanced use of social media and digital platforms,
- Facilitate the development of communities of practice (industry or location specific),
- Develop peer-to-peer support from within the commissioning pipeline network.

**06** Explore whether establishing alternate open and closed Waves would help manage internal operational and staffing capacities, and demand for limited resources.





# Chapter two

## Wave 14 & 15 kaupapa entities

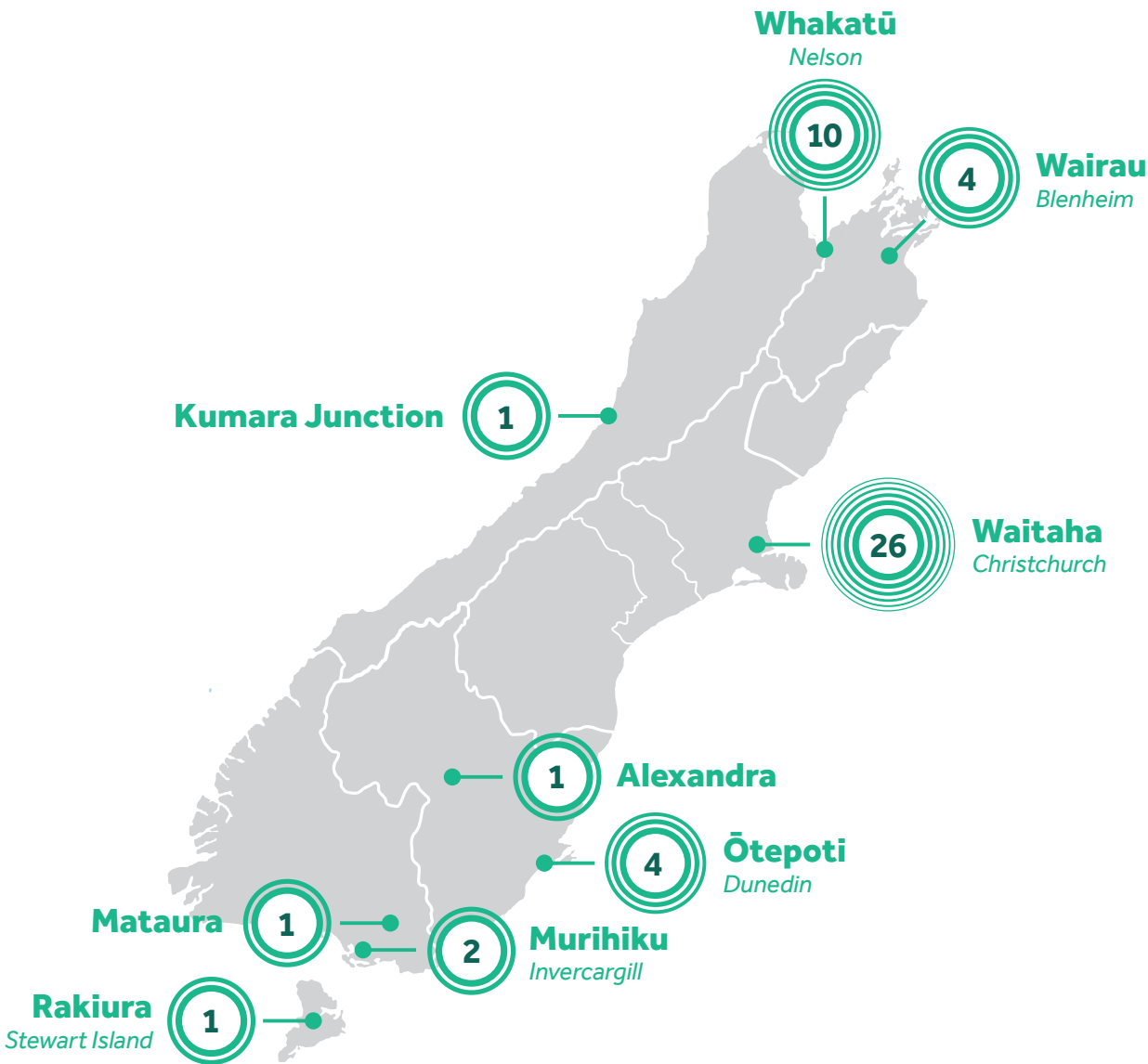
There are 50 commissioned whānau initiatives in Wave 14 and 15. Whānau entities funded in Wave 15 had applied in Wave 14 and received additional support to submit to a closed Wave 15.

Whānau from 41 initiatives were interviewed for this evaluation. This section explores the outcomes of this Wave investment across the 41 initiatives.



# Spread of initiatives across Te Waipounamu

The map indicates the geographic spread of the 50 initiatives.



# Activities across Wave 14 and 15

The wave investment was distributed across a range of organisations:

| Entity Type                | Number of kaupapa initiatives |
|----------------------------|-------------------------------|
| Whānau Business Enterprise | 42                            |
| Service Provider           | 5                             |
| Social Service             | 2                             |
| Whānau Community Trust     | 1                             |



# Atawhai Ora

## Māori Women's Welfare League

### Description

This community mentoring and support programme focusses on hapū/newborn, māmā, pēpi and whānau.

Atawhai Ora is being run by the Blenheim Māori Women's Welfare League, under the umbrella of the Māori Women's Welfare League (Te Rōpū Wāhine Māori Toko i te Ora). The league was created to provide a forum for Māori women to enable positive change for their whānau and communities. The Blenheim branch aims to build its knowledge, skills and operational capability to become a provider of support services to whānau Māori in Marlborough through the Atawhai Ora programme.

The aim is to support vulnerable māmā and whānau who currently have little to no whānau support, helping to build connections and the feeling of belonging and being supported. This is achieved through building one-on-one relationships with the League volunteers and whānau helping to them to connect with whānau, providing support that a kuia, auntie or sister provides. It can include connecting with their whakapapa, and helping them to register with iwi and access programmes and opportunities. It can be as simple as providing a listening ear and a care pack based on what we find out they need that will help them in their day-to-day life.

The league comprises a wide age group range from rangatahi to pakeke to kuia who have a wealth of experience and want to help whānau. The initiative is in response to a noticed need around whānau who were disconnected from their families and missing basic parenting and whānau skills. Members want to provide a tuakana-teina role, supporting whānau like a nanny, an auntie, a sister.

The mentoring role is based around listening and support and using the funding for care and support packs. The care pack is based on need and might be something personal for a mum, or groceries, baby clothes, or meeting for a coffee, anything to build self-esteem.

### Reach

Referrals are through the Nelson Marlborough District Health Board social worker, who is attached to the maternity ward, Family Start and Oranga Tamariki and whānau asked if they would like to receive the support.

League member Elizabeth McElhinney says an example was a first-time mum, a 35-year-old Samoan woman, who was in emergency housing. The League arranged for two members, one Pacifica, to visit her so there was a natural connection and understanding of culture. The League members took her for a coffee and had a kōrero to determine how best to support her. As part of the visit a small gift of knitting by the League was given for her pēpi, due to be born in the next week. The league followed up after the baby was born and are providing ongoing support.

**"Building trust in a relationship can be a slow process but once it takes traction, it'll be there forever."**

The focus is on helping those who are vulnerable, and just being there, listening and providing that in between whānau support.

The league ladies are running fortnightly knitting sessions with the māmā, and they are also knitting pieces to give away. *"And they're just loving it. Actually, it's health and wellbeing for our league as well. Our members have so much to give."*

# Impact

Impact is low because it is early in the programme. The league will develop a feedback method to identify and measure impact.

Through their work so far, they know they are making a difference and connecting with those who need them.

COVID-19 has impacted with restrictions meaning they were not able to see whānau face-to-face and the age of some league members made them vulnerable, and the group is very mindful of the safety of the members.

## Pou

Atawhai Ora is providing a service that comes naturally to the Māori Women's Welfare League, supporting whānau, in particular, māmā and their whānau. It helps whānau and League members, particularly the retired members, find joy in helping others, and gives them something to focus on. It has enabled members to share their experiences and do work normally undertaken by health and social service providers. It is a natural extension of what the Māori Women's Welfare League do.

The intergenerational approach is based around knowledge sharing and empowering through lived experience.

To be successful and support whānau the process can't be rushed and needs to be built slowly to gain trust.

The strength and support of whānau was demonstrated when a woman's sister dropped her children off and left them there for six weeks. The woman had two children of her own, but the children were all safe, in a caring environment and being nurtured by whānau. *"We bought her some groceries, did baking, just to support her through the time. The children have gone back now, and while that was not a normal one, it was a cry for help, and we were able to be there."*

The initiative is not there to change the living environment or do the gardening or the housework, it's about a whole whānau approach, supporting their wairua to ensure māmā is doing well and in turn everyone is doing well. *"We're a non-threatening, listening ear. And if they come to us and then find it's not what they want, that's fine, but at least we have given them the opportunity."*

*"I can see the bonds forming between our ladies who are wanting to nurture. I see the light in their eyes because they're helping. Some of them are in their 60s and 70s. For some there is not a lot of help they can give, but they still have that want to help."*

Another case was a young māmā who had three children and hadn't had a lot of parenting herself. She is having relationship issues so the league will see how they can provide moral support. *"Just to build her resilience, to work in the background and provide that nurturing, nanny support."*



# Awhi Pea Pīkau

Te Whānau O Hokonui Marae Inc

## Description

In response to an increase of post-COVID anxiety in tamariki, MK Creationz will create a pīkau package for tamariki. Pīkau packages will be filled with te ao Māori based resources to help tamariki deal with anxiety, stress, and challenges.

MK Creationz held five wānanga, whānau were invited to be involved in the creation process of the pīkau package resources; designed by Māori for Māori. The four dimensions of Mason Durie's model of health and wellbeing, Te Whare Tapa Whā, will underpin the design and creation of resources for the pīkau packages. The four dimensions are taha wairua/spiritual wellbeing, taha hinengaro/mental and emotional wellbeing, taha tinana/physical wellbeing and taha whānau/family and social wellbeing.

The outcome of these wānanga is the production of age-appropriate practical resources that tamariki can utilise. They will be locally sourced, sustainable, environmentally safe (materials), and furthermore economic for both MK Creationz and whānau.

## Impact

MK Creationz created a process that includes whānau in the planning and creation of these resources, whānau feel included and valued as they have been involved in the entire process. The key ideas and themes at each wānanga came from whānau, and eventuated in a resource to meet the specific needs of tamariki.

When pīkau packages are completed and delivered to tamariki, tamariki will be equipped with a toolkit that provides resources and techniques to help them identify anxiety and stress and be able to self-soothe.



# Reach

**MK Creationz partnered with mana whenua to run five wānanga at Te Whānau O Hokonui Marae, where they connected with whānau through whakapapa and whaka whanaungatanga and discussed ideas for the five different tools for the pīkau packages. Around 50 whānau including kaumātua and tamariki attended each wānanga.**

At the first wānanga, whānau decided to create an 'awhi pea' or cuddly bear, which would have a moko kauae. These soft toy bears have a tactile feel to them, and are a tool tamariki can take anywhere with them if they are feeling anxious.

In the second wānanga, whānau decided to include a taonga. Originally, whānau wanted this to be a pounamu, however due to the cost it was decided that the pīkau package would include a special kōhatu (stone) for each tamariki. These kōhatu or worry stones, will consist of different types of crystals, tamariki can use these to self-soothe by rubbing them. A variety of crystals will be available for tamariki to choose from.

At the third wānanga, whānau decided to create a woven kete tamariki could use to hold their kōhatu. After deliberation over the sizing, price and resourcing, a small pocket sized kete was decided on so tamariki could carry their kōhatu with them.

In the fourth wānanga, whānau wanted to extend on the awhi pea idea and create a small korowai they can wear. Tamariki can decide whether these are made from wool or feathers, and are a nice addition to incorporate traditional Māori kākahu.

In the final wānanga, whānau chose to create colouring books which include te ao Māori themed pictures and a picture of their awhi pea. These colouring books will include tips for self-soothing tamariki can use and refer back to. MK Creationz are currently waiting for the colouring books to be produced.

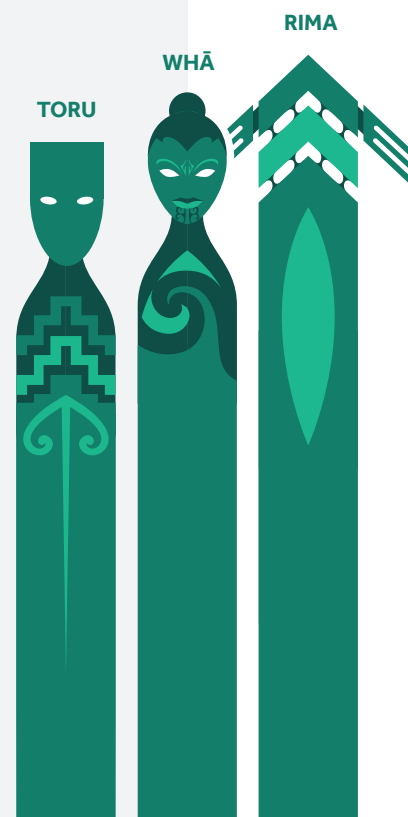
With each idea, MK Creationz sought input from kaumātua and ensured each idea was underpinned by Te Whare Tapa Whā and had a strong te ao Māori theme.

## Pou

Pīkau packages are being created to provide tools and strategies to help tamariki self-soothe when experiencing anxiety, stress and other challenges. It is hoped reduced anxiety and stress will help tamariki to be engaged and active participants in school, friend groups, and their community.

Mk Creationz used a kaupapa Māori approach to create these resources by including whānau in the development and design process, and by using the four dimensions of Te Whare Tapa Whā to underpin the initiative.

Whakawhanaungatanga at wānanga provided opportunities to support positive and collaborative relationships while exploring what whānau think is important to include in the resources. Whānau felt valued and included as their input and ideas have been taken on board and used to create these resources.



# Dixon's Boxing Club

Dixon's Boxing Club Motueka & Nelson Inc

## Description

Dixon's Boxing Club assists whānau to enhance their hauora, social and physical development through boxing-related activities. The club targets rangatahi and adults who are disconnected or have limited financial capability and provides meaningful activity to keep them fit and healthy. The aim is to operate four 10-week rangatahi programmes each school term.

Funding from Te Pūtahitanga o Te Waipounamu, has supported the purchase of equipment, rent, fundraisers and subsidises memberships.

The initiative began in 2018 with a focus on competitive fighters and creating champions. Mentor Randall Dixon noticed a lot of rangatahi and adults coming to the gym had low self-esteem and didn't want to compete but wanted something they belonged to. He began one-on-one confidence building with participants who were too whakamā to come into the programme, and they progressed to the classes when they were more confident. Randall operates five days a week and sometimes does sessions for school classes. He draws on his personal experiences and says when he was a kid, he had struggles and put on a staunch attitude and didn't have the confidence he made out he did.

## Reach

Dixon's Boxing Club has reached around

# 50

whānau since the initiative began.

**"I'm very proud. It comes down to a lot of people, a lot of the community, who have supported us. They love it. I've got great letters from whānau about the growth of their rangatahi."**



# Impact

Often when Randall first meets the rangatahi they can't look him in the eye, have low confidence and don't associate with others. *"After a week or two, they're communicating, and getting cheeky. They're still finding themselves, where they want to go, what they want to do, and we are just building their confidence."*

The programme is disciplined, and participants have to listen, be on time and pay attention to instructions. *"Some teenagers come in with anger and staunchness, and it's come from their background. When you know what they've gone through, it's no wonder they're a bit angry. That's what we've got the punching bags for. And for those who want to spar, we let them, but it's controlled sparring."*

Randall has been asked to start working with high complex needs adolescents on a one-on-one basis. *"It's about kids who are about to fall through the cracks or get kicked out of school. All they've known is people putting them down, knocking them down. Most of the kids who come here have something going on."*

Randall allows boys and girls on the programme and says a lot of the boys are not used to communicating with girls. *"So, we teach them, the boys know to let the girls go first and look after them. We drill that in them. The girls like it too, they like to be looked after."*

Randall recalls two Māori sisters, aged 15 and 16, who were being home-schooled and were cut off from everything. One was bipolar, and the other was self-harming. Through Randall's work they took off and couldn't get enough of the club. *"Their parents were talking about the changes they had made at home, they used to sleep until 10 -11am and now they were getting up at 8am and going for a run. They wanted to do more study and eventually went back into school, joined kapa haka and played different sports."*

## Pou

The club has had great results from two boys on the verge of being pro rugby players to others who are apprentices, studying and going to polytech and earning their own money and contributing. *"A year or so ago they wouldn't have had the confidence to do that. We were seeing rangatahi who didn't want to get out of their room, they wanted to stay at home and play Xbox all day. Now they are part of society, the community. The way they were going, that wasn't going to happen. It's rewarding to see these kids in a year's time, and it's part of us, we've helped them get there."*

Randall is also proud of his own growth. He had held off applying to Te Pūtahitanga o Te Waipounamu because he couldn't recite his pepeha and was embarrassed. He talked to Te Pūtahitanga o Te Waipounamu and they told him it didn't matter, as long as he was on his own journey. He is now studying te ao Māori and is slowly embedding tikanga through the club and into the rangatahi.

Randall gives an example of a great boy who had a hard life. His parents kicked him out. He lives with his auntie, and he got into a fight at school and was kicked out of school and the rugby team. The school rang Randall and told him he would have to leave the club. *"And I said, 'no', because if you keep on kicking them out, they have no place to go. So instead, we said, 'you're not sparring until you sort your stuff out and you can clean my van too'. And he's come right, he's turned around. If we kicked him out, he would have nothing. It's about thinking differently to others and accepting everyone."*



# Dwelling in Design

Dwelling in Design Ltd

## Description

Dwelling in Design is an umbrella company with three different areas: 1) interior design, 2) design and build, and 3) soft furnishings. The interior design aspect of this kaupapa aims to source eco-friendly and sustainable products, supporting local businesses. Most of the funding will go towards the design and building stage; helping whānau to purchase housing at an affordable cost. Dwelling in Design is currently operating from a home office but is wanting to set up an office to be able to pay more attention to this mahi.

Dwelling in Design was launched by Amelia Young in March 2020. The underpinning driver of Dwelling in Design is Amelia's belief that good quality design services and products should be accessible to whānau and communities at a grass roots level. Amelia draws from a collective network of designers and contractors in the area, to innovate and explore. In this way, increasing access to good quality products and knowledge at affordable prices.

Dwelling in Design has had a staggered start due to COVID-19 restrictions hindering access in communities to businesses as well as homes/properties. Design is an interactive industry underpinned by the ability to engage and connect with whānau, businesses, and other stakeholders across the network. Losing the ability to connect and innovate was challenging and isolating for a new emerging business resulting also in the loss of contracts. In response, Amelia initiated a move to diversify and partner within the community to establish Crystal Clear, selling Crystal products including jewellery, home products (i.e., water coolers and purifiers), and also work with architects to develop plans for eco-friendly living and sustainable homes.

The support from Te Pūtahitanga o Te Waipounamu has assisted Amelia to access business mentoring support and advice including exploring opportunities to extend a range of services and supports that are feasible and sustainable. Despite the staggered start, Dwelling in Design has worked with around 50 whānau and communities including small businesses. Providing advice and consultancy services, one off products, access to a range of consultants at an affordable price, and soft furnishings. Dwelling in Design is now emerging as an ongoing and viable business that is gaining new contracts and referrals for services and is now able to move into dedicated office business space in 2022. A critical success factor identified has been the community networks and within this, a willingness to share expertise, knowledge, and skills. Alongside this, the flexibility and agility to adapt and try new and different strategies, with access to business mentoring support.

## Reach

Amelia has personally engaged with approximately

# 50

whānau both directly and indirectly.

**Due to the struggles of COVID-19 and the disruption it caused Dwelling in Design and others in the community, the community worked together to help restore and generate business for each other.**

**Dwelling in Design has only been in business for a short time, but the high level of support from the community has been truly inspirational and motivational for Amelia.**





# Impact

Dwelling in Design was substantially impacted during COVID-19 due to an inability to provide onsite service. *"My role as a designer is generally face to face".* However, Amelia persevered and adapted, sharing that the best project she undertook, was a 460sqm build in Methven Canterbury, which offered a full view of Mount Hutt. Amelia assisted with the interiors of the build sharing knowledge, ideas and assisting them with product choices which also helped to extend her business connections and networks. She shared that the clients were pleased with the overall design and investment as this is their forever home. *"This has been a great experience as I have learnt a lot about offering a service where I can assist clients out of my region online and using new design technologies and Zoom meetings. This can expand our whānau base to all of New Zealand".*

Amelia acknowledges that the best experience during this time, the 'silver lining' - has been helping and assisting others with their business and projects in the time of COVID-19. Dwelling in Design has now been offered office space and a retail space to sell products.

# Pou

The investment provided by Te Pūtahitanga o Te Waipounamu has enabled Amelia to develop an emerging new business with the flexibility to uptake challenges and diversify. Amelia is a young mother with two children who seeks to role model independence and demonstrate to her children that it's okay to take risks towards your dreams and interests and not be thwarted by challenges that may arise. Dwelling in Design is a whānau friendly enterprise that is grounded in networks collectively contributing to the social and economic fabric of home and community.



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 DwellinginDesign

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# Elite Wool Industry Training Ltd

Elite Wool Industry Training

## Description

Elite Wool Industry Training upskills participants in New Zealand's wool harvesting industry delivering training from beginner to advanced levels.

The shearing and wool handling business provides gateway training that equips trainees with skills and the mental and physical skills to succeed in life.

Elite Wool Industry Training raises awareness and observes the four pillars of Mason Durie's Te Whare Tapa Whā - Taha Tinana, Taha Wairua, Taha Hinengaro and Taha Whānau. It also encompasses te ao Māori and integrates these tools across the wool industry.

Potential participants were put forward by contractors within Central Otago with participants who would likely benefit from the training selected for the programme. Courses have been held in Lawrence, El Dorado and in the Hakataramea Valley with training taking place in the shearing shed and an 'outside classroom'.

Training covers all aspects of wool handling and shearing with a focus on upskilling to get participants to the next level and provide tools for future growth in the industry.

Rangatahi enjoy the practical training and upskilling as well as the activities that shadow Te Whare Tapa Whā and enables them to bond together before the courses. This gives them a foundation to learn from while they're on the course and removes physical blocks which could stop them from being able to interact with each other. Activities included weaving, making kai together, mirimiri, poirākau and intrepid adventures.

## Reach

**Five people participated with a few dropping off for personal reasons. A challenge within the industry is drawing people from the low socioeconomic group who often have a lot of life going on in the background. Everybody loved the course, and the key is to build the participants' confidence and skills so they can see their own potential.**

**Learnings from the course have been developed into a handbook in the hope of better connecting with the industry and improving training approaches and growing the trainers. Te Whare Tapa Whā is also included in the handbook as a tool that more of the instructors could become involved with.**





# Impact

Communicating more openly and being in touch with nature, going outside and interaction with things Māori, such as the Te Whare Tapa Whā model have been impacts of the course.

Kelly MacDonald who has helped deliver the programme says initially the participants were like, 'Oh I'm not really Māori.' *"Then they realised the tools are just everyday sorts of things that people do, just getting them to realise that you can use them and put them in your back pocket for later. Once they realised that then they were completely open to it."*

She says the whānau workplace is being stuck in a wool shed all day. *"We go to work when it's dark and we leave again when it's dark, so it's important to have your lunch or smoko outside."*

A further challenge is the transient nature of staff who follow the shearing season around New Zealand and overseas.

Kelly says feedback has been positive and the focus remains that the more they can do to help the better.

*"So, you start with a handful at a time, and hopefully that spreads out and once they have the experience, they'll come back for more. We think some of our whānau have troubles in the background, but it is actually potential, and it's just opening up their mind to that and to Te Whare Tapa Whā which is really just genuine wellness. I did research before delivering the programme and myself and the trainers and instructors have also got a lot out of it and reaped the rewards of the model."*

The aim is to integrate some part of the Te Whare Tapa Whā model into trainers' research and development days as by upskilling the trainers they can deliver the information.

COVID-19 had a major impact, particularly on the high-performance course which aimed to prepare the participants for competition. The courses would have been a real confidence booster but unfortunately due to COVID-19 restrictions couldn't be run. Through the programme the participants had connected, and competitions would have helped them further evolve, and built their confidence.

## Pou

Participating in te ao Māori, Te Whare Tapa Whā, and healthy lifestyles are core foundations of the programme. A focus is to raise awareness to let people know there are resources available.

Through the programme there is an opportunity to demonstrate to young Māori, particularly those who have had difficult upbringings, that having a positive view of themselves as being Māori is important.

Kelly said the wool shed culture is unfortunately a lot of bad habits, alcohol and drugs. *"So it's about sending a message that you can connect to other things and there's more to the wool sheds than just going to work and then going to parties afterwards."* Kelly has already seen a shift with a 'sober buzz' going on in the sheds and it is encouraging to see that 'block' being removed and know people are finding other activities to do other than just getting boozed up.



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# Family Drug Support

## Family Drug Support Aotearoa NZ

### Description

Family Drug Support Aotearoa aims to provide support to whānau through a harm reduction model that incorporates compassion, research, science, and whānau-focussed strategies.

This organisation provides support to whānau and friends of alcohol and drug users in effective and appropriate ways, assisting families to deal with alcohol and drug issues in a way that strengthens relationships and achieves positive outcomes for all whānau. Currently the support available for the whānau of people struggling with drug issues is minimal, and whānau usually only receive support once the focal person goes into treatment. Statistics show only one in 10 people go into treatment to recover from drug misuse, meaning the pressures created for the whānau are rarely recognised or supported. Family Drug Support Aotearoa creates a safe and nurturing environment for families to privately address alcohol and drug issues, allowing whānau to access the many resources and networks in a comfortable way. Humanity is at the heart of this kaupapa, recognising that drug and alcohol use are challenges relating to overall hauora, supporting all whānau affected by substance abuse in a compassionate and empathetic way.

Due to COVID-19, Family Drug Support Aotearoa moved to an online accessible service, through phone calls and Zoom. This has proven to be an effective way to support whānau, and the overall feedback regarding Zoom sessions is positive and has increased accessibility, particularly for those in rural areas and towns where services are not available.

### Reach

Throughout this year, Family Drug Support Aotearoa has engaged with around

# 150

people who have used the 5-Step programme.

Family Drug Support Aotearoa has multiple streams of support available with an 0800-support line, open 7-days a week and run by volunteers who are trained to listen, support and refer. Whānau can access the support line as often as they like and can either be referred on to the 5-Step Family/Whānau Programme or just use the line for support when needed.

There is an evidence-based family member programme available which has been designed to support family members on what can often be an emotional rollercoaster. Within the 5-Step Family/Whānau Programme, whānau can access a highly trained practitioner who provides confidential support, and practical strategies through a psychoeducational counselling programme which is responsive to individual needs. This is delivered through five or six one-to-one counselling sessions with an accredited practitioner specifically for family members. The programme focusses on tailoring the information to the specific needs of whānau members and gives them access to evidence-based research.

A survey is undertaken by whānau at the beginning of the programme and at the end, to collect data to help Family Drug Support Aotearoa to reflect on the current programme and keep improving it.



# Impact

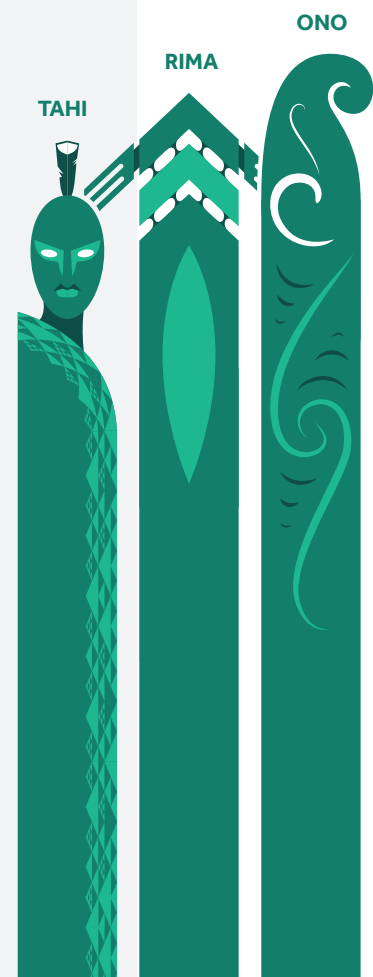
The data collected throughout the 5-Step Programme shows that overall, 92% of whānau experienced a reduced burden through connecting with Family Drug Support Aotearoa. On average around 80% of whānau report reduced stress, reduced strains, improved coping responses and increases in helpful support networks. These numbers demonstrate a positive impact for whānau members who engage with the services of Family Drug Support Aotearoa, and overall increased information which spreads throughout whānau and communities. The impact of moving to an online service has been positive. Many whānau who engage are in positions of responsibility in their workplace and community, and struggle to ask for support due to the stigma associated with alcohol and other drug use. Being online via Zoom has increased accessibility, and through this they are able to provide confidential services which are targeted to help the specific needs of impacted whānau, whether the focal person is in treatment or is one of the nine out of 10 people who do not seek treatment for alcohol and other drug use.



# Pou

The 5-Step Programme allows whānau to have ongoing support and enables them to build positive coping strategies to support themselves and their whānau.

Family Drug Support Aotearoa is targeted towards a group of people who are currently underserved within the community and provides them with the opportunity to build coping strategies and gain information to support themselves and build resilience. Family Drug Support Aotearoa focusses on a holistic model of deliverance which allows for a compassionate view towards people who are struggling and aims to nurture those going into treatment and their whānau throughout the process.



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# Harakeke Village

Harakeke Village Tapui Ltd

## Description

Harakeke Village Tapui Ltd is establishing a safe space for Māori who have a passion to develop their gifts and talents in food, arts and hospitality. The initiative focusses on the Wairau area and uses Te Pūtahitanga o Te Waipounamu funding to facilitate multiple wānanga inclusive of raranga, rongoā, Māori art design, Māori music composition and performing arts.

The wānanga will help grow and develop the skills and experience of Māori entrepreneurs who are enhancing their income and hauora.

The initiative began in October 2021, delivered through night classes for Māori to learn, grow, and connect. Courses have included raranga weaving, rongoā, Māori performing arts, Māori visual arts, and kai Māori in hospitality.

Tutor Heylie Rimene birthed the initiative from a vision to provide a space for Māori to connect and learn by providing entry learner classes for those who have never taken part in any of the activities before. *"We knew people wanted something like this, but a lot of the places that provide these kinds of courses had classes that were too advanced. So, it's been amazing to watch the growth, and on a whanaungatanga level as well. People are building relationships and a lot of them like coming to this space because it's just for Māori."*

## Reach

Five courses have been held reaching around

# 40

people and their whānau.

Heylie's focus is to create a whanaungatanga atmosphere and pour manaaki and aroha into the whānau.

**Everyone who comes to learn ends up wanting to be involved. "We've got three sisters and they contribute to the running of our performing arts, and then their mother came and helps with the Kai Māori course. They are all part of growing the reach."**





# Impact

The impact has been vast. Heylie recalls one kōtiro who struggled with mental and emotional health and self-confidence. *"She didn't know how to believe in herself. I provided her with an opportunity to heal. We have people who come in really broken. One wahine had a broken marriage and was struggling with depression. We welcomed her and have watched her go from being bedridden with depression to being back at work and socialising and she gives thanks to Harakeke Village for helping her to heal. Another kōtiro who is confident now, but had barriers and challenges through her emotional and mental health, she is now starting to put things in place to improve her quality of life."*

Heylie says the foundation is aroha and manaaki and believing in whānau when they don't believe in themselves. *"So even though they're learning these amazing things, and learning how to weave and produce awesome mahi, it's working from the inside out for them. I'm all about healing and restoration because I've had that journey myself. And so now I want to help my own people."*



# Pou

Heylie draws on her connections, like Nanny Lovey, a kuia who worked with her mum who was brought on board to facilitate the introduction to rongoā classes in a partnership approach.

The programme is intergenerational and provides a space for all age groups with the young learning from the old and the old learning from the young. *"And there's a hunger in our Māori to learn from our pakeke, it's just creating the space for that connection to be made and trust to be grown."*

Some whānau who had walls up when they first began, have dropped their defences and are contributing to the running of the wānanga. *"We are village people, that's the way we are designed, and that's the kōrero I continue to preach. So, if you are feeling isolated, it's not because there's something wrong with you, it's just that you are designed a certain way, to be in a community among your people, and that's why we have created this space."*

Whānau are also self-managing. An example is through the performing arts rōpū, which completed a performance as a community project, and three tauira from the group are working in schools teaching waiata and being paid. Heylie says this is an example of growing themselves in performing arts and handing it back down to the younger generations as well.



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# He Taonga Takaro

RCG Group 2010 Ltd trading as Whānau Whanake

## Description

He Taonga Takaro is an at home te reo Māori activity resource developed to encourage healthy lifestyles and intergenerational play in whānau. It was developed by Whānau Whanake as a response to Omicron, for whānau isolating at home seeking interactive activities to keep tamariki, tamariki and their whānau engaged. An underpinning aim of He Taonga Takaro is to increase the availability of te reo Māori resources for whānau to use in their everyday lives and in this way, supporting the ongoing transmission and development of te reo Māori.

Whānau Whanake have been contributors to the United Nations campaign focusing on children and their right to play. A simple activity that is diminished during times of disaster and crisis such as the Ōtautahi earthquakes or when tamariki and their whānau are isolated due to chronic ill health and/or a disability. He Taonga Takaro brings together two activities (omicron response and developmental play); created through engagement with whānau, tamariki and rangatahi.

He Taonga Takaro has been developed from the Omicron response. Whānau Whanake used this opportunity when engaging with whānau *"what they wanted and what they needed to stay within that rāwāhi space"*. Following this, they facilitated a co-design team made up of University of Canterbury students, tamariki and rangatahi who developed games and activities with emphasis on integrating te reo into play-based activities focussed on wellbeing. For example, they developed a *"water challenge game ... to try and get some support in getting [tamariki] to drink their water during the lockdown"* and *"a game in creating how to have yummy snacks and lunchbox snacks. And that became a magnet"*.

Whānau Whanake have now progressed and developed a whole range of play packs through the creation of Active Whānau. Funding for this has been secured with the Te Whatu Ora – Health New Zealand health team; a partnership initiative to extend reach for whānau and communities without the burden or barrier of cost. *"We were always looking for ways that we could build this into a health response, which we've been able to do"*.

## Reach

The call for these types of resources is reflected in the sheer numbers of whānau who accessed them, with over

# 600

packs delivered to whānau during lockdown and isolation.

The numbers have been *"... pretty phenomenal numbers and[we] really lovely the feedback we got, that whānau were able to have something else delivered that wasn't just kai and masks"*. Packs have been delivered locally and also as far as Ashburton, Rolleston, Kaiapoi, Rangiora and as far out as South Creighton. There is significant interest in the packs from diverse communities including refugee and migrant families.

**"We were being approached by the Chinese community to say, oh, it's very similar, you look after your whānau like we look after our whānau ... actually Whānau Ora, what's good for whānau, for us, is good for all. So that was a really big shift in this Te Pūtahitanga funding for us, to think wider and where we could go to seek support, to keep it going."**



# Impact

This initiative began with a focus on whānau with pēpi at home and has now progressed to focus on multiple age groups including the development of activities that are intergenerational. The design of the games has come directly from the tamariki and rangatahi themselves – representing a mix of ages, genders and ethnicities. Some of the rangatahi have disabilities such as dyslexia and this has been a positive journey and is a new career path for them, as they are now employed on an ongoing basis.

Whānau Whanake ensures the rangatahi are acknowledged and remunerated (inclusive of fair contracts and KiwiSaver) for their time and creative contributions and the younger tamariki receive access to resources. They are essential contributors – the creative team. *“So really exciting, quite challenging for me to not have my eyes and fingers in the pie and hand over the reins, but that was part of that intergenerational mix that we’d promised in our application [to Te Pūtahitanga]. It was definitely by the babies for the babies. Yup”.*

Over and above the financial remuneration, and the end products, Whānau Whanake report a real sense of pride and achievement in the tamariki and rangatahi they are working with. Increased confidence, learning new skills and realising that they have so much more to offer and contribute. More importantly, they’ve become their own extended whānau.



# Pou

He Taonga Takaro is contributing to positive outcomes in many ways. For Whānau Whanake in the creation and development of the activities, through to the recipient whānau who offer positive feedback with requests for more. Of note, are the contributing tamariki and rangatahi – the design team! Not only remunerated appropriately for their talent, but increased pride and confidence in their work with tangible examples of what they can achieve and the benefits to others. *“We’ve gone from three of us to 20 of us and we’re all part-time and it’s fabulous!”.*



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# Injector Mentoring

## Injector Mentoring

### Description

Injector Mentoring is a specialised mentoring service that works with non-government agencies to help find positive solutions for rangatahi with High Complex Needs (HCN).

These rangatahi often come from a struggling background and fall behind in mainstream education systems. With the support of Te Pūtahitanga o Te Waipounamu, Injector Mentoring provides one-on-one mentoring and a platform for rangatahi to progress into performing arts and sports programmes with the goal to encourage, empower and inspire. The vision is to help rangatahi realise their potential to not only survive but thrive.

Sam Barrett is the Director of Injector Mentoring. He describes the initiative as injecting hope, direction and guidance so whānau can move forward, build on their momentum and success and really stand up. He works with Māori, or kids who struggle in school, who have violent outbursts, run-ins with the police and have been stood down or suspended from school. *"And that's where I feel that I'm coming in. That's where I've found a space, where I can give them a hand-in-hand policy, and say, 'Come on, buddy. Let's go, this is dangerous.'"*

Sam works with the most extreme cases and provides a long-term approach. *"We're not going to undo 10-years of generational dysfunction in a six-week programme. Some of the rangatahi have layers of intergenerational trauma."*

### Reach

The specialised programme begins with one participant but reaches to take in his network from his whānau to his teacher, principal and those at school.

Sam's work is intense and based around a one-on-one bro-hood mentoring. He is working with a 10-year-old, but also interacts with his brothers and friends, so is touching base with the family unit.

Sam describes it as being in the trenches with these kids who are taking out their learned behaviour on their māmā or others with Sam teaching them different ways to deal with life. He also works with the mother acknowledging it is hard to be a single mum with four boys. While he works with the 10-year-old, it's about empowering her as well.

***"So, I'm not just working alongside him, I'm empowering her, encouraging her."***





# Impact

When Sam first started with the 10-year-old it was months of clashing. *“He didn’t know me, he didn’t trust me, he didn’t respect me, so I had to start from scratch and build that relationship over time. I’d come home deflated, cry on my wife’s shoulders, or stare at the ceiling at night, wondering, what am I doing? Now he can walk away when he feels anxious. He’s in a space where he can emotionally regulate, he can identify, okay, I’m feeling anxious now, and then he’s just going to remove himself independently to a space where he goes and draws his comic strips.”* Sam has been working with rangatahi for around 18 months and uses a zero to 10 number system as a snapshot to how the rangatahi is feeling. *“Because if he’s had crap night, then his day at school is going to be feral. In the morning he gets in the car, and I ask him how his sleep was and if he’s answers 10, I know the day’s going to be primo. If he’s coming in at zero, I’m letting the teacher know, I’m letting the principal know, we’re clearing out. We’ve already got the jump before he even gets to school.”*

Sam is on the board for the Fossil Creek Animal Therapy and integrates the programme into his work saying it’s all interconnected with wellbeing of whānau at the heart of the community.



# Pou

Sam considers he is sitting around mid-range of achieving his pou. The fact the tāne he is working with goes to school and so do his brothers and the māmā has more support demonstrates success and shows the whānau are managing.

The family have noticed a difference in the boy’s behaviour and think he’s happier, calmer, and able to regulate better which supports the whānau dynamic.

Sam works with his mum and picks him up in the mornings and is with him at school and drops him off in the afternoons, which has taken a weight off mum’s shoulders also.



Sam Barrett

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# Kōhatu Kai Ltd

Kōhatu Kai Ltd

## Description

Kōhatu Kai is a whānau owned and operated mobile hāngī and catering service in the Wairau, Waitohi and Waikawa rohe. The Kōhatu Kai philosophy is, *'Kai Māori should be accessible, affordable, and obtainable for everyone to enjoy.'*

With āwhina from Te Pūtahitanga o Te Waipounamu, Kōhatu Kai will establish a Kaumātua Kai programme of a frozen meals on wheels delivery service delivering kai Māori to kaumātua and wider whānau on a weekly basis.

Currently there are no service providers who support kaumātua with kai Māori options in this way. The support from Te Pūtahitanga o Te Waipounamu has assisted in purchasing plant and equipment.

Being in the marae kitchen was initiative founder Joshua Joseph's whānau role. Over the years he has seen how kai Māori has decreased in accessibility for a lot of whānau. *"Our culture is changing, we're not going home for tangi as often because of time restrictions, capacity, we're not coming together as whānau as often, there is isolation, so some of that kai is losing its identity and knowledge and accessibility."*

Joshua's tagline is, 'kai for everyone' and he sells his kai at pākehā events at market rates which enables him to cater for whānau at a more affordable rate.

The initiative includes Kwik Kai delivery of home cooked meals where kaumātua receive readymade meals like watercress with chops and kūmara, or lasagne with horopito and kawakawa.

The Kai Kart is also popular with fusions like a pā dog, which is a smoked watercress pork and beef sausage served like an American hotdog which gets young people eating watercress

Joshua also has an eCommerce website and is working through the validation process which will enable him to get his product into retail stores.

## Reach

Meals are delivered to kaumātua five nights a week and to whānau who are in isolation with COVID-19. The Kai Kart is open two days a week and has a vast reach. A catering service is also a big component from corporate catering and symposiums to noho marae.

The initiative is supported by whānau staff and Joshua admits it is a busy time and they could be capitalising better in some areas, but then they wouldn't be able to reach those who they need to reach.

**"So, it's a trade-off. If someone turns up to my Kai Kart and they look hungry I will give them kai. I will not see them go hungry, and it's not the best business practice, but it keeps us who we are."**

The Kōhatu Kai social media presence has seen some Facebook posts get up to

**5,000-  
6,000**

engagements.





## Impact

Joshua says his kai touches people through their palate. He recalls a lady eating his hāngī meat for the first time in 40 years and crying.

**“She was reminiscing and talking about the last time she had hāngī back home and she hadn’t been home since. It took her home through her palate and there are a lot of times that has been the scenario.”**

## Pou

Joshua accesses fresh kina and can sell up to 170 punnets a week, again keeping his price point affordable so healthy fish meals are accessible for whānau. He has an arrangement with local fisherman where he is the exclusive provider of their kina for the Marlborough region which has further diversified and protected his business.

Joshua has learnt a lot around efficiencies and how to preserve and keep kai, such as vacuum sealing and naturally pasteurising meat which extends the shelf life without adding preservatives.

Challenges have included going through the verification process, where using the method of cooking meat in a hāngī was an ordeal because there was no template in the system. *“It took a long time and cost time and money as I had to turn down events because I wasn’t verified because they couldn’t get the gist of what I was doing. I always remember dried shark hanging in our shed. But we are in a day and age where those methods are not accepted by our officials. And if I put that methodology in my food safety plan, I’d be laughed at because it’s just not there.”*

Joshua is confident he is nourishing whānau with wholesome kai. *“It’s not for some whānau. They decide whether they want us. So that’s determining for themselves what they get off us.”*



**Joshua Joseph**

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# Kura Poi

## Pōtiki Poi

### Description

Kura Poi Dance Academy (The Original Poi Academy) is the new initiative from Anna and Georgia Latu, the creators of Pōtiki Poi. Kura Poi is both Māori and whānau-centered. Engaging whānau through a te reo Māori lens, tikanga is promoted and mātauranga Māori acknowledged while enabling whānau to gain qualifications and new skills and enhance whānau hauora.

Kura Poi is an extension of Georgia's knowledge of poi and her love of dance and hip hop. Classes are bilingual and built on a kaupapa Māori approach. They promote tikanga Māori by starting and ending in karakia and teach the appropriateness of poi while incorporating waiata and Māori music. Five class levels are offered to all age groups and abilities, from pīpī paopao (under five years) to pakeke (18+ years). Classes combine poi and hip hop dance moves in a safe and fun environment. The correct use of poi is taught and then combined with hip hop moves. As participants become more confident, they are extended and build on previously acquired skills and create their own routines and performances.

Throughout the funding period, Pōtiki Poi has continued to expand moving from a small studio to a large dance studio. This provides enough space for Kura Poi dance classes and a workshop to fulfill growing national and international orders for poi.



### Reach

Fourteen classes are held each week and can cater for up to

160

participants.

Due to the popularity of the classes most days they are full. Each class is tailored to a specific age group and build on each other. The pīpī paopao/under five group, requires parents to stay and dance too. These classes are playful and fun, teaching basic poi etiquette and skills through games. The next three classes teina/primary (5-8 years), tūwaenga/intermediate (9-12 years) and tuakana/high school (13-17 years) range from introducing tikanga and teaching basic poi and hip hop moves to extending skills to create routines and performances. The pakeke (18+ years) classes allow pakeke to learn at their own speed while having fun and burning calories.

Kura Poi Dance Academy run school holiday two-day poi wānaka for tamariki to learn poi and hip hop, create dances and play games. In their down time tamariki can watch movies from a vast selection, including movies in te reo Māori. Kai is provided and at the end of the wānaka parents are invited to watch their tamariki receive certificates and awards to celebrate their achievements.

Kura Poi has been approached by community groups and local primary schools to run poi workshops. The Brownies group completed a poi class to help achieve their kapa haka badge. One rōpu from South Otago School in Balclutha travelled twice a week to learn poi for kapa haka and then performed in Murihiku.



# Impact

Increased confidence is evident in all tamariki who participate in Kura Poi. They have learnt new skills and are proud of their achievements. Some have felt disconnected from their culture and said learning poi made them feel more Māori, indicating a feeling of connection to their whakapapa and te ao Māori.

When Pōtiki Poi was looking for a new venue, a prerequisite was the space had to be accessible for a diverse range of whānau with individual needs. There is lift access and doors are wide enough for wheelchairs to get through. Georgia has offered one-on-one time outside of classes to help those who may feel shy or have difficulty with mobility, this individual support and inclusivity has been appreciated by whānau.

One whānau has children with severe dyslexia and difficulties sleeping. Since attending Kura Poi the parents have reported their tamariki are more confident, more engaged in learning outside of Kura Poi and sleep has significantly improved. These tamariki had attended other activities, such as ballet, and not enjoyed themselves and not received the same level of support they do at Kura Poi Academy.

All the tamariki registered in the school holiday programme were Māori, however, not all were from te reo Māori speaking homes. Although unintended, it was a unique moment where Georgia could provide opportunities to build their cultural identity, promote growth and knowledge within their culture and encourage whānau involvement in te ao Māori.

Kura Poi has not had to advertise for participants with the increasing demand attributed to the unique kaupapa and delivery of the classes. Whānau come to a class and love it so much they return with, sons, daughters, cousins and husbands, whānau have been instrumental in spreading the word in the community.

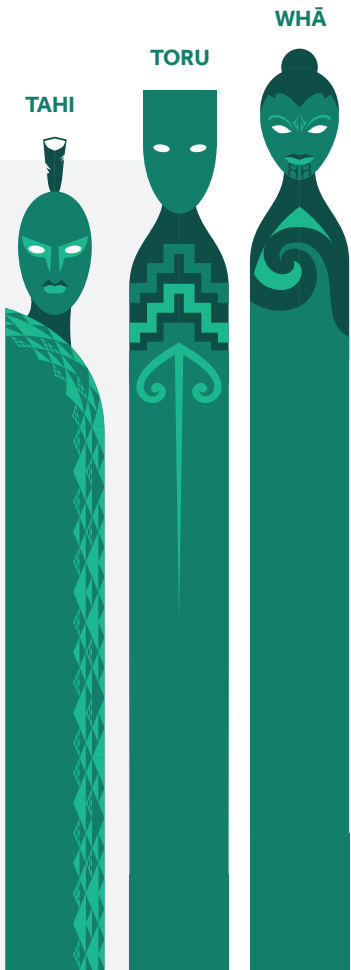


## Pou

Whānau within Kura Poi Academy, Georgia and Abby, are empowered to lead; building their creative ability. They have the freedom and confidence to be innovative and create something that hasn't been done before. They are learning people management skills and increasing their capability by completing an online course for teaching young people.

Tamariki and whānau build confidence through Kura Poi and are provided opportunities for leadership development. Kura Poi Dance Academy encourage tamariki, rangatahi and their whānau to participate in extra-curricular activities and be part of a community.

Kura Poi Academy classes provide a space where whānau who have a range of knowledge and experience in te ao Māori feel comfortable to participate, learn and make mistakes. Whānau are celebrated and encouraged to participate in activities that enable them to grow and gain knowledge in mātauranga Māori, including; te reo Māori, karakia, waiata and poi.



Anna Latu

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# LDS Gamebox

LDS Gamebox Ltd

## Description

Kieran To'angutu established LDS Gamebox Ltd. to create apps and games focused on Christian values (Latter Day Saints) for rangatahi. The intent is to provide Christian education through gaming apps via a safe platform where rangatahi can easily connect with others who share similar values in real-time. This approach creates a community that are taught gospel learnings and other forms of spiritual knowledge that will help prepare and navigate rangatahi through life.

LDS Gamebox extends access to LDS (the Church of Jesus Christ of Latter-Day Saints) rangatahi via digital platforms so that they can engage and interact (socially, academically, and in business enterprise) within their own peer groups. Kieran has developed a prototype App to engage rangatahi within LDS faith-based communities. This App is called "A Minute to Win It" – it is interactive and designed to their specific needs and interests.

Te Pūtahitanga o Te Waipounamu Wave support enabled Kieran to invest the time needed to further extend on skills he has been building (initially self-taught) in software development, apps/gaming. It also enabled Kieran to set up and establish the systems he needed including accessing business advice, information, resources and support.

A Minute to Win It: is focussed solely on LDS rangatahi. This decision was to enable Kieran to work within a field that he knows well as a practicing member of LDS. Kieran's goal is to improve and refine his business initiative, and on validating the effectiveness of the app, he will extend reach to the wider Christian community as his business develops.

Kieran is now enrolled in a Bachelor of Software Engineering majoring in game development. He also tutors informally to support his peer group in their studies.

Kieran has become a strong champion for mentoring and coaching to specifically support 'groups' with similar interests/focus. He believes this will help to establish and/or strengthen local networks and communities of practice with specific interests – especially via virtual/digital platforms.

## Reach

**The App is called "A Minute to Win It" and is currently available and working on the Apple App Store**

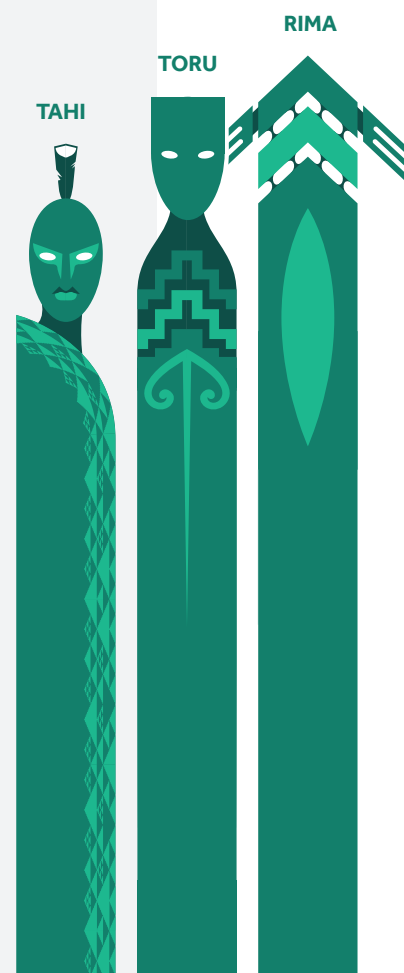


## Impact

This initiative has had a significant impact on a personal level for Kieran. Namely increased skill and further study, increased confidence to back himself. He is also confidently sharing his learnings with his peer group including tutoring others in their studies. The APP development is a new and emerging product in prototype stages – a significant achievement for LDS Gamebox as an emerging new business.

## Pou

Te Pūtahitanga o Te Waipounamu investment has enabled Kieran to develop the prototype App which has initiated him to now undertake formal studies in Software Development.



**Apple App Store**

Download A Minute To Win It

# Mahana Solutions

Mahana Solutions

## Description

Mahana Solutions is a whānau business that aims to deliver healthier home solutions inclusive of installation, fabrication and glazing. It is run by James Tuhakaraina who is a qualified architectural aluminum fabrication joiner/glazier with 20 years' experience in the industry.

James is passionate about keeping people warm and healthy with whānau ora - family wellbeing his priority. He has used his skills to make homes healthier and warmer and knows that a warm home is better for your health in the long-term. As the oldest tāne in his whānau, James felt it was time to step up and show his whānau what can be done, and that people can succeed.

Mahana is the Māori word for warmth and heat. James places a lot of importance on having a Māori name and the meaning behind his name and the logo.

## Reach

While Mahana solutions is a business, it is also about ensuring whānau know what they are spending their money on, particularly because it's expensive to insulate homes. James helps whānau make the right decisions and then educates them and teaches them along the way.

**Based in Nelson Tasman, James says a lot of whānau are not aware of how important double glazing is to keep their homes healthy.**

**Growing up in a cold home himself James has drawn on his experiences to share the solutions he can offer. An important part of his client reach is through signage. James uses his catchy bright purple and pink logo, and people see his van on the road which is a main part of his advertising.**





# Impact

By establishing his own business, James is demonstrating leadership and showing how Māori can better themselves, particularly as business owners.

A focus is to take rangatahi on and bring them through the industry showing them that if they put in the mahi they have the ability to do this trade.

James has had good feedback and acknowledges that it is challenging as Whakatū is a dominant pākehā town and the whole industry that he has grown up in is pākehā run.

James was brought up by hardworking parents with all his family good workers. *"All we saw growing up was our parents having to work two jobs and going to work every day. That's all we knew and that's where people like me can be present to show others who weren't as fortunate."*



# Pou

James is leading by example so whānau can see what can be achieved. His daughters are being influenced by his leadership and that drives James who enjoys seeing how proud his daughters are of having a father who has his own business.

James's ultimate is to be in a whānau crew. *"I've got a cousin he's nearing his apprenticeship, a Māori builder. A cousin in Whanganui he's an electrician, Māori. My brother, he does concrete, he's Māori. I'd love a crew. We've all spoken about it. About making one big crew. We can build homes, do everything, the lot. Seeing that here in Whakatū would be choice as."*

There is also a lot of competition and James's goal is to be successful as Māori. He says it is easy to lose sight of things, especially where money is the bomb, and his conscience is staying true to Mahana Solutions. *"My goal is seeing other Māori right here with me, not losing sight of my direction and staying on path. Because money is nothing without whānau."*



**James Tuhakaraina (JT)**

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# Mahara Lane

Mahara Lane Tapui Ltd

## Description

Mahara Lane was established by Mihi Taurua to grow, strengthen and normalise te reo Māori through the creation of a modern bilingual photo booth that is engaging, full of creativity, entertaining, light and fun. The open-air contemporary booth will be available for celebratory events such as prize givings, birthdays, school balls, weddings, end of year functions and other such occasions. Mahara Lane aim to provide unparalleled service with the provision of a whole bilingual experience beginning with the website through to the booth on the day. The booth will allow all who wish to capture special moments in an easy to use and fun-filled way.

Mihi is a māmā of five tamariki, committed to the revitalisation of te reo Māori me ona tikanga. Mihi draws attention to limited options and opportunities for tamariki and whānau Māori to use te reo Māori me ona tikanga outside of distinct contexts such as Kohanga Reo or Kura Kaupapa. As a result, having to compromise speaking te reo, and potentially missing out on opportunities because they are not available in te reo Māori.

This inspired Mihi to establish Mahara Lane. *"So, the reason for me wanting to start something like this was [so we could have another option] ... out there, in the community, where that wouldn't be happening".*

Wave funding and support enabled Mihi to develop skills and confidence in fundamental business aspects such as financial management, costing products, taxes, but to also scope, understand and learn the technical aspects of her initiative. *"So, I looked locally, I did look to other people, other photo booths that are here in Christchurch ... but I also had to think about my community, the people that I want to utilise the service, what's affordable, without selling myself short. I had to learn all of that, along this process, which it's been good, well, it's been great actually".*

Mihi manages Mahara Lane on a part-time basis supplementary to her employed role. The aim is to keep strengthening her initiative so that it is fully financially sustainable. To keep extending reach and building on her and her tamariki skills. Also, providing her tamariki, and extended whānau mahi in Mahara Lane at different events. *"Oh, this is the best job. This is so much fun. And the perks about it is that you see people leaving with a smile on their face. No one is ever disappointed."*

A key theme that consistently comes through in this interview with Mihi is her desire to make a contribution to the broader community in a way that is fun, accessible, affordable, and engaging for whānau seeking alternative options in te reo Māori. Mihi is currently developing an online webpage to increase presence and access to her small business.

## Reach

Mahara Lane have participated in multiple events including birthdays, sports events, celebrations (including Matariki), in community settings and also, Kura Kaupapa. These are primarily in the Christchurch region however, Mahara Lane has received requests also to participate at corporate events (Otago University Medical School) and respond to requests from outside of the district e.g., Rotorua, Auckland and Australia.

Approximately

# 50%

of the participants asked for aspects of te reo Māori, many have asked for both te reo Māori and te reo Pākehā.

**"When people actually have a look and they see, what this is, they're quite surprised because it has all the aspects of what you might do on your phone or your social media, but just with way better lighting [and quality], and you can instantly share it to your social media or send it to your devices"**



## Impact

Mihi described the types of feedback received and what she has observed. *"This is so much fun. And the perks about it is that you see people leaving with a smile on their face. No one is ever disappointed."*

Mihi shares how people have fun with Mahara Lane, and the fact that they can send the photos directly to their friends and family and upload to their social media platforms *"... because we live in a digital age, they can send it to themselves instantly"*. Retaining a digital versus 'hard copy prints' is Mihi's nod and contribution to environmental impacts, whilst remaining immediately accessible to whānau.

*"So, imagine if you just printed it and you lost it and then it ends up in the landfill or you're printing and then you just forget it. So, my thing was no printing, just all digital"* it can be emailed straight from Mahara Lane to a phone or an email address.

Mahara Lane is a social enterprise initiative that departs from offering a service designed to 'fix a fault or problem'. It is an example of whānau creativity in developing prosocial and interactive solutions to both normalise, and decrease resistance to, te reo Māori in communities.

*"There's no guideline when it comes to providing a service like this, because the value that you're providing people is their experience that they have within the photo booth and the photos they take."*

## Pou

Mahara Lane has provided a shared platform for Mihi and her tamariki to engage, learn and share new skills together in a fun way. On that note, it is acknowledged it is hard work and there has been much to learn individually and together as a whānau; learnings that can be positively shared with others. In this way, this initiative responds to Pou Whā, Rima and Ono in that Mihi and her tamariki are not only participating in te ao Māori but positively contributing in their communities.

*"For us, for me, [Mahara Lane] has allowed, me and my kids to be doing something that just works with how we are, in the sense that it's bilingual, it uses reo, and it compliments, ... that's a better word, it compliments what we already do"* It's reinforced that there are *"no barriers if we want to, as whānau, being in a te ao Māori space, it's there. So for us, this is another thing that we add to our kete of Māori-ness."*



**Mihi Taurua**

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 maharalane

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# Mai K creations

Mai K creations

## Description

Mai K creations is a business based on beautiful handmade adornments for wāhine, tāne and pēpē. Taonga includes heru, hair pins, heitaranga, and pendants. Products are fashioned by owner Latoya Maikuku who is passionate about the beautiful accessories and jewellery which uplift the wearer.

Latoya's mahi has been running for six years and the pūtea from Te Pūtahitanga o Te Waipounamu has allowed her to bring other Māori into a collective.

The funding and support from Te Pūtahitanga o Te Waipounamu will assist Mai K creations in working towards a pop-up store and the purchase of a laser cutter. This will provide Mai K creations with an opportunity to expand and realise the aspirations and long-term goals of this kaupapa.

Latoya's range includes plant-based rongoā and rubs, as well as toiletry and cosmetic products. The range caters for all ages. Latoya often sells her products from local markets and works with a collective of other wāhine who come together under the banner of Mai K creations to create taonga. The collective aim to bring wellness to the whole community.

## Reach

**Latoya is well-known in the community, she has played rugby for many years and spends a lot of time at the marae. She says being well-known is part of the beauty of living in Motueka where nearly everyone knows everyone. Through her networks she has built relationships and being involved in events like markets has extended her reach.**





# Impact

Mai Kreations offers a range of options away from Western medicines and moving back into Māori medicine and making it a normalised space.

Latoya is enabling rangatahi to connect back and find an avenue for themselves and venture through those avenues to lead to more initiatives.

She is keen to encourage other initiatives and through wānanga teaches rangatahi, such as the kapa haka rōpū, how to make adornments they can wear. She says it's not just the making, it's really planting a seed that they can do this. And even if there is only one rangatahi out of 100 who is natural to it and loves it - that is success.

A lot of rangatahi are wearing taonga from Mai Kreations, wearing these taonga demonstrates their support for Mai Kreations, it also empowers them to feel good and uplifted within themselves and knowing who they are.



# Pou

The Mai Kreations collective stall is very busy and the wāhine are happy to share the names of other providers and services for the Māori community. The collective nature offers a positive vibe and interaction from market goers who enjoy the collective approach where it is not about self-gain, and collective gain is at the heart of everything.

Latoya's approach is based on the passion she feels for the wellbeing of her whānau and not just her own whānau, but those in the community.

Latoya exhibits leadership to others in the community, but also to her own whānau and to her own children who help out. Latoya's daughter, aged 4-5, also has a stall selling bath bombs and packs that she makes up herself. This intergenerational reflection is normalised behaviour of whānau leading by example with children naturally growing into doing the same.



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Port Motueka

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# Manaakitanga Funeral Services Ltd

Manaakitanga Funeral Services Ltd

## Description

Manaakitanga is the fruition of a long-held dream of Betsy Williams that spans thirty years. In previous decades Betsy found it difficult accessing support and training from within a predominantly male and euro - centric sector but persisted in pursuit of her interest and passion. The support provided by Te Pūtahitanga o Te Waipounamu has enabled Betsy to leverage from the networks, knowledge, and skills she has developed in previous years to establish a uniquely Māori service to whānau and communities whilst grappling with grief and loss.

Manaakitanga has started small, and with support from within the Funeral Services sector and Te Pūtahitanga o Te Waipounamu have established their foundations. They have initially shared facilities with an established funeral service whilst assessing needs and in early development. Their organisational focus has been on strengthening sustainability so that they can move into their own facilities. This is now underway and will be launched within the 2022 calendar year.

*"We have just received the green light from our accountant and are planning a move into our own building."*

Manaakitanga offers a service to whānau that encapsulates its name – underpinned by the principles of awhi, whanaungatanga, and mana. A service that is sensitive and culturally responsive to individual whānau needs and circumstances. Manaakitanga seeks to support whānau to work through the process in a manner that is befitting of their loved one/s and their whānau as a whole. They offer a personal touch and time to listen and connect with whānau; to help relieve the stressors of organising tangihanga whilst grappling the loss of loved ones. This includes ensuring whānau have information and access to a range of options available, and also decreasing financial barriers and potential debt.

In this way, Manaakitanga is meeting a significant need in communities by offering an affordable and accessible service. For example, it is reported/noted that some whānau uptake loans from private financial institutions/lenders to be able to cover tangihanga costs inclusive of funeral director services. Accessing loans from private lending institutions is seen as an immediate solution by whānau who are vulnerable and have limited resources at their disposal. They are seeking to cover the immediate costs and also minimise the potential 'loss of mana' associated with being unable to provide a tangi befitting of their loved one; and manaaki the manuhiri and extended whānau who come to pay their respects.

They have also observed that since COVID-19 in 2020, increasing numbers of whānau are choosing to keep their loved ones at home and try to support whānau to organise this without fuss.

Manaakitanga seek to provide whānau with alternative options to avoid or minimise debt. They provide resources (e.g., casket and embalmment) at a reduced cost and arrange (if necessary) interest free time payment options for whānau. They have managed to strike a balance to ensure their business viability whilst offering whānau affordable options.

## Impact

Whānau feel confident and safe engaging with Manaakitanga. Their understanding of the tikanga and kawa associated with tangihanga enables them to support whānau throughout the process without feeling whakamā; without having to explain, educate, and seek understanding of cultural practices. Within this, to providing support for whānau who may not be connected to their marae and broader whānau/hapū communities, and/or are having to revisit how to apply tikanga in a COVID-19 restricted context. This includes discretion and simplicity if preferred, and an ability and flexibility to respond appropriately to diverse cultural communities.

# Reach

In the last quarter of their first year, they supported

# 15

whānau.

Manaakitanga are establishing a presence in communities, through word of mouth, existing networks, and engagement with other service providers including Māori and Pacific communities (e.g., Rehua Marae). Their impact is evident in the increasing numbers of whānau seeking out their support. Within this, increasing numbers of whānau are contacting them to 'pre-arrange and pre-plan' funeral requirements.

In their first year they have provided services across the lifespan to whānau including pākehā and Pasifika. They have supported whānau wrestling with the loss of pēpi through to farewelling taua and poua who've always been a part of their lives.

Manaakitanga are flexible and responsive to whānau specific requirements including the use of harakeke waka wairua and respecting whānau request to not embalm. Their point of difference is to connect so that they can give effect to 'manaakitangi' in contribution to whole whānau wellbeing.



# Pou

Increased confidence for the whānau to collectively discuss and explore options in the initial period of grief and loss.

Increased confidence in pre-arranging funeral requirements.

Reduced debt and financial stress to whānau in the weeks, months and potentially years following the tangihanga.

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# Maternal Fitness Consulting Ltd

Maternal Fitness Consulting Ltd

## Description

Maternal Fitness was established by Abby McLaughlan to meet a need for whānau with pēpi and tamariki to participate in a six-week fitness programme. Initially sessions were run through their home gym and online utilising digital platforms/social media. This included activities and childcare for tamariki, so that māmā can bring their pēpi and tamariki to group training classes. The aim was to support whānau to participate if they are unable to attend gym sessions.

The intent is also to offer one-on-one support through weekly phone calls, so each whānau can set and meet their own goals. For additional support, a private Facebook group was set up so that whānau can ask questions, talk to and help each other.

Since establishment, Maternal Fitness have tested and tailored a six-week fitness programme that responds to the unique needs of whānau with pēpi and tamariki. Māmā were encouraged to bring their pēpi/tamariki and the sessions were designed to be interactive and fun. This included 'live stream' online sessions or whānau who were not able to attend. The online sessions have proven valuable in helping whānau to keep connected as raising pēpi can be very isolating. Especially in a COVID context further isolating whānau.

Over time, it was found that live workouts continued to be inaccessible for whānau needing to tend to their pēpi and tamariki so Maternal Fitness have diversified with pre-recorded workouts posted twice weekly so that whānau can incorporate into their routines.

Within this, Maternal Fitness continue to work with māmā to set goals taking into consideration the challenges of parenting pēpi and tamariki. This includes incorporating dietary and lifestyle changes. Importantly, Maternal Fitness encourages connection with other whānau to establish peer support networks.

*"... it helps to just have a community with common interests and challenges, working towards the same goals and dealing with the same challenges."*

## Reach

**Currently two pre-recorded physical sessions are created weekly alongside a tailored programme that includes one-on-one mentoring and support, and a peer support group via Facebook.**



# Impact

The benefits extend beyond physical health and fitness goals (i.e., increased fitness, weight loss) and includes establishing peer support (a kaupapa whānau) – so that māmā are not so isolated. Maternal Fitness have observed improved confidence and overall wellbeing with whānau who are participating.

# Pou

The investment provided by Te Pūtahitanga o Te Waipounamu has enabled Maternal Fitness to establish their home-based business while raising a young whānau of their own. Utilising both face-to-face and digital platforms, they are able to extend their reach and share their strengths and skills with other whānau with pēpi and tamariki, increasing the health and fitness of whānau.



# Mauriora Kombucha Ltd

Mauriora Kombucha Ltd

## Description

Mauriora Kombucha is a whānau-based initiative that specialises in producing and marketing Kombucha – as health and wellbeing tonic. Mauriora Kombucha specialises in predominantly plant-based products and also utilises native plants and rongoā Māori knowledge.

This initiative was established by Ihipera Tamara Kirwan (a mother of adult children with 4 mokopuna) in response to a health scare that started a journey of supporting lifestyle changes for health and wellbeing. Different members of the whānau, including mokopuna contribute to the ongoing development of Mauriora Kombucha. They work to their strengths and collectively share new learnings so that they can share their passion and knowledge of plant-based health solutions and offer an affordable health product to whānau living in Te Waipounamu.

Mauriora Kombucha was first developed in 2018. Te Pūtahitanga o Te Waipounamu investment has enabled this whānau to further extend their business to seek Biogrow Certification and scope requirements to promote, market, and develop their products. It has also helped to position their business for ongoing growth and sustainability. *"We have a structure now, have set up systems and everyone has a role and is clear what that is, how we come together"*. Within this, Mauriora Kombucha have identified the merits and feasibility of entering a whānau collaboration to establish a restaurant/café committed to the provision of an ethically sourced plant-based menu.

Ihipera is passionate about offering good quality products. She promotes the importance of *"going back to the old traditions of knowing where kai has come from and how it has been prepared"* versus highly processed foods with limited to no transparency provided to the consumers of how the foods they are putting into their bodies have been produced and prepared.

## Reach

Ihipera and her whānau have continued to progress and develop their business and now regularly supply their product to approximately

# 30

different whānau and/or small businesses including cafes, yoga rooms and whole food suppliers.

**They have developed and offer online ordering options via their website, as well as two market days in Lyttleton and South Christchurch.**





# Impact

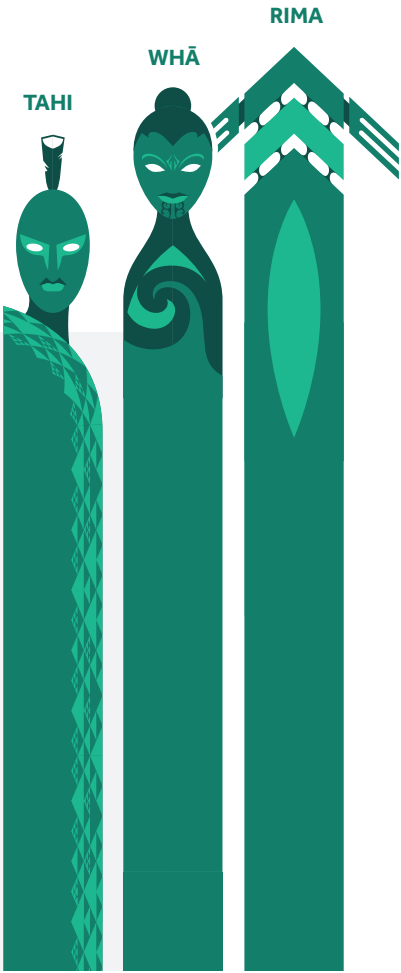
Ihipera spoke of the experiences and satisfaction gained through two markets each week in Lyttleton and South Christchurch. It is here that whānau access Mauriora Kombucha, ask questions and share their experiences. At the markets Ihipera has the opportunity to share her journey of wellbeing; her learnings and successes, and also hears from whānau their satisfaction with the product, the differences it has made in terms of feeling well alongside many small lifestyle changes they are up-taking. For example, whānau have shared that they have noticed a difference, such as having more energy, not so sluggish and have a happier disposition. Ihipera encourages whānau to be discerning in their choices and acknowledges that not all products are made equally; what works for one person may not work for others. She also encourages people to make their own, and offers recipes, advice and information to help.

*"Hearing whānau endorse our product gives us the kaha to extend what we know ... and we encourage everyone that you can do whatever you put your minds to".*

# Pou

Te Pūtahitanga o Te Waipounamu investment has provided a platform for this whānau to leverage from their initial enterprise efforts and strengthen Mauriora Kombucha's future sustainability.

They have identified the individual and collective strengths each member of the whānau brings to the business and their learnings so that Mauriora Kombucha can continue to grow. Within this, they are incorporating Māori concepts of healing and wellbeing into their business and also for the wellbeing of themselves as a whānau.



Iripera Kirwan

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# Mengineering

## Whero Services Ltd

## Description

Mengineering is a programme for young Māori fathers. This kaupapa seeks to understand their needs and aspirations so support can be provided that will build their self-esteem and confidence with parenting, study and employment. In essence, Mengineering seeks to build young fathers who can be their best selves, proud of who they are and the relationships they have with their tamariki and partner or spouse. Underpinned by te ao Māori concepts of parenting and whānau, Mengineering utilises the principles of reciprocity inherent within wānanga contexts to reconnect and reinforce the importance and role of fathers.

Mengineering has been developed by Jared Riwai-Couch. In his mahi in the community and justice system, Jared noted common issues for young tāne Māori in respect to their relationships with their tamaiti/tamariki and whānau. To further test this, Jared developed a survey in 2019 to identify the needs and aspirations of tāne Māori in Waitaha as parents and their role within whānau. The survey included questions about the ages of the young fathers, their back-ground, how many tamariki they have and their thoughts of what a support programme would look like for them.

Jared formed an advisory group inclusive of CDHB, Corrections, Police, He Waka Tapu, Ngāi Tahu and young tāne Māori who participated in the survey, to review and analyse the feedback. Fifty-six tāne Māori participated in the survey elevating five key themes that collectively informed the initial design and development of Mengineering. Namely;

1. A desire to connect with their tamariki through te ao Māori and te reo Māori.
2. Meeting with other dads and sharing experiences.
3. Wanting to be better individuals through obtaining a driver's licence and acquiring further education (e.g., St Johns Certificates)
4. Support navigating the legal system in terms of custody law
5. Support with how to better get along with the māmā/whaea of their tamaiti/tamariki.

In 2019, Mengineering was successful in seeking funding through Te Pūtahitanga o Te Waipounamu.

The main aims of Mengineering are to positively reinforce tāne

Māori roles as fathers; their relationship within whānau, whilst also strengthening peer networks (kaupapa whānau). Alongside this, Mengineering support tāne Māori with other needs that may be identified in wānanga. This may include supporting pathways to other supports and services in the community.



## Impact

Impacts and outcomes observed include;

- Increased confidence to learn and uptake roles in the facilitation of wānanga including kai karakia roles.
- Increased confidence sharing stories and experience - allowing themselves to be open and vulnerable in the group.
- A number of tāne now have their drivers' licences, and others are on the way towards this. This is through supported referrals to Howard League Driving School.
- Increased confidence learning and using te reo Māori me ona tikanga



# Reach

**"I am mindful that my way is different [to a lot of programmes using social media] ... the aim is to connect, to share, test and learn from each other. If it doesn't include whānau it's not wānanga."**

Mengineering have facilitated four marae-based wānanga; a culturally safe and neutral context to come together, listen and share their thoughts and stories. A marae-based programme is the preferred approach for this kaupapa versus more contemporary methods i.e., social media. Marae is a uniquely Māori construct to effect te ao Māori concepts and practices as the norm. It provides the conditions to reconnect and engage tāne safely within contexts they trust.

Integral to this approach is the principle of reciprocity embedded within Ako; a kaupapa Māori concept that reinforces the teaching and learning relationship between the educator/facilitator and students/participants. Each wānanga is designed to work with between eight and 12 tāne to ensure the right mix and balance needed for tuakana teina modelling in which all participants (including the facilitators) are allowed to be both tuakana and teina within an interactive learning and sharing process. Mengineering has worked with between 40 and 50 tāne Māori in this initiative.

Each wānanga is structured to respond to the aims and needs identified by tāne. They also participate in an evaluative survey at the end of each wānanga. Feedback from the wānanga survey reinforced (100%) value affirming that the context and approach created "a safe space to open up and share, to test their own and each other's thoughts and ideas ..." especially for those who acknowledged that the most challenging aspect was getting up and sharing in the group.

Building on these learnings, Mengineering redesigned the 4th wānanga to sit with tāne to navigate safe ways to tell and illustrate their personal stories in structured and positive ways. They employ pūrākau (storytelling) as the vehicle to engage beginning with describing in five words each of the following.

- a. Yourself at eight years old,
- b. Your environment,
- c. The most influential people that have had an impact in your life.

In this way, tāne develop and illustrate tamariki story books drawing on their own childhood experiences. A creative process that is interactive and healing for tāne to revisit childhood memories and events, thereby positively reaffirming their strengths, identity and belonging.

# Pou

Participation in the programme has provided tāne Māori new tools for reflective practice to revisit what may have been difficult periods to take the best from them. The shared experiences and learnings from participation in the programme is having new and creative tools for reflective practice, and new tools to revisit childhood experiences from a different perspective to take the best from them.

*"It can be challenging for many whānau to extract these memories without some help or facilitation. My impression is that it could be that as a child there are seldom good experiences to remember? or, could the life of a young Māori father now, be weighed down with much responsibility, worry, unhappiness that contributes to it being difficult to remember the happy times?"*

All participants participated in a marae-based programme underpinned by kaupapa Māori principles and practices, contributing to positive participation in te ao Māori.



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# Migrant and Ethnic Community Support Trust

## Migrant and Ethnic Community Support Trust

### Description

Formed to address barriers to settlement, the Migrant and Ethnic Community Support Trust aims to assist in the successful integration of migrant workers, refugees and other ethnic communities into New Zealand society. The Trust is focused on delivering a variety of quality services that contribute to positive change for these ethnic communities, enabling them to feel connected in ways that contribute to their collective wellbeing.

A focus of the Trust is the provision of a Māori cultural component to support a strong sense of belonging not just to their own ethnic community but also to Aotearoa. Honouring te reo Māori me ona tikanga and understanding and acknowledging the place of Te Tiriti o Waitangi is a particular emphasis for the Migrant and Ethnic Community Trust.

The Migrant and Ethnic Community Support Trust has produced a number of resources and activities that enable participants to learn kupu Māori. When migrants first arrive in the country, they are often eager to learn about Māori culture, but can be unsure about how to do so. People are frequently relieved that there is a service specifically designed for them. Activities range from learning simple phrases such as "Kia ora, kei te pehea koe?" to pōwhiri and specific events held on marae. There is emphasis on helping migrants learn about Te Tiriti o Waitangi and the special status of Māori as tangata whenua. The migrant community engaging with the Trust is ethnically and culturally diverse. Participants have included migrants from India, South African, Fiji and the Philippines. Participants include individuals as well as whole families. Some people who have approached the Trust and been engaged in activities, have resided in Aotearoa for 20 years, yet are limited in their knowledge of Te Tiriti and of te ao Māori. In addition to this work, the Trust also distributes kai to communities in need. Future plans include the employment of a full-time teacher of te reo Māori, who can facilitate and teach specific classes.

### Reach

The marae visit involved over

80

people and included Tā Mark Solomon as a key speaker.

### Specific events have proved very popular.

The initiative has formed strong relationships with other organisations including Network Waitangi who are part of the Christchurch Community House. So far, the initiative has been able to hold five other specific events showcasing aspects of Māori culture including waiata and kapa haka. These events have involved up to 50 people.



# Impact

The migrant community in Christchurch has been deeply affected by the earthquakes, the terrorist attack at the mosques and COVID-19 pandemic. Providing a service that enables participants to connect with each other and across cultures, has fostered a sense of belonging and reduced feelings of isolation. Feedback from participants attending events has been very positive and encouraged them to learn more about te ao Māori. It has increased their understanding about the significance of Te Tiriti within Aotearoa. Participants have learned about important kawa such as leaving their shoes outside before they enter the wharehau at marae. Making connections between their own culture and confidence. For example, the removing of footwear is common practice for Hindu people, before they enter their temples. By participating in events on marae and celebrating aspects of Māori culture, migrants have been able to challenge their assumptions of preconceptions of Māori as tangata whenua. Often Māori are represented in the media in deficit, negative ways perpetrating negative stereotypes. This initiative has influenced migrants' preconceptions of Māori culture, encouraging them to learn more.



# Pou

Participants have set goals for themselves, learning about the language and culture of Māori.

By providing specific cultural services and events for migrant communities, participants have been able to learn about, celebrate and engage in te ao Māori. They have increased their knowledge of Te Tiriti o Waitangi and of important cultural events such as Matariki.

Participants are developing their confidence as they engage in new cultural activities, important to Aotearoa.

By engaging in new cultural events, participants have been able to connect with one another and share aspects of their own culture. These connections have reduced migrant's feelings of isolation and increased their confidence and sense of belonging within the Christchurch community.



# Mokopuna Māori Arts Gallery and Taa Moko Ltd

## Mokopuna Māori Arts Gallery and Taa Moko Ltd

### Description

This initiative provides a safe space for rangatahi and tamariki to express themselves, build friendships and learn skills through creative arts in a positive and friendly environment. Mokopuna Māori Arts Gallery & Taa Moko Ltd created the initiative to connect with schools and run wānanga to engage tamariki and kaiako in art creation.

At the beginning of the funding period, Mokopuna Māori Arts Gallery and Taa Moko Ltd engaged with tamariki in schools, however the impact of the COVID-19 lockdown and subsequent restrictions meant they could no longer work in schools. In response to the restrictions, Mokopuna Māori Arts Gallery and Taa Moko connected with The Styx Living Laboratory Trust and Kāpūtahi Community Orchard Trust to deliver workshops at an outdoor reserve on Marshlands Road and schools were able to bring tamariki there instead.

Through whānau and social services, Mokopuna Māori Arts Gallery and Taa Moko Ltd were able to engage with whānau in the community including tāngata whaiora and whānau who had lost loved ones. Workshops were run for whānau to create art and reconnect with te ao Māori.

Initially the restrictions from COVID-19 proved difficult to navigate, however it helped the Mokopuna Māori Arts Gallery and Taa Moko initiative to evolve, and it was able to extend its reach and connect with and help a more diverse range of whānau within the community who were able to benefit from the services.

### Reach

Mokopuna Māori Arts Gallery and Taa Moko Ltd reached over

# 1,000

people through wānanga and workshops which were held.

**Through these wānanga and workshops, they were able to engage tamariki and whānau from all walks of life. Mokopuna Māori Arts Gallery and Taa Moko had to adapt to the restrictions in place due to COVID-19 and found other ways to reach whānau. Whānau were engaged through schools, social services and word of mouth from other whānau.**

**Working outside of schools meant tamariki and rangatahi, and also their whānau, were engaged which helped to build connection and create safe spaces for interaction. This flexibility and adaptability allowed them to work with a diverse range of whānau and build some incredible connections.**







# Impact

One tangata whaiora tāne had very limited mobility, he hadn't been able to engage in many activities, however initiative creator and artist Rawiri Koia, adapted and came up with an activity he could do. As soon as this tāne saw he was creating art he was overcome and was vocalising and moving to show how much joy and sense of achievement it gave him to connect and be creating art. This gave him a huge sense of noticeable joy and achievement, which also impacted on staff and whānau.

The appreciation from whānau has been overwhelming, they have watched their tamariki come out of their shells and take part. Providing a non-judgemental place where tamariki can connect and create is a powerful tool for whakawhanaungatanga.

Other whānau who were grieving had a space to channel their emotions into creating something beautiful. Mokopuna Māori Arts Gallery and Taa Moko Ltd said although some whānau are hesitant at the beginning, they have never had someone come along who didn't join in and create along the way.



# Pou

By providing a space and activity which whānau can create and build something of their own, whānau are building confidence and experiencing joy in creating art.

Mokopuna Māori Arts Gallery and Taa Moko Ltd worked with whānau to create Māori medium art including stone carving, and moko connecting them to te ao Māori.

Connecting whānau with their creative side provides a therapeutic space which they can connect and engage through, building a sense of pride and belonging.

# Ngā Pou Whirinaki Consultants Ltd

Ngā Pou Whirinaki Consultants Ltd

## Description

Ngā Pou Whirinaki Consultants Limited delivers a cultural report writing service to Aotearoa New Zealand's judicial legal proceedings. Ngā Pou Whirinaki listen to whānau to capture their kōrero, background and whakapapa in a mana-enhancing - respectful way. The aim is to provide the justice system with a deeper understanding of each whānau circumstances, the context that has contributed to their circumstances including the strengths and opportunities available to them to support a restorative pathway to wellbeing.

Ngā Pou Whirinaki was born out of a need to support whānau engagement in judicial proceedings. To explore with them, their perspectives of the challenges, strengths, and supports needed for a rehabilitative pathway. Ngā Pou Whirinaki has had first-hand experience, when members of their whānau have been engaged negatively in the judicial system. Therefore, have a deeper understanding of the compounding impacts on the wellbeing of the whole whānau. *"I could tell the stories and understand the situations in the lives of our whānau who are engaged with the criminal process. So that's sort of how that came about".*

Access to positive and rehabilitative supports in culturally safe and relevant ways can be difficult for whānau. The cultural reports are an initial disrupter, a first step from within the system, to be presented at sentencing so that the judicial system has a deeper understanding of the circumstances that led to offending, the individual's willingness to rehabilitate, and the supports available (or needed) to support that process. The first steps of engagement for Ngā Pou Whirinaki are to ensure whānau understand the intent and purpose of the cultural reports, who has access to their information, and the contribution this can offer towards a restorative and rehabilitative pathway versus a punitive pathway. *"...it's their story, it's their information. I think what I'm seeking to achieve, at its simplest, if I think about the whānau that we're working with, it's about giving them a voice [within] a system and a society that has already been so oppressive towards them"*

## Impact

It is too early to tell positive medium to long-term impacts for whānau, especially for an initiative designed to intervene within a narrow window - after the offence/conviction has occurred and prior to sentencing. However, cultural reports are a positive disruptor within a traditionally punitive process. Thereby, influencing a shift towards a restorative/rehabilitative pathway out of the justice system that is culturally safe and accessible.

Cultural reports offer an alternative perspective to corrections or probation, who are working with narrow concepts about whānau, about what is successful for whānau. Ngā Pou Whirinaki, reaches across Whānau Ora and the broader kaupapa Māori network, to link whānau with supports that could be of benefit to them. *"So cultural reports, are having an impact on reducing sentences and also where possible, finding alternatives for rehabilitative pathways rather than punitive custodial".*

Ngā Pou Whirinaki have now secured multiple national contracts specialising in whānau assessment and Māori engagement and it's Director co-facilitated the development of a Māori suicide prevention program and delivery of the same. *"So, this relationship with Te Pūtahitanga, has just opened so many doors and opportunities".*



# Reach

**During the 9-month funding period, Ngā Pou Whirinaki worked with 60 to 70 individual whānau who were waiting for sentencing. Approximately 60% were remanded in custody and the remaining were remanded in community.**

The most difficult aspect is for whānau to establish trust and confidence in a short period of time from referral to Ngā Pou Whirinaki (4-6 weeks) with limited opportunities to engage. Especially, if they are remanded in custody. This is a relatively new and different offering within the justice system, and it is difficult for whānau to feel they can trust the process. *"They perceive that the lawyers work for themselves, the police prosecutors are there with the police, everybody is out to get them. And here's this person who wants to tell their story in a way that potentially everybody else in that courtroom on that day, gets to know them for more than just their offending".*

Ngā Pou Whirinaki uses "Te Whare Tapa Whā" as the basis for their mahi to make the connection and relationship between criminality and ill-health. *"Our wellbeing influences every corner of our health, and so that's pretty much what I present in the cultural reports. Where is the instability and how can we bolster their strengths, because there's always strengths".* The intent is to look at the broader picture and consider the multitude of factors that may have led to offending.

Ngā Pou Whirinaki, acknowledge that they can only make recommendations. On the whole, the recommendations are contextualised to the specific situation of the whānau and take into consideration the range of supports that are available to them from within the system, and more ideally if the circumstances allow, from within the community. *"With this support or with this intervention, there'll be a reduced opportunity of reoffending".*

Overall, many of the recommendations have been up taken and subsequently, reduced punitive sentencing towards therapeutic and restorative action. *"I think it's the first time somebody's actually asked them and given them a safe space to share and acknowledged their truth. It opens them up, and I don't know, if it's something as small as that, just a little acknowledgement that they are believed and that their truth is acknowledged, then that can be magic".*

## Pou

Ngā Pou Whirinaki started as a sole whānau provider. This initiative has offered this whānau an opportunity to 'give back' to others whilst meeting practical needs. Prior to developing Ngā Pou Whirinaki, this whānau worked long hours and days away from home and tamariki to make ends meet. Are still working long hours but with the ability to work with and around their whānau needs *"and serve the community that I was working in, staying at that level".*

They have the flexibility to meet their whānau needs, and support others to negotiate healing pathways. They employ people from within the community including a small pool of consultant report writers. Lived experience, empathy, and understanding are important requisites for this mahi.



Monica Lei

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# Papakāinga Feasibility Study

Te Whare Hauora

## Description

Te Whare Hauora plan to complete a feasibility study for the viability of building a new fit for purpose building to better support whānau. This new building will be a papakāinga for wāhine, tamariki and whānau affected by domestic violence. It will provide a suitable and comfortable space for safe housing, along with providing wraparound services and support on site. Having services on one site will make it easier for whānau to access and engage with the services and support they need.

Te Whare Hauora are taking a Whānau Ora community-led approach by engaging community to seek insights and test the range and possibility of a papakāinga development. Although this project was put on hold due to the COVID-19 pandemic, Te Whare Hauora staff were able to have hui with people from organisations which have successfully designed safe houses.

The feasibility study will include interviews and a survey for wāhine who have engaged with the services of Te Whare Hauora, this is to ensure the papakāinga is built with consideration of whānau voice and experience. From the interviews a number of case studies will be written and will also contribute to the feasibility study.

## Reach

Te Whare Hauora intend to engage

# 10-15

whānau to speak with them about their experiences and complete a survey to capture whānau voice and provide input for this study.

**Te Whare Hauora was able to engage with a number of organisations which have built new fit for purpose safe houses.**

**The completion of the feasibility study will provide Te Whare Hauora with a strong direction for the build of the new papakāinga. The new papakāinga will consider kaupapa Māori concepts and incorporate Mason Durie's model of health and wellbeing, Te Whare Tapa Whā. It will be designed to fit the needs of whānau, providing wraparound services and support.**



# Impact

The feasibility study will ensure Te Whare Hauora are informed and have a good understanding of the needs of wāhine, tamariki and whānau who engage their services.

A new fit for purpose papakāinga will have a positive impact on whānau, they will have a safe space to stay which is designed to meet their needs, it will also provide whānau opportunities for personal growth and connection with Te Whare Hauora.

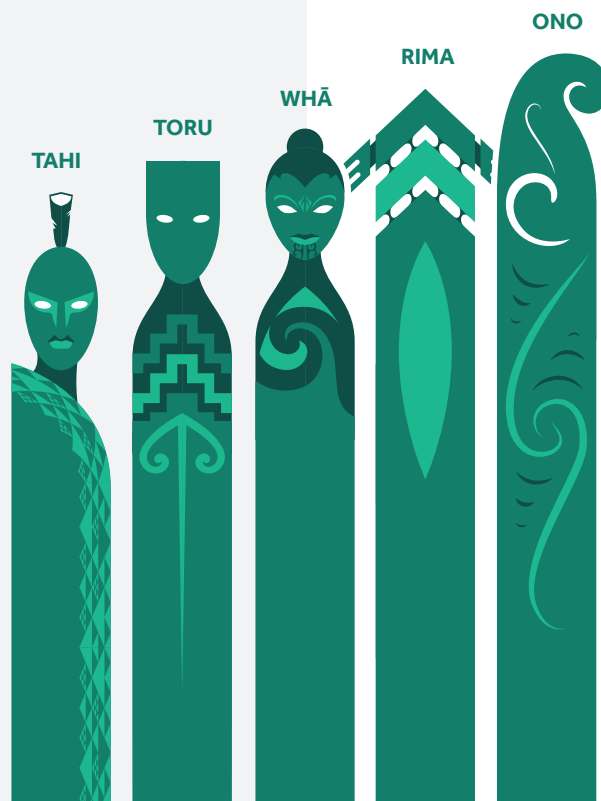
The aim is that wāhine will be able to tell their story and contribute to the planning, and ensuring this space is truly meeting whānau needs will empower whānau to have a voice

## Pou

A new build which encompasses kaupapa Māori concepts and models of health and wellbeing, means whānau can engage in safe housing, programmes and support which are built on tikanga and te ao Māori principles.

Te Whare Hauora work with wāhine and their whānau to support their growth and provide learning opportunities and support. A new papakāinga with holistic wraparound services and support identified by whānau, will allow whānau to better engage with Te Whare Hauora.

Whānau voice contributing to the feasibility study, means wāhine have an opportunity to share their experience, knowledge and needs which will ensure the new papakāinga is created to best serve the needs of whānau.



# Pounamu Portraits

## Pounamu Portraits

### Description

Pounamu Portraits is a photography business that captures portraits of whānau Māori. Pounamu Portraits provide a selection of Māori props, unique backdrops and a personalised service to whānau both physically and digitally, boasting a strong social media following on Facebook.

The portraying process enables whānau to connect with their whakapapa as well as enabling whānau to stand strong and be proud of their culture. At the same time the portrait process encourages whānau to be individuals, showcasing attributes important to them.

Pounamu Portraits aims to provide a holistic service; providing a 'one stop' shop to whānau. They have established their own premises and expanded their reach into Māori communities by advertising in school newsletters, contacting small business organisations with special offers and creating mutually beneficial fundraisers with sporting, cultural and community groups and organisations.

Marewa Hoeta is loving the mahi. She is passionate about whānau photography, carrying on her father's legacy who was also a photographer. Capturing whānau portraits and ensuring these contribute to beautiful memories of whānau is a key motivation behind this initiative. Clients often come back, requesting additional portraits. Whānau who have lost relatives are particularly keen to have whānau portraits taken and to celebrate and recognise key life events.

Marewa is sensitive, taking respectful, authentic images, that celebrate whānau as Māori. Connecting whānau with their whakapapa is another impetus, and Marewa has been researching and learning about her own tūpuna. She is also increasing her knowledge and use of te reo Māori. Her own pride in her cultural identity has grown through this work and through her business she feels more connected to te ao Māori. Marewa has also found that the business is now diversifying, as she is now being asked to take photos of house interiors and of whare.

### Reach

Pounamu Portraits has a strong media presence with

# 3.2k

followers on Facebook.

**Whānau are talking about Pounamu Portraits and the word is spreading.**

Marewa is busy taking individual and group portraits. Marewa has been contacted by several organisations who are keen to have her capture images at conferences. Schools have also been in contact and Marewa has taken individual and group photos of tamariki and rangatahi at kura but also at kapahaka events.





## Impact

Whānau are often very emotional once they see the final image. Capturing important life events, whether that is the portraits of wāhine who are hapū or of kaumātua as they grow older, ensure whānau celebrate key life events. Marewa works hard to ensure whānau relax through the process, whilst ensuring authentic, respectful portraits.

## Pou

The photography is capturing whānau portraits – empowering whānau to celebrate their cultural identity through these images. Through this initiative Marewa is developing her confidence as a business entrepreneur.

Pounamu Portraits enables the whānau to be proud of being Māori, extending their knowledge of te reo Māori. Marewa is researching her own whakapapa through whenua connections.

The business is now becoming sustainable. Marewa is ecstatic that she is able to provide for her whānau. Her working hours are flexible so she can be available at home, when her whānau need her.

Marewa's whānau are also involved in the business. They are keen to get involved and are having fun, whilst learning specific business skills.



**Marewa Hoeta**

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# Reigning Downs Hauora Centre

Reigning Downs Hauora Centre

## Description

Reigning Downs Hauora Centre, owned by Jade Ward, is an equine facility with alternative education courses for whānau (mainly rangatahi) who have specific challenges or are not served well through mainstream schooling.

The programme is designed by Jade, who is a qualified teacher and is supported by whānau.

Jade's idea for the creation of the hauora centre formed when she worked in mainstream education and noticed reoccurring gaps for some tamariki who were struggling at school. Jade decided to create a programme that positively impacted these tamariki and rangatahi and enabled them to build on important areas of life, through working with horses. Some of the main skills the children build on are perseverance, problem solving, flexibility, leadership, dedication and resilience. Rather than focussing on these skills themselves, tamariki and rangatahi naturally build on them through working with the horses and being part of the Reigning Downs environment. The courses are tailored based on individual needs or issues tamariki are facing, for example those with social anxiety have an educational course with therapeutic aspects.

Rangatahi generally attend once a week, and there are currently 20 rangatahi enrolled. Jade integrates the hōiho (horses) into her teaching programme where appropriate, and some NCEA credits are available through Reigning Downs. Jade's parents provide whakawhanaungatanga and manaakitanga to rangatahi and her pāpā helps with the equine facility. Jade and her whānau work in partnership with social service providers, such as Oranga Tamariki, to provide therapeutic education and activities for the tamariki and rangatahi who need it the most.

## Reach

Reigning Downs Hauora Centre creates flexible programmes that fit around the needs and timeframes of the tamariki and whānau. This ranges from an hour a week to half day classes.

Jade hosts supportive horse events where tamariki can experience a competitive environment while feeling supported by Jade and others in the community. This provides a safe space to enter the world of competition in a non-judgemental and supportive environment.

Throughout the funding period, Jade has worked with hundreds of tamariki and rangatahi, and also established whakawhanaungatanga with them and their whānau.





# Impact

Jade's personal experience working with horses helped her to build her empathy and emotional understanding which has enabled her to make huge behaviour changes and to feel supported and connect with others which inspired her to create the programme.

One tamariki who attends Reigning Downs Hauora Centre had a history of animal cruelty and arson. However, Jade's philosophy is that tamariki and rangatahi arrive with a clean slate. They will not be judged by previous assessments or behaviours and have the opportunity to build their own image. It took time and collaboration, however, with the wraparound support provided at Reigning Downs Hauora Centre this tamariki made some huge positive shifts in their behaviour.

Many tamariki and rangatahi who attend have challenging home lives, or difficulties with emotional regulation. Working with horses provides opportunities for tamariki to develop skills and strategies to improve their behaviour and self-regulation. For many of these tamariki it becomes a passion and something they are good at, a place for them to feel connected and where they are able to achieve.



# Pou

Jade and her whānau work with tamariki to improve their emotional regulation, and to use soothing techniques with the horses before and during engagement to help develop their self-management. Reigning Downs create opportunities for tamariki to achieve, which builds their confidence and leadership skills.

Some tamariki who attend are currently not in school. Reigning Downs supports these tamariki by providing them with skills to help them reintegrate back into the school environment.

Working with horses can be challenging and doesn't always go to plan. This encourages resilience in tamariki as they have to be patient and try again. Working with animals encourages empathy and provides an opportunity to be nurturing towards another being.



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Social Change  
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# Res.Awesome Ltd

Res.Awesome Ltd

## Description

Res.Awesome Ltd, established in 2019, is a social enterprise focussed on waste minimisation and resource recovery in Ōtepoti. The goal of Res.Awesome is to create a circular reuse economy for Dunedin City which will ultimately relieve the pressure of waste to landfill in terms of both space and cost, while mindfully working with the values of reciprocity.

The aim of the project is to work towards a zero-waste programme which will support whānau to reconnect with a more sustainable view of the whenua rooted in te ao Māori. Single use plastics are a major contributor to industrial waste and have a huge impact on our environment, wai, tinana and hauora. Res.Awesome Ltd want to share the mātauranga on everyday ways to reduce the use of plastics while educating whānau on ways of minimising waste to Papatūānuku.

Res.Awesome Ltd will collaborate with Para Kore Marae Ltd to deliver this initiative. Originally, Res.Awesome aimed to work with three rōpū in Ōtepoti to bring the Para Kore initiative into these spaces and provide information and resources for these rōpū to implement change. However, due to interruptions caused by COVID-19, Res.Awesome was only able to connect with one, they did however build a strong relationship and have been able to provide information and helped facilitate change. Initially some rōpū were hesitant to participate, and by providing information and time, these rōpū have become ready to join in and make change.

Numbers for the Pātaka Ora service are now up to around

# 100

people per meeting, and they are growing

They are now exploring building a suitable composting system to enhance the māra kai. Weekly Pātaka Ora creates opportunities for whakawhanaungatanga with other whānau, the building of relationships, and information sharing. Currently Res.Awesome is trying to source funding to keep this initiative going, they have committed to 16 weeks voluntarily.

Res.Awesome Ltd has also started te reo Māori classes at the marae, in order for them to extend their own knowledge and connection with te ao Māori. Para Kore have built a good presence in Te Waipounamu and secured some funding from the Ministry for the Environment to run their initiative, which was one of the main outcomes Res.Awesome hoped to achieve through Wave funding. This funding allows Para Kore to employ three kaimahi in Te Waipounamu and Res.Awesome can connect whānau with their services.

## Reach

Due to COVID-19, Res.Awesome had to adapt and make changes, along with the marae and volunteers, they started a weekly Pātaka Ora (pantry) service. Res.Awesome started by having food delivered from Kiwiharvest and running weekly meals, either dinners or lunches. This free service is for the community where people can enjoy time together eating a meal and bringing reusable containers and take kai home. This provides the opportunity for conversations about sustainability and changing the way we use plastics.



## Impact

Res.Awesome has been able to set up reusable systems and a food waste system at the marae and is in the process of setting up a larger composting system to enhance and facilitate learning about food waste and how we can upcycle this into the marae māra kai.

Some of these changes have been small, like putting the bin in the right place to engage people's thinking, but all these small changes make for an overall larger impact which contributes to sustainability and reduced waste. This impact is evident for whānau within the Ōtepoti community who have connected with either Res.Awesome Ltd or Pare Kore and are making these

changes in their own homes. These changes in perspective and routine contribute overall to reduced plastic waste, increased sustainable resources and increased awareness around how we interact with and affect our whenua.

## Pou

Res.Awesome Ltd has been working to engage whānau to think about their sustainability habits and changing beliefs, recycling and waste reduction practices. This has led to increased sustainability, reduced waste and a healthier whenua.

The importance of looking after the whenua and our environment and the impacts we have on these through our daily habits and usage has been strongly emphasised through this initiative. Whānau are making positive changes to be responsible for our whenua and its health.



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# Ripeka's Rongoā

## Ripeka's Rongoā

### Description

Ripeka's Rongoā delivers rongoā services and educates whānau to understand the role of rongoā in providing hauora for all whānau members. Run by Ripeka Hook, the kaupapa brings traditional rongoā practices back to the community and provides a platform for healing and hauora in Te Tau Ihu through te mauri o te whenua me ngā mea katoa.

With support from Te Pūtahitanga o Te Waipounamu funding, Ripeka aims to further develop her skills and set up permanent premises for Ripeka's Rongoā.

Ripeka is a rongoā practitioner and says Te Pūtahitanga o Te Waipounamu funding has allowed her to step into her role full-time. Her purpose has always been to whakamana te mauri o te whenua by connecting her people back.

Ripeka is ACC accredited and while that covers physical injuries, she is particularly interested in healing sensitive claim injuries. ACC fund mirimiri, romiromi and whiti whiti kōrero, and while Ripeka uses all modalities she describes whiti whiti kōrero as the key.

Feedback from her sensitive claim work is that clients, not all Māori, have had more progress in two or three sessions than they have had in two years of counselling. Ripeka says it is important not to just treat the physical side, but also to look at other aspects of what was going on at the time they were injured.

Ripeka makes her own pani and creams which she uses in her practice and sells at Māori markets.

### Reach

Ripeka has a strong connection with Waikawa Marae which supported her ACC application. She has also made creams for the marae COVID-19 packs. She has goals to work training the trainers, as well as working with tangata whaiora to influence change in both areas. She has also been approached to run a young māmā's rōpū with Oranga Tamariki and has other initiatives in the pipeline working with rangatahi.

Ripeka's clinic is a pole dancing studio, so her client reach extends to a regular clientele of pole dancers to clients who started with her and are now sending their daughters.

**She describes her mahi as not just her own journey but an empowering journey for others. Ripeka was also a Navigator for Te Pūtahitanga o Te Waipounamu and says the investment was like a university degree worth of education and this work is the continuation of her reach.**

Her next steps are around sustainability and enrolling more clients, and while she has been operating for a year, she doesn't want the business to fizzle out and is growing from the seed funding to realising her business aspirations and achieving the point of what she set out to do.







## Impact

Ripeka has worked intergenerationally. She remembers one woman who found out her 12-year-old daughter had been abused and she had thought that she had kept her safe. When the mum found out, she relapsed on meth. She talked about working with Ripeka and wanting to look at a different perspective. Fifteen months later and the woman is clean and Ripeka is also working with the wahine's mum. *"Now she's like, you all need to sit around, we need to talk about it. We need to acknowledge it. And acknowledge that it happened when we're so young. That it happened because you were abused before that. That it happened because it's rife in our family still. And it's kind of starting in one place with that family."*

## Pou

Whānau are becoming empowered leaders as they learn and become the catalyst within their whānau to lead the healing within themselves.

Ripeka draws on her lived experiences in her healing. She says for herself, she has healed, and also developed a practice to help others, who are going through the journey to heal.



### Ripeka Hook

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# Sister Sister Ltd

Sister Sister Ltd

## Description

Sister Sister Limited is a digital strategy and communications agency founded in 2020 by two sisters, Ngaroma Crown and Sarah Clare Brown, with the vision 'to work creatively, facilitate and magnify conversations that build connection'. Sister Sister Limited specialises in strategic digital campaigns for the non-profit and small business sector.

For some whānau, the digital world is a new and unfamiliar realm which has become essential for the sustainability of new businesses. In collaboration with Te Pūtahitanga o Te Waipounamu funding, Sister Sister aims to educate and support eight Wave 14 funded initiatives with online social marketing for their first year of business, inclusive of three one-day wānanga allowing for networking amongst entities to take place. For some of these initiatives, activities will extend beyond digital campaigning, and may include support to set up websites, social media presence, and online business accounts. The aim of the collaboration with other initiatives is to enable them to feel presence and confidence in their online campaign strategies and provide them with the skills to navigate the online spaces.



## Reach

Three hui will be run with the intention of having

50

people at each, the hope is that overall, around 150 people will be able to attend.

Of the eight initially funded initiatives, some chose not to engage. However, with the participating initiatives, Sister Sister provided extra help such as setting up cell phone numbers and phones specific for their mahi, websites and increasing their social media presence. Other mahi included supporting entities with the stresses of business management, and at times just being a safe place to offload and discuss ideas. Of the two wānanga which were planned by Sister Sister, only one was able to go ahead due to the changes imposed by the COVID-19 traffic light system. However, the second wānanga is still planned for when restrictions allow.

Other activities by Sister Sister included one-on-one coaching, and a branding photoshoot. The branding photoshoot was an opportunity for the initiatives to have professional photos taken for marketing and advertisement opportunities including their website, business cards and signage.

Fifty people attended the first hui, more were projected to come, however with the COVID-19 traffic light system, these numbers were limited. This hui showcased guest speakers who run their own businesses and were able to provide ideas and inspiration to those in attendance.



## Impact

The most noticeable impact for the entities Sister Sister engaged with was the increase in their confidence in their online and business marketing skills. Being able to have professional branding and streamlined online services provides them with further reach and increased the accessibility of their services. One initiative started with only an 0800 number, and now has professional photos to use in their marketing campaign and is building an online presence. This is a huge step forward for the marketing and advertisement of their business. The support provided by Sister Sister has enabled whānau to continue to build and run their lifelong dreams. For some initiatives, the support was focussed on supporting them through the ups and downs of business management and providing extra support to ensure their businesses can become sustainable.

## Pou

Whānau have been provided with valuable skills and support to increase their own capability in the digital world. They now have the ability to manage and maintain their online presence and market their business with confidence.

The increase in visibility and accessibility through digital platforms helps to increase their economic security through an increase in business. Whānau also gain a network of likeminded entrepreneurs whom they gain inspiration and support from.



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# Tāhua

Tāhua

## Description

Hoani Samuels and his whānau developed Tāhua to respond to limited opportunities and choices accessing every-day homeware products that use te reo Māori. Their passion is to offer customised 'bespoke' products in contribution to the revitalisation of te reo Māori; to whakamana i te reo rangatira; and normalise seeing te reo Māori on taputapu that is commonly dominated by English.

The aim is to allow tamariki to see themselves reflected in everyday society in ways that validates their identities and whakapapa as the norm; asserting that te reo Māori deserves as much respect as English. Tāhua products include (not limited to) cups, mugs, cards, salt and pepper shakers, Christmas decorations, condiment bottles and canisters.

Hoani noted from his background and training in early childcare and development that outside of kaupapa Māori early childcare settings such as Kohanga Reo that there are still some negative stereotypes of Māori as parents, as whānau. Hoani and his whānau are passionate about finding opportunities in everyday life to positively role model the use of te reo Māori me ona tikanga. Hoani and his whānau have brought together their combined skills and experiences to develop Tāhua.

This led to preparing for a market day to test whānau and community interest starting first with Te Pūtahitanga o Te Waipounamu AGM in Dunedin. From this, they sought assistance from Te Pūtahitanga o Te Waipounamu to 'help get started as a small business' and were very surprised and appreciative that their request was supported.

Hoani states it took time for this mahi to get going however, the first year went very well. Hoani shared his whānau experience of developing a new small business including the ebbs and flows for example, *"we missed the mark heading into Christmas. I was expecting two to three times the amount that we had sold. Up until that point we'd had good feedback as well as good sales"*. One of the considerations is that in the ongoing aftermath of COVID-19 many whānau may not have had as much disposable income. However, they did well over Father's Day.

It has been, a testing and learning experience to adapt and improve. Hoani and his whānau have not been daunted; have assessed their product offering including marketing strategies and are continuing to offer Tāhua via their website, Facebook and the Buy Māori Made page. A significant learning has been discovering and understanding their market. For example, many customers intentionally seek their products to support small Māori business. Another learning is that (at this time) the

bespoke nature of this enterprise means that it is not sustainable for bringing in a full wage due to product turn over (e.g., would need to sell en masse). *"It took us back to what we want to do in the first place..."* informing the decision to do what they are doing very well as a part-time enterprise.

## Reach

**"We have had good responses including many whānau coming back to us several times when they want to purchase gifts".**

The first big order via social media was for customised cups for relatively common names. *"We were surprised but it reminded us that names are important to people"*.

We had another order from a grandmother (kuikui pākehā) who chose Tāhua to place her grandchildren's names on Christmas baubles. In the process of developing her order she shared stories about herself, her family and her values. Within this, she shared how important it was to her to support local businesses.

Although this is an online business, Hoani shared of the *"connections with people who still feel comfortable enough to tell us about themselves"*.

Tāhua offer a range of products on an ongoing basis as well as customised products. Within this, Tāhua offers te reo Māori choices for events shared by whānau and communities such as Mother's and Father's Day, Valentine's Day and Christmas. It continues to be an ongoing learning and development experience that the whole whānau are engaged and contributing to. The *"Christmas baubles were a real learning curve in terms of the materials that can be used"*.





## Impact

*"This mahi we are doing is having a positive impact within our own whānau". Working through the ebbs had Hoani "worried about what we could be doing and trying to figure out what and why we missed the mark". This whānau have encouraged each other to keep innovating and exploring ways to make it work. They have pursued extra study in business and also te reo Māori me ona tikanga to keep extending their knowledge base.*

## Pou

The setbacks have been testing and have strengthened the resolve of this whānau to persevere and stay true to their passion for te reo Māori and making it more accessible 'normalised' in everyday life – in people's homes and communities.

This mahi has also initiated further study including encouraging the whānau to further explore, develop and use the mita (dialect) of their Tainui whakapapa.



**Hoani Samuel**

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# Team Mana Supplies

## Team Mana Supplies

### Description

Team Mana Supplies is a small whānau business set up by Taukiri Manawatu in 2018 as a way to generate an income for his whānau. The business has two distinct parts. Firstly, weaving 'piupiu' and secondly, printing promotional products and apparel using toi Māori and te reo Māori. Te Pūtahitanga o Te Waipounamu has enabled Team Mana Supplies to further explore their love of toi Māori and extend their business with a sustainable outlook. This included up taking a lease of a building and wages for kaimahi.

Team Mana Supplies has evolved from a side hustle, with a specific interest and skill in weaving piupiu. They then diversified in to printing promotional products and apparel with toi Māori and te reo Māori. Their future goal is to share their knowledge and skill for piupiu to ensure its longevity and accessibility.

Weaving piupui is a specialist skill that includes looking after harakeke, how and where to access and harvest it, and how to prepare it. Although the final product 'piupiu' is a treasured item in te ao Māori, the process and preparation *"is laborious and no one really loves that"*. Furthermore, a specific type of harakeke is required for piupiu. This is not easily accessible and requires care and attention. Team Mana Supplies started printing promotional products to respond to a call from whānau for products that reflect them, their interests, and their culture. This diversification enables Team Mana Supplies to maintain their long-term commitment to toi Māori and piupiu.

Through Te Pūtahitanga o Te Waipounamu support, Team Mana Supplies employed kaimahi who learned different aspects and skills associated with piupui and in marketing and printing promotional products. For a time, they leased a building in Christchurch to test the feasibility of setting up their business in this way. A combination of factors impacted this decision (including COVID-19) but more importantly, exploring the most effective and practical way to sustain their commitment to toi Māori and piupui. Notwithstanding, COVID-19 impacts on the viability of maintaining a lease and staff wages, the ongoing supply of harakeke was excessively time-consuming and costly *"... the drive out to rural pā harakeke to harvest, which is huge on the cost of petrol and just time"*. As well as reliance on shipping, supply, and quality of products for printing *"... its touch and go because you never really know what's coming from China, there was a big risk there"*. At first they outsourced printing but found wait times challenging *"... and it was their work with our name on it which I wasn't comfortable with either"*. Team Mana Supplies brought their printing in-house, learning a new range of technical and business skills *"... we just decided to go into printing and buy*

*our own printing gear and then learn the process, learn the skills, and that's all we've done. And we've just grown from there"*.

Team Mana Supplies now have a property in Amberley, with whenua to plant their own pā harakeke and set up a home-based printing business. It will take years to gain the benefits of this investment in terms of the harakeke, so this is still outsourced however, there is now a long term and sustainable outlook for this harakeke and business. This decision is enabling this business to flourish, and respond to pragmatic and aspirational needs.

### Reach

Wave 14 resource helped this whānau business to understand the different aspects and responsibilities of being an employer *"... we had whānau that were needing to get an income into their household, so it was an opportunity to give them a start too"*. Team Mana Supplies also offered extended whānau a platform to extend on their own skills, and learn new skills. For example, one kaimahi is now pursuing formal study in the arts.

Team Mana Supplies, supply to a niche market in Māori communities. *"You can go to an event, and you can see four or five groups all wearing our stuff, which is cool, well ... we've had a hand to play in their [performance] ... it's so cool to see"*.

Although their main clients are Māori, Team Mana Supplies respond to non-Māori and have become members of a growing Māori business network contributing to the local economy *"...we've had a lot of relationships with people as well who have helped, so they've networked for us I guess, and pushed for us which is pretty special"*.

# Impact

This whānau attribute their success to their knowing and connection with te reo Māori and toi Māori; knowing where te reo might need to be corrected, where a macron may go, and understanding the component parts of toi Māori that non-Māori printers do not understand. *"... we can't change that koru because that might be a person. You can't just wipe it off the design. It's not just the case of pretty koru and you put it over there and you move that over ... It's for a reason. Telling a specific story. I think those are our little niches that keep those customers coming back".*

In the first COVID-19 lockdown, Taukiri started the website māorimotivation.nz with his favourite quotes translated into te reo Māori onto clothing. This was a collaboration with toi Māori and te reo Māori experts to refocus and diversify while businesses, communities and whānau were struggling with the threat of COVID-19. Later on, Taukiri's wife shared she "was travelling one day and there was this man, I think he was a Whānau Ora Navigator, *"... telling me about this cool company that does motivational gear in te reo Māori, and how he uses it with his whānau he works with coming out of the prisons and it turned out to be Māori Motivation, I was like, oh my gosh, that's pretty cool"*.

Taukiri has inspired others from their broader community to explore going into business for themselves. They've come and asked questions and bounced ideas around *"I think because we stepped out of the normal, ... it's given everyone else a stepping-stone to believe that it's a possibility. Because we're self-employed. Yeah, and that's so weird. Sometimes whānau just come and have a look and see what we do, and then they're like, yeah, you guys are crazy"*.



# Pou

This whānau describe a journey of ups and downs that is inclusive of whānau, their own tamariki and their broader whānau whānui. They've reached a stage of sustainability and assert this is due to many challenges and sacrifices and know there will be more. They are consistently working towards these four Pou as a journey rather than an outcome. Most importantly, Pou Ono: Whānau are cohesive, resilient, and nurturing—fixing their sights on longevity, and sustainability of a precious taonga in te ao Māori (puipui), its significance to the arts community. and their whānau. *"Think resilience. We're getting hammered every day with new challenges. We're definitely building resilience"*.



# Te Hīkoi Wairua

## Te Hīkoi Counselling Services

### Description

Te Hīkoi Wairua Counselling Services is run by Donna Rivers providing whānau with a supportive environment to be able to connect or reconnect to te ao Māori in a way that allows whānau to find their own solutions.

Te Pūtahitanga o Te Waipounamu funding will support the initiative to implement Māori modalities such as Meihana, Te Whare Tapa Whā, Takitaki Mai and the Pūrākau Pūtakētanga model. The Pūrākau Pūtakētanga modality is created from a traditional mātauranga Māori base that enables practitioners to identify and express underlying themes and ideologies and how they impact on whānau through a Māori lens. The model will assist whānau in understanding their whānau history in ways that resonate and connect with them, allowing whānau to discover or strengthen their identity and strengths on their journey to self-determination.

Te Pūtahitanga o Te Waipounamu funding has enabled Donna's counselling programme to establish a base where she doesn't have to work within the constraints of mainstream counselling.

Donna says it is her lived experiences, such as the implications of being a teen mum, that as she got older, helped her reflect on how she could do something different and give back to the community that had helped her when she was younger.

*anything to do with Māori. Then I got into lots of trouble over the years and I can understand how being disconnected and not having that identity can impact. And I thought, well actually, that's the group of people I would like to work with."*

COVID impacted client numbers. Donna recalls when she initially set up everyone telling her she would be rushed off her feet with loads of referrals. *"Well, that's not what happened at all. Completely the opposite. They came in dribs and drabs and I kept thinking, what am I doing wrong? Am I not reaching the right places in the community? When I sat down and talked about it, I realised a lot of people who would have gone for counselling didn't because they were too scared to go out, which is why I set up online."*

She now works face-to-face and through her website with people, from New Zealand born to refugees, who have intergenerational trauma and have experienced displacement. This online service also provides counselling with the opportunity to look at historical intergenerational trauma often covering the impact colonisation has had on previous generations to where the tangata is currently at in their lives.

**"There are lots of people who are lost and displaced, and a lot are involved in things that aren't good for them. I can relate to that. I was a heroin addict for years when I was younger, and then I got myself together. But I still struggled with life and challenges and who I was. And I think there's just so many people out there like that."**

### Reach

Te Hīkoi Wairua Counselling Services is ACC approved and also reaches clients through women's refuge, marae and Te Piki Oranga.

Donna works with Māori who are disconnected from te ao Māori. Her motivation stems from her own background of being brought up in an enormous Scottish family with four Māori girls; herself, her two sisters and a cousin. *"And even though they loved us, and I still feel loved by them, I often felt like I didn't fit in."*

As a child Donna was interested in things Māori. *"And I used to get laughed at and picked on for singing waiata and trying to speak te reo Māori. So, I went the other way and didn't want*



# Impact

Donna works differently from a lot of other counsellors who use Westernised modalities. *"When I'm working with people, if it's the right time, I'll disclose and share a little bit about myself and it forms a connection, there's a bond."*

Donna encourages clients to follow pathways that are fulfilling in the direction the client would like to take. Identifying support networks around them and encouraging self-care can lead towards a happier, calmer place, and the risk of suicide isn't so consuming and overwhelming. Working is often just not possible. *"And so, for some people to identify support networks is a struggle. But support networks may be within the MH sector, NGO's, whānau, friends, work colleagues, GP, a neighbour and many other people within the community that are least expected to have been thought of as support. In particular, one tangata, there's no way they would've been able to work at the beginning of the year, but now they're looking at going back to work. They want to go back to work right now, but with encouragement the aim for the end of the year is a goal with smaller steps as goals to achieve this."*

Donna has other clients who she only saw two or three times and they returned home. *"And I thought, well, that's what I'm meant to be doing."*

## Pou

Ancestral connections and the relation to healing are a foundation that Donna draws on every day. She says trauma is passed from generation to generation and impacts on our mana and how people respond and react to trauma is actually a natural human response.

*"My tipuna are there and theirs are there too. And I always say a karakia and ask to be able to have the wisdom and the knowledge to be able to do the right thing that's needed for these people and whatever that is, it could be anything. It doesn't matter what it is."*

Donna also helps whānau become self-managing and nurturing through counselling for māmā who have new babies by providing counselling for perinatal/postnatal depression through the Perinatal Support Network. Some trauma during birth can impact developing an attachment with baby therefore creating difficulty with feeding and sleeping. Maternity blues and postnatal depression are common but often not talked about. For many māmā it is a relief to know they are not the only one.



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# Te Puna Oranga

Te Puna Oranga

## Description

Te Puna Oranga is a community organisation which works with whānau (including kaumātua) affected by family violence and/or sexual violence. Levels of support offered by the entity include counselling services, social work advocacy and education, youth mentoring, kaumātua services, integrated safety response, maioha, and sexual violence crisis response — including prevention and intervention.

After the Canterbury earthquakes, Te Puna Oranga arranged kaumātua lunches to provide an opportunity for the community to come together to socialise and reduce isolation.

As a result of COVID-19 and the isolation which many kaumātua experienced in their communities and from their whānau, Te Puna Oranga planned to have monthly kaumātua lunches at Ngā Hau e Whā National Marae. The aim of these lunches was to reduce isolation for kaumātua and provide connectedness to te ao Māori. The lunches provide an opportunity and space where kaumātua can come together with their friends and catch up, have a kai, and check in with Te Puna Oranga. During these lunches, Te Puna Oranga have a live band, karaoke, ukulele group and a dance floor.



## Reach

The kaumātua lunches have progressively become larger over the years, growing from around 15 people to on average

180

Moving the venue to the marae has provided an opportunity for kaumātua who may be disconnected from their Māoritanga to reconnect and have positive experiences in a culturally rich environment. The lunches are so popular that staff working on other mahi are often asked when the next kaumātua lunch will be.

As a result of the COVID-19 lockdown, the initial plan for the kaumātua lunches had to be adjusted to fit the orange traffic light settings. One lunch was able to be held, however lunches were suspended to protect vulnerable whānau within the community. Te Puna Oranga still continued to work with kaumātua through weekly calls, food drop-offs and check ins.

Kaumātua lunches are able to continue in line with the easing of COVID-19 gathering restrictions. These lunches are an amazing way for kaumātua to connect and socialise whilst providing opportunities for Te Puna Oranga to continually support these vulnerable whānau. The continuation of the lunches has been reset and to ensure the safety of whānau, lunches will be held more frequently, in smaller groups, across different areas of Christchurch.

# Impact

The lunches have had a hugely positive impact on kaumātua who have been able to reconnect with old friends, catch-up and nurture bonds which are so important for their health at this time of their lives. Often kaumātua can become isolated, whether it is a result of COVID-19, moving, or family and friends growing old or being busy. Being able to connect with others is something we take for granted, and for our vulnerable community this can make a positive difference to their overall health and perspective on life.

These lunches are a way for Te Puna Oranga to check in with kaumātua, to educate them on other services they provide, and at times to connect them with external services to meet their needs. By strengthening and nurturing these social connections and support systems, it is supporting their overall hauora. When the kaumātua lunches were moved to Ngā Hau e Whā National Marae, it became an opportunity for kaumātua to connect or reconnect to te ao Māori, for some this is the first time in a long time that they have had the opportunity to do this.

Overall feedback from kaumātua and whānau has been extremely positive, kaumātua are always asking when the next lunch will be.



# Pou

By providing lunches at Ngā Hau e Whā National Marae, kaumātua are able to reconnect to and participate in te ao Māori. It is providing them with a positive and nurturing experience where they are able to reconnect and revisit their culture.

By strengthening the social connections and support systems of kaumātua, their overall hauora is strengthened. The lunches provide a regular event to look forward to, a time to reconnect and to reminisce, and to nurture the connections which encourage their resilience through isolating times.



# Te Whare Pu-rākau o Matamata

JP Consulting

## Description

Jerry Pu from JP Consulting created the initiative, Te Whare Pu-rākau o Matamata, a unique programme for wāhine Māori to develop skills in mau rākau based on the whakapapa of Ngāi Tahu.

Due to the COVID-19 regulations and lockdowns, Jerry had to adapt and change the initial kaupapa. In addition to working with wāhine, Jerry began working in schools facilitating mau rākau wānanga with rangatahi. Jerry is now working with every school on the West Coast and starting mahi in some Ōtautahi schools.

Te Whare Pu-rākau o Matamata has begun working with young wāhine in schools and in the community, Jerry has connected with MSD to work on a kaupapa that can be made available to their clients. Jerry has been working on developing a hauora programme that can run alongside or separate to the mau rākau programme, which supports the implementation of a holistic kaupapa Māori model.

The initiative has evolved over time, Jerry has worked to create roles for the rangatahi and wāhine to move up into the role of kaiako. This benefits the sustainability of the kaupapa and also gives whānau something to work towards and an opportunity for growth and development.

## Reach

Due to the challenges of COVID-19, Jerry had to adapt and make changes to the initial programme. Instead of running the planned weekly wānanga with wāhine, Jerry began working in schools with rangatahi and adapted the kaupapa to fit their needs. One school Jerry worked with had an issue with rangatahi truancy, Jerry was able to work with a group of these rangatahi through the mau rākau programme which proved to be an effective tool to connect with these rangatahi and support them to reconnect with and attend school.

This kaupapa is now well known throughout the schools on the West Coast, and local entities, resulting in rangatahi attending from all over, one class Jerry ran was attended by more than

50

rangatahi from multiple schools.

Jerry is in the process of connecting with agencies, such as MSD, to engage their clients to the kaupapa. He is building partnerships with other initiatives and small businesses throughout the West Coast to extend the reach of Te Whare Pu-rākau o Matamata. Jerry is looking to grow the capacity of his initiative by offering other traditional Māori activities such as waka ama, kapa haka, and carving so rangatahi and whānau can engage further in te ao Māori.





## Impact

Jerry has witnessed change on an individual level for many rangatahi he works with. Some examples are rangatahi engaging with and attending school when they weren't before. One tama in particular lacked confidence and was struggling with his mental health, through Te Whare Pu-rākau o Matamata he has become noticeably more confident and has a positive outlook on the direction his life is going.

The number of rangatahi who attend and want to be a part of this kaupapa has increased tenfold, Jerry is now busy all week working with wāhine and rangatahi from different schools. Developing and incorporating the hauora kaupapa creates opportunities to work with rangatahi and wāhine through mau rākau and also more holistically which will benefit their overall hauora.

There has been increased connection between the schools that are coming to the wānanga, with different people building relationships and strengthening their connections as a community. The kaupapa of Te Whare Pu-rākau o Matamata is built on whakawhanaungatanga and as a result there has been an increase in whakawhanaungatanga with whānau and the wider community throughout the West Coast.

## Pou

Te Whare Pu-rākau o Matamata is using a tuakana teina model to ensure sustainability and grow the capacity of wāhine and rangatahi on the programme so they can increase their leadership skills and become kaiako and lead classes on their own.

Jerry has worked to create a hauora programme that will run alongside the mau rākau kaupapa. This will support whānau to create routines and develop skills that will lead to healthier lifestyles.

Through the mau rākau and hauora programmes, whānau have the opportunity to engage with each other and establish whakawhanaungatanga. Growing the initiative and incorporating other traditional Māori activities such as waka ama, kapa haka and carving will provide more opportunities for whānau to participate in te ao Māori.



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# Te Whare Puāwai o Tokomairiro Inc CT

Te Whare Puāwai o Tokomairiro Inc CT

## Description

Te Whare Puāwai o Tokomairiro Incorporated Charitable Trust provides activities and events in Milton, Otago. The Trust has occupied 34 Spenser Street, the former playcentre building, for some time and the goal was to purchase this space so whānau and the wider community have a permanent place to gather to pursue their goals and aspirations.

The funding was originally to assist with the lease of the premises, but the Trust was able to secure additional funding to enable them to purchase the property. The space will be used for the community and its functions will adapt to the needs of the community.

Kaiwhakahaere, Tess Potae, describes the space as a place to get together and do Māori activities in Milton.

She describes Milton as a seasonal 'fly by, fly through town' with people who have stayed from many different iwi. *"We have people who don't whakapapa to the local marae or back to Ngāi Tahu, so this is a space to get together and be Māori and reconnect to those activities that make us Māori."*

Tess says it's about changing the way of thinking with simple messages. The whare is an easy affordable space to hire with lots of community groups and individuals using the space.

*"We are providing a multicultural centre, which while not a marae, works under a framework of te ao Māori practices."*



## Reach

A mau rākau wānanga for 10 boys featured a presentation at the end that around

100

whānau attended.

Since successfully purchasing the property in late 2021, a focus has been on rangatahi with wānanga, weekend hui, a school holiday programme and workshops.

There is a weekly Māmā and Pēpi course with 15 registered māmā attending during school term time.

The carving wānanga drew 22 registered rangatahi with fry bread, kawakawa balms and relish making activities happening at the same time.

There is also a lot of general community 'hanging out'.

# Impact

Social connection has been a major impact and there has also been a lot of involvement from people wanting to voluntarily do things for the whare.

*"It's really early days, but I can already see the change. It's humbling how much and how fast it's happened, that evolution. We've got a massive playground out the back and these ugly cabbage trees and we are not allowed to chop them down, but they keep dropping their leaves. So, I got some young boys to cut the leaves off and now we are seeing some changes in the way whānau are interacting and the impact that having a space is having for them. And it's a real positive. They're proud to take part and feeling comfortable in being who they are."*



# Pou

There is evidence of the younger generation stepping up and taking the lead. This was seen through the Matariki night-time market which saw whānau produce, and whānau making their own stuff and selling it. They had soaps and harakeke and kawakawa balms. Tess said what was cool was the opportunity for the whānau to make stuff and sell it through the Matariki market that they organised themselves. They have also organised hāngi and wānanga where the younger generation are learning from the kaumātua.

Tess says the board, which comprises of five people, has been hands on.

*"We are really at the baby stages. Our vision is to hand that knowledge down and lead activities around being self-sufficient, gardening, culling and processing mutttons, hunting, diving and hāngi."*

*"There is still plenty of mahi to do to make it more comfortable outside, we need a new roof, insulation and better heating, but it's a beautiful space and we will get there."*



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# The Kai Table

Renee Kahukura (Sole Trader)

## Description

The Kai Table in Motueka is based on feeding, employing, and working with whānau and providing a space for whānau to get together and enjoy kai and kōrero.

Run by Renee Kahukura, The Kai Table creates a culinary experience using international flavours and local and Indigenous ingredients grown spray-free by whānau.

Funding from Te Pūtahitanga o Te Waipounamu has supported the purchase of resources to establish the catering business, and ultimately work towards purchasing a mobile food truck to deliver kai throughout Te Tau Ihu.

Renee's initial business plan was to set up a food truck. Her journey towards this goal started by establishing her catering business. She operates from a small catering kitchen in an industrial area and sells her cooking at markets, hui and wānanga.

Renee was trained in South American cuisine and French fine dining and likes to 'jazz up' her cooking and make it a little bit different so it stands out.

Her focus is on street food with a Māori twist. From fry bread taco with pulled pork to a boil-up ramen soup and hāngī croquettes.

Renee describes her workplace as a workshop for food. While it has provided an outlet for her cooking, it was challenging during the COVID pandemic with bills needing to be paid but no money coming in. *"I was impacted because we couldn't sell any food. In lockdown you couldn't go anywhere, there were no gatherings, events or markets so that was a pain because that's what I do, I make food for people. So, I haven't got my truck yet, but it's going to happen. It'll probably just happen next summer as I build up more funds and more clientele."*

## Impact

Renee has started providing COVID Kai Kits working through Ngāti Rārua.

The kits are for whānau who are impacted by COVID-19. Renee acknowledges often when people are sick, they don't want to cook so she cooks for them and provides the kai kit which includes a main meal, side, bread and dessert.

*"It's good to know people are eating nice, healthy, nutritional meals with a focus on full yummy-tasting meals of nice hearty kai."*

Renee has had great feedback on her cooking. An example was when she was helping out at a tangi at the marae and made a stew and all the nannies said it was the best stew they'd ever eaten in their whole lives. *"Everyone was asking for tips and tricks; it was nice to be appreciated."*





# Reach

Renee has lived in Motueka for just over a year and found her business helped her to develop a network. She is originally from Blenheim and grew up in Australia. She says meeting people through the marae and whānau has really helped her.

*"I did some advertising, then I met whānau through advertising on Facebook and I got to know them. A lot is through word of mouth. People will ask me to come along and do catering. We have met a lot of people since we moved here. A few times I've introduced myself and they'll be like, 'Oh, you're The Kai Table, oh, we've heard all about you. Far, I love your food,' and for me that's always a bonus."*

Renee says she has had cool feedback from her clients and lots of return customers.

Renee likes to pay it forward for her whānau, especially those who have applied for funding with Te Pūtahitanga o Te Waipounamu. *"They have asked for my advice, and I sit down with them and explain everything. I want to help them, so they've got a business for themselves and for their kids. I help where I can because I don't want them to be on the dole."*

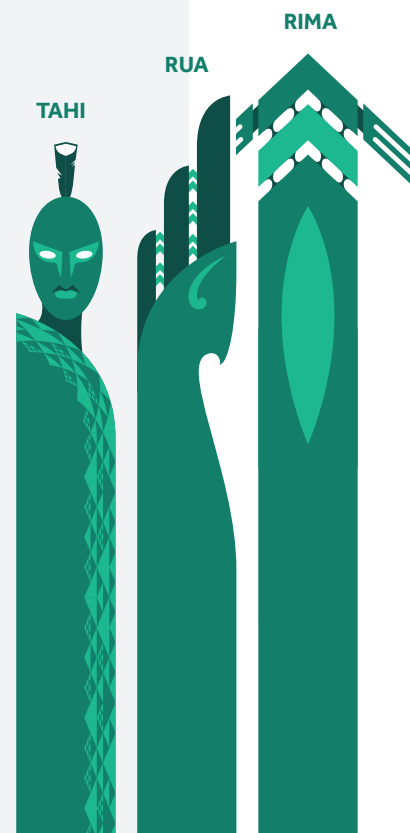


# Pou

Renee says going forward, it's about self-sustainability for whānau. *"It's about showing my sons that we can build a family business and look after ourselves and provide kai. My boy has been in the garden since he could touch a little shovel. He's always been in the garden with Nan. He's always diving with his dad. He had his first kina when he was about two months old. But that's what we want to teach our boy about self-sustainability. To show him you don't have to go to the supermarket. We can make everything. So, I have him in the kitchen with me, he's my apprentice, and if he sees something in a book that he wants to cook, we'll have a go and we'll try it."*

Renee believes people should be living off the land, providing for each other, and working together. She grows a lot of the kai she cooks with. *"I've only got a few little gardens, but whatever we can put in the ground we do."*

She also focusses on healthy kai and cooking healthier versions. *"So, I do fried chicken. Everyone thinks it's fried chicken deep fried in the oil, but it's actually not. But it's my own little secret. I do it in the oven, less oil, less fat."*



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# The Snuggery

Ruatiti Ltd

## Description

Maggie George and partner Simon Moir moved to Rakiura from Blenheim in 2019 after falling in love with the island on a road trip. In 2020 they purchased the old museum and have since renovated it and turned it into New Zealand's southernmost cafe, The Snuggery. The cafe was designed to reflect the quintessential retro kiwi bach. It provides a warm and homely space, where local musicians, community groups and individuals come together to entertain, connect and share knowledge.

The cafe experienced a few delays and road bumps along the way but opened in April 2022. Initial fears of a decrease in patronage over the winter months were soon forgotten as The Snuggery quickly became the local hotspot for Rakiura whānau to meet and enjoy the warm and welcoming atmosphere. Whānau enjoy good coffee, healthy locally sourced kai and homemade sour doughbread. Whānau have really connected and feel at home at the café and have provided invaluable feedback to help The Snuggery learn and grow to meet community needs.

The Snuggery is available for members of the community to hire for activities and gatherings. It provides a space for weekly sewing classes, macrame workshops, twice weekly yoga classes and workshops covering a range of topics including women's health and Matariki. Maggie and Simon have also collaborated with talented local knitters who create and sell beautiful knitted pōtae through the cafe.

Te reo Māori is to be incorporated in the cafe's menu and signage and on social media. Maggie and Simon use their social media platform to promote and support local events and whānau in the community.

## Reach

The cafe welcomes around

100

customers per day.

**This number has been consistent since opening in April, many customers are regulars and include families and kaumātua.**

**Sewing classes run once a week with a maximum of eight whānau at each class. Yoga classes run twice weekly, and a range of workshops have been held.**





# Impact

Maggie and Simon know the importance of developing and fostering relationships with other businesses, groups and whānau in the community, which helps to build social connection, a sense of belonging and creates support networks which improve the overall wellbeing of whānau on Rakiura.

The Snuggery provides a safe space and supportive environment for whānau to attend wānanga and workshops, some have included sensitive kaupapa on women's health including menstruation and menopause. The wānanga and workshops create a culture of information sharing and connection in the community, which supports whānau in other areas of their lives.

It is a space where one new māmā regularly comes for some much-needed adult interaction and support from old friends and new, someone is always ready to hold her pēpi so she can eat and have a break.

Kaumātua also call in to catch-up with friends over a coffee. One group are knitting pōtae/beanies which Maggie sews The Snuggery logo onto and they are then sold through the café. These wāhine enjoy giving back to the community and it adds to their sense of purpose.

At the end of each day any left-over kai is boxed up and taken to kaumātua in the community, which they love receiving.

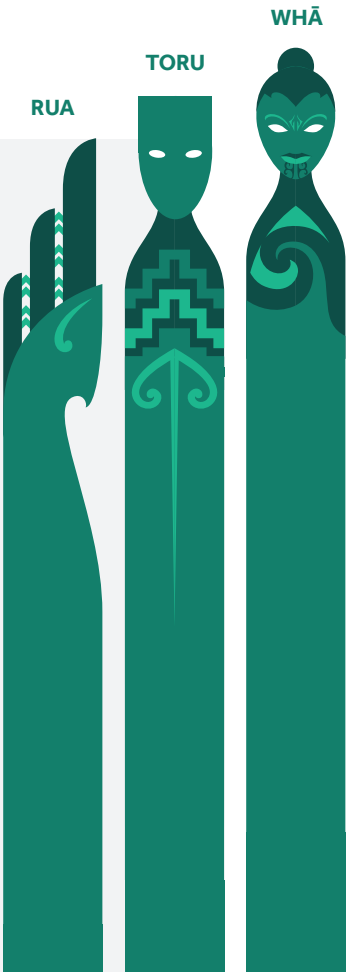


# Pou

The Snuggery express manaakitanga to everyone who enters the cafe, they provide a space for whakawhanaungatanga, where whānau build and maintain relationships, increasing their social connection and sense of community.

The Snuggery is the only café open year-round on Rakiura providing a place where whānau can stay connected as a community. The cafe provides a home away from home, full of healthy locally sourced kai and warm home baked sour dough.

Built on tikanga Māori values, The Snuggery demonstrates respect, care and consideration of everyone who engages with them, upholding manaakitanga and creating an environment where whakawhanaungatanga, or building connections, is fostered. The Snuggery is also increasing the use of te reo Māori through its signage and social media platforms and celebrates significant Māori traditions and celebrations such as Matariki.



Maggie George

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TheSnugglerRakiura

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## Description

Tū Anō Limited is a programme designed to connect with rangatahi and provide one-on-one support to help them thrive and strengthen their connections with whānau, hapū and/or iwi.

The programme is run over a 12-week period. Over this time rangatahi are encouraged to identify their own goals and are supported to make steps to work towards these. The support within the programme is tailored to fit each rangatahi's individual goals and needs. Support is provided through a holistic lens and is modelled on Te Whare Tapa Whā: taha tinana, taha wairua, taha whānau and taha hinengaro. The aim of this programme is to support rangatahi to overcome issues such as lack of motivation and low self-esteem, and to grow and enhance their connections and support networks. For some rangatahi, this support will enable them to improve and learn new coping mechanisms and build healthy habits which help to foster resilience and self-empowerment.

## Reach

Tū Anō have four mentors who work with around

15

rangatahi who receive individualised support, tailored to their specific needs.

**They also have the opportunity to receive weekly one-on-one mentoring sessions over the 12-week period, equating to around 150 sessions in total. The mentoring with rangatahi is based around their own interests, such as going to the gym, basketball or rugby training.**

**Tū Anō was impacted by the COVID-19 lockdowns and made changes in order to continue the programme during this time. Zoom sessions were offered, however many of the rangatahi wanted to meet in person so throughout the lockdown period, sessions for some of these rangatahi were stalled until kanohi-ki-te-kanohi could be re-established.**





# Impact

The impact of Tū Anō has been felt by rangatahi and their whānau. Feedback from whānau members has described their home life as smoother and their rangatahi are able to communicate more clearly. Some whānau are feeling more connected and open because their rangatahi are taking steps towards connecting with them, and they are now doing activities together.

Impact and outcomes differed depending on the goals of the rangatahi. Mentors found the support they provided, based on the goals of rangatahi, was more focussed on immediate needs and interests, rather than for example, learning about or reconnecting to their whakapapa.

One rangatahi set goals to improve and achieve in his chosen sports, he made the first 15 rugby team and under 17's basketball team. By providing a platform for rangatahi to set their own goals, the impact of achieving those goals and the level of mahi they have put in is greater.



# Pou

Tū Anō actively involve the rangatahi they work with, supporting them to identify their own goals and to take the steps towards achieving these. Allowing rangatahi to manage their own lives helps them to feel confident and empowered in the decisions they have made and in the mahi they have put in to achieve them.

One of the core beliefs underpinning Tū Anō is that by supporting rangatahi to manage themselves through connection with a mentor and helping them to develop healthy coping strategies, they will have the ability to stand on their own two feet and create and connect with positive experiences in their life. Building positive coping strategies and self-care skills, will help them to make choices which will align them with who they hope to be in the future.

Throughout the 12-week programme, there is a focus on the importance of kai and exercise, rangatahi learn about the positive impact of these on their bodies.

By providing these rangatahi with mentorships and enabling them to build some positive coping skills and goal setting strategies, the rangatahi are taking steps towards building resilience and being able to care for themselves by nurturing their bodies and passions.



# Tū Kaha Tū Ora

Pairama Moon

## Description

Tū Kaha Tū Ora is an initiative that builds youth capacity and resilience. It was created in response to the lack of support available to help rangatahi to deal with anxiety, trauma and other challenges they may face in life. Using Mason Durie's model of health and wellbeing, Te Whare Tapa Whā, and through a series of wānanga, the 36-week programme aims to work with 50 school aged rangatahi to access mentorship and leadership development. Mentors walk alongside rangatahi for the duration of the programme, assisting in the growth and creation of strong, independent future leaders.

Curriculum content is based on the four dimensions of Te Whare Tapa Whā, giving rangatahi the skills to reflect on their personal lives and recognise traumatic incidents, build awareness and see ways to minimise the after-effects.

At the completion of the programme, Tū Kaha Tū Ora held a hakari for rangatahi and their friends and whānau to celebrate the success of the rangatahi who have grown and developed during the programme.

## Reach

The COVID-19 lockdowns and subsequent traffic lights settings impacted on the delivery of Tū Kaha Tū Ora, and as a result the programme was adapted to fit within the limitations. Wānanga numbers were reduced from 50 to 20 tāne, however the reduction in numbers enabled deeper connections and rangatahi were more engaged and focussed.

**Four weekend-long wānanga and weekly hui were held. The wānanga provided a space for rangatahi to move out of their comfort zones and learn, connect, and share. This space and supportive atmosphere meant many of the rangatahi were able to be vulnerable and reflective, and share their own stories. Wānanga included leadership activities, learning haka, and kōrero around the importance of hauora (health and wellbeing).**



**Te Pūtahitanga**  
Māu te ara, kia ora ai te whānau.  
"Your pathways empower whānau to thrive"

**WAVE 14 & 15**

# Impact

Mentors modelled strategies to help facilitate emotional regulation, and to be reflective of behaviours and events in a safe and supportive space. This encouraged rangatahi to be vulnerable and mirror these strategies. Rangatahi were given opportunities to be vulnerable, be open and share with their peers while being supported and this had a positive impact on their ability to speak and regulate their emotions.

Some rangatahi have shown leadership qualities and discovered a passion for helping others. One rangatahi is so passionate about the programme that he has developed a similar programme to work with boys he coaches in sport.

Rangatahi are making an impact on friends and whānau by sharing their learnings, there is hope this may create a difference for the rangatahi involved, their peers, and whānau.



# Pou

Tū Kaha Tū Ora encourages rangatahi to step into leadership roles and to foster their own independence. Rangatahi are supported to self-manage and develop healthy coping skills and emotional intelligence. Organising a hakari at the end, provided rangatahi an opportunity to showcase their skills and celebrate their success and growth.

Tū Kaha Tū Ora incorporate kōrero about healthy kai and self-care in their wānanga and weekly hui, and facilitate activities focussed on emotional and physical wellbeing. Mentors encompass different skill sets and utilise these during wānanga activities and weekly group sessions.

Rangatahi are provided with a space to have conversations about hauora and trauma informed care and rangatahi are having positive experiences while being vulnerable and reflective. These experiences will help rangatahi build resilience when faced with difficulties and provide skills for emotional regulation and management.





# WellnessthatWorkz Ltd

WellnessthatWorkz Ltd

## Description

WellnessthatWorkz Limited recognise that the health and wellbeing of a whānau is influenced by their environment, and there are many factors which contribute to good health. WellnessthatWorkz aim to support Māori whānau in the trades and construction industry by providing personalised wellness packages and running educational sessions to help remove barriers and assist whānau to access health and wellbeing support and to live healthy lifestyles.

The WellnessthatWorkz kaupapa is built upon the four dimensions of Mason Durie's model of health and wellbeing, Te Whare Tapa Whā; Taha Wairua, Taha Hinengaro, Taha Whānau and Taha Tinana. WellnessthatWorkz want to assist whānau to live healthier lives and remove the whakamā associated with mental health. Connecting with whānau and providing education and wellness packages will provide opportunities for whānau to connect to te ao Māori.

WellnessthatWorkz hope that increasing the availability of information and awareness for whānau Māori working in the trades and construction industries will lead to increased wellbeing across the four dimensions of Te Whare Tapa Whā.



## Reach

Around

25

whānau members were involved in the focus groups and received wellness packages.

**The August 2021 COVID-19 lockdown impacted on the services WellnessthatWorkz were aiming to deliver resulting in a number of changes being made to their initial delivery plan. Self-care focus groups were planned, and although these were still able to be run, numbers had to be reduced to allow for the restrictions in place under the COVID-19 alert levels at the time. Wellness packages were still able to be delivered to whānau despite the alert levels.**

**The WellnessthatWorkz services were initially targeted for whānau working in the trades and construction industries, and it was decided to open the services and make them available to whānau in other sectors.**



**Te Pūtahitanga**  
Māu te ara, kia ora ai te whānau.  
"Your pathways empower whānau to thrive"

**WAVE 14 & 15**



# Impact

Feedback from whānau indicated an increased awareness on the importance of self-care, and the need to prioritise their wellbeing in order to be healthy for their whānau and their mahi. For some, it raised awareness around health and safety practices within their workplace and had an impact on employee health and wellbeing.

Providing a space for these conversations and normalising speaking on taha hinengaro, enabled whānau to reflect on their current practices and have more awareness of the help they need.

Having vulnerable conversations can be especially difficult for men, so to provide a safe space for this, WellnessthatWorkz focussed on creating a positive experience for these tāne, to make it easier for them to speak on their feelings in the future.

The aim is that increased awareness and information will positively impact other personal and professional relationships for these tāne.

## Pou

Whānau taking action and choosing to participate in creating their own wellbeing. They are actively managing their own hauora and able to contribute positively to their wider whānau and their mahi.

The Wellnessthatworkz kaupapa supports whānau to lead healthy lifestyles by providing a holistic approach to health and wellbeing modelled on Te Whare Tapa Whā. By providing wellness groups and care packages, whānau are supported and on track to leading healthy lifestyles.



# Westies Barbers

## Westies Barbers

### Description

Westies Barbers is a training school that teaches rangatahi barbering and communication skills, allowing rangatahi to explore different ways of expressing and being themselves. The initiative aims to make rangatahi feel confident by providing opportunities that allow the expression of their unique talents and individuality.

Te Pūtahitanga o Te Waipounamu funding will support the start-up costs, resources, and equipment that is essential for the success of Westies Barbers. Barbering skills taught by Westies Barbers include men's hairstyles, shaves, and taking complete care of the whānau in-store, ensuring whānau leave feeling more confident about themselves.

Roimata Rapata is a hairdresser by trade and describes herself as a colourful flamboyant person who didn't feel she fitted into the 'normal' hairdressing situation.

She was interested in learning to be a barber and how to cut shapes and sculpt beards. She learnt from an American barber based in Nelson and says all men can have a beard, but if you can sculpt it onto a person's face, it defines them and their characteristics.

It was the artwork behind the sculpting that interested Roimata and she formed a partnership with Gary who she had previously worked with.

Roimata described the barbering industry as needing connections and a family unit. *"So, it became that. I don't want to be just about bums on seats. I want to be able to stay, talk to my customers, be able to relate to them, resonate with them. It's a bloke space and we keep it a bloke space."*

Roimata says the barber chair is completely different to the hairdresser ethics where conversation is limited. *"When it's in a man space, it's a totally different thing."*

For Roimata, the work is about the relationships she's built with her customers. *"One of my customers came in and he had broken up with his wife which was sad. And I was like, 'So, how are you doing?' He goes, 'Oh, not too well.' And then I actually hugged him because he's been my customer for over 10 years."*

### Reach

Roimata works with rangatahi through Whakatū Marae. Often the children are disconnected and Roimata will give them a haircut and have a conversation with them.

**"I think being Māori and a woman, it's easier for a lot of Māori kids to be able to talk because I am on their level. For me, it's just connecting. This is why I love barbering, and this is why I decided to help rangatahi out there who are lost."**

**Since she began hairdressing, Roimata has connected with thousands of people "Children who I worked with when I was a hairdresser, 20 years ago, they've had children, now they're bringing me their children. So, that's the relationship I have."**

Roimata says people she works with range from nine months of age through to a 103-year-old man.





## Impact

Client connection is huge for Roimata and she can feel if someone is having a hard day. *"I put my hand on their shoulder and ask if they are okay. That's all it is. You can feel it because their shoulders are up by their ears, hanging up by their head. And then all of a sudden you just touch them, and it just soothes them, and that's what I love."*

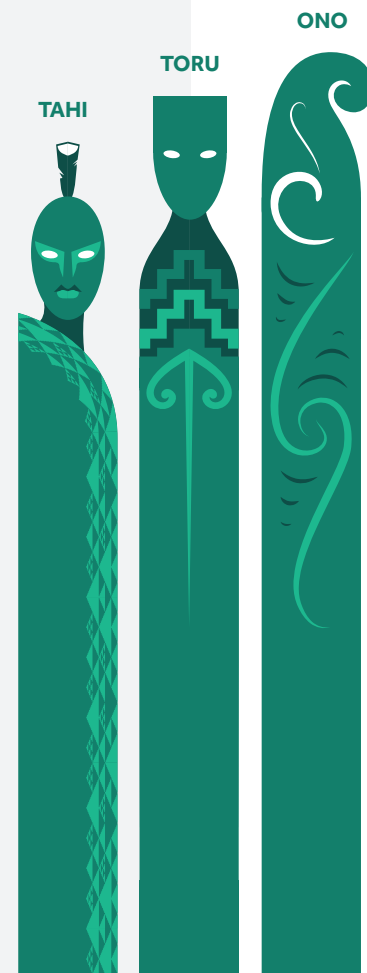
## Pou

Roimata engages at a spiritual level and incorporates kōhi tahitanga, manaakitanga and whanaungatanga into the business.

The initiative is because Roimata wants to help people and give them skills. *"There are lots of people out there who have skills, but they have no one to pass it on to. Skills are free, knowledge is free, knowledge is a gift. You learnt it from somebody else, paying it on to somebody. Knowledge needs to be shared to build the next generation or it will be lost."*

*"For me it was about giving the rangatahi the skills to, one, barbering that can take you anywhere in the world and two, you have to be passionate about people and passionate about what you do. Money isn't everything."*

The first six-week programme was impacted by COVID restrictions and started with four students. With the restrictions easing Roimata wants to pick the training up. Her ultimate is to build lots of barber shops for rangatahi to learn in. She is grateful for the funding describing it as the opportunity to have her dream paid for. She is now focussing on being able to sustain her dream and carry it through.



### Roimata Rapata

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Westies Barbers westiesbarbers

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# Appendix 1

Evaluation method

# Evaluation approach

This evaluation sought to answer two key research questions:

- 1 How the mentoring and coaching aspects of the commissioning model contribute to whānau development?
- 2 What was the impact and reach of the Wave 14 and 15 initiatives?

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.

Whānau enterprise coaches, and Te Pūtahitanga o Te Waipounamu contract advisors were interviewed for the focus on capability development. Capability survey data collected by Te Pūtahitanga o Te Waipounamu data team led by Sam Selwyn and Sue Quinn was used to triangulate findings from interview data.

## Phase Three

### Analysis and summary

Data from across the interviews was analysed using a deductive frame sorting activity into impact categories as displayed in each of the whānau case studies. A literature review was undertaken with a focus on capability development and used with the interview data and survey analysis to draw evaluative conclusions regarding the impact and opportunities for the coaching team.

## 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.



## Kaupapa Māori approach

This evaluation was informed by Kaupapa Māori research (Smith, 1997) and mixed methods approach. 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 July to August 2022. The commissioning period fell within the COVID-19 pandemic – while there were no lockdown restrictions in place during this time, the pandemic was active and consideration was given by both researchers and whānau entities as to the risks of contamination. For this reason many of the interviews were held online – via video calling.

## 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 the Wave 14 (n=26 of 34) and 15 (n=15 of 16) 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 2022 COVID-19 pandemic coinciding with this evaluation, the majority of the interviews were conducted via Zoom.

This evaluation focussed on the impact of the capability development provided to whānau entities by Te Pūtahitanga o Te Waipounamu. Survey analysis collected by Te Pūtahitanga o Te Waipounamu data team from whānau entities in the 2021 year regarding coaching and mentoring was used to triangulate evaluative claims.

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 and 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.







# Appendix 2

## 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 preceding Te Pūtahitanga o Te Waipounamu evaluations carried out by Ihi Research.

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



|  |           |   |   |
|--|-----------|---|---|
|  |           |   | <p>and employment. The report found that every \$1 invested in the selected initiative generated a \$7 return on investment.</p> <p>Significant variability in readiness for sustainability was identified across the initiatives. Research in innovation suggests new innovations either succeed or 'fail fast'. The evaluation proposed that it is risky and unethical to invest in innovation with a 'fail fast' mentality and to reframe this as an 'evolve quickly' model.</p>   |
| <b>Wave 4 and 5<br/>2017/<br/>2018</b> | <b>18</b> | <p>This evaluation defined critical success indicators for the initiatives that achieved significant social impact.</p> | <p>Seven critical success indicators were identified; social entrepreneurship, capability building, networking, sustainability, personal investment, communicating value and targeted to an area of need. While social enterprises may appear to be a riskier investment, it was apparent they are driven to create sustainable, positive social change. In several of the contract driven not-for-profit organisations, there was no plan for sustainability post-investment, other than for the whānau involved to take over the activity without any resourcing. The evaluation identified an opportunity for Te Pūtahitanga o Te Waipounamu to celebrate Māori social entrepreneurs in order to raise the profile and value of social innovation, while encouraging other whānau to consider how they might contribute to positive whānau transformation through social enterprise.</p> |

|                        |           |  |  |
|------------------------|-----------|--|--|
| <b>Wave 6<br/>2018</b> | <b>27</b> | <p>This evaluation sought to determine whether the activities the initiatives engaged in are aligned with the intention and theory of change.</p>  | <p>Across the 27 initiatives the kaupapa initiatives were achieving the goals they set, the activities align with the intention and it is likely the commissioning round will have significant impact for whānau. The extent of the outcome is generally dependent on the level of funding invested, the capability the whānau bring to the work, and the length of sustained activity. All the initiatives were highly contextual, meaning they utilise local resources and experience and were enmeshed in the community and whānau who are driving them. Rather than a one-size-fits-all approach, the commissioned initiatives are all unique opportunities to realise Whānau Ora. Whānau saw their motivations as interconnected, and to some extent interdependent on one another. It was clear there was a common agenda across the initiatives framed by the Whānau Ora pou.</p> |
| <b>Wave 7<br/>2019</b> | <b>22</b> | <p>This evaluation focussed on developing 10 full descriptive case studies of whānau commissioned initiatives to describe; the purpose and intention of the commissioned activities, the impact for whānau, the place of culture in mediating positive change for whānau, the learnings as reported by the</p> | <p>The case studies presented the far-reaching ripple impacts present when investment is direct for whānau and their communities. The information from this evaluation was used to construct a sustainability resource book to support whānau commissioning and provide a discussion paper for the Ministry of Culture and Heritage regarding the positioning of cultural capital in the New Zealand Living Standards Framework. This evaluation identified three core features not recognised in the current wellbeing by The Treasury,</p>   |

|                        |           |   |  |
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|                        |           | <p>whānau and, the sustainability of the kaupapa initiatives after one-year of funding.</p>   | <p>that are vital to Māori wellbeing, these are:</p> <p><b>Whānau</b> are the building block of Māori society and wellbeing</p> <p><b>Culture</b> is inextricably tied to wellbeing</p> <p><b>Agency</b> for change should reside with whānau</p> <p>The evidence also demonstrated Māori constructs of wellbeing need to be acknowledged and incorporated into the Aotearoa New Zealand Living Standards Framework to truly recognise the contribution Whānau Ora has made, shifting New Zealand society from a welfare state toward a wellbeing state.</p>   |
| <b>Wave 8<br/>2019</b> | <b>27</b> | <p>This evaluation was designed to investigate how whānau commissioning responds to the aspirations of rangatahi and kaumātua and how the activity contributes to wellbeing of whānau in Te Waipounamu.</p> | <p>The evaluation found that whānau commissioning is having a positive impact for rangatahi and kaumātua, both directly (intentionally) and indirectly (through association). Over 3270 individuals have participated in 27 initiatives in Wave 8, 40 wānanga were held across Te Waipounamu. Nearly all the initiatives exceeded their contractual outcomes.</p> <p>The rangatahi initiatives demonstrated the importance of positive relationships within a whānau, the strengthening of identified protective factors for youth, the importance of identity through positive role models, way making, and values-based discipline and tikanga as a foundation. The kaumātua initiatives</p> |

|                              |           |   |   |
|------------------------------|-----------|---|---|
|                              |           |   | 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.   |
| <b>Wave 9</b><br><b>2020</b> | <b>24</b> | 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> |



|                               |           |   |  |
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| <b>Wave 10</b><br><b>2020</b> | <b>29</b> | <p>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> | <p>The purpose of this evaluation was twofold; to understand how the commissioned Wave 10 initiatives contribute to achieving the goals of Whānau Ora and the impact this has for whānau and to review the intent, impact, and development of the commissioning model. The results culminate in a rubric of success factors designed specifically for the commissioning pipeline, from both the perspective of the kaupapa initiatives and the commissioning agency.</p> <p>This evaluation demonstrates the value and contribution of the commissioning pipeline to the Te Pūtahitanga o Te Waipounamu eco-system. Investment in over 200 kaupapa initiatives in five years has created a layered effect, generating ripples of impact that amplify the regeneration and re-institution of whānau self-determination. Recommendations identify that increased support across Government for kaupapa initiatives and the commissioning agency monitoring will increase impact. Further that continued investment in capability building and networking will optimise the gains made through commissioning.</p> |
| <b>Wave 11</b><br><b>2021</b> | <b>30</b> | <p>The evaluation reviewed 27 of the 30 entities funded in Wave 11. The evaluation looked at the process of commissioning and impact for whānau.</p>                    | <p>This evaluation focussed on the process and outcome of the Te Pūtahitanga o Te Waipounamu Wave 11 commissioning. The process is primarily a positive experience for all the kaupapa entities. There is an opportunity to adjust reporting and communication to support those who are new to the commissioning process including, simplifying language, reducing reporting requirements for smaller entities, providing online capability</p>  |

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|                |           |   | <p>building opportunities and feedback for learning.</p> <p>The evaluation found there are significant outcomes across the commissioning wave. The outcomes from entities vary significantly and unlike mainstream programmes, reach across the Whānau Ora Pou and traditional funding silos. Many of the kaupapa entities work with other entities and have created a network of support that appears to be regional.</p>   |
| <b>Wave 12</b> | <b>35</b> | <p>The evaluation reviewed 31 of the 35 entities funded in Wave 12. The evaluation looked at the social bonds and capital built through the investment approach.</p>                        | <p>Analysis highlights different types of social capital at work within the Te Pūtahitanga o Te Waipounamu model of change. Bonding social capital, based on in-group relationships, bridging social capital, which connects people across groups, and linking social capital, which connects people with those in power. Bonding social capital is the foundation on which the model stands, the investment directly strengthening whānau. Three recommendations that have emerged from this research. Firstly, to support the development of localised organic networks, and secondly, leveraging relationships to support kaupapa initiatives to develop vertical relationships with those in power. Finally, government and funders need to recognise the wealth of resource and capability that has been developed within the Wave model and commit to supporting widespread, sustainable system change through investment.</p> |
| <b>Wave 13</b> | <b>50</b> | <p>Forty-two of 50 entities were interviewed for this evaluation. This evaluation focussed on what the model contributed to international knowledge of commissioning social innovation.</p> | <p>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. Commissioning is an emergent discipline that has become very popular in national and international public policy. Te Pūtahitanga o Te Waipounamu</p>   |

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|                       |           |  | <p>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 disrupted the traditionally service focussed ethos of public sector policy and funding and made a significant contribution to decolonising funding and delivery of Indigenous health and wellbeing programmes through social enterprise or entrepreneurship. 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.</p>   |
| <b>Wave 14 and 15</b> | <b>50</b> | <p>Forty-one of 50 entities were interviewed for this evaluation. This evaluation focussed on the mentoring and coaching features of the Whānau Ora commissioning model.</p> | <p>This report draws attention to key themes that combined, reinforce the effectiveness and adaptability of Te Pūtahitanga o Te Waipounamu commissioning ecosystem – a convergence of skills, attributes, strengths, and resources. The importance of the relationship between different component parts of the model, inclusive of contract advisors, and coaches, in contribution to the outcomes achieved. The valuable role of contract advisors as trusted champions and mentors. The value of formal business coaching support in contribution to whānau enterprise. The reach of Te Pūtahitanga o Te Waipounamu across geographically dispersed communities (urban, rural, regional) and the representation of different age groups, ethnicities, gender identities, sexual orientation, culture, and religion, leading the development of kaupapa initiatives. The effectiveness of the Whānau Ora Pou to provide whānau, communities, Te Pūtahitanga o Te Waipounamu, and other stakeholders, a framework to monitor progress, learnings, and achievements.</p> |







