

THE EVALUATION OF WAVE ONE INITIATIVES

TE PŪTAHITANGA O TE WAIPOUNAMU

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Executive Summary

The purpose of this evaluation is to evaluate the impact of the twenty-three Wave One whānau enterprise initiatives and the process of commissioning and supporting their success. By commissioning whānau directly, Te Pūtahitanga o Te Waipounamu has taken a unique approach to realising the aspirations of whānau through Whānau Ora. The evaluation was conducted between June and September 2016. Data was gathered through a comprehensive review of monitoring data and seventy-five interviews with whānau from the initiatives and Te Pūtahitanga o Te Waipounamu staff. The data was analysed using NVivo, applying an inductive sorting process. The data is presented in two forms; twenty-three whānau enterprise narratives to present the depth of activity within the initiatives and a cross-case analysis that responds to the research questions.

As a result of the commissioning approach whānau have experienced positive cultural, social and economic outcomes. They have been able to be innovative and create their own responses to the challenges that they have identified. This process has enabled whānau to be self-determining in pursuit of their aspirations.

At the time of the evaluation the initiatives were at varying stages in their first year of activity. The data indicates that some of the projects are better placed to bring about enduring change as they have an intergenerational focus and are planning for sustainability. It appears that there should be different expectations of sustainability for different initiatives and that this should be planned for when the project is commissioned. We understand that subsequent waves of Whānau Ora investments have required specificity regarding sustainability to be written into the contractual agreements.

The data demonstrates that there are both barriers and enablers that support innovation and social enterprise. The 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 enabling success. The agency has contributed to the success of the whānau initiatives by supporting innovation and leading a strengths-based approach.

Over the past year it is evident that significant capability has been built as a result of the initiatives. The commissioning approach appears to create the conditions for whānau to build capability, acquire new knowledge, access expertise and apply new skills to the work within their initiatives.

Across the Wave One whānau enterprise initiatives it is apparent that the approach has created a shared understanding of Whānau Ora across Te Waipounamu, communicated a whānau potential model and created new knowledge in a very short time. Six key recommendations are made as a result of this evaluation:

Continuous Improvement and a Focus on Process

The data indicates that the organisation is still developing the necessary infrastructure to manage the commissioning. The organisation has experienced significant growth in a short period of time, taking on additional funding and responsibility. It will become increasingly complex to successfully manage the growing number of initiatives as they are diverse in scale, outcomes and geographic location. The organisation is reliant on a small number of highly skilled staff whose experience, knowledge and relationships have enabled Te Pūtahitanga o Te Waipounamu to be successful. However, the evidence suggests that infrastructure (including policies and procedures) and alignment between work-streams requires attention to ensure that the organisation is sustainable if key staff leave. Currently this is the biggest risk to the organisation.

Monitoring and Evaluation for Social Innovation

Ideally monitoring should inform evaluation and they should seamlessly complement one another. Te Pūtahitanga o Te Waipounamu has adopted Results Based Accountability (RBA) to monitor project outcomes. Te Pūtahitanga o Te Waipounamu is incorporating RBA into all its contracts for Whānau Ora commissioning initiatives. It is compulsory to develop a client outcomes framework using RBA for the Go Live phase of each Whānau Ora commissioning initiative. The Outcome Agreement signed with Te Puni Kōkiri on 13 March 2014 stipulated that "successive commissioning in the context of Whānau Ora will involve results based performance accountability" (2014, p3).

RBA is a simple, practical way for organisations to evaluate the results of programmes (Ministry of Health, 2016). However, RBA is a monitoring system for service provision, and while it appears to work well for reporting on Navigation services, it does not appear to capture the depth and breadth of outcomes for the whānau enterprise initiatives. Particularly outcomes that can't be easily quantified.

A planned approach to monitoring that tracks expenditure, actions and intentions through to the next funding drop would ensure that Te Pūtahitanga o Te Waipounamu can track progress and spending against whānau activity. This type of process should include a developmental approach to monitoring and evaluation with shared agreement of measures. It is apparent that any model for monitoring and evaluation should incorporate whānau as co-participants in order to ensure that it is consistent with a self-determining model.

Developing a Knowledge Strategy

There is an opportunity to develop a strategy to build and mobilise knowledge. The innovations generated by the investment model create an opportunity for groups to clarify and articulate for themselves how change happens. This is particularly important as Te Pūtahitanga o Te Waipounamu has taken a unique approach to realising Whānau Ora and the knowledge produced through this activity could contribute to a more thorough understanding of how capability is built and aspirations are realised.

Investigating Social Enterprise and Sweat Equity Models

There is the potential to learn more about what it takes to create a social enterprise and in particular the specialist business development support required to reduce the challenges experienced by the initiatives in the establishment phase. While the enterprise coaches have been supportive and contributed to success, there are indications in the data that specialist business, taxation and legal support could be enabling. It is important that these experts share an understanding of the Whānau Ora philosophy and purpose.

This expertise could be utilised to understand more about sweat equity models whereby volunteer time is acknowledged through the business structure until such time as the enterprise becomes profitable. Inherent in the concept of ownership or partnership is the provision for intellectual property. The data demonstrates that the initiatives wish to own and safeguard their own intellectual property for prosperity and economic growth. Te Pūtahitanga o Te Waipounamu may need to consider how it can support initiatives to protect their intellectual property while also maximising partnership opportunities.

Understanding Scale and Scope

The evidence from the Wave One initiatives indicates that regardless of the amount of investment whānau were required to meet similar expectations. As the variability in investment is significant, ranging from under \$10,000 to over \$400,000, this has placed unreasonable expectations on the smaller projects. The monitoring expectations for projects should be scaled in accordance with the level of investment. Higher investment requires more frequent reporting, monitoring, and tracking to ensure accountability. The expectations placed on initiatives with less funding need to be manageable and reflective of the amount of investment.

Planning for Sustainability

For some initiatives sustainability is challenging. Many of the initiatives are reliant on funding to operate successfully and the balance between funding support and sustainability requires further investigation. Sustainability is crucial to self-determination otherwise the model is only transferring dependency from a service provision model to a direct funding model. There is a distinction to be made in the commissioning of projects. Some initiatives will continue to be dependent on funding as they are whānau led initiatives providing services for other whānau. It would be a realistic expectation that these projects may require ongoing support to operate in the service of whānau or the community. There are a group of projects however that have been designed as social enterprises (businesses) and have the potential to be self-sustaining. These projects require planned support to ensure that they become sustainable.

This evaluation identified new learning that can contribute to a growing body of research informing whānau centred initiatives. The process of commissioning whānau enterprise initiatives has the potential to transform outcomes for whānau and the partnership model has influenced the practices of mainstream organisations. Whilst the systems and process within the organisation require continuous development to meet the expectations of whānau and stakeholders, both the whānau enterprise initiatives and the commissioning agency are innovative and exploring new frontiers in whānau centred approaches. The approach created the conditions to build capability as whānau self-identified learning needs, built on their existing cultural knowledge and life experiences, and applied new knowledge that was practical and relevant to their situation. This evaluation indicates that while this is challenging there are definite indicators that this approach has the potential to bring about substantial social change.

1|Introduction

Te Pūtahitanga is the Whānau Ora commissioning agency in Te Waipounamu. The organisation is the realisation of an iwi led model that invests directly in Māori for social impact and to bring about positive change for whānau. This evaluation reports on the first wave of investment and describes the activity and outcomes that have been realised through a whānau enterprise model.

The evaluation is organised into two distinct sections; firstly narratives of the twenty-three Wave One initiatives and secondly the evaluation report. The narratives are organised into three categories; high, medium and low investment. This is to demonstrate the types of activity and outcomes that can be achieved within the different strands of investment.

The second section of the evaluation report presents the methodology and findings in response to the evaluation questions. As a result of the evidence a series of recommendations have been made and lessons learned from the evaluation process.

The evaluation team wish to acknowledge the whānau that contributed to this report, giving their time and wisdom to improve the outcomes for whānau.

Key - Corresponding to amount of funding provided by Te Pūtahitanga o Te Waipounamu for the whānau enterprise narratives (see pages 11-99).

High-level funding (Over \$150 000)



Mid-level funding (\$50 000 - \$150 000)



Low-level funding (Under \$50 000)



2|Commissioning Agency Profile

Te Pūtahitanga o Te Waipounamu is a partnership between the nine iwi of Te Waipounamu; Ngāi Tahu, Ngāti Apa ki te Rā Tō, Ngāti Tama, Ngāti Kuia, Ngāti Koata, Te Ati Awa, Ngāti Toa Rangatira, Rangitāne and Ngāti Rarua. It was formed in March 2014 as a legal partnership to reflect the aspirations of the Te Waipounamu iwi for whānau. A participants' council, Te Taumata, was established to act as guardians for the kaupapa of Whānau Ora in Te Waipoumanu. In 2015, Te Taumata appointed an independent governance board.

Te Pūtahitanga o Te Waipounamu see their role as growing and backing Māori who are finding solutions to some of the complex issues affecting whānau. The investment philosophy is guided by four principles:

Panoni Hou - Innovation - Te Pūtahitanga o Te Waipounamu invests in innovative approaches to whānau transformation. They believe that the status quo is not working, and will therefore only invest in opportunities that create change. They define innovation in broad terms to include 'back to the future' thinking that brings tradition based approaches into 21st century applicability as well as renewing successful initiatives.

Kāinga Focused - Local Solutions - Te Pūtahitanga o Te Waipounamu invests in ground-up solutions, identified, developed and driven by people who live within the community and are passionate about creating solutions for and with whānau.

Kotahitanga - Integrated Solutions & Collaborative Delivery - Te Pūtahitanga o Te Waipounamu invests in cross-sectoral, cross-disciplinary solutions and prefer investment opportunities that have a team or partnership behind them.

Kōkiritanga - Partnerships and Government Alignment - Te Pūtahitanga o Te Waipounamu places priority on investments that they can co-fund with partners. (taken from <http://www.tepūtahitanga.org/kowaimatou>)

The commissioning approach for Te Pūtahitanga o Te Waipoumanu is based on the Whānau Ora outcomes. The seven outcomes in Te Waipounamu are:

- › Self managing
- › Living healthy lifestyles
- › Participating fully in society
- › Confidently participating in Te Ao Māori
- › Economically secure and successfully involved in wealth creation
- › Cohesive, resilient and nurturing
- › Responsible stewards of their living and natural environment

The commission model places priority on whānau aspirations rather than replicating a service delivery approach or relying on traditional providers. The first wave of applications were called for in August 2014. The invitation for proposals was supported by a strong social enterprise marketing campaign and a Te Waipounamu wide roadshow. Over two-hundred applications were received in the first round. After a selection process twenty-three projects were contracted by Te Pūtahitanga. The first in April 2015.

Te Pūtahitanga o Te Waipounamu experienced significant change in a short period of time. The most recent Te Pūtahitanga o Te Waipounamu capability development model includes five specific workstreams:

- › A commissioning pipeline (which now incorporates 76 entities)
- › Whānau enhancement (32 navigators)
- › Capability development
- › Te punanga haumarū (sites of safety)
- › Research and evaluation

This evaluation focuses on the first twenty-three projects in the commissioning pipeline with a particular focus on the impact of the commissioning model. The following table presents the Wave One initiatives and the date they signed their contract with Te Pūtahitanga o Te Waipounamu. The data for this evaluation was collected between June and July 2016.

Legal Entity	Initiative Name	Contract Signed	First Paid Date
Te Kura Kaupapa Māori o Te Whānau Tahī	Poipoia	13-Apr-15	13-Apr-15
Kākano Café/Cookery School	Kākano Cafe	24-Apr-15	1-May-15
Te Tapuae o Rehua	Whenua Kura	10-May-15	30-Jun-15
He Toki Ki Te Mahi Charitable Trust	He Toki Ki Te Mahi	10-May-15	24-Jul-15
Ōtākou Health Limited	Te Kaika	22-May-15	20-Jul-15
Te Rūnaka o Awarua	Whānau Ora Ki Awarua	25-May-15	21-Aug-15
Koukourārata Development Corporation	Koukourārata Wānanga Taiao	29-May-15	10-Jun-15
1000 Days Trust	1000 Days	2-Jun-15	20-Jul-15
Te Rūnanga o Ngāti Waewae	Te Hā o Kawatiri	19-Jun-15	30-Jun-15
Tatau Pounamu ki Ōtautahi	Sisters 3	26-Jun-15	20-Jul-15
Kai Tahu ki Otago / Tū Mai Ora Whānau Services	Te Kākano Maara Kai	30-Jun-15	20-Jul-15
Poutini Waiora – Te Whare Oranga Pai	Hauora Pai, Wellness and Wellbeing	3-Jul-15	20-Jul-15
Maata Waka Trust ki Te Tauihu	Tiramarama Mai	3-Jul-15	20-Jul-15
Te Hā o Wharekauri	PATH Training	6-Jul-15	20-Jul-15
Te Puna Oranga	Whānau Resource – Whakatōkia te Kākano o Te Haa	10-Jul-15	31-Jul-15
Te Hauora o Ngāti Rārua Ltd	Maara Oranga	28-Jul-15	28-Aug-15
Reo Pēpi Tapui Ltd	Reo Pēpi	4-Aug-15	28-Aug-15
Rangatahi Tūmeke Limited	Rangatahi Tūmeke	4-Sep-15	24-Sep-15
Ruka Tapata Tamati Trust	Ruka Tapata Tamati Trust	29-Sep-15	29-Sep-15
Arai Te Uru Whare Hauora - Corstorphine Hub	Corstorphine Hub	1-Nov-15	1-Apr-16
Te Ataarangi ki te Tau Ihu ki te Waka a Māui	Ngā Muka	3-Dec-15	18-Dec-15
Omaka Marae	He Pā Ora, He Pā Wānanga	7-Dec-15	19-Jan-16
Ariki Creative and Manu Media (Digital Natives Aotearoa)	IwiNet	17-Dec-15	18-Dec-15

Table 1: Wave 1 Initiatives date of commissioning

A full narrative of each project is presented in the following section. Each narrative outlines:

- › The activities that brought the initiative to funding
- › The outcomes they intended to achieve
- › The unintended consequences that they did not predict
- › What the initiative has added to the space
- › The challenges they experienced through the process
- › Their view to the future and sustainability

During the process both whānau and staff referred to the initiatives as both 'initiatives' and 'projects'. For the purpose of this evaluation these terms are interchangeable.

3 | Whānau Enterprise Narratives

1000 DAYS TRUST

The 1000 Days Trust is a community initiative that works with whānau to identify goals, aspirations and measures of success for a baby's first 1000 days.

Ngā Huatau Timatanga

The 1000 Days Trust is a community driven initiative that seeks to provide early intervention through a Whānau Ora model of care for whānau and pēpi who need additional support. The Trust aims to break cycles of disadvantage and alter the trajectory of vulnerable lives within the community through early identification of 'at risk', a comprehensive and cohesive multidisciplinary intervention involving a residential component and robust collaboration between community providers.

The idea for the Trust emerged five years ago as local practitioners sought to address the complex needs of young parents and children in Invercargill. The Southland community has particular complex needs in maternal mental health, grief, young mothers with sexual abuse trauma, isolation, and lack of whānau connections and support for young families; and they believed that the existing models of service were not meeting the needs of whānau.

Community stakeholder consultation and engagement was viewed as being crucial to success and comprehensive consultation with rūnanga, iwi and the Invercargill community was undertaken. Knowing that this initiative could not be imposed on the community or current providers such as Plunket, GPs, midwives, and health and social services agencies, the Trust worked hard to collaborate on the development of the model with the community.

At formation the Trustees were a collective of practitioners and community members. While the Trust was dominated by clinicians in the beginning, it was agreed that the approach would be multidisciplinary and whānau led. Māori involved in the development process saw the 1000 Days Trust as an opportunity for Māori and non-Māori to work together. There was an opportunity for Māori to have a voice right from the start and be proactive in how it was set up, ensuring that Whānau Ora was at the heart of the development.

Rather than looking at whānau from a deficit approach the Trust aims to promote 'resilience not reliance,' through health and wellness. The initiative looks at the first 1000 days of a pēpi's life. This could either be from conception to two years or from birth to three years. The foci are the critical elements of bonding, responding and attaching with pēpi in the first three years, looking at the hauora of pēpi within the whānau, and wrapping the whānau around the pēpi.

The Trust submitted a series of funding applications but as a community based and whānau driven initiative, the model did not fit any criteria. After many failed attempts at attracting funding, the Trust applied to Te Pūtahitanga for support in 2014.

Ngā Mahi kua Mahia

In 2015, the 1000 Days Trust received funding from Te Pūtahitanga to support a one-year pilot of their model. The Trust set up very rapidly in response; policies had to be written, staff employed and ways of working established. The trustees established business plans and policies and agreed on how they would work. This proved to be the most difficult aspect as, although there was a desire to work in a multidisciplinary way, it was very challenging for clinicians to fit western service models into a whānau first approach and the Trust was not appropriately resourced in a number of key areas.

The foundation of the intervention is whānau first with the pēpi in the middle. It has been difficult to describe this way of working as while research supports early intervention it is not clearly articulated what form this should take. As previous service approaches had failed to address the complex needs of many whānau, the Trust took the opportunity to rethink how they could support whānau based on their own wants and needs. The Trust is passionate about delivering a whānau led approach where they walk alongside whānau supporting them, rather than 'doing to' them.

After employing and training staff, securing a house that could be rented long term and developing policies and procedures, the Trust began accepting agency referrals for week long residential stays. The house was furnished by the community with all furniture and home comforts being provided by whānau, local business and community groups. Five staff began by working in the community raising awareness of 1000 Days and promoting the residential aspect of the Trust. Unfortunately the timing and challenges of setting up, establishing ways of working and employing staff took a lot longer than anticipated and they opened for referrals at Christmas 2015.

Initially referrals were very slow and the trustees worried that the need was not there. However, they were overwhelmed with referrals after the holiday period as whānau experienced their service and word spread. By March the Trust and staff realised they had something that was very special and was having a positive impact for whānau.

The house is described as a place of nurturing; a place of being present; a place of love and non-judgement; a place to come to recharge, reflect and re-examine their journey as a whānau, as a couple, as a wider whānau and as a community. While their family might be living in Southland, few young people have the strong bonds and family support that young whānau need. This has led to intergenerational stress as the skills that young people need to be effective parents haven't been passed on. The Trust staff have seen the transformative nature of a week of nurturing and support. The delivery has needed to be flexible as every whānau is unique in their own right.

Ngā Hua e Takune ana

The purpose of the Te Pūtahitanga funding was to set up The 1000 Days Trust and run a pilot of the residential support component. The Trust has achieved this and are in the process of evaluating the pilot and improving their processes and procedures.

Solo mothers, blended whānau and whānau under stress and in crisis have all utilised the service. Their needs have been varied and the practitioners have adapted their practice to meet the needs of each whānau. The staff have been overwhelmed by the response of whānau to the support they have provided and by the changes that are evident for whānau during the week of residential care. Feedback from whānau demonstrates that they were able to find what they needed from the service, learn new skills and connect with their partner and/or their pēpi. The staff feel passionately that the intervention is successful.

The kaupapa of breastfeeding is given as an example. At times whānau have come in with babies who have reflux or are tongue tied. The length of engagement allows staff to understand the issues for that pēpi and work alongside the māmā and the pāpā learning together. This is important for two reasons. Firstly, because without his support she will not continue to breastfeed. Secondly, because the staff are able to provide support with the mechanics of positioning and latching. Although breastfeeding is a priority there is no community lactation consultant in Invercargill and other services do not have the time to support whānau through what can be a difficult time. By the end of the week the whānau are comfortable breastfeeding, any issues have been resolved and a routine has been established for the whole whānau. The impact of this learning on the māmā, pāpā, the pēpi and subsequent tamariki and generations of tamariki is difficult to quantify and measure.

The staff feel that they have influenced the way services interact with whānau, ensuring that service providers are whānau led. 1000 Days has encouraged better community collaboration between providers, however the staff believe that the best outcome has been the realisation of the Whānau Ora philosophy in the model. The Trust staff believe that the Whānau Ora model fits not because they've made it fit, but because it's right and aligns with community needs.

Ngā Hua kua Puta Pukerehū noa

There have been several unintended consequences that the Trust and staff did not anticipate. The most obvious has been the generosity of the Southland community in supporting the Trust. The community donated all the furniture, bedding, toiletries and clothes. Meals are made every night by a team of volunteers, baking is brought in daily, tamariki in schools have fundraised and businesses have offered to collect donations on their behalf. The goodwill and generosity in the community was so overwhelming that the Trust was unable to store all the donated goods. It is important to the Trust staff that whānau know that the community is supporting them and that Southland believes in them enough to give up their time, their money and their donations.

The impact of the residential stay on fathers was much greater than anticipated. The Trust initially saw maternal and child health as their focus and staff acknowledge that while they wanted fathers to be a big part of the solution, they underestimated the impact of the model on the whole whānau, particularly fathers. The growth of the relationship between fathers and their babies through the week long supported stay has been evident in several whānau. In two situations the father did not live with the mother and baby but did come into the house and stay with them for the week. This opportunity to have the whole family together and for the father to be supported to have a relationship with the baby was transformational.

Another unintended consequence has been the opportunity to connect whānau with their whakapapa and iwi. For one whānau it meant that their pēpi was able to be registered as Ngāi Tahu and join Whai Rawa. In other cases, the Trust has utilised their relationship with the Māori Women's Welfare League to connect whānau with kaumātua to begin building relationships in the Māori community, whether this was with Ngā Maata Waka or Ngāi Tahu.

Hei Āpiti

The Trust members are adamant that the Trust only exists because Te Pūtahitanga was willing to fund the pilot. While the Southland Community Trust contributed, this contribution was dependent on securing the funding that came from Te Pūtahitanga. The funding from Te Pūtahitanga provided a platform to embark on the pilot and the opportunity to develop an innovative approach to community based, whānau led early intervention.

The establishment of the Trust has provided an opportunity for the community to support at risk whānau in various ways. Often community members have provided practical help. They have grown vegetables in their gardens and brought them to the house; farmers have arrived with meat; boxes of apples have been dropped off, to be stewed and made into apple pies. Meals are cooked by a team of volunteers. Baby clothes, cosmetics and nappies are donated by the community. The overwhelming voluntary support has indicated the community's desire to support their most vulnerable. The Trust has provided a vehicle for this to be realised in the community.

Ngā Akoranga

Capability has been built in a variety of ways across the community; the Trust, contributing services and agencies. Most importantly the Trust is focused on supporting whānau who have utilised the service to build up their own capabilities, their self-determination and their resilience. They are committed to ensuring that they are not imposing on whānau what they think is best for them but ensuring that whānau determine what they need.

By describing a whānau who accessed the service, the Trust is able to identify how they build whānau capability. Initially this whānau entered the house with their heads down, making no eye contact and highly suspicious. The staff worked to build trust and ensure that the whānau knew that they were not there to judge, but to support them to be the best parents they can be. The challenges faced by this whānau were complex and challenging and while they had multiple agencies supporting them they were not able to get the support they needed.

Both parents had endured difficult lives and, although young, both were committed to their pēpi and wanted to be the best māmā and pāpā and whānau that they could be for their baby. They identified they had a lot of work to do on their own relationship as a couple, their relationships as a whānau and with their wider whānau. They were supported to make a plan to work through some of their challenges, always keeping the pēpi in the middle of their lives. The father commented that he'd been so involved in his own stuff that he'd forgotten about his daughter. At the end of the stay the father was very emotional and thanked the staff for believing in him.

Trust staff have described how their own capability has been built as they have worked with whānau and learnt from them about what they need and how support is best provided. Further, the important nature of their work has had a major impact on the trustees and staff as they pioneer an innovative, whānau centred approach that they believe has the potential to change the paradigm for children in New Zealand.

Ngā Werohanga

Setting up the 1000 Days Trust was challenging for the staff and Trust members. The voluntary work of the trustees was significant. It created stress and took a personal toll on them. If they were to undertake the project again they would slow the process right down, appoint a general manager for three months before recruiting staff, and ensure that the policies and procedures were in place. The pressure of establishing the Trust, running the pilot and achieving outcomes has been overwhelming at times.

The challenges that the Trust faced through establishment process had a major impact on the team and the people that supported the kaupapa. The Trust believes wholeheartedly that they need to be flexible when working alongside whānau and that any individual supporting whānau has to forgo their own agenda and listen to what the whānau want. This was very challenging for some clinicians who saw the world through their clinical paradigm and this resulted in some trustees withdrawing. Although they left the Trust, it is recognised that they all contributed one way or another to the whole process and made an indelible impact on the Trust.

Creating a multidisciplinary approach was extremely challenging and created significant tension amongst the professionals and between trustees. While all agreed that whānau will not make a change unless they want to make the change, Trust members believe that some may have found it challenging at times to work in a model that was whānau led. It appeared that it was difficult for clinicians as they may have been educated through their training and contractual obligations to ensure that they meet different criteria to deliver effective services. Creating a model that meant clinicians had to walk in the shoes of whānau and not be the specialist was very challenging.

A significant challenge is the fact that the model is very innovative and is difficult to articulate as it sits in a new paradigm of support. This has significant flow on effects in terms of measuring change, accessing ongoing funding and creating a sustainable model. While they are creating intergenerational impact it's difficult to measure and the Trust has neither the capacity nor the capability to measure intergenerational change. Ideally, the pilot needs to be extended in order to gather the information it needs to create a sustainable, replicable model that has long term benefits for the community.

Funding continues to be difficult to access and the Trust relies on volunteers. An ideal funding model would reflect the multidisciplinary whānau led approach, but the Trust has found that collaborative funding across government and community is not achievable at this time. It has taken multiple meetings, documents and applications to attempt to find continued funding support. As a community not for profit organisation this has been a huge, exhausting drain on volunteers. The trustees are not only concerned with the running of the pilot and managing existing funding but are consumed with trying to find sustainable support. The uncertainty of future funding impacts significantly on recruitment, particularly when staff cannot be assured a 12-month contract.

He Toitūtanga

Due to its evident impact and effectiveness the Trust is deeply concerned with creating a sustainable future for this whānau led community support model. They understand the importance of demonstrating effectiveness and have developed a partnership with a researcher from the University of Otago Medical School who will undertake a community programme of research.

Their vision for the future includes a purpose built facility that will allow more than one family at a time to receive support; a team committed and trained in the whānau led approach; and ongoing funding across Ministries, local government, philanthropy and the community. Further, they hope that whānau led practice will be embedded as a way of working in Southland and the model will lead the development of support for vulnerable whānau nationally and internationally.

Ngā Ariā Matua

- › The community support indicates that the innovation has the backing of the community and provides a vehicle for the community to enact their support for other whānau.
- › The whānau led approach of the Trust is consistent with Whānau Ora and is innovative in the community. The 1000 days model is influencing a change in other service providers and community organisations.
- › The pilot has enabled the Trust to establish, create a way of working, employ staff and provide support for whānau, but the timeline has been insufficient to demonstrate the impact of the provision on whānau
- › The funding from Te Pūtahitanga enabled a community led innovation to be realised. They could not access funding from other agencies which were reluctant to support a truly innovative model.

AWARUA RESEARCH & DEVELOPMENT

Awarua seeks to be self-sustaining so that the profits they generate can fund their current service model - Whānau Ora ki Awarua.

Ngā Huatau Timatanga

Over 30 years, whānau of Te Rau Aroha Marae and of Awarua Rūnanga have worked towards achieving a variety of goals to benefit their marae, whānau and community. Succession planning was a key outcome for the trustees as they sought to ensure that the new generation of leaders were supported to grow their capability in a variety of key areas such as governance, project management and financial management. The development of intergenerational knowledge and skills was viewed as a perpetual and meaningful kaupapa designed to ensure that Awarua Rūnanga and Te Rau Aroha Marae will be well placed in the future.

The initial discussions between the Awarua Rūnanga trustees and Te Pūtahitanga were focussed on this outcome. Te Pūtahitanga proposed that Awarua Rūnanga engage a community development consultant company to work alongside them to develop a road map to guide community development. The trustees had a relationship with the Te Pūtahitanga facilitators and trusted them, so they decided to pursue the idea.

Te Pūtahitanga introduced a potential consultancy group and sent the trustees a project proposal describing five phases of engagement and support. Awarua Rūnanga engaged the consultant and this led to the formation of the Awarua Developments steering group. As the rūnanga was able to respond and act in an agile and expeditious manner the proposal, engagement and formation process happened over a very short period of time. The existing relationships and high level of trust between the rūnanga and Te Pūtahitanga ensured the rūnanga felt safe within the process and this aided their ability to respond quickly.

The formation of the steering group was transparent and strategic. Membership was opened up to the entire Awarua database; to ensure a range of skills and genuine commitment different whānau were targeted to participate in the workshops. Two rūnanga trustees were also placed on the steering group. An interim chairperson and a coordinator were appointed, and project managers were elected to head each project and report back to the steering group. This exciting opportunity enabled the trustees to bring the wider whānau together and give the next generation an opportunity to lead.

Ngā Mahi kua Mahia

A series nine of workshops were facilitated by the consultant. He worked with the steering group to develop their skills and knowledge by outlining a development process and investigating case studies showing examples of what had been achieved in various community development projects around the world. This process included significant group work to describe the aspirations the whānau had for their community and their children.

Over four workshops a strategy and a road map detailing a seven-year plan was developed. Another five hui followed to decide which three of their suite of project ideas they would pursue first. Whānau volunteered to invest their time and effort into projects that interested them. The projects ranged from tourism, eco ventures, skin products, a café, sports programmes and mahinga kai. While it was a significant time commitment for whānau with full time employment and tamariki to attend the workshops and complete the follow up activities, they found the hui invigorating and fun.

The rūnanga and the steering group identified benefits in having the support of an outside consultant. The consultant was able to bring a fresh perspective and see potential where whānau who had always lived in the community could not. He believed that there was significant opportunity available to the rūnanga if they looked closely at their community. He helped the whānau identify untapped potential, unused resources and opportunities to create enterprise.

Although working with the consultant was a very positive experience the whānau noted it was essential that the chairperson work closely with the consultant. This ensured that the process and direction it took worked for rūnanga and was in their best interests. Further, the chairperson's local community knowledge meant the initiatives avoided overlap with other entities that were already working on projects, such as the beautification of the main street.

As a result of the process, the rūnanga developed a road map; a seven-year pathway identifying what they hoped to achieve in three areas; commercial projects, productive projects and social projects. The commercial projects are vital as they are designed to create income that will fund rūnanga social projects. Three commercial projects were selected as a focus, voluntary project teams were created and project leaders were appointed. Two of the projects are currently underway and the third is on hold.

Youth Project

During the roadmap idea generation process, the consultant indicated they really needed an activity that would engage youth. The concept of creating a gaming experience utilising unused industrial sites was raised. The project team for this activity has made considerable progress. They have identified available land on an unused council site, made a proposal to the council, and secured a peppercorn rental of the site. The project manager has sourced a supply of used swat gear and has submitted a proposal to purchase it. The vision is to create a container city arena that will host different types of structured gaming. Many tourists come to town but most only stay for a very short time. The project team wants to create a reason for tourists to visit and stay and are developing their activity to market to a younger age group.

The aspiration is to employ two full time whānau and have a group of 12 to 18 part-time workers in the 16 to 21 age bracket. There are several reasons for targeting employment at this age group; they are the market demographic, they hold the knowledge of gaming and ideas about what might work well, the part-time nature of the job is likely suit them and it will involve another generation of whānau in the business.

Nutraceutical Cosmetics.

The second project arose as the whānau looked at the resources of the local area. This is a community driven by industry where there are significant unused by-products. One of the consultants had experience in South America, living and working in a similar community that depended on the sea for its livelihood. In this community the oyster shell was widely utilised and the local fishermen put it on their faces to protect themselves from the harsh sun, revitalise their skin and remove sunspots, browning and wrinkles.

The whānau identified that in their own community discarded oyster shells were used for chicken feed, to pave driveways and to fill in potholes in the roads. They had access to an unlimited supply of this resource and a huge local knowledge base about the properties of the shell and the different nutrients that could be found in the by-products of the fishing industry. The project team set about creating a range of nutraceuticals with a marine base including an exfoliate, night creams and day creams. They are currently in the product development and testing stage and have begun investigating packaging, marketing and possible sales streams.

At the completion of the idea generating exercise the consultant noted the uniqueness of their focus on enterprise. The whānau believe that their ability to focus on enterprise is a result of the hard work of their aunts and uncles who had worked on social initiatives in the community for the last thirty years. As a result, they have an early childhood centre, a beautiful marae and whānau social services. This generation believe that by developing community enterprise they are adding value to the hard work of their kaumātua.

Ngā Hua e Takune ana

The whānau believe they have achieved what they set out to achieve in terms of the Te Pūtahitanga contract. With support from the consultant, they worked through a community development process and developed a road map that reflects their aspirations for community development. The three projects identified as a focus have comprehensive business plans and activity is underway in two of the three projects. There is energy and excitement about the seven-year plan, the opportunities that have been identified and are under development. These projects are driven by the desire of the participants to grow a strong community that will provide opportunities for their own children. While whānau do not expect their children to stay and live in the community they do want it to be an option. They believe that developing opportunities for business and employment will ensure their children inherit a thriving and sustainable community.

Ngā Hua kua Puta Pukerehū noa

The trust has made it quite clear that the rūnanga will support anyone who wants to pick an activity up and run with it. There is no requirement for the idea to be owned by the rūnanga, the marae, or even the community. The rūnanga will support whānau to gain whatever knowledge they need to grow successful whānau enterprise. This support planted seeds with a number of whānau and the consultant gave them the encouragement they needed to get started. One whānau member is looking at developing a kai cart, a fresh fish cart, and yet another has gone to Christchurch to study as a personal trainer in order to set up a local gym.

The work with the consultant has regenerated interest in the marae and the local community. Targeting certain whānau to attend the workshops has created an opportunity for them to reconnect and reinvigorate the community. The younger generation have attended regularly and have requested an opportunity to learn haka and tikanga at the marae.

Further opportunities have arisen during the process of the project. The project leaders presented their ideas at a recent iwi business evening that was attended by iwi business leaders and bankers. As a result, they have been able to create sales networks and an opportunity to access product testing for the nutraceuticals. The tourism initiatives have been able to access a phased community tourism plan with the support of skilled employees at Ngāi Tahu Tourism.

Hei Āpiti

The steering groups and project leaders are grateful for the opportunity that was provided by Te Pūtahitanga. They believe that their project aligns closely with the aspirations of Whānau Ora and believe that no other funding would have allowed them the same opportunities. They contend that the partnership with the commissioning agency created an amazing space for Awarua Rūnanga and Te Rau Aroha Marae to develop their own vision for the future.

Ngā Akoranga

The whānau involved in this project identify the involvement of an outside expert as significant to the development of their capability. They believe that capacity cannot be built in isolation and that if skills and knowledge are not present within the community then someone who has them needs to be brought in. While many whānau embedded in the projects are knowledgeable and skilful in their own right, they have learnt a lot from this process including; how to identify opportunities and resources in their community, how to plan and start a business, the process of community development, how to write business plans, how to develop partnerships with lawyers and other community agencies with similar aspirations and how to present their ideas to an audience.

While they have gained significantly from the process they have also contributed to the development and learning of the consultants. Central to this was the importance of the rūnanga maintaining mana and rangatiratanga as decisions were made, meetings were organised and discussions occurred. This required the consultants to take on a different way of working where the direction was clearly led by the participants.

Ngā Werohanga

While the consultants learnt about their role through this process and built an understanding of mana and rangatiratanga, this was knowledge that had to be developed. Central to this growth was ensuring that the consultants knew very clearly that this project was intended to meet the aspirations of the rūnanga rather than reflect those of the whole community. The ability of the rūnanga to hold the funding and manage the contract aided their quest to maintain rangatiratanga.

This process has relied heavily on a voluntary workforce. The inevitable clash with whānau and employment responsibilities has seen a drop off of numbers involved. Those who remain have shouldered the workload and continue to progress the project initiatives. The development of a model that will recognise the 'sweat equity' of those who have carried out the work is yet to be developed.

He Toitūtanga

By involving a younger generation the rūnanga trustees have ensured intergenerational development and increased the likelihood of sustainability both in the three identified projects and in projects that have arisen indirectly from the Te Pūtahitanga funding. The 1% interest held by the consultants in the business projects creates an ongoing relationship and enables the rūnanga to continue to access the outside expertise they offer. Leveraging off local resources and by-products creates a sustainable and environmentally sound business model. Importantly the whānau have developed an entrepreneurial and innovative mindset which, alongside the business start-up skills they have learnt, sees them well positioned for an enterprising and sustainable future.

Ngā Ariā Matua

- › This project has evolved from strong strategic intent to create self-sustaining commercial initiatives where the profits feed into current social services developed by the rūnanga through the Marae, education, energy, social and health service sectors.
- › The funding was held by the rūnanga and this enabled them to manage the relationship with the consultant and maintain rangatiratanga.
- › The rūnanga trustees targeted a younger generation to ensure intergenerational benefits.
- › Having an outside person with new skills and knowledge enabled opportunities to be identified and whānau capability to be developed.
- › Accessing resources from the community and utilising industry by-products have aided sustainability.
- › This project benefited from motivated and committed volunteers who had the knowledge, ability and kaha to take an outside model and adapt it to meet the needs of local whānau.

HE TOKI KI TE MAHI

He Toki ki te Mahi (He Toki) is an independent, not-for-profit trust that supports Māori trainees through their apprenticeships.

Ngā Huatau Tīmatanga

While the Canterbury earthquakes devastated the region they also inspired the revitalisation of Māori trade training in Christchurch. In 2011, a partnership between Hawkins Construction, Ngāi Tahu and the Christchurch Polytechnic Institute of Technology (now Ara) successfully developed a pre-trade Māori trade training initiative, 'He Toki ki te Rika.' The success of the pre-trade initiative has seen several hundred young Māori graduate into the construction workforce.

Unfortunately, many He Toki ki te Rika graduates found it difficult to secure an apprenticeship and were forced to find work as labourers. The governance board of He Toki ki te Rika could see the need for ongoing apprenticeship support. In 2014 the He Toki ki te Mahi Trust was created as a Group Training Scheme specifically designed to support Māori construction apprentices.

The He Toki ki te Mahi Group Training Scheme aimed to support the pre-trade graduates to complete their apprenticeships and become fully qualified tradespeople. This was the essence of He Toki ki te Mahi, to uplift Māori whānau so they could become qualified, employed and enjoy an improved quality of life. Central to this was the provision of pastoral care throughout their apprenticeship.

The Trust applied to Te Pūtahitanga for funding that would enable them to provide the resources and pastoral care support that would enable Māori apprentices to successfully become fully qualified.

Ngā Mahi kua Mahia

Launched in June 2015, the project was a learning experience for the project team and all of those involved. Working under the umbrella of Te Tapuae of Rehua, The Trust Manager was responsible for the operation of the programme. This role involved engagement with employers, industry and apprentices.

The Trust had to work hard to build and earn the trust of the employers and promote the benefits of the model. They engaged with sixty-five employers and now have a solid base of ten employers who support the Trust. To encourage employers to engage, the Trust offered employers a two week hand-back guarantee to ensure apprentices met the minimum requirements and expectations of the host employer. This model was intended to mitigate the risks for the host employer and make the process of taking on an apprentice as close to hassle free as possible.

He Toki Ki Te Mahi Trust directly employs Māori apprentices and connects them with host employers to undertake their on-the-job training. The Trust carries out employment administration and pays the apprentice wages, holiday pay, ACC, Kiwisaver, sick and bereavement leave. He Toki recruits, screens and inducts all Māori apprentices through an extensive process that includes interviews, reference and background checks. Apprentices are also put through relevant health and safety training and are supplied with safety equipment.

The year one target was to create employment for fifty apprentices however this was a challenging target and the project achieved forty apprenticeships and labouring opportunities in their first year. The Trust fell short of their original target as they found the reality of gaining employment in a volatile industry and dealing with complex social issues more difficult than they anticipated. The employment opportunities were a mix of apprenticeship and labouring roles and some were temporary in nature. The type of role depended on what the employers were able to offer and whether the worker was prepared to commit to an apprenticeship at that time. He Toki ki te Mahi provided their apprentices with financial assistance to help them purchase the required tools and equipment for the worksite. The Trust has made a commitment to pay for their ongoing course fees.

The Trust also appointed a mentor to support the apprentices it employs and places with host companies. The mentor comes from a coaching background and has experience in the construction sector. He has well established relationships in the Māori community and construction industry that he is able to leverage as he supports the apprentices and employers.

Ngā Hua e Takune ana

The Trust manager believes the Trust has achieved what they set out to achieve in terms of the Te Pūtahitanga contract. He was adamant that the Trust could not have started the venture without Te Pūtahitanga support. The support enabled them to employ the fulltime apprentice mentor which has been significant in supporting both employers and apprentices. Without the funding the Trust had no financial means to support the role and grow the employment and social outcomes for Māori wanting apprenticeships.

Through the Trust the apprentices received frequent onsite mentoring visits to ensure they received the support they needed to do their jobs well. Both the apprentices and employers appreciated this approach. It was evident that the relationship between the mentor and the apprentices has been important and has assisted apprentices to manage challenging situations both at work and in their personal lives.

The apprentices view the mentor as a person who supports them both in their work and as a friend. An example was an apprentice who became homeless due to an unforeseen change of circumstances. The mentor monitored the situation, ensured he had temporary accommodation and contacted his employer. He arranged time off for the apprentice so that he could pick him up and take him to look at different options for accommodation. The Trust supported him to meet the required bond and allowed him to repay it out of his wages. If the mentor was not available the apprentice could have been left with no where to live, no money for bond and no transport to look at possible accommodation. This was an important intervention and averted a situation that could have led to the apprentice leaving his employment.

Other examples of support were also provided. They included the mentor picking apprentices up to get them to work, getting their bike fixed and even lending the apprentices money out of his own pocket if they were out of cash. The apprentices are aware that they can call the mentor anytime, with any problem and he will support them.

Ngā Hua kua Puta Pukerehū noa

Setting up the Trust and gaining employment for apprentices in the first year has been very challenging. An unintended consequence of setting a high target (50 apprentices in the first year) was a drive to achieve as many work placements as possible. This led to a number of work placement situations that were not consistent with the original purposes of the Trust either because they were not apprenticeships or because they were short term placements. It also led to the Trust placing workers into employment situations where they were not sufficiently skilled for the roles that were expected of them. Consequently, the push for high numbers affected both the quality of the employment opportunities and the quality of the workers that were placed with host employers.

Hei Āpiti

Prior to the establishment of the Trust, Māori apprentices graduated from He Toki ki te Rika - Māori Trade Training and sought work in organisations that were predominantly non-Māori. In many cases there was no mentoring provided for the apprentice. He Toki ki te Mahi has provided kaupapa Māori mentoring and support that would otherwise be absent from the sector.

By having a relationship with multiple employers He Toki ki te Mahi has provided greater certainty of employment for its apprentices. As the Trust employs the apprentices, not the host employer, the Trust has been able to find a new work placement if the host employer is unable to provide ongoing work. The construction industry can be volatile and this provides greater opportunities for apprentices.

He Toki ki te Mahi brings its apprentices together to maintain whakawhānaungatanga and the collective identity that is an important component of the pre-trade training. This has added strength to the model and encouraged the apprentices to meet their study requirements. Further, the Māori apprentices have enjoyed working together in teams and the Trust model makes it possible to reduce the impacts of cultural isolation that may otherwise be evident.

Ngā Akoranga

With a background in tertiary education the Trust manager had a steep learning curve working within the construction industry. Having the mentor on site with employers has seen relationships between the trust and employers develop. The mentor has built significant capability working alongside employers and the apprentices.

The apprentices employed by the Trust are continually learning and building their capability. One apprentice spoke about his desire to complete his apprenticeship and his goal of starting his own business and returning to his iwi so that he could serve his people.

The support of the mentor has enabled the employers to learn about how to connect with and support their Māori employees. This has contributed to the success of the work placements.

Ngā Werohanga

One of the biggest challenges the Trust experienced was networking with employers and the industry and in particular trying to break down barriers and build trust. This was no small feat and the Trust maintains that working within the industry was a constant challenge in terms of shifting mindsets and attitudes towards Māori apprentices.

Maintaining apprentice numbers was an ongoing challenge in a highly volatile industry. Given this, the Trust has had to reset its focus to a more manageable target. It is evident that trying to achieve a target of fifty apprentices was unrealistic and the Trust now employs twenty-six workers in total. Twenty-two of these are apprentices and four are on standby to be placed into employment. There is an opportunity for the Trust to provide a pathway to full qualification for graduates of He Toki pre-trades and the manager of He Toki Apprenticeship Trust and the programme director for He Toki have begun to collaborate and integrate the system.

The Trust has been labelled as a labour hire organisation. It represents a model that is trying to support important life and social outcomes but it is challenging to initiate the social enterprise model to ensure its sustainability in the short term. Staff are employed on fixed term contracts and until the model is fully functioning with forty to fifty apprentices in employment it will be difficult to avoid standing apprentices down when there is less work available. Issues such as training and living wages are part of the agenda of the Trust. Securing resourcing to support the model beyond the employer contribution will be critical for the coming year but the Trust believe that from late 2017 they should be well established.

He Toitūtanga

The Trust was keen to build its financial base so that it could become sustainable. The Trust had a margin to generate income but believe it would take at least another year or two before they had the numbers to be able to be self-sustaining. The Trust believe, that like most start-up ventures, it would take three to five years for the impact and outcomes to be realised.

The Trust believe He Toki ki te Mahi is a transferable model that could be replicated by other communities. However, establishing strong, robust and trusting relationships with host employers and the industry was critical to success. The managers of He Toki ki te Mahi and He Toki ki te Rika are collaborating more closely to ensure that a viable pathway is present for Māori in the trades. They are aware that supporting Māori in pre-trade alone is insufficient and that support through to full qualification is required. They also see the capacity to leverage each other's networks and existing relationships as they seek to establish the He Toki brand with employers.

Ngā Ariā Matua

- › He Toki ki te Mahi is an innovative project that experienced significant challenges in its first year as it sought to build relationships with employers.
- › Setting a high target in the first year created unintended consequences.
- › The mentoring support provided to apprentices in their work and personal lives has made a significant difference and is appreciated by the apprentices.

IWINET

IwiNet is a web and mobile based application that aims to connect every Māori with their whānau, hapū and iwi, and with all the initiatives and opportunities available to them. Iwi and hapū will have direct access to their members in real-time via internet and mobile devices. IwiNet will be a powerful tool for measuring engagement, participation and outcomes for whānau and hapū.

Ngā Huatau Timatanga

The idea of IwiNet came about as a group of young Māori working in the technology arena sought to use their skills to help other whānau. They combined their skills with other young Māori working in the trades and in education and called themselves the Digital Natives. Their aspiration was to demonstrate to rangatahi in particular that it is possible to be successful in business, be Māori and maintain your values at the same time.

The Digital Natives were motivated by those that had come before them and the struggles they had endured as they fought for the establishment of kōhanga reo and kura kaupapa. They had seen in their own whānau how previous generations had put their houses on the line and fought for kaupapa they were passionate about. However, they believed that their generation had become complacent and that most of them had their faces in their phones and their hands on technology. They saw the opportunity and challenge for them was to create a foothold in the online space that was deeply situated in the values of their tipuna but in a way that connected with the next generation. They could see there were endless possibilities in using technology as a way of supporting Māori to be Māori.

IwiNet was created as a response to this need as the Digital Natives sought to use technology to overcome dislocation and identity loss. Their idea was to use media and technology to connect people with their ancestral tribal identities. They believed that this could support identity development and lead in turn to increased participation and success as Māori. They were motivated by empowering Māori to reconnect and engage with their tribal identities in a new and modern way believing that if Māori could not firstly identify as iwi, then they could not participate as iwi Māori.

The Digital Natives could see that both web and mobile applications could bridge distance, time and cost to provide opportunities for participation. They identified that the fastest growing demographic in Māori society is rangatahi and that the challenge facing them is increasing pressure to identify positively as Māori, and to participate in Māori society. They believe the issue is pan tribal as rangatahi who live away from their whenua and iwi, across Aotearoa and the world, seek to find a way to connect to their iwi. By providing a single platform, the IwiNet, the Digital Natives believe they can initiate an innovative contemporary form of tribal connection.

The group applied for funding to support the development of IwiNet situating the project within an existing digital design company, Ariki Creative. The project was funded near the end of the first round in January 2016 and has only recently begun to implement their objectives.

Ngā Mahi kua Mahia

The IwiNet whānau estimate they are approximately halfway through the development of the project. They have divided the project into two distinctive parts, funding and development. The initial phase was to source sufficient funding to underwrite the project. This has been achieved and they are now focused on the development of IwiNet. They have completed the design logic and are now working with developers in Auckland to create the application. As the project progresses whānau are testing each stage of the development prior to trialling more widely.

In order to evaluate their success, the Digital Natives have identified a series of measures that they hope to achieve within the first year. These include; completing the development of the IwiNet platform, recruiting Te Waipounamu iwi, achieving two paying licenses, achieving a 10,000-person user base, and producing and delivering data analytics to iwi. In the long term they hope to track the number of individuals that register, monitor how active they are and engage additional iwi from across Aotearoa.

The IwiNet whānau are very clear that the funding from Te Pūtahitanga has enabled the development process to be accelerated. By securing start-up funding they have been able to dream big and keep their vision of an innovative nationwide pan iwi platform. They have a strong sense that because funding has been approved to support the development, they are accountable and are committed to achieving their vision.

Their aspiration is that once the platform is developed and connections are made, more Māori will experience improved wellbeing from a strong positive identity and will be better prepared to contribute to Māori and New Zealand society.

Ngā Hua e Takune ana

Six months into the project, the IwiNet whānau believe they are on track to complete what they have set out to do. The creators have established the platform design and are working collaboratively with a team of developers to bring the idea to fruition. The success measures identified by the IwiNet whānau have provided a way to track of how well they are working towards their goals.

Ngā Hua kua Puta Pukerehū noa

The support from Te Pūtahitanga has been validating for the creators. They realised that Te Pūtahitanga was taking a risk supporting an innovative idea that is focused on engaging rangatahi and are grateful for the opportunity to pursue the IwiNet platform. As a result of funding and co-location in the Te Pūtahitanga office there has been the opportunity to leverage relationships, investigate other business opportunities and collaborate with others. This has created a community of new Māori businesses, innovation and collaboration which the creators of IwiNet have enjoyed being part of.

Hei Āpiti

While there are platforms supporting Māori engagement in the social and cultural world of Māori, IwiNet is unique in that it seeks to provide pathways for tribal participation. This is particularly important as iwi demographics become more diverse and whānau continue to be dislocated from their whenua through urbanisation.

Ngā Akoranga

As the platform is currently under development capability building has been situated within the project team. Initially the capability building was about how to communicate their ideas with non-technical audiences. Working through the application to funding has meant that the team had to demystify quite technical concepts and communicate clearly the intended benefits of the platform development.

As the project has progressed the creators have refined their project management skills. They have accessed expertise to assist them to develop the platform, have had to manage people, expectations and outputs. The collaboration has meant they have had to meet and engage with business leaders and IT experts to negotiate the platform development. This was a new experience and provided insight into new areas of technical development, research and leadership in business. Throughout the development of the platform the professional learning opportunity has been an exciting consequence, as the team negotiate the problems that arise with technical development.

Through the journey to funding, the creators have had to consider their intellectual property and how they might safeguard their ideas. While it was necessary to share their passion and ideas, the process put them in a vulnerable position. In order to be sustainable, the commercial element of the work is crucial to survival.

Ngā Werohanga

The application and final approval process was very challenging for the project team as it took four attempts. The team was declined in the first submission and it took quite a period of time to finally obtain funding. This in turn has impacted on their expected time-frames. The creators, who have significant experience in the technical space, initially found it challenging to communicate their ideas to the funders, who did not necessarily know about or work in technical fields. It required tenacity and perseverance to communicate clearly the potential of the platform.

He Toitūtanga

Once established the IwiNet platform is intended to be sustainable by creating subscriptions for Iwi, and introducing user pay initiatives such as surveys, communications, evaluation, marketing and promotions services. The aspiration is to create an online community for Māori across the world to access. Once this is established the IwiNet creators have a future vision that includes Māori enterprise, trade and entrepreneurship.

Ngā Ariā Matua

- › A key to success for the creators has been clarifying their vision and remaining committed to serving Māori who are currently disconnected from their iwi.
- › This project has arisen from the collective strengths of a group of young Māori with different but complementary skills and knowledge. The collaboration of the group members has been a factor in their success.
- › The challenges encountered by the creators through the funding process has led to a strength and resolve that comes from overcoming barriers. They are committed to achieving their vision, while it may be seen as being unrealistic and too big, the creators are motivated by the challenge and possibilities.

KĀKANO CAFÉ & COOKERY SCHOOL

Māori inspired food traditions, within a cookery school to provide education around traditional food gathering, healthy lifestyle choices, cost-effective food and encourage fitness. The focus is on an enhanced understanding of nutrition and the seed-to-plate concept.

Ngā Huatau Timatanga

The Kākano Café whānau have an established history and credibility in the food sovereignty space having received numerous prestigious awards in the field of organic growing. The Kākano whānau know the importance of eating food that is healthy, nutritious and affordable. For some time they have contributed to the health and wellbeing of whānau.

The Kākano whānau knowledge of ancestral growing and maara kai practices was handed down by elders. They aim is to ensure that these practices survive and thrive to support the health and wellbeing of people, particularly whānau Māori.

The application brought together a love and passion for food, with a desire to help whānau struggling to feed their families good food and pay their food bill..

Ngā Mahi kua Mahia

The innovation takes the idea of seed to plate encouraging decolonisation of the diet by propagating seed, growing plants and converting into foods for human wellbeing and health. From this the whānau has established a central Christchurch café in a space affected and left barren by the effects of the earthquakes. The café produces and sells food grown organically on site from ancestral seeds, and also incorporates a cookery school.

The first challenge was for the whānau to successfully secure a site for the café and school, which they did by securing a lease through the Vacant Spaces Trust. They worked with council to successfully meet all statutory and regulatory requirements to construct buildings and to prepare and sell food stuffs on site. The funding supported branding the business and securing food contracts for the provision of vegetables and meeting catering orders for the region. They have successfully built on the site and prepared the environment, including the creation of fourteen 20 metre raised garden beds where food is grown. The café opened on schedule in January 2016.

The cookery school is in the implementation stages and the cookery classes are exceeding the expected numbers. A number of Māori staff have been employed to run the café.

While running the café, they have held wānanga and workshops for whānau focused on growing and preparing food. These have been oversubscribed. Alongside this they have led small initiatives supporting maara kai in the home, encouraging other whānau to grow their own food in their own yards. Over fifty whānau participated in this initiative and the demand was much higher than what they expected. The cookery school began classes in May 2016, focused on teaching whānau how to use fresh kai to feed their whānau.

An intention was to ensure quality without compromising access and affordability. Kākano Café were clear that quality had to be present in all aspects of the process so that the kai could stand out. They believed that if you deliver quality then the kaupapa will thrive. Throughout this process, they have maintained a public profile and attended speaking engagements advancing the food sovereignty kaupapa to support whānau wellbeing.

Ngā Hua e Takune ana

The whānau successfully established, outfitted and opened the café and the cookery school. They have been able to reach out and provide for whānau who appreciate organic Māori kai, supporting people seeking to grow their own knowledge and practices of food growing in their own homes.

The original intention was to improve whānau wellbeing through maara kai and there is evidence that this has occurred. There are many examples of how whānau have experienced improved health through growing and cooking their own kai. In particular, one account was of a woman who attended the fermentation session and brought her sister to the next course. They were caring for a family member who had cerebral palsy, and began cooking and feeding fermented foods through the feeding tube. As a result they had seen a significant improvement in their whānau member's health and wellbeing. They both attributed this to the quality of the food and the new knowledge they had learnt through the fermentation course. The café has attracted patronage from several groups including Māori students from the University who regularly gather at the café for their weekend study group. They see this as a means of achieving their study aspirations while feeding their cultural and spiritual wellbeing.

Ngā Hua kua Puta Pukerehū noa

The interest from non-Māori has been an interesting consequence. Many non-Māori who are interested in organic food that is sustainable and locally sourced have been committed clients of the Kākano Café. The interest from non-Māori in traditional kai such as tītī and kawakawa was unexpected. Customers are not only keen to try new food, but also ask about where the kai is sourced, how it was used traditionally and how they can use the kai in contemporary cooking.

Situating the café on a vacant space in Christchurch opposite the library brought life to the central city. Local residents including the homeless regularly help out in the gardens by providing night time security and sharing childhood knowledge of gardening and life experiences that adds value to their own lives. The whānau describes this as sharing their culinary memories of the 'old ways.' The Kākano Café provides social cohesion in an area that has suffered the trauma of earthquakes and destruction that is evident on a daily basis.

There has been significant interest in the Kākano Café and it has been covered by the media frequently since opening. This has including two feature length articles in Dish magazine and Te Karaka. The national coverage has profiled the importance of quality organic food, the art of cooking using locally sourced kai and demonstrated Māori success. This has quite a significant impact for Māori as it makes Māori success visible.

Hei Āpiti

The Kākano Café is has supported a new generation of growers amongst whānau and has brought Māori kai to the fore in the community. A café promoting and serving high quality Māori kai in Ōtautahi is unique. The whānau at Kākano Café are committed to maintaining their integrity to the kaupapa and creating an alternative to mainstream cafés. As an example, the café does not sell coffee as this would be contradictory to their beliefs that underpin the authenticity of the kaupapa. The whānau has had to make decisions that impact on the business but believe they can achieve a balance between economic survival, environmental sustainability, cultural maintenance and their health agenda.

Ngā Akoranga

Te Pūtahitanga is viewed as being a critical friend and supporter of the Kākano Café. The relationship that has evolved over the period of the commissioning has helped the Kākano whānau convert their dreams and visions into reality. The mentoring and coaching has built the capacity of the Kākano Café whānau as they work towards developing the business. Working through the challenges that have inevitably arisen as the café took shape has grown the capacity of the whānau to problem solve and work through small issues to achieve big dreams. An example was navigating council requirements that while challenging, provided new learning. The processes, policies and time frames for the café to be operational have not always been easy to overcome and have required tenacity and commitment.

Ngā Werohanga

The initial application process was challenging for the Kākano whānau as they were asked to scale their aspirations back to meet the brief of the funding. The application required whānau 'to put their dreams in 250 words' which created difficulty for this whānau as their ideas, passion and resolve was all encompassing. As a result of the funding, the meeting and media demands have added pressure at times when the initiative was already busy. The whānau believe that many of these challenges arose as a result of the commissioning agency growing and learning alongside the projects. The expectations of the agency, planning of interviews and confidentiality on contract matters were areas that could have reduced the pressure and stress on the project.

The biggest challenge for this whānau is the complacency they see regarding poor Māori health outcomes. The whānau is passionate about bringing about change and can feel frustrated as their urgency to restore health for whānau is met with complacency from others. The passion for healthy sustainable kai that honours ancestral knowledge is immediately evident as whānau who come to the café walk through the 20 metre raised garden beds. The aroha for the kai, the process of growing and cooking is at the heart of the project, but the whānau can feel as though they are having to convince others of the benefits and urgency to bring about change.

He Toitūtanga

The Kākano Café currently holds an 18-month lease which will be reviewed in a year. The buildings on site have been purpose built to be transportable, so when a shift is required the infrastructure can be re-established on another site. They have a number of other ideas and innovations that they are working on including setting up similar spaces in other areas of New Zealand and setting up a Māori growers network in Te Waipounamu as part of spreading the movement.

Ngā Ariā Matua

- › The innovation has steadily created a community of whānau with a shared interest in growing and cooking healthy kai. The media coverage and national interest has the potential to showcase Māori success and spread the kaupapa.

KOUKOURĀRATA

Koukourārata rūnanga has established market gardens that will become the catalyst for hapū-led food farming ventures, education and research opportunities.

Ngā Huatau Timatanga

This project is the result of many years work completed by members of the Koukourārata rūnanga. In 2008 the rūnanga commenced a series of initiatives such as fencing their urupā, identifying and fencing the boundaries of their marae reserve lands, fencing their awa and planting 30 000 trees. These projects provided a series of activities that brought people back to their marae and improved their knowledge of their takiwā. The success of these initiatives gave the hapū confidence that they could set and achieve goals and established a foundation for their future work.

This confidence led to the investment of significant time and energy into the development of an aquaculture venture as they sought to maximise the natural marine resources available in their rohe. Whilst this development had a commercial component, there was a commitment to using aquaculture to provide educational opportunities. The rūnanga had achieved NZQA accreditation from levels 1-4 and were preparing to commence their programmes when the Canterbury earthquakes struck and they were unable to continue.

Despite the setbacks they endured the rūnanga maintained their optimism and their commitment to achieving the four pou that drive their development decisions; employment, education, business opportunities and papakainga. The rūnanga remain committed to bringing their people home with the proviso that they are able to provide educational, employment and business opportunities so that whānau who choose to return to their whenua are not marginalised by that decision. They are clear the projects they undertake need to provide opportunities in these four areas and give their people a hand up, not a hand out.

The rūnanga believed that they needed to employ a person with the correct skillset, knowledge and people skills to be able develop collaborative partnerships that would enable them to achieve their goals. This led to their engagement with the Te Pūtahitanga application process and the allocation of funding to employ their coordinator.

Ngā Mahi kua Mahia

The rūnanga have used the funding accessed through Te Pūtahitanga to employ a project coordinator. Over the last ten months the project coordinator has developed mutually beneficial relationships with a number of partner organisations. These partnerships have seen the establishment of a number of opportunities aligned with the four pou that are central to rūnanga aspirations.

A strong partnership has been established with Lincoln University and in particular the Bio Husbandry Unit Trust (BHU) and the Organic Training College. The partnership with the Organic Training College has enabled a number of educational programmes to be provided. Whilst the primary goal is to educate rūnanga members the courses are available to anyone who wants to participate. The manaakitanga of the rūnanga is an important element in the success of these programmes.

The BHU have supported the rūnanga in the establishment of a taewa growing initiative. It was originally planned for taewa to be planted on rūnanga land at Koukourārata but timing issues and misunderstandings meant that this didn't happen. Fortunately the BHU was able to assist by planting a crop of taewa on their farm at Lincoln. The ability to grow blight free organic taewa is unique, provides access to a niche market and has given rise to the Koukou brand.

Ngā Hua e Takune ana

This year an initial cohort of eleven whānau enrolled in a Level 3 Organic Horticulture Course that was offered by the Organic Training College. This is a 40 week course that is delivered every Wednesday night. As this has required a significant time commitment not all whānau have been able to continue their study however the eight students who remain are progressing well. The course gives an introduction to organics and teaches the principles and practices of an organic and sustainable approach. Students will graduate this programme with the Lincoln University Certificate in Organics.

Several whānau also enrolled in the Lincoln University Telford Certificate in Farming Practices which is a Level 3 practical skills qualification covering general workplace health and safety, fencing, tractors and chainsaws. This is a weekend course delivered at the marae and equips them with the practical skills they need to complement the theoretical knowledge that they are learning in the Certificate of Organics.

The rūnanga were passionate about supporting whānau who had offended and needed support to get their lives back on track. The coordinator developed a collaborative partnership between the rūnanga, the BHU and The Department of Corrections that aimed to give whānau with community based sentences the opportunity to learn new skills, gain a qualification and enhance their employment opportunities. This programme has been established and the first cohort of students have learnt a series of practical skills including tractor driving, chain saws, quad bikes and fencing. It is acknowledged that these are all skills that are crucial for a successful agricultural horticulture business. It is hoped that achieving a University qualification will reassure prospective employers and enable the participants to gain employment at the end of their sentence.

The work of the coordinator has enabled the rūnanga to enter into a number of productive partnerships and achieve the outcomes they set out to achieve when this project commenced. There have also been several unintended consequences that have become apparent over the life of the project.

Ngā Hua kua Puta Pukerehū noa

Access to University level courses, whether theoretical or practical, has had a number of positive unexpected outcomes. Firstly, the courses have been accessed by participants who would not have otherwise seen themselves as University students and would have been unable to independently engage in study. This has had a considerable impact and one participant who attended as part of the Corrections cohort went on to enrol as a full time student at Lincoln University. The success of this student has given the rūnanga great satisfaction.

The new learning has changed the conversations that occur at the marae and increased the commitment of the whānau to sustainable farming practices. They now talk about land aspect, good places to plant or establish tunnel houses, what's happening with the tides, whether it's a good time to plant and when the last frost will be. Mātua use their new knowledge to teach their tamariki about composting, recycling, how to break down vegetables and the nutrients that need to be put into the gardens. The informal transmission of knowledge between generations has the potential to embed sustainable practice within the rūnanga.

Despite the congruence between the organic and sustainable methods taught at the Organic Training College and the Māori worldview in regard to Papatūānuku, kaitiakitanga and tangata whenuatanga the College previously struggled to connect with Māori. This caused them concern as engagement with Māori was an expectation of the University. The relationship with Koukourārata has been beneficial for the College as the partnership has given them access to a cohort of students that they would not otherwise had access to. Similarly the personal relationships between the rūnanga and the BHU have been transformational for the staff of the BHU and The Organic Training College.

The relationship with Corrections has been valued by both parties. A vacancy has recently occurred in the Department of Corrections team and Corrections has invited a member of the rūnanga to be part of the appointments committee. Increasing Māori influence in appointments made at Corrections is an important but unintended consequence of the partnership.

Hei Apiti

The collaborative partnerships and the projects and learning opportunities that have developed from them are all new initiatives. The formal training delivered by the BHU and the Organic Training College has provided the whānau with foundation knowledge and skills that enable the rūnanga to support them into tunnel houses that will supply high quality produce under the Koukou brand.

The partnership with Corrections is new for both the BHU and Corrections and would not have occurred without the support and coordination provided by the Koukourārata rūnanga coordinator.

Ngāi Tahu's land based education consortium Whenua Kura have entered into a relationship with the rūnanga and their education programmes will add a horticultural arm to the sheep, beef and dairy programmes currently offered by Whenua Kura. This is a new initiative and brings the backing of Ngāi Tahu to the work being done by the rūnanga.

Ngā Akoranga

The relationship with the BHU has had reciprocal benefits. Koukourārata whānau have been supported to gain new skills and knowledge through the formal qualifications made available to them. Their theoretical and practical skills have developed and they know that if they complete their study the rūnanga will supply them with a tunnel house on marae land, market their produce under the Koukou brand and provide ongoing expert assistance and advice. The staff of the BHU and the Organic Training College have developed their capability to engage with Māori appropriately, their knowledge of tikanga and kaupapa Māori approaches and their ability to work in cultural spaces. In return they have increased the knowledge and skills of the whānau and the coordinator who has participated in the education programmes alongside other members of the Koukourārata whānau.

The whānau completing education programmes under the auspices of the Department of Corrections have learnt new skills and now see themselves as capable of achieving University qualifications. This is a significant change for this cohort and the coordinator has described the changes that he has seen in the participants in the programme.

Ngā Werohanga

A key challenge for the rūnanga has been managing the expectations of the hapū who are impatient to see changes and results. However the positive comments that are now being made at rūnanga hui indicate the hapū supports what is being done and is learning about the time it takes to establish horticultural ventures.

The protection of Intellectual Property is an emerging challenge as the rūnanga works with the BHU to establish a blight free organic taewa crop. This is a unique project and how the rūnanga can protect the product and its brand is yet to be determined.

He Toitūtanga

The education courses are now established and a commitment has been made by the partners to continue these next year. As Corrections has committed to continuing their involvement and Whenua Kura intends enrolling cohorts of students, the education programmes have a sustainable future. The commitment of the rūnanga to fund members of their whānau into tunnel houses so that they can use their newfound skills and knowledge to establish a business also contributes to the sustainability of the education programmes. The new Whare Wānanga that has been built at the marae provides a centre of learning and gives the rūnanga the capability to grow their programmes further.

The BHU and the rūnanga have been successful in gaining Vision Mātauranga research funding as they seek to grow blight free organic taewa. This funding will enable an ongoing research relationship that will support the development of blight resistant seed lines and enable them to sell seed potatoes of various heritage cultivars. As taewa is commonly affected by the Tomato Potato Psyllid this relationship is of great value for both partners.

Ngā Ariā Matua

- › This project has enabled the establishment of a number of mutually beneficial collaborative partnerships that contribute to the ability of the rūnanga to achieve their aspirations. Importantly, the coordinator has established programmes that leverage the expertise of others and set up a governance group that ensures mana is situated with the rūnanga. In this way a kaupapa Māori approach is maintained.
- › Whānau will engage in tertiary level qualifications if they can see benefits for themselves and for their whānau. Committing to support graduating whānau into business opportunities and provide ongoing expertise has given whānau a compelling reason to complete their study.

NGĀ MUKA

Ngā Muka is an innovative language revitalisation initiative designed to support whānau language revitalisation in Motueka and isolated rural areas in the Te Tau Ihu region. Ngā Muka is delivered by Te Ataarangi o Te Tau Ihu o Te Waka-a-Māui Incorporated (Te Ataarangi) which employs twelve kaiako trained in the Te Ataarangi methodology to deliver marae based whānau reo wānanga.

Ngā Huatau Timatanga

The opportunity for the Ngā Muka initiative arose when Te Ataarangi was in transition. For the previous twenty years Te Ataarangi had been working within a tertiary institution and was moving out of that environment. Te Ataarangi could see consistency between the Whānau Ora funding criteria and their underlying philosophy; that oranga reo and oranga tikanga will lead to oranga tangata, oranga whānau, oranga hapū, oranga iwi and the wellbeing of the nation.

The Te Pūtahitanga opportunity enabled Te Ataarangi to put their aspirations on the table based on previous work but with an eye to the future. Their vision was to expand their work and drive te reo revitalisation back into the community, into whānau and into homes. Local whānau had requested whānau wānanga for some years but Te Ataarangi had not had the capacity to provide them.

Te Ataarangi wanted to shift from their traditional structure as a community organisation and transform into a social enterprise partially funded by but not wholly dependent on Government. The Te Pūtahitanga opportunity sparked Te Ataarangi to discuss what they really needed in order to grow. They decided that administrative support would enable them to develop the infrastructure and supports they needed to be able to deliver to whānau and extend their service to isolated areas like Golden Bay and Tapawera.

The shift to revitalising te reo in a whānau environment was also driven by the desire of Te Ataarangi to create a warm, nurturing learning environment to support and encourage intergenerational language transmission. Freed from the expectations of an academic institution, Te Ataarangi felt empowered to think innovatively and strategically about how they could best contribute to language revitalisation in Te Tau Ihu.

Ngā Mahi kua Mahia

Ngā Muka was launched at Te Āwhina Marae, Motueka in April, 2016. Te Ataarangi have run two wānanga in Motueka. Both wānanga attracted over sixty participants. They have funding to run 15 wānanga.

The wānanga engaged whānau of all ages but were particularly well attended by tamariki. For many whānau it was the first time they'd ever been able to bring their mokopuna into a marae context and use te reo in a fun and relaxed environment. Previously the whānau norm was to visit a marae for tangihanga and other formal occasions so the wānanga provided a relaxed, whānau friendly context for learning.

Whānau shared how valuable the wānanga was not only in terms of learning te reo, but also in terms of socialising tamariki on how to behave on the marae and understanding what to do and what not to do. Whānau commented on how valuable this knowledge was in terms of preparing tamariki for future wānanga and for life in te ao Māori.

Ngā Hua e Takune ana

Te Ataarangi believe they have achieved what they set out to do in terms of the Te Pūtahitanga contract. Within the space of three months Te Ataarangi have delivered two wānanga and attracted over sixty participants aged from a few months old to eighty years. The whānau feedback has been overwhelmingly positive. Many commented that the experience was joyful and that they felt extremely safe and comfortable to be themselves and make mistakes.

A large proportion of the adult learners were second chance learners who had never experienced a positive, supportive learning environment. As a result of the wānanga these learners now stand tall and proud in the learning space. The Trust attributed the wānanga success to the skilled kaiako who used tikanga and reo to create a safe learning environment for whānau.

Te Ataarangi is in the process of planning the next wānanga and will have to manage increased whānau demand as a result of the success of the first two wānanga. Their priority is to engage as many new whānau as possible, in particular whānau living in isolated communities.

Ngā Hua kua Puta Pukerehū noa

The Te Ataarangi whānau have seen many unintended benefits as a result of the project. For example, project delays resulted in Te Ataarangi having to be resilient and deliver its core adult learning programmes while the planned whānau wānanga were in limbo. Te Ataarangi have also explored the development of a phone application to support whānau learning and improve access to resources like waiata, karakia and mōteatea.

Similarly, the shift to become a social enterprise has resulted in innovative ideas and encouraged Te Ataarangi to be aspirational and look at how they will build their te reo legacy and support language revitalisation in Te Tau Ihu o Te Waka.

Te Ataarangi have adopted a koha contribution for the adult classes. With 180 students across the top of the South, kaiako have requested that whānau koha as much as they can each class and the koha is spread across all students. The feedback has been very positive. Some whānau bring in vegetables from their garden or kaimoana and that is their form of koha. Kaiako commented that the koha system is working well because the students are practising and learning about tikanga and manaaki.

Hei Āpiti

Ngā Muka fills a whānau based language revitalisation space that was previously void. In the absence of Te Pūtahitanga funding, Te Ataarangi would have struggled to successfully plan, organise and deliver the whānau wānanga. Te Ataarangi is mindful that whānau do not have the money to be able to afford to pay for te reo wānanga so made a conscious decision not to deliver the wānanga until funding came through.

Their dream is an iwi funded model where the eight iwi of Te Tau Ihu contribute to a fund for te reo revitalisation in the region. Te Ataarangi believe they provide an interim vehicle to carry this kaupapa but will need iwi support in order for it to be sustainable and congruent with iwi language revitalisation goals.

Ngā Akoranga

Te Ataarangi has learnt that they can stand independently outside of a tertiary institution and deliver to new target audiences; whānau and isolated communities. The freedom to think outside the box has liberated Te Ataarangi and enabled them to focus on the development and delivery of Ngā Muka as a means of supporting whānau based intergenerational learning in te reo Māori.

As a result of the Te Pūtahitanga funding, Te Ataarangi is building the administrative infrastructure and systems to become a social enterprise organisation that can deliver to whānau in a meaningful and sustainable way.

Ngā Muka project funding has enabled Te Ataarangi to employ a paid worker to develop employment agreements, write policies and meet requirements to ensure the organisation is safe and moving forward. Previously these tasks were all done on a voluntary basis.

Ngā Werohanga

A key challenge for the kaiako has been shifting their practice to accommodate the diverse needs and language proficiency of whānau. The traditional Ataarangi learning environment is rumaki reo which means whānau are encouraged to speak very little English. However, the kaiako have had to adjust their teaching practice to accommodate a wide range of learners. For example, some whānau are non-speakers of te reo, some children have had limited exposure to te reo and a few whānau are proficient speakers.

Te Ataarangi wanted whānau of all abilities to attend the wānanga but didn't want to intimidate them. Striking the balance between use of te reo Māori and English will be an ongoing challenge for kaiako. To date, they've learnt to use different strategies to engage whānau, introduce new kupu or kīwaha and to work in groups and use pair work. The learnings will continue as more wānanga are delivered across the region.

As a first wave Te Pūtahitanga initiative, another key challenge for Te Ataarangi was the long delays experienced as a result of Te Pūtahitanga's initial decision-making process and communications. Te Ataarangi submitted its first application in November, 2014. In July, 2015 they were informed that they had to resubmit their proposal with more detail. Funding was finally approved in December, 2015.

During that time period whānau and kaiako waited patiently. Building teacher capacity and retaining teachers is an ongoing issue for Te Ataarangi and this was not helped by the long delays. Despite the drawn out application process, Te Ataarangi remained positive and committed to the vision and kaupapa. They are extremely grateful for the funding provided by Te Pūtahitanga and upon reflection said one of the benefits of the long delays was that it provided them the time and space to sharpen their focus on what the long-term vision was and how they were going to get there.

He Toitūtanga

Te Ataarangi have set a vision to become a self-sustaining organisation over the next 10 years and have set targets to raise 25 percent of operational costs of all community work. They will look for further investors such as government, iwi and business enterprises to resource the remaining cost of operations.

In addition to the Ngā Muka whānau wānanga and adult learning classes, Te Ataarangi hold contracts with the Ministry of Education, Nelson Bays Primary Health Organisation (PHO) and Māori health providers. Te Ataarangi will continue to strengthen work in these areas and seek new contract work to build its business arm. They are heartened by the increased profile and demand for te reo Māori, particularly from mainstream organisations and early childhood education centres.

Te Ataarangi will continue to build collaborative relationships with the eight iwi in Te Tau Ihu and investigate how they can support iwi language aspirations. Te Ataarangi believe the Te Pūtahitanga funding is a strategic investment in both the health and wellbeing of the language of Te Tau Ihu o Te Waka and the health and wellbeing of the people.

Ngā Ariā Matua

- › Ngā Muka builds on the hard-work of a long-standing community organisation which is in the process of transforming into a self sustaining social enterprise. Moving out of the tertiary environment has enabled Te Ataarangi to be innovative and self determining.
- › Ngā Muka is targeted toward supporting and building whānau intergenerational language transmission in Te Tau Ihu. Focusing on whānau, particularly those from isolated areas, provides support specifically aimed at those who would not normally have access to te reo learning. The demand illustrates that Māori want to learn their language and will do so if programmes are safe, accessible and appropriate.
- › Ngā Muka has strong whānau reach and has created a demand for increased whānau oriented reo wānanga in Te Tau Ihu. The wānanga provide whānau with a safe and supported way to reconnect with the marae and tikanga Māori.

OMAKA MARAE PĀ KIDS

Pā Kids is a marae based kaupapa Māori programme focused on strengthening and nurturing cultural identity and te reo with tamariki and their whānau. The programme is delivered at Omaka marae, Blenheim and led by a small group of Omaka marae whānau.

Ngā Huatau Timatanga

Omaka Marae offers a turangawaewae for local iwi, Rangitāne, Ngāti Apa ki te Rā Tō and Ngāti Kuia in Blenheim. Prior to the Te Pūtahitanga Wave One funding round, the Omaka Marae leaders had been considering ways in which they could develop their marae as a place of learning and as a living village. Their vision saw the marae as a place of learning, delivering seamless education where whānau could access early childhood, primary and tertiary education as well as whare hākinakina and maara kai.

When Te Pūtahitanga launched its marketing campaign Omaka Marae leaders were inspired by the emotive language which aligned with the vision they had for Omaka Marae. They made a conscious decision not to become providers reliant on contestable funding and looked at ways to develop a number of kaupapa within the marae that had the potential to become self-sustaining. Te Pūtahitanga provided an opportunity for Omaka Marae to work with a like-minded organisation.

As a Wave One initiative Omaka Marae experienced significant delays. They were selected to present at the Te Pūtahitanga hothouse and were excited they had finally found a funding agency that understood their kaupapa. They were inspired by the people who presented at the hothouse and left the hothouse excited and encouraged by positive comments from the chair of the taumata. Their understanding was that they simply needed to complete the business case in order to proceed to the next stage.

However, following the hothouse Te Pūtahitanga leadership changed and the Omaka application didn't appear to proceed to the next stage. They received a generic letter in December, 2014 saying they were not selected but could access a business mentor. Although disappointed they decided to go ahead and start their first initiative, Pā Kids, a marae-based after school programme which focuses on cultural identity and te reo Māori for parents and their tamariki. They took the opportunity to connect with the business mentor who advised the Omaka whānau to change their focus and develop a business enterprise that could demonstrate profitability and sustainability. The Omaka whānau were perplexed as the mentor's messages were contrary to the Te Pūtahitanga marketing and messaging. They made a conscious decision not to change the focus and remain true to their kaupapa.

Dismayed at the organisation and the lengthy difficulties associated with the first round process the whānau decided not to pursue their application any further. However, a fortuitous meeting with the new Te Pūtahitanga Chief Executive led a series of meetings. The Omaka Marae Pā Kids programme funding was approved and officially launched by the Minister for Māori Development.

Ngā Mahi kua Mahia

'He tangata akona ki te marae, tū ki te ao, tau ana'.

If a person is well connected to their marae they will learn all the values and principles needed to participate in the global village with confidence.

This whakatauki drives the innovative strategic vision developed by Omaka marae leaders, 'Pā Ora, Pā Wānanga', which focuses on Whānau Ora by developing Omaka marae into a centre of cultural excellence, a kaupapa Māori learning village.

Determined to make their vision a reality Omaka Marae rallied support from whānau and the Māori Women's Welfare League and, in February 2015, Pā Kids opened. They delivered two afterschool sessions per week to tamariki and their whānau. One whānau led and delivered the programme voluntarily for the year developing the marautanga (curriculum) and tutoring the programme with no financial support.

The whānau painted a spare room located on the marae, held a fundraising dinner, developed a wish list, asked local shops to donate goods and whānau to volunteer time to complete tasks. For the first year, no one was paid and whānau contributed as they believed it was an investment in their pēpi. As the kaupapa is about language acquisition in the home, Pā Kids requires an adult from the whānau to attend with their tamariki. The idea is to normalise the use of te reo and for the learning at Pā Kids to be taken back into the home. The original Pā Kids have their handprints on the wall of the Pā Kids whare. The number of hands has doubled in 2016.

In the first year, Pā Kids had eighteen whānau attend. In 2016, with the commencement of support from Te Pūtahitanga, thirty-five to forty whānau participate and there is a waiting list. The programme continues to run twice a week and there is demand to open for a third day. The Omaka whānau are mindful that the programme is still growing and needs to be sustainable, not only for whānau but for the tutors delivering the programme. They view the Pā Kids initiative as a pilot to help build evidence to support the development of the Omaka Marae business case to establish a kura Māori on site. The Omaka whānau are aiming to have an application to establish a kura ready to submit to the Ministry of Education at the end of 2016.

The Omaka whānau have developed a profile of their aspirations for tamariki when they leave the kura. They use the metaphor of 'Māui canoes' which represents tamariki who harness the power of Māui; being exceptions to the rule, social entrepreneurs, digital natives comfortable in who they are at an early age, so that unlike their parents, they don't have to go and find themselves later on. Māui canoes will be global citizens, participating in a global village and experiencing the world but returning home to have their babies.

Ngā Hua e Takune ana

The whānau believe they have achieved what they set out to achieve in terms of the Te Pūtahitanga contract. The Omaka Marae whānau have successfully delivered the Pā Kids after-school programme with strong results and increased whānau demand for the programme. The leaders believe the success is due to the whānau-led Pā Kids environment; whānau driven and whānau censored. The curriculum was developed by whānau for whānau, based on tikanga and local knowledge, including manaakitanga, marae kai and tū marae.

Pre and post assessments of tamariki and whānau are carried out and the data recorded and analysed. The analysis of the data has demonstrated that the programme has had a positive impact on both tamariki and whānau learning outcomes. As an example, tamariki are now able to mihimihi, stand proud to karakia in the wharekai and waiata in the wharenuī. Feedback from the wider community is positive and whānau are proud that their babies are coming through the programme with confidence standing strong and with pride in their culture.

The Omaka whānau learnt early on that it was important to communicate clearly what the expectations were from whānau in order to get whānau buy-in. The programme is not whakapapa based in the sense that the invitation to participate is extended to all whānau in the area. Whānau are asked to pull their weight and contribute. For example, whānau take turns cleaning the Pā Kids whare, toilets and so on. A clear indicator that the Omaka whānau have struck a good balance is that they have retained all whānau. None have left. The 100 percent retention rate demonstrates to the Omaka whānau that they are meeting the needs of their whānau.

Ngā Hua kua Puta Pukerehū noa

The whānau have seen many unintended benefits as a result of the project. The passion for programme has seen the number of change agents and leaders within the Omaka whānau grow. They can see how working together to support language learning for their tamariki has inspired many whānau to be more active and involved in their child's learning. They have also noticed how the community's attitudes towards te reo are changing in a positive way and more Pā Kids whānau value te reo and buy into the vision 'Pā Ora Pā Wānanga.'

Ngā Hua kua Puta Pukerehū noa

Pā Kids is the only primary school aged bilingual education option in Blenheim. There is one kōhanga reo still operating but no primary or secondary school te reo Māori options for whānau. Pā Kids is helping to enliven the vision 'Pā Ora Pā Wānanga' and also provide a foundation for language revitalisation in Blenheim.

Ngā Akoranga

One of the key learnings for the Omaka whānau is that transformative programmes like this need to be driven by a passion for the kaupapa. The Omaka whānau are absolutely passionate about their marae and developing a community of like-minded mums, dads and babies. Bringing like-minded whānau together has consolidated the passion for the kaupapa and created a shared vision for language and marae revitalisation.

The whānau have learnt a lot along the journey toward realising their vision. They have developed tenacity as a collective. They navigated the difficulties of operating relying on whānau goodwill in the first year and transitioning to achieving funding support. They emphasised that reciprocal relationships are the key and believe this has been the cornerstone of their success.

The next generation has had to step up because the majority of the Omaka kaumātua passed away young. They have had to fill the void in their own way and now have the confidence and backing of kaumātua. The leaders and instigators of Pā Kids have created a small but tight crew of about twenty mums and dads, the majority of whom were Pā kids themselves. They are also marae members and help to make things happen on the marae. The crew is supported by the marae leadership, and in particular the chairperson who is the whakapapa link to the past.

Ngā Werohanga

The whānau participating in Pā Kids are time poor and this creates some challenges for the initiative. Knowing that Pā Kids competes with dancing, sports and other after-school activities the leaders have had to work hard to shift whānau thinking so that the cultural side of being Māori is valued. Given this, the programme is continually evolving to ensure everybody leaves feeling that they've learned something new at the end of each session.

Pā Kids is delivered by one kaiako who is employed for eight hours per week and one support parent who works two hours per week. Together they plan and deliver the sessions. The Omaka whānau know that more hours are needed to deliver Pā Kids because both the kaiako and support parent work well over and above the hours they are paid. Time is also spent to develop tamariki and whānau friendly resources that align with the curriculum.

The success of Pā Kids has attracted interest from outside the marae and while this is positive it can also create challenges. Service providers contacted the whānau to ask if they would accept at-risk kids. They politely declined on the basis that unless the kids had whānau who could accompany them to the sessions then they did not fit with the kaupapa.

He Toitūtanga

The Omaka whānau have a strong strategic vision and are considering franchising the Pā Kids programme. They have developed a robust curriculum with lesson plans that outline learning outcomes and resource requirements. They have started talking to OSCAR in terms of potential accreditation and funding. Omaka have also started conversations with other marae who have expressed interest in starting up a Pā Kids type programme.

The Omaka Marae initiatives are driven by the parent and whānau community but supported by a positive marae committee and a well-functioning marae governance structure who support the vision.

Ngā Ariā Matua

- ▶ Pā Kids is an innovative initiative driven by passionate whānau committed to realising their overarching strategic vision and supported by marae governance and leadership.
- ▶ The success of the initiatives has relied on passion for the kaupapa and passion to achieve the vision.
- ▶ The whānau believed in the kaupapa as the pathway to revitalising language and the marae community to the extent that they worked voluntarily for a year.
- ▶ The kaupapa has built capability by inspiring, supporting, empowering and mobilising whānau.

He Toitūtanga

The networks that have been created through the project partnership have meant that the whānau have had access to other opportunities. As an example, the service provider sits on the Cosy Homes board and was notified of an opportunity to collect firewood for the whānau. For several weekends the whānau and service providers worked together to gather wood for their whānau and others in need. The whānau realised the potential to create an enterprise out of the firewood project and are now looking for ways to mobilise this idea. The maara kai project has created a space where whānau can meet, generate new ideas and create new opportunities for realising the intent of Whānau Ora.

The Maara Kai whānau have worked hard to serve their community, kaumātua, the marae and whānau at risk, and in doing so overcome the negative stereotypes that are often applied to gang members. It is hoped that the success of this project will assure future funders that this rōpū is able to connect with and serve the most vulnerable members of the community.

Ngā Ariā Matua

- › Whānau grew capability through the process of delivering the project, leading and managing the project activities and working together for a common good. Their success grew their confidence. They ran a successful community Waitangi Day touch tournament and now aim to establish a firewood business.
- › New relationships were established through the process of the project. Capability was not built in isolation but through relationships with others, in this case the service providers, the community garden manager, the marae, kaumātua and commissioning agency staff.
- › The application process framed the project as a developing business, whereas the whānau saw the project as a way of building community and learning together. The change in management at the commissioning agency has allowed the project to grow and explore other opportunities.
- › The whānau working on this project are often labelled hard to reach and challenging to provide support services for. The success of the project lay in the whānau bringing about their own initiative, the relationships that they have developed along the way, and the potential for new ideas, sustainable business opportunities and new innovations.

POIPOIA

Poipoia provided an after-school homework and learning centre to support te reo speaking tamariki and whānau outside of kura hours. The target cohort was whānau attached to the 160 tamariki attending Te Kura Kaupapa Māori o Te Whānau Tahī (Whānau Tahī) in Christchurch. Access to the homework centre was free of charge.

Ngā Huatau Timatanga

Prior to the Te Pūtahitanga funding opportunity, the kura engaged in planning and consultation with their whānau and the community as a result of the school merger proposals in Christchurch. Through this process, they understood whānau needs and priorities for their tamariki. In particular whānau had expressed their desire to have support for te reo and homework which led to the concept of an after school learning centre delivered in te reo, to support tamariki. The idea of establishing Poipoia was developed to address this need.

The Poipoia concept was created with the aim of achieving two key objectives. The first was to establish a Māori immersion homework centre to support learners. The second was to provide wider language support for whānau who have Māori speaking children at home. The contract with Te Pūtahitanga started midway through 2015, about eight months later than expected. The original proposal was based on running the centre for a full-year in 2015, however the compressed timeline meant the school was required to get the centre up and running in one term.

Ngā Mahi kua Mahia

In 2015, Whānau Tahī spent one term designing and setting up the homework centre. High quality teaching staff with te reo are always in demand and it was difficult for the kura to pitch to prospective staff when the Poipoia position was part-time with no funding guaranteed beyond the project end date. However, the principal of Whānau Tahī was able to split the role between the homework centre and other responsibilities within the kura to create a director for Poipoia. This made the role a more attractive, viable proposition for a teacher.

Delivery started in the last term of 2015, over a nine-week period. In 2016, the centre ran for nine weeks in term one and seven weeks in term two. The home-based whānau lessons ran weekly throughout this time. The principal led the project with the Director of Poipoia. They employed tutors and also encouraged year 13 students to be tutors.

The Director planned the programme of work alongside the tutors and mentored them throughout the project. The idea was to build the tutors' capability along the way. The Principal and Director developed a systems manual and pulled together quality resources to support delivery. The Director compiled book packs that comprised Māori readers for whānau to support reading and learning in the home.

The area in which the programme grew the most was the delivery of te reo Māori support for whānau in the home. As a result of the homework centre, whānau demand for te reo Māori support increased. Whānau wanted to be able to support their children with homework as well as build their understanding of te reo and in particular the subject-specific vocabulary used by tamariki.

Three part-time staff delivered individualised programmes to 25 whānau for a maximum of one, one-hour session per week or one session every two or three weeks depending on the needs and availability of the whānau. The home-based reo support has been successful with positive outcomes reported by the tutors and whānau and increased demand by whānau to participate.

Ngā Hua e Takune ana

The staff believe they have achieved what they set out to achieve in terms of the Te Pūtahitanga contract. Both the homework centre and home-based whānau te reo lessons had strong tamariki and whānau uptake, positive retention and experienced increased demand, particularly for the home-based reo learning.

Poipoia helped to change whānau and student perceptions about homework. Prior to the project homework had many negative connotations for both students and whānau. Homework had many negative connotations. The homework centre broke down these barriers and provided a space where the children were fed first before they started the learning. Māori speaking tutors ran the centre and senior students provided tuakana/teina role modelling and support. The learning context was a positive and engaging learning space so the focus was about learning as opposed to homework.

The project created a change in the way the tamariki thought about themselves as learners and encouraged whānau to understand that learning was not a nine to three activity and that they could actively support and contribute to learning. The project team encouraged whānau to have ongoing learning conversations with their children and where possible to have these conversations in te reo Māori.

Poipoia was a project that worked for the Whānau Tahī whānau and community. The Director explained that Poipoia was about supporting educational success for tamariki and whānau. They wanted the learning through the medium of te reo to continue in the home. Whānau Tahī describe how they routinely captured data to track progress and look at the outcomes that were achieved as a result of the program.

Ngā Hua kua Puta Pukerehū noa

The whānau have seen many unintended benefits as a result of the project. Poipoia provided new students and whānau with limited te reo exposure and ability a supportive entry-point into the school immersion environment. The whānau based reo classes were a powerful vehicle to support reo development in the home for these new whānau.

Hei Āpiti

As far as Whānau Tahī is aware, Poipoia is the first after school homework centre that's targeted for Māori medium tamariki. The principal commented how the project is ground-breaking for Māori medium education but not when compared with what happens in mainstream schools. What has made Poipoia unique is the engagement with whānau in their children's learning. Another key project goal expressed by the director was to empower whānau to have learning conversations with their children at home, especially those whose te reo proficiency perhaps is not as strong as their child's. The homework centre became a learning centre that validated use of te reo Māori outside of school hours.

Ngā Akoranga

The project team learnt that extending the domains of reo use through the homework centre and provision of home-based reo support has increased te reo use by tamariki and whānau. The project has helped to support tamariki and their whānau to speak te reo beyond school hours and the school gate.

Poipoia has also helped create a positive change in the way homework and learning is viewed. Whether or not Poipoia has contributed to improved reo proficiency and academic results remains to be seen, but the project team does capture pre and post-Poipoia data which will enable future analyses to be carried out.

The project team is now confident that they have the requisite tools and resources to support others to apply the Poipoia model within their kura and community. Their advice to other communities is that you need a driver, a person who does the promotion and engages with whānau and tutors.

Ngā Werohanga

As a new initiative, Poipoia required a significant upfront investment to purchase resources. The kura already had computers but attracting a director and tutors took time and innovative thinking to make it work. A further challenge was that the original kaupapa was for all Māori speaking children in Christchurch to have access to Poipoia. However, the logistics made this difficult because the program started at quarter past three and finished at quarter past four. Some of the children lived on the other side of town so transport was a huge barrier. However, a small cohort of whānau who do not belong to Whānau Tahī accessed the whānau home-based reo program side of Poipoia.

In the spirit of manaakitanga and whanaungatanga, Whānau Tahī extended the Poipoia opportunity to other local kura. They offered the Poipoia model, funding, resources and access to tutors. However, despite the overwhelming positive reaction the reality was that many kura and communities were fatigued, did not have the people on the ground to make it happen and few Māori speaking professionals in the community. Given this, the Poipoia opportunity was not utilised by other kura as expected.

The project team was also challenged by the number of different key contacts provided by Te Pūtahitanga during the project which they believe reflected the state of flux Te Pūtahitanga was in during its first year. The principal of Whānau Tahī highlighted how Poipoia was designed to align with the original monitoring, reporting and outcomes framework used by Te Pūtahitanga. However, during project delivery the framework and reporting expectations changed. While the Poipoia team is pleased there was a generic standardised whānau outcomes framework, it was an unknown factor at the beginning of the project and will result in additional hours to align monitoring and reporting with the new framework.

He Toitūtanga

The principal and director were keen for the centre and whānau reo classes to continue, however both see a need to establish satellite classes so that the programs could run out of local marae or other contexts.

The project team is eager to continue as it has invested significant time and effort to establish Poipoia. They would like to carry out an internal review for the first year of delivery in order to maximise the resources available and ensure they are meeting the needs of the whānau. The project whānau believe that the person who leads Poipoia is vital to sustainability and growth. Accessing funding to employ a leader for an extended period of time would maximise the impact and potential of the initiative. Ideally, the project leaders see that the programme could be run out of local marae, using the systems, resources, manual and model created by the kura.

Ngā Ariā Matua

- › Innovative learning centre driven by a strategic vision to support learning in te reo Māori beyond school hours and within the home
- › Poipoia is led and driven by passionate and committed staff with a focus on building whānau capability and supporting te reo Māori use in the home
- › The project required significant investment to fund a director and tutors and future sustainability is dependent on accessing support.

TE KĀIKA DUNEDIN

Te Kāika is creating a new model of healthcare and wellbeing that recognises the social determinants that affect people's lives.

Ngā Huatau Timatanga

The initial idea for Te Kāika came as a result of the experiences of a health manager in a Pacific organisation who found that health services in Dunedin were too expensive for the whānau that he worked with. There was clearly a need for whānau to access health services, but they would often go to the emergency department and wait for six to eight hours to be seen for things that could have been dealt with by a GP. One instance in particular demonstrated to the manager the struggles that whānau faced. A young Māori man had moved from Christchurch and clearly needed support for his health and wellbeing. The manager tried to enrol him with a doctor but as he had a history of owing money to GPs, no one was prepared to enrol him. It was deeply concerning for the health manager that health provisions in Dunedin appeared to be profit driven. It appeared that if there was no profit in supporting the young man, no one was interested in providing that service. He began researching ways to develop affordable health services for whānau and soon learnt of government funding streams to run low cost General Practice centres. However the funding did not cover start up costs. He then began talking to other whānau about how the community could take greater control of managing and allocating their health resources.

Out of this discussion began a partnership with the chairperson of Ōtākou Rūnaka who had realised these same concerns when she managed a local Māori health provider. From this partnership the Te Kāika Health hub was imagined as a way of providing culturally responsive, affordable and accessible health care. They believed that they could respond to disparities in health by creating a purpose built health hub, primarily designed to address the needs of Māori, Pasifika and whānau on low incomes. They envisioned a village focused on integrated health care provision in Ōtepoti.

From the beginning whānau knew that it would be a significant undertaking and would only become a realisation if they developed a partnership with interested parties. Te Pūtahitanga was seen as an essential part of this partnership as the funding would ensure that the focus on whānau remained at the forefront of the development. The project received funding in 2015 in the first wave of funding applications.

Ngā Mahi kua Mahia

The purpose of the funding was to support the development of an integrated one stop health care village with a low cost health centre, Te Mataora, at its heart. The planning group was established under the umbrella of Ōtākou Health Ltd. The financial support from Te Pūtahitanga enabled the group to engage consultants and engineers to further develop a feasibility study for the prospect of developing Te Kāika in a recently closed Primary School in South Dunedin. This task has focused on three main initiatives; coordinating the partnership; organising the planning and approval, and; developing the operations and business plan.

An important part of the establishment process has been developing a collaborative partnership between Te Pūtahitanga, Te Rūnanga o Ngāi Tahu, the Pacific Community, Te Rūnaka o Ōtākou, the University of Otago and Āraiteuru Whare Hauora. By bringing the partners together the project whānau believe that they can provide a collaborative solution to health care disparity. Currently the partners are providing financial support that has assisted with staff and establishment costs including facilities refit and medical equipment. There has been significant consultation with the community and stakeholders including doctors, nurses, University of Otago Dental and Physio Schools as well as other local health providers in Dunedin.

Achieving the Te Kāika aspiration requires significant organisational development. This has begun with the establishment of a steering committee that oversees the development phase. The project manager, employed by the steering group, has initiated a business plan and a whānau engagement plan which has 1500 whānau pre-enrolled. The project manager has developed a policies and procedures manual as part of an overall quality management system that has been approved by the Governance group.

The project is planning a complete internal refit of the vacant College Street School site in Caversham, Dunedin. The refit will create state of the art medical, dental, physio, whānau, gym and social services spaces through the Te Kāika campus. The steering group have been managing the tender for construction, maintaining the financial oversight and completing the establishment plan and initial fit-out. Te Kāika was scheduled to open in March 2016 however resource consents, building consents and compliance related delays have meant the opening has been postponed until later in 2016.

The future aspiration is to achieve enrolment targets of 2,000 whānau after six months of operation, 3,000 in twelve months and 5,000 in twenty-two months. The whānau are seeking to achieve Very Low Cost Access (VLCA) status to ensure that all services onsite are free to low cost.

Ngā Hua e Takune ana

The project whānau have steadily worked through the significant amount of work it takes to establish Te Kāika. Navigating the council processes, establishing policies and procedures, and developing the design has been achieved within the first year of funding. The project whānau have been particularly successful in bringing together a group of partners with diverse backgrounds and interests to work collaboratively to meet the needs of whānau. This partnership has enabled the project whānau to navigate the challenges associated with setting up a new entity. The steering group has maintained a high level of planning and implementation throughout the first year and were disappointed not to open in March as they had hoped. They will know how successfully they have met their intended outcomes once the centre opens and the service is accessed by whānau.

The centre will be the only free to low cost health and social services hub providing integrated services (dental, medical, physiotherapy, rehabilitation, health promotion, social services, and community development and action research) in Te Waipounamu.

Ngā Hua kua Puta Pukerehū noa

The level of investment and commitment in the kaupapa from the community has been encouraging for the steering group and project leader. As the governance and steering group is made up of a diverse membership, it has been rewarding to see the commitment from people regardless of ethnicity, social class or profession. There is a genuine desire from all involved to provide high quality, culturally responsive health services for whānau, particularly those who are vulnerable and may be struggling financially.

The passion for the kaupapa has seen the project grow. The commitment of other providers such as dentistry, nutrition, gym and physiotherapy enable a greater range of free to low cost services to be incorporated into the village. The presence of Otago University on the Governance group is a key strategic appointment. This partnership has seen the resources of the University support the development of Te Kāika. As a result, the project whānau has seen the potential for employment opportunities and an increased uptake in health services by Māori. Te Kāika has the potential to make Māori ways of knowing and being more visible in mainstream medical practice. This is a space that has traditionally been difficult to influence.

Hei Āpiti

The project whānau are clear that without the initial funding from Te Pūtahitanga the project would not have been able to progress. The funding enabled the collaboration between the interested parties to occur and this has maintained and nourished the partnership. The work on collaboration has developed a sense of shared ownership that would not have been possible among such diverse partners. As Te Kāika is becoming more visible and the project whānau are beginning to see the materialisation of their aspirations and the partners are contributing much more than the project whānau expected. The whānau see this contribution as essential to the enduring sustainability of Te Kāika.

Ngā Akoranga

Throughout the establishment process capability has been built within the project whānau as they have worked to realise their aspirations. Working through the planning and council processes has raised awareness of the regulations that they are required to meet. The project manager has developed project management, planning and organisational skills as he has navigated funding applications, council processes, policy and procedural requirements.

The level of collaboration required between the partners has raised the capability of the individuals and the collective. The diversity of the governance and steering group has supported a deeper understanding within the collective of the importance of relationships. The project manager, while seeing the benefits of the collaborative relationship, has also learnt how much time this takes and the importance of taking the time to ensure decision making is shared.

The project whānau identified that as a community they were not ideas poor, nor poor in their aspirations for their tamariki, but they were poor in resource. The project has built the capability of the community to utilise resources that normally sit outside of whānau reach, such as the University of Otago, to support their most vulnerable. The project whānau wanted to maintain their identity as an iwi and community owned initiative but needed the support of the partners to realise their aspirations. Through building relationships and developing a collaborative model of governance the University has committed to investing a substantial sum to provide low cost physio services and a dental centre onsite for enrolled whānau, while ensuring that the ownership remains with the community and iwi. Collaborating in this way has built the capability of the community to work cohesively for the common good of whānau.

Ngā Werohanga

While there have been challenges that have arisen as the project has developed, the most challenging has been the time taken to work through the expectations and legislative requirements of the Council. The project manager found the time taken to navigate the hurdles has been particularly frustrating as he would have liked to meet the initial timeline expectations of the project, but as the project progressed he realised that this was not achievable.

He Toitūtanga

The key to project sustainability appears to be in maximising the collaborative partnership while maintaining iwi and community ownership. The sustainability of these relationships is critical to future success and managing how these relationships are maintained beyond the current individuals is an important part of sustainability. The possibilities for extending the services at the hub are exciting, as is the potential for scholarship programmes in health to support Māori and Pasifika. The development of a culturally responsive health workforce to staff the hub will be instrumental in ensuring the sustainability of the model.

Ngā Ariā Matua

- › Building collaborative relationships has been essential to the development of the hub. The possibilities brought about through the partnership have the potential to enrich the hub and provide additional resources.
- › Strategic appointments to the Governance Group have been particularly important as the project whānau seek to leverage and utilise the skills and knowledge that are present in Ōtepoti.

WHENUA KURA

The proposal was to create a centre of Māori agricultural excellence to grow Māori leaders for Māori farms and to employ whānau champions to engage with Māori on farms.

Ngā Huatau Timatanga

Whenua Kura is an established partnership between Lincoln University and Ngāi Tahu Farming that was brought together by Te Tapuae o Rehua to develop a Māori agricultural workforce. The recent development of a number of dairy farms in North Canterbury by Ngāi Tahu Farming brought about an opportunity to create a workforce development programme that would produce Māori leaders. The partnership had successfully delivered a first cohort of agricultural qualifications to certificate level and was hoping to expand to include diploma level courses. The long term aim of the Whenua Kura project is to contribute to the expected workforce demand of over 300 agricultural workers, and ensure that Māori are employed on Māori farms.

The aspiration of Whenua Kura was to increase the ability of Māori to lead Māori farm development. By supporting Māori agricultural leaders, the tribal aspirations for cultural, environmental, spiritual and economic balance in the utilisation of land based resources was more likely to be achieved. Due to the isolation of the farms, the Whenua Kura students needed live on farm, working and gaining their qualifications. It was apparent after the completion of the first cohort that there was a need to support the young students who came to live on farm. While the partnership could sustain the training and accommodation requirements there was no additional funding to support the pastoral care needs of the young people living away from their whānau.

The initial application to Te Pūtahitanga was to support the pastoral care of the students on farm. In doing so Te Tapuae o Rehua hoped that the pastoral care support would extend to include the whānau living on the farms and support the creation of a Whenua Kura community. The project was one of the first confirmed for funding in April of 2015. The partnership enabled the training and development to be provided by Lincoln University, the farm experience and accommodation by Ngāi Tahu farming and the co-ordination by Te Tapuae o Rehua. The Te Pūtahitanga funding provided the pastoral care to support the students on the farms.

Ngā Mahi kua Mahia

The purpose of the funding was to support the development of a pastoral care pathway, Oranga Pāmu, within the Whenua Kura kaupapa. The purpose was to create a community that is conducive to the values of the tribe; whānaungatanga, manaakitanga, and kaitiakitanga. After the first cohort graduated it was apparent that Whenua Kura could produce graduates who were highly capable but they found the industry and environment very challenging. They were required to work in a system and industry which is very Pākehā, they were isolated from their whānau and did not have any support. The Te Pūtahitanga funding was used to inject iwi values and create a Māori community, within the local rural community.

Whenua Kura employed a whānau and community champion who lives on the farm and works with the whānau. His purpose was to connect whānau and create a socially and culturally cohesive community. Many of the rangatahi are young men and women who have left school, completed the Whenua Kura training and moved into fulltime employment. The staff found that they tended to get homesick living alone in a three-bedroom house isolated in a rural community. Often their closest neighbour was 20 kilometres away. The whānau champion has worked to bring the young rangatahi together, ensuring they could connect and create a community.

Ngā Hua e Takune ana

The pastoral care component of the funding has supported the retention of students. There have been many instances in the past year where the Whenua Kura staff believe they would have lost their students if not for the additional support. The Te Pūtahitanga funding has enabled Whenua Kura to ensure a Whānau Ora perspective has been adopted within the kaupapa. They have run events, held noho marae and involved the whole farm community.

The staff at Whenua Kura have seen considerable shifts in the students. In particular they have noted changes in the students' knowledge about the land, the cultural lens they can apply to how they should work the land and their commitment to protecting the waterways. They provided an example of a recent graduate who made the finals in the Ahuwhenua Young Māori Farmers Awards. She came into farming from a Western worldview but through Whenua Kura was able to learn about the impact of nitrogen on the whenua and has changed the way she works the land.

The influence of the cultural perspective of the Oranga Pāmu pathway is evident in the shifts seen in student cultural connectedness. It is estimated that at least 40% of the students in this year's first cohort were disconnected from their Māoritanga and were still finding their way with their own identity. However, after the first noho marae they were practising the haka with other students and immersed in the new learning.

The funding partnership has led to high level of success in both training and employment. In the first cohort of eleven, seven students went on to work on Ngāi Tahu farms and four went on to farms in the North Island. Since the first cohort there has been significant growth in student numbers and there are forty-six students in the current cohort. For many of the students, who did not see themselves entering university study, the partnership with Lincoln has seen them realise a dream and has raised their aspirations.

Ngā Hua kua Puta Pukerehū noa

The funding has increased the capacity of the Whenua Kura staff and enabled them to complete a design mapping framework, an application to Lottery Grants Board for funding, complete results based accountability training and collaborate with other Te Pūtahitanga projects.

The success of the programme has led to increased enrolments and the need to provide accommodation and additional facilities. Ngāi Tahu Farming has recently purchased a thirty-four bedroom hostel, complete with community hall, kitchen, offices, gym, basketball court, rugby field and training centre. The increased accommodation has opened up even more possibilities for the Whenua Kura partnership and they are in the process of developing new programmes that will diversify their programme offerings.

Hei Āpiti

The Te Pūtahitanga funding has enabled Whenua Kura to move from providing a training programme to creating a movement within the land based sector. The staff see the Whenua Kura kaupapa as leading change in the sector, supporting more Māori whānau into the industry, more Māori into leadership positions and ensuring iwi values are visible in the sector.

Ngā Akoranga

The capability of the Whenua Kura partnership has increased markedly with the additional funding. Incorporating a Whānau Ora perspective has meant that the staff have had to widen their perspective of the work they do supporting the taura. Managing additional funding and ensuring that the activities align with a common purpose has meant the staff have had to engage in design planning sessions and develop results based accountability frameworks.

For the whānau champion a newly established position in a new initiative brought new learning opportunities. While the pastoral framework was developing, the whānau champion had to adapt to a new life living in a rural community, managing both individual pastoral support and community cohesion, while understanding the boundaries of the provision. The Whānau Ora perspective resonated with the champion and translating this into a pastoral support programme for communities and individuals on the farm was a significant challenge.

The additional pastoral care support on farm has seen the students grow their social and cultural skills as they have participated in noho marae and other organised activities. Whenua Kura provided a pathway for the students into University and many were the first person in their whānau to achieve this. Several of the students went out and bought a suit to wear in front of their whānau at their graduation. This demonstrated how much they valued the opportunity. The capability that is built when a young person achieves something they thought was not possible is significant, their aspirations rise and barriers that once seemed insurmountable are overcome.

Ngā Werohanga

There have been several challenges most of which have arisen due to rapid and significant growth in a short period of time. Managing this growth, inducting new employees, conceptualising new ways of doing things and establishing new activities has meant that the past year has been particularly busy. The increase in enrolments has meant that the retention of students has been a priority. The pastoral support has proved invaluable during this time.

The expansion of the model to include whānau from other iwi, in particular North Island whānau who relocated to attend the course, was challenging. A core value of the kaupapa and the iwi is manaakitanga and while the whānau champion worked to connect students to sports clubs and kapahaka, students who were culturally connected at home found themselves away from home and isolated on a dairy farm.

Implementing pastoral care models that had been used in the education sector within a tertiary provider into the farm context was very challenging. The models did not incorporate the diverse needs of the students and the whānau on farm and a great deal of the resource was initially spent reacting to challenges faced by students rather than preventing them from occurring. The challenge of meeting the needs of individuals as well as supporting community cohesion was also difficult and at times there was tension between the two.

The intersection of the Whenua Kura partnership made the pastoral care position on the farms challenging at times. The predominantly Pākehā managers and kaimahi on the farm, who were very good at dairy farming but had limited cultural experience, found the Whānau Ora approach quite different to Western views of employment conditions. In addition, the expectations of the University staff and the policies that dictate how they worked could create challenges for pastoral support. There were times when the policies clashed and the perspectives of the people involved in Whenua Kura created challenges that took time to work through.

He Toitūtanga

A strategic plan is currently underway to manage growth and identify priorities for future development. Whenua Kura is dependent on funding and sustainability is dependent on attracting long term funders who will support the partnership. Diversifying into other areas, including horticulture and honey production in the near future will support sustainability.

The pastoral support aspect of the partnership, supported by Te Pūtahitanga, is dependent on funding for sustainability. However, the hope is that as the community is strengthened through the pastoral support, it will become more resilient and self-sufficient and require less support and intervention.

Ngā Ariā Matua

- › Working in a collaborative space can bring challenges as perspectives and policies can be oppositional. It takes time to work through these situations.
- › The pastoral support provided by the Te Pūtahitanga funding enabled Whenua Kura to shift from a purely training pathway to incorporate cultural and social cohesion. The pastoral care provided has impacted positively on student outcomes and retention.

TE HĀ O TE KAWATIRI

Te Hā o Kawatiri provides a structure to identify, encourage and support community initiatives that ensure sustainable growth throughout the Kawatiri region.

Ngā Huatau Timatanga

Kawatiri is geographically isolated and located on the border of Ngāti Waewae and Ngāti Apa ki te Rā Tō. The Māori population is small and marginalised in community development and activities. Prior to Te Pūtahitanga funding this initiative it had been difficult to get agreement and cohesion between manawhenua, local maata waka Māori, iwi and hapū.

In December of 2014, the former CEO of Te Pūtahitanga gathered the Māori community to ask what they wanted in their rohe. It was the first time in a significant period that Māori had been gathered together to communicate their wants, aspirations and hopes for their people. A number of concerns were raised.

From the collective voices the concern that emerged most strongly was the lack of mauri ora and cultural identity. The attendees agreed that Māori needed a place to go; a building or house where people could gather as Māori in Buller to express and grow their cultural identity. Each and every person who stood and spoke that day lamented the lack of a place to stand and strengthen their identity, learn te reo and perform kapa haka.

As people were starting to leave Kawatiri due to the downturn in local industries employment was a concern. Also, houses tend to be old, cold and damp and there was concern that the basic health and welfare needs of Māori weren't being met.

The initial hui was positive for those who attended as they felt that there was momentum towards initiating positive change for Māori in Kawatiri. A core group attended a second hui with the former CEO who proposed that a consultant in community development should work with them to progress development within Kawatiri. The group were excited by the possibility. Māori are the minority in the community and experience institutionalised racism in schools, employment, community development and health. The rōpū believed that the community development consultant could bridge the gap between Māori and non-Māori, and get everyone to work constructively together. The rōpū believed in the Whānau Ora kaupapa and wanted to develop opportunities for whānau in their community.

Ngā Mahi kua Mahia

The consultant from the community development firm came to Kawatiri to implement a programme that he had implemented in other countries around the world. For the whānau it was initially very, very exciting and they Googled him and his staff to research what he had achieved. They were told that by living and immersing himself in the community for six weeks the consultant would be able to gain an understanding of what the community needed most.

Whānau knew they needed a cultural base, somewhere where they could stand as Māori. However, the initial meetings with the consultant were very fixed on a process and an agenda which were not shared by everyone in the room. His passion for the process and his innovation was inspiring but did not necessarily reflect the aspirations of Māori.

Rather than being focussed on the needs and aspirations of Māori in Kawatiri, the community development process was inclusive of everyone in the community and other agendas soon surfaced. The town is predominantly tauiwi, many of whom are unable to appreciate or understand a Māori world view and consequently they had their own set of agendas and priorities which were quite different to the priorities for Māori. The consultant was contracted to develop enterprise based on what the community wanted, but the tauiwi community and the Māori community had different wants. Essentially, he was carrying out his instructions by listening to the voices of the people but the people had changed and Māori voice was again being marginalised.

The whānau were under the impression that the consultant would be residing in the community and working alongside them. As the whānau were well versed in Whānau Ora they anticipated that the process would enable them to build capability and have self-determination. The consultant did not understand a Whānau Ora approach

and was committed to the community development process as articulated in the contract. Rather than living in the community, he flew in, held workshops and flew out. He believed that investment from central government was crucial to development within the community, whereas the whānau wanted to focus on building capability locally.

Te Pūtahitanga and local whānau wanted to ensure that whānau voice was clearer in the development process. Manawhenua were brought onto the committee and Te Pūtahitanga employed a local coach to make sure that the project had Whānau Ora principles and values. The tensions between whānau and tauwi, paid and unpaid, and the consultant and the commissioning agency built over time. While the process was seen through to completion, the whānau were frustrated and felt that the process was a 'done to' rather than 'worked alongside'. Many of the initiatives that were developed were captured by tauwi rather than whānau living and working in the community. The emphasis on Whānau Ora, and the focus on ensuring better lives for whānau was lost in the process.

Ngā Hua e Takune ana

As a result of the process the community identified six potential community development projects. Leaders for the projects were appointed but not all were led by Māori. The projects are overseen by Te Hā o Kawatiri, a committee of community members and whānau. While the projects are still at the forefront of their minds the whānau believe that the development of many of them are unrealistic and reliant on external funding.

One of the six projects is Māori led and making some traction. This is a maara kai initiative that will occupy unused council land to support and teach whānau about growing their own kai. The project has secured the land and applied to the Maara Kai Fund to support the project establishment.

Ngā Hua kua Puta Pukerehū noa

Aspects of the initiative were quite harmful for some of the whānau who believed that the consultant and the process raised expectations but failed to deliver. Some whānau felt that this further entrenched deficit views of Māori within the community. The process was frustrating and for some whānau, fraught with feelings of colonisation, as they felt marginalised by the wider community agenda. Due to the intensity of the meetings, the load of expectation placed on a small number of volunteers and the ongoing raruraru, people tired and stopped attending. They felt that they could not have a community wide process that supported Māori development when they lived in a community that had no understanding of Māori development.

As a result of the challenges faced through the process whānau have reflected and realised that they may have avoided these difficulties had they taken control from the start. The core group of remaining whānau are resolute that they want to give something to the community and they want to do it in a Whānau Ora way. By working through the process they have seen the opportunities to bring about Whānau Ora through developing project structures and planning.

The project provided the catalyst for the development of a productive relationship between the two manawhenua, Ngāti Apa ki te Rā Tō and Ngāti Waewae. This is viewed as a very positive unintended outcome as, for the first time, the two manawhenua have jointly advocated for both community and Māori development in Kawatiri. The partnership has demonstrated to the local council and government departments that manawhenua can work cooperatively together and has set a precedent for the future.

Hei Āpiti

The initiative resulted in iwi, hapū and Ngā Maata Waka sitting at the same table together for community and Māori development in Buller for the first time. This is an important addition both for the region and for the council and other government departments who can physically see the relationship between Ngāti Waewae and Ngāti Apa ki te Rā Tō working.

By funding the initiative Te Pūtahitanga has fuelled the passion for whānau to make a difference in their community. The isolation in Buller can leave whānau feeling as though they are disconnected from development opportunities but Te Pūtahitanga has made a significant effort to connect with the region by funding the project, visiting and supporting the kaupapa, holding Whānau Ora forums and continuing to promote investment in whānau.

Ngā Akoranga

The process has taken over a year. Although it was challenging it also built the capability of the whānau involved through the establishment of a working relationship between iwi, hapu and local whānau. The process cemented the commitment of the rōpū to work together for whānau. On reflection, they realised that they had the potential to create enterprises, source funding and support others.

Aspects of the process were viewed as colonising by some whānau as the community agenda overrode the aspirations of Māori. Despite the best efforts of whānau and Te Pūtahitanga to realign the process, aspects had already been captured by wider community interests. Kawatiri is isolated and Māori are marginalised; community development requires Māori and tauwi to work together as Māori cannot do it alone. Whānau have realised that they need to lead the process and educate tauwi about what it means to be Māori in Kawatiri. The process has led whānau to take up leadership roles and insist that Māori lead future development initiatives. In their view, if it's Māori funding, the project needs to be Māori led – as in the end Māori are held accountable for the funding and the outcomes.

Ngā Werohanga

During the consultancy phase there were many challenges that whānau worked through. The challenges centred around who led the process and made decisions about the direction of the initiative. While whānau participated in the process they were not put in a position to lead. In retrospect, whānau would have preferred to be invested in, rather than the investment sitting with the consultant.

The positioning of the consultant was problematic for whānau throughout the process. He was deeply immersed in his experience in community development but unaware of the Whānau Ora philosophy and how this should shape the process. Māori whānau who participated assumed that as the project was funded by the Whānau Ora commissioning agency it would reflect the Whānau Ora philosophy. These differing expectations and aspirations caused difficulty.

These challenges were frustrating and the process failed to achieved the expectations communicated by the consultant. However, whānau remain committed to Whānau Ora and the importance of re-invigorating Māori whānau in Kawatiri. They are resilient and reflective about the process and have identified possibilities for future development and enterprise.

He Toitūtanga

As a result of the project Te Hā o Kawatiri was established as an entity and is continuing to seek and support whānau development in Kawatiri. Their vision is Te Hā o Kawatiri walking alongside the two manawhenua to collectively achieve the aspirations of Kawatiri whānau. The aim of the collective is to add strength for local initiatives, provide a hub for Māori community development initiatives to reside and have a place for whānau to come together as Māori in Kawatiri. They hope that this hub will also support new enterprise and initiatives.

The funded positions that were put in place to support the consultancy period have been refocused into creating a sustainable organisation.

Ngā Ariā Matua

- › Māori whānau were clear about what Whānau Ora is, but tauwi were not. Consultants have to understand the Whānau Ora kaupapa as the emergence of different philosophies was a major point of conflict.
- › The initiative needed to be pre-empted with a scoping exercise and Māori leadership put in place before consultants were engaged. This could have ensured wider input from Māori whānau and that tikanga was central to the development process.
- › In this instance whānau would have preferred to be invested in rather than have the investment located outside the community. As the consultant was contracted centrally to Te Pūtahitanga, Te Hā o Kawatiri had little influence over his contractual outcomes, payments or the quality of his relationships and work.
- › While unsuccessful in terms of the consultant's expectations, the project has raised awareness in the community, initiated a collective involving iwi partnership and sparked whānau interest in local enterprise.

ŌTĀKOU MAARA KAI

This project aimed to provide advice and resources to set up maara kai at the marae and within homes. The project was developed as a mechanism to engage with hard to reach whānau and to support them in activities which lead to and constitute healthy and sustainable lifestyles such as growing fresh produce for whānau, the marae and residents of the kaumātua flats

Ngā Huatau Timatanga

In 2013 several members of a local gang approached a social service agency seeking assistance to organise a health day for their whānau at the local marae. The social service manager was able to utilise a health contract and work with the whānau to successfully run the health day. As the relationships between the agency and whānau developed, ideas were shared about supporting whānau health and eventually developing a small business to support employment for whānau. The service manager set about looking for ways to provide funding to support the whānau aspirations. However, it was difficult to find and access the funds to support initiatives that would be led by the members. The whānau were very clear they didn't want things done for, or to them, they wanted to do it for themselves and serve others in the community.

When the Te Pūtahitanga funding opportunity was announced the social service manager and one of the whānau attended the presentation. They liked how the presentation was pitched to whānau and the message from Te Pūtahitanga staff that they 'believed in whānau'. Together the social service manager and whānau worked through the application and developed a suite of community building ideas based around growing and providing kai, delivering health services to whānau who needed them most and running community activities. The aspiration was for whānau to be able to teach their children skills that they had lost through urbanisation such as growing and gathering kai, cooking together and providing for others.

The application process was challenging as the group were initially encouraged to participate but then were not funded in the first round and they felt very deflated. However, a month after receiving the refusal letter a coach was put in place to support the team to complete the next stage of the application. At this stage whānau felt that there was pressure to create a business and make it successful. This had quite an impact, effectively changing the nature of their idea and the application that was submitted. While their eventual aim was to become self-sufficient and create employment the pressure to do this early in the process was challenging. During the Te Pūtahitanga workshop and seminars the group reduced their ideas to a single concept - the maara kai gardens. Primarily they believed that creating the garden was the most achievable idea but on reflection they think that the process of distilling their ideas down to a single concept restricted their opportunities.

As many of the whānau have full time jobs the period of developing the application, presenting the idea and gaining the funding was very taxing on their time. Nevertheless they learnt a lot about the process and themselves. The social service manager mentioned that he admired the tenacity of the whānau to stay in the process and keep working until they were successful.

Ngā Mahi kua Mahia

The project was funded in April 2015. On receipt of the funding the whānau set about working to achieve their aspirations. The project was focused on developing a maara kai garden and their aims were two fold. Firstly, to provide vegetables to the kaumātua and their own whānau, and secondly, to bring whānau and activity back to the marae. Two of the whānau remembered the marae as a busy place in their youth as they had gathered there for kapahaka and other activities with their whānau. Unfortunately, the marae had been through hard times and whānau weren't coming to the marae.

One of the original intentions of the funding application was to support whānau to build their own gardens, but whānau realised quickly that this was not what participating whānau wanted. Many of the whānau were in rentals and building gardens was not practical or in some cases even allowed. Further, the whānaungatanga that developed as whānau worked together on the communal maara was highly valued. Hence the effort went into creating a garden at the marae site and building a positive community around the activity.

Key - Corresponding to amount of funding provided by Te Pūtahitanga o Te Waipounamu for the whānau enterprise narratives (see pages 11-99).

High-level funding (Over \$150 000)



Mid-level funding (\$50 000 - \$150 000)



Low-level funding (Under \$50 000)



The setting up phase meant whānau had to go to the hardware shops and source tools. They bought essentials such as tools, plants, sleepers and a container. Below the marae is an impressive community garden on council land that has been developed over a period of fifteen years. The head gardener and manager is a very passionate volunteer. The whānau engaged with the garden manager and learnt from him about what to plant and how to develop compost.

The site for the garden was on a hillside covered in gorse which meant the whānau spent considerable time and effort preparing the site before they could begin constructing the gardens. Every Sunday the tāne and their whānau would work together on the garden. At one time they had up to sixty whānau working, cutting scrub and preparing the area, and is estimated that over nine hundred volunteer hours went into the development of the gardens. Each Sunday there would be a barbeque and they would share lunch together in the middle of the day. The Māori service providers worked alongside whānau. The whānau saw the commitment from the service workers to volunteer alongside the whānau and developed a lot of aroha for them and their families as they worked together on the project. They shared trust and a common purpose to get the gardens set up and running.

Ngā Hua e Takune ana

The intended consequences that were identified in the initial funding application have been achieved. The whānau have built gardens and brought whānau and activity back to the marae. The harvest has been used to feed whānau and the kaumātua living in the marae flats. While they put on hold ideas to set up gardens in whānau homes, the whānau who participated have learnt about growing their own kai and now have the skills to develop their own gardens if they choose to do so.

The marae kai project whānau report that the huawhenua grown in the garden had a positive impact on their diets and on their whānau. They found that involving their tamariki planting the seedlings, weeding, watering and harvesting resulted in their tamariki trying vegetables that they normally wouldn't. The children wanted to take home and cook the vegetables that they had grown.

The opportunity to grow new relationships and networks at the marae was an aspiration of the project. This has been achieved as many whānau have either re-established or commenced their relationship with the marae. At the beginning of the project some of the marae committee were reluctant to have the gardens at the marae and the organising whānau had to present to the marae committee in order to be able to use the land. As a result the project has become an affiliated organisation of the marae and whānau share the load of attending meetings and supporting marae development and activities.

Ngā Hua kua Puta Pukerehū noa

The strong partnership between the service manager and the whānau has been an unintended positive outcome of the project. The service manager always participated in the project; he volunteered alongside whānau working on the gardens and through this process trust, common goals and the sharing of new ideas arose. The service manager was prepared to work in partnership, and, rather than imposing his beliefs about what would work, he listened to the ideas of whānau and worked with them to make them a reality. This has lifted whānau capability.

The project has led to an increase in the physical activity of whānau; meeting every Sunday and working on a hillside, removing scrub and clearing the garden was hard, physical work. Some whānau noticed how unfit they were and decided to join a gym to improve their fitness levels and live healthier lifestyles. The children who came along worked alongside their parents in the gardens, played with other tamariki and enjoyed being outside together.

While working on the garden, the whānau decided that they would run a Waitangi Day touch tournament for whānau at the marae. The kaupapa around the touch tournament was about setting better pathways for their tamariki, celebrating Waitangi and enjoying spending time with whānau. The Waitangi Day touch tournament is an illustration of rangatiratanga. In previous years the whānau had experienced Waitangi Day events organised by non-Māori and wanted to run an event that represented their vision of how the day should be commemorated. The tournament was attended by over 400 people, a hangi was supplied that included vegetables from the garden and several community groups including the Redeemed Motorcycle Club supported the event. Significant time went into organising the tournament, having it run smoothly, ensuring whānau would be fed and entertained. It was a huge success and the Marae Kai whānau enjoyed seeing the marae full of people enjoying a positive community experience.

Hei Āpiti

This project has revitalised the marae and provided a focal point for community development. The relationship between the service manager and the whānau has had mutual benefits as the service manager has been able to establish connections with hard to reach whānau, and in turn he has supported the whānau to achieve their aspirations.

The gardens have been established on an unused and overgrown hillside above the marae. The gardens not only add to the visual appeal of the marae but provide fresh vegetables for the kaumātua and other community members. The gardens have become a place of whānaungatanga and manaakitanga as whānau have a reason to gather and work together every Sunday. This has provided community cohesion and established new relationships. Several new initiatives that would not otherwise have occurred have commenced because of the conversations and ideas that have grown from this marae. This includes whānau health checks, the Waitangi Day touch tournament, the collection of firewood for needy community members and initiatives to support the revitalisation of the marae.

Ngā Akoranga

The capability built through the project has been supported by the partnerships and committed relationships that have come about as a result of the process. Whānau have learnt new skills, not only in relation to the Marae Kai but also from the larger task of working on the project, articulating ideas, working to complete the application, presenting their ideas, managing funding, and evaluating what they have done. Whānau reflected that the process required tenacity and commitment to see the project through to completion. Carrying out the project has built confidence in the whānau that they can move to their next project, developing a fire wood business. They describe the process of working through the project as enabling; they don't want to be helped, rather they want to be able to help themselves, their whānau and others in need in their community.

Completing the project has grown kōtahitanga as whānau gathered and worked together. At the beginning of the project after compiling a list of the tools required, they went down to hardware store and the store worker thought that they were there asking for a handout. In reality whānau were seeking a quote and were able to buy and pay for what they needed. There was mana attached to not having to ask for a handout but being able to pay. For whānau that are often discriminated against because of their gang affiliations it was important that they were able to challenge the assumptions that others made about them through their work on the project. The project has enabled them to demonstrate that they care about their community, have ideas about how they can improve it and have the skills and knowledge to achieve their goals.

Through the project and partnership the mana of the organising whānau has increased. They have built their capability to lead others and lead positive events in their community. In particular, being able to meet the needs of those struggling to keep warm or put food on the table has been especially rewarding for the whānau and increased their determination to lead more projects in the future.

Ngā Werohanga

As the whānau worked through the project they encountered challenges that they worked together to overcome. This project was reliant on voluntary hours and commitment from whānau and therefore the process of obtaining funding, attending hui and events with the funder and meeting reporting obligations has been very taxing on them. There were several meetings and significant time spent presenting and articulating what they wanted to achieve. The reporting requirements fell largely on the service workers who worked full time jobs, volunteered at the garden and completed reports.

As the organising whānau are gang affiliated it was challenging addressing other people's stereotypical and discriminatory views. Due to some past experiences with other members there was distrust in the community and some volunteers did not want to be associated with gang members. Whānau feel that they have had to work hard to restore relationships and create new networks for future initiatives. As a result of the project there is now a strong relationship between the agency, the whānau and the marae.

Due to the changes in the commissioning model the whānau felt some pressure to shape the proposal as a business to meet the criteria of the fund. While they worked with a business coach in shaping this proposal, the whānau have identified their own coaches and see the ability to determine who they would work with on their project as the next step in developing their rangatiratanga.

CORSTOPHINE HUB DUNEDIN

Corstophine hub is a gathering place that enables the community to come together to strengthen whānau, promote wellness and improve access to services.

Ngā Huatau Timatanga

This project is located in the centre of Corstophine, a section of a Dunedin suburb that has been affected by the reduction of transport services, school and shop closures, business decline, depopulation and the removal of health services. These changes have negatively impacted on community cohesion and well-being.

The purpose of the Te Pūtahitanga funding was to support the development of a community hub that would in turn support an increase in whānau well being. The hub was envisioned as a centre for the whānau to meet, work together and share their ideas as they sought to strengthen whānau and their community. Their aim was to enable the people in their community to reach their potential.

The community members researched support avenues and funding opportunities to help them realise their vision. They were initially unsuccessful in their application to Te Pūtahitanga for support and this was very disappointing. However, their tenacity and resilience enabled them to persist with the funding application process. Te Pūtahitanga provided a coach to help them shape their application and approach to accessing support and assistance. They partnered with a number of service providers and key people including Te Pūtahitanga.

The hub has a well established governance board comprised of representatives from Social Services, Dunedin City Council, Internal Affairs, The Salvation Army, a community developer and Arai Te Uru Whare Hauora. The whānau describe three objectives for the Hub as they work towards achieving their mission and vision:

- › Create a community where whānau are engaged and self-determining.
- › To be a place where whānau build strength and support each other.
- › To be a neighbourhood where whānau and tamariki are realising their potential.

Intended project activities included the further development of a community garden, addressing the oral health needs of whānau, finding solutions to public transport issues, increasing literacy levels, providing a food-bank and improving the physical health, nutrition and wellbeing of whānau.

Ngā Mahi kua Mahia

One of the key responses has been to use the Te Pūtahitanga funding to employ a hub coordinator to oversee the project activities. The coordinator's knowledge of the community and existing relationships are seen as essential to the success of the role. The coordinator works to identify the whānau in the community who are in need of support, identify what support is required and then assist the whānau to access the support that they need. This has included facilitating hospital visits for whānau members who were coping with cancer, organising GP vouchers, firewood, pregnancy appointments and assisting whānau and community members with an inability to access services on their own. Part of this approach has included the appointment of a Te Pūtahitanga navigator from within their own community.

As their current site was in danger of being redeveloped, another key goal was accessing funding to enable them to keep their lease. They were successful and this has enabled them to provide a space for the Te Pūtahitanga navigator to work with the whānau, develop longer term solutions to their challenges and help them to achieve their aspirations.

The group knew that they had to develop collaborative partnerships in order to access resources in the wider community. An example is when they worked to grow a relationship with a group that operated a central city food-bank. This partnership enabled them to establish their own food-bank that could serve their community. Members of the community hub have designed, developed and created a maara kai. The maara is a central point for the community to gather together and enjoy the benefits that come from locally produced kai. The gardens provide affordable, healthy kai for people to utilise in their daily lives. Kai is shared out between those who volunteer their time to help out at the hub in one capacity or another and is often delivered free to others.

Ngā Hua e Takune ana

Since being funded in late 2015 the project has achieved several of its primary goals. They have developed structures that enable them to develop leaders within their community and identify local solutions to the challenges they face, created a functioning maara kai and established a food-bank. The project is now working towards achieving its other goals of addressing transport and oral health care issues.

They have built the maara kai and are gathering together to plant and maintain the garden. Whānau from the community come in to help and are using the kai in their daily lives. This has impacted positively on the diets of contributing whānau.

The centre is being utilised by people to gather and socialise. Two events are running weekly; a soup kitchen on Thursday and a playgroup on Tuesday, which bring whānau into the centre. Clinic visits now occur at the hub twice a week. Previously, due to the lack of public transport services to the area, whānau often had to either to walk to their appointments or cancel them. Having a local clinic has impacted positively on the wellbeing of the community.

These are examples of whānau 'getting around the table' to problem solve rather than deferring to services to solve problems. Community members from all walks of life have become involved, including residents from the affluent part of the suburb who had a genuine empathy for their community. These people have brought skills that have been invaluable to community regeneration such as literacy, networks, relationship experience and professional credibility. This is just one of several unintended consequences of the hub.

Ngā Hua kua Puta Pukerehū noa

The hub has become a central part of the community and is serving several different functions. It has brought people together from different aspects of life who possess diverse skills. As these skills have become apparent they have been utilised to support the community. An example of this is the establishment of literacy programmes that have resulted from local people committing to support and teach others in their community. The increased literacy skills have been manifest in submissions from the community to decision makers as they seek to influence the provision of transport and traffic solutions that will support the community.

Another example is an elderly lady with knitting skills who teaches whānau how to knit blankets. This has provided great social engagement, mediates the need for warmth and is affordable. Intercultural relationships have grown between Pākehā, Māori and Pacific whānau increasing social cohesion within the suburb. In this way, the intended consequence of being a gathering place for people has contributed to the development of unintended consequences occurring.

The desire for self-determination and rangatiratanga has grown as the community has come together at the hub. As challenges have become apparent different members of the community have taken responsibility to step up and take on leadership roles, organise different activities and coordinate work and roles. An example of this is the whānau member who coordinates the work and roles in the maara. Further, the desire to be self-managing has resulted in discussions with the primary lease holder, The Kindergarten Association. It has been agreed that the hub will take over as the primary leasee.

Hei Āpiti

The employment of a coordinator to link activities and provide a central coordination point for the activities across the hub is an addition to the space.

The provision of local services to whānau delivered within the community has alleviated some of the transportation issues that were barriers for whānau. The delivery of local education solutions, such as the literacy programmes delivered by community members increases access for whānau who may not otherwise have enrolled in literacy support.

The hub and the maara have provided spaces for whānaungatanga to occur. Having a central meeting point has enabled relationships to be formed and whānau to work together to identify local solutions to local issues.

Ngā Akoranga

A number of skills have been developed among whānau members including the ability to identify and acknowledge their own skill sets and strengths. Although the hub has been under development for about three years, the allocation of funding has led to an increase in activity, and this has given the whānau confidence that they can achieve their goals. Throughout the process whānau have developed new knowledge in relation to applications, relationships, business leadership, gardening techniques and strategic thinking as they have worked through the project.

The health levels of a number of whānau have improved with the support of the hub, including the insulin levels of several whānau members. This has allowed whānau to be more active and impacted on their wellbeing. The self confidence and mana of whānau members has increased as a result of whānau working together to find their own solutions.

Ngā Werohanganga

Developing key strategic relationships with people that can support the community's aspirations has been challenging. At times relationships have been strained but the whānau understand that dialogue and relationships need to be positive to realise community aspirations. Policy and structural requirements are still being understood and accommodated by whānau. Bureaucracy is an ongoing frustration for people who are impatient to achieve change that will benefit their community.

Accessing ongoing funding is a challenge that the hub whānau are well aware of and they are seeking to broaden their funding streams so that they are not overly reliant on any one source of funding.

A key member described dealing with significant whānau health issues at the same time as working to establish the hub. A challenge for the project whānau has been balancing their commitment to the hub, the community and their work with the demands of everyday whānau life.

He Toitūtanga

Part of sustainability planning was getting key people onto the Board of the hub. They have successfully formed a board with a range of skills and networks that will be able to support their sustainability. They have a board member from the Department of Internal Affairs who can assist with the development of funding applications. The board also has representation from manawhenua and it is hoped that whānau will be able to access dental and oral health care services through another Te Pūtahitanga funded initiative, Te Kāika. This will enable the project to achieve two more key goals.

The centre is currently reliant on the Te Pūtahitanga funding and the whānau are looking at how they can access other funds and create an income from the hub. The community has significant goodwill as the nature of the hardships that exist for whānau mean that they are willing to help others where they can. The hub utilises this goodwill to run most of their activities, as with many new ventures they hope that this goodwill will increase over time and drive the activity in the hub. The whānau in Corstophine have lived with very few reserves and consequently are frugal in their approach. They have worked to stretch the investment from Te Pūtahitanga and are looking at how they can generate some income to support the hub. They are currently make and sell their own knitted products.

The hub board is in discussion with the Ministry of Education and hope to secure their premises at a peppercorn rental.

Ngā Ariā Matua

- › Whānau are strong and independent thinkers and are working to enact their own solutions. The whānau understand the challenges that face their community and have ideas about what will help overcome those challenges.
- › Having a strong board with a range of skill sets and contacts with community and government agencies has assisted the hub whānau to grow their capability, network, access knowledge and leverage opportunities.
- › Skills exist in the community that can be utilised beneficially. A key task is identifying what skills exist and how to use them to support capability building.
- › Communities suffer when resources and services are taken away. This project is an example of a local community banding together around a central location to identify their own solutions, seek funding and undertake activities to support positive change.

MAARA ORANGA

Maara Oranga is a project that was designed to support whānau, and in particular, kaumātua, to build their own maara kai (vegetable gardens). The project aim was to enhance health and wellbeing by teaching whānau how to plant, maintain and harvest crops. It also sought to teach whānau the necessary skills required to live sustainably and empower them to take control of their own lives. The vision was for whānau to build and sustain growing their own kai without outside funding or support.

Ngā Huatau Timatanga

Te Hauora o Ngāti Rārua instigated the project and approached an experienced Māori horticultural scientist based in Blenheim to lead overall management. The project leader was involved in a number of nation-wide projects and Boards but viewed Maara Oranga as an opportunity to contribute towards a holistic, kaupapa Māori based project that encouraged whānau to practice what their ancestors did for centuries; to grow kai and live sustainable healthy lives.

The project leader was supported by a kaiāwhina from Te Hauora o Ngāti Rārua with extensive networks in the local community and a background in growing fruit and vegetables. Together they drove the project and utilised their networks to garner resources to support the project.

For the past 25-years the project leader has worked in a western science context. During this time he has investigated how mātauranga Māori intersects with western science and has encouraged other scientists to think in a kaupapa Māori way. Maara Oranga was a project that helped to realise this aspiration.

Ngā Mahi kua Mahia

Launched in September 2015, Maara Oranga was funded to establish ten gardens to support whānau health and wellbeing. However, to ensure the project reached its targets, the project team set up fourteen gardens just in case some gardens failed due to soil quality, adverse weather or other factors. The project engaged over 80 individual whānau members aged from four to ninety-two years old.

The project leader and kaiāwhina sourced recycled timber from the local vineyards to build the raised beds and soil and plants from local businesses. Heirloom seeds from Tāhuri Whenua, the National Māori Vegetable Group, allowed them to reintroduce traditional riwai and kumara varieties into the local area.

The project team explained that working with kaumātua was not easy because it required sufficient time investment in order to build relationships and trust. The team also worked hard to engage the wider whānau to support the kaumātua. For example, one of the kaumātua, a highly motivated 92-year old, needed support to maintain the garden but was too proud to ask his whānau for help. The project team encouraged the wider whānau to wrap support around him and taught them the skills necessary to maintain the maara. The garden was the vehicle that brought this particular whānau together in a way that kept the mana of the kaumātua intact. Many of the kaumātua involved in Maara Oranga experienced significant health challenges so the wider whānau was critical in terms of providing support and practical help.

Compost systems were developed for each garden particular to the soil type. The project leaders sourced horse or cow manure for whānau and taught them all of the steps involved in preparing soil, composting, planting seeds and seedlings and maintaining the maara.

The project leader and kaiāwhina talked to whānau about kai and maara as a holistic concept and discussed the health, physical, social, spiritual and economic benefits of growing kai. The principles of manaakitanga and whānaungatanga underpinned the project approach and guided practice. This meant that everyone involved in the project was expected to 'muck in,' share their knowledge with others and the fruits of their maara with whānau and neighbours.

The project leader brought specialist scientific research skills and literacy to the project, helped craft a quality funding application and knew how to collect, analyse and report on data to meet funder needs. These skills were a significant asset to the project and as a result Maara Oranga has built a robust evidence base and has demonstrated exemplary reporting.

Ngā Hua e Takune ana

The whānau believe they have achieved what they set out to achieve in terms of the Te Pūtahitanga contract. The project resulted in the establishment of fourteen gardens within six months and the project leaders worked up to nine hours a day, well above and beyond the hours funded.

The project leaders believed the six-month timeframe set by Te Pūtahitanga was unrealistic and set a dangerous precedent for future projects of this nature. However, they were thankful for the funds and commented that without the funding the project would not have been achievable within such a short timeframe.

Maara Oranga was a stimulant for a range of outcomes to emerge. The project was a vehicle to build and foster relationships within whānau, between whānau, neighbours and the community. Prior to the project some of the participating whānau did not know their neighbours. Kaumātua were encouraged by the project team to share leftover fruit and vegetables with neighbours. This created a reciprocal effect whereby neighbours would share seafood and other produce and talk to kaumātua about their garden. When the project started the project leaders brought whānau together and asked why they wanted to be involved. Many were whakamā and unsure. However once the gardens were up and running, whānau members exchanged recipes and were confident about sharing knowledge.

Ngā Hua kua Puta Pukerehū noa

The project team have seen many unintended benefits of the project. As a result of the gardens the team saw a need to teach life-skills like cooking, food preparation and budgeting to support whānau health and wellbeing.

One of the challenges experienced by the project team was trying to shift whānau thinking towards living a sustainable and self-sufficient life rather than relying on financial support from the government or others. For example, some whānau already had trees with fruit that was going to waste that the project team encouraged them to bottle, preserve and freeze.

The project team also noted the negative impact that social issues like access to quality and affordable housing and unemployment had on whānau wellbeing. During the project one whānau was forced to move home because the owner wanted to sell the house. They had already established the maara which was a source of pride for them because they had never grown their own food before. The whānau could have easily walked away, but the project team encouraged them to start again and take what they could from the original garden into the new home. This particular whānau continued to grow a plentiful crop of pumpkin and sweet corn.

Unemployment was another major issue that impacted on whānau wellbeing with many whānau living just above the breadline. However, the project resulted in many of the whānau making noticeable savings in their weekly grocery bills due to not having to pay for fruit and vegetables. Whānau used these additional funds to pay for other necessities like heating, power and gas bills.

The project team was keen to utilise the Whānau Ora navigators to help shift whānau into an aspirational space and provide much needed guidance and support to help build resilience and a stable economic base to support health and wellbeing.

Hei Āpiti

The project leader also managed a community garden located at the local tertiary institution which enabled whānau from across the community to occupy a plot of land in the garden for a small monthly fee. However, Maara Oranga was the first maara kai project in the area that specifically targeted kaumātua and whānau and supported the establishment of home-based gardens.

The project leader has been involved in setting up maara kai for marae across the country. He has often sourced funding, set up maara and returned only to find the garden had gone to seed. He explained that this was the reality. The maara kai requires investment in terms of building the whānau skill level and motivation to maintain the maara and it requires whānau to invest time and energy.

Ngā Akoranga

The project leaders attributed the success of the project to the holistic, kaupapa Māori approach underpinning Maara Oranga. They learnt that a range of outcomes were possible when a project seeks to develop and support health and wellbeing and uses mātauranga Māori to guide practice. Consequently, the benefits for the participants extended beyond the yield from the raised bed gardens.

As part of the project, the team and whānau members visited the local ngahere with a tohunga who pointed out medicinal plants and properties and highlighted the spiritual significance of the ngahere as a place of healing and restoration. They also visited a local vineyard to look at the impact of viticulture on the whenua and the contrast from a spiritual perspective.

The key message conveyed to whānau was that taking care of the whenua was critical to human wellbeing. Their ancestors held the knowledge and skills and created natural fertilisers and pesticides. As a result, whānau were taught how to use seaweed and ashes to combat bugs and weeds. The feedback from many kaumātua was that they knew this and did the same when they were younger but had stopped these practices or lost the knowledge.

He Toitūtanga

The project team maintained that setting up the garden was easy. Keeping the garden maintained and making it self-sustaining is the hard part. The project team worked hard to get whānau to own their gardens and not become reliant on them to do everything.

In terms of next steps, the project leaders were keen for whānau to keep plants for seedlings and once these produced to barter and exchange with others. The project leaders have established a relationship with the kaumātua and whānau so will continue to keep an eye on the gardens beyond the Te Pūtahitanga funding timeframes.

The project leader was keen to pass his horticultural knowledge onto the next generation and sees the potential in teaching younger generations about the importance of Maara Oranga to support a sustainable life.

Ngā Ariā Matua

- › The project was motivated by two highly skilled leaders well versed in te ao Māori and horticultural science who provided the maara kai capability to share with whānau.
- › The project resulted in the establishment of fourteen home-based raised bed gardens; contributed to increased confidence and pride among kaumātua, and; helped build and foster inter and intra-whānau relationships.
- › Maara Oranga was holistic and taught whānau a range of life-skills to support them to build a sustainable maara and way of life.

RANGATAHI TŪMEKE

Rangatahi Tūmeke aims to transfer traditional mahinga kai (traditional ways of gathering and cooking kai) knowledge and build cultural pride through rangatahi camps, tourism, and the connection to whakapapa and whenua.

Ngā Huatau Timatanga

The idea for Rangatahi Tūmeke first started with the project leader's moemoea to pass on to the next generation the knowledge and skills she had been taught by her whānau and tūpuna. Her dream was to teach rangatahi about the whenua, the moana, the ngahere and pass on the mātauranga she had gained about mahinga kai, by taking them to experience the rich environment of her tūrangawaewae.

She started in 2013 with the first Rangatahi Camp which was held at Tautuku on the Catlin's coast. Tautuku is located between Papatowai and Waikawa approximately 60km south east of Invercargill. It is a secluded, geographically isolated part of the Murihiku rohe. The first camp was a pilot and they took rangatahi from their own whānau and the school where they taught. The isolation meant no cell phone coverage and being fully immersed in the bush. The rangatahi loved it and the whānau started Rangatahi Tūmeke Camps.

The camps are about exercising kaitiakitanga; sharing core teachings about how to care for Papatūānuku and how she can sustain life, the importance of seasons, tree planting and regenerating the whenua. The rangatahi learn to identify whether ika species are indigenous or introduced, how to spear flounder, how to gather tuaki, wai kōura karengo, paua, kina and how to cook what they catch. They learn to catch tuna and identify the differences between long fin (indigenous tuna) and short fin and how to return them safely if they are long fin. The whānau have hosted a team of scientists from Landcare and Niwa who talked to the rangatahi about water quality and how to visually determine the quality of water. This knowledge is taught alongside karakia, waka ama, kapa haka and other cultural activities such as bone carving, raranga, and mihimihi.

On each camp there are usually twelve to fifteen rangatahi and sufficient whānau and kaumātua to ensure that rangatahi have one on one time with a tuakana. The whānau have ensured Ngāi Tahu rangatahi are a priority as they wanted to return the investment made by Te Rūnanga o Ngāi Tahu through the Ngāi Tahu fund. However, they do take rangatahi from other iwi, sharing their manaakitanga and whānaungatanga. At the end of each camp a graduation is held and each participant is rewarded with a tohu of participation and a tee shirt.

The camps are held in the secondary school holidays and as they have progressed the whānau has become more organised and more whānau and kaumātua have stepped in to help. The food preparation and running the activities is time consuming and requires a co-ordinated effort from the Rangatahi Tūmeke whānau and their supporters. The whānau have never marketed the camps or advertised, relying on word of mouth through whānau networks to attract the rangatahi. When the Te Pūtahitanga funding was announced the Rangatahi Tūmeke whānau saw an opportunity to develop their idea further.

Ngā Mahi kua Mahia

In the first wave of Te Pūtahitanga funding Rangatahi Tūmeke were provided with seed funding to explore their business model. The seed grant has enabled Rangatahi Tūmeke to employ key people to work as establishment managers, develop a business plan and explore the idea of marketing corporate camps and a tourism venture of tours through the rohe. Over the past year they have been clarifying their business aspirations, creating branding and advertising and have incorporated the Whānau Ora outcomes into their business planning.

Initially the whānau purchased equipment to ensure that the rangatahi would have the right gear to cope with the weather conditions. This has been a great thing as many rangatahi don't have sufficient clothing to cope with the ever changing conditions.

The seed funding has provided an opportunity for Rangatahi Tūmeke to focus on the development of their business model. The Ngāi Tahu fund has enabled the whānau to continue running the rangatahi camps in school holidays.

Ngā Hua e Takune ana

The whānau have achieved the outcomes of the seed funding and established an entity, 'Rangatahi Tūmeke Limited.' They have accessed support from a Te Pūtahitanga coach. The gains made establishing the business and developing the planning requirements are very exciting for the whānau as they can see their dreams becoming a reality.

The camps have continued running in the school holidays and the whānau continue to be passionate about the kaupapa. They can see the outcomes for rangatahi as they experience the whenua. The feedback conveys how the rangatahi love the experiences and new learning. Through her work in schools the project leader has been able to see how the rangatahi change when exposed to a different environment. This change follows them back into the classroom as their āhua has shifted as a result of the experience.

Ngā Hua kua Puta Pukerehū noa

There have been unintended consequences of the seed funding. The time given to the kaupapa has allowed the whānau to work on relationships and connect with other rūnanga. There has been interest from other rūnanga to come and experience Rangatahi Tūmeke so that rangatahi can learn about the stories and mātauranga of another rohe. The whānau hope that one day every rūnanga throughout Te Waipounamu could run similar Rangatahi Tūmeke camps and pass on their local knowledge to their rangatahi.

Hei Āpiti

The seed funding has contributed to the business and added another dimension to the mahi. While the whānau would have continued running the camps without funding, the funding has allowed them time to focus on business development and improvement. They have considered what it would take to run camps more often, to increase capacity and include a corporate/tourism focus. The funding has ensured that the whānau can meet health and safety requirements, consider the implications of the Vulnerable Children's Act and include quality assurance measures.

Ngā Akoranga

With new activities focused on the business, the whānau have increased their capability particularly in the area of business development. Becoming a limited liability company, managing those requirements and the creating new policies and procedures for health and safety has been new learning for the whānau. It has sparked an interest in learning more about small business. They continue to learn as they explore the potential of corporate camps and tourism tours.

Seeing a dream become a reality over the past five years has had a positive impact on the wellbeing of the Rangatahi Tūmeke whānau. To create a whānau business out of something they love and are passionate about has reinforced to the whānau that they have something to offer rangatahi. Seeing the transformation in the rangatahi over the camps and the sense of identity this creates also allows the rangatahi to bring them back to lead others which has been inspiring.

Ngā Werohanga

Running the camps while holding down full time jobs and meeting whānau commitments has not been easy. The passion for the kaupapa has kept the whānau focused but working without a holiday for three years has been difficult. The whānau all contribute to the kaupapa and while the seed funding has allowed time to establish the business and develop the policies and procedures, it was insufficient to fully develop the potential of the business. To make the leap to corporate and tourism interests the whānau believe they would need to commit a full time project manager.

He Toitūtanga

The Rangatahi Tūmeke whānau have aspirations for future development and developing a sustainable business. They have successfully gained funding to develop a marketing plan, for research, a web page and for a project manager to continue business development.

The Catlin's has significant untapped potential and as manawhenua living on their tūrangawaewae they hope to create a sustainable intergenerational business that reflects their passion for the whenua, moana and ngahere.

Ngā Ariā Matua

- › Te Pūtahitanga has provided business development funding which has supported business growth.
- › Whānau are passionate about the kaupapa, their time and commitment far exceeds any monetary gain. The mahi is done out of aroha for the whenua and the rangatahi.

REO PĒPI

Reo Pēpi aimed to produce a number of bilingual books to support the language and literacy needs of both young children and adult second language learners and enable whānau to gain te reo Māori language skills together.

Ngā Huatau Timatanga

The idea for Reo Pēpi began with two cousins, both of whom are mothers based in Ōtākou, who wanted to increase the engagement of whānau with te reo Māori in interesting and meaningful ways. The project reflects their desire for their whole whānau to be bilingual and the challenges they faced as second language learners. One mother is currently the artist in residence at the Dunedin Art Gallery and the other describes herself as an 'ideas person.'

Due to the loss of the language through the generations of their family and as a result of mediating the needs of the modern world, the whānau had become disengaged from their language and identity. The idea for this project came about through two key events. Firstly, when their children were in early childhood education they would come home with English books to read. This was due to a shortage of suitable and relevant bilingual materials and the whānau felt this was a threat to their aspiration for their tamariki to acquire te reo Māori. Secondly, when the whānau joined the Whai Rawa scheme provided by Te Rūnanga o Ngāi Tahu and received their enrolment pack they were surprised to see that the books that were part of the package were in English rather than te reo Māori. This drove their desire to re-engage with te reo Māori alongside their tamariki. As they did they realised that high quality bilingual books and resources were not easily accessible.

They applied to Te Pūtahitanga for financial support to develop, produce and publish three children's books. The intention of the project was to develop the idea and begin engagement with potential investors, stakeholders, publishers, authors, schools and kōhanga.

Ngā Mahi kua Mahia

The authors used their own extended family members for the design of the books' images because they believed it provided an authentic feel and they wanted their resources and materials to be inspired by the real lives of tamariki. The whānau have produced the books as scheduled, including all of the design work, publishing, quality controls, dispatching and delivery.

Throughout the publication process they have sought feedback on design, structure and branding from schools, publishers, bookshops and book sellers. In five months nearly 3,000 copies have been distributed across New Zealand and Australia. The whānau have worked hard to ensure that the books have been produced and published to a very high quality.

Since the initial development and production of the first three books, orders have exceeded supply and they have begun the development process on a second series of nine books. Recently they have been creating new ideas for their third phase of development.

The whānau are clear that without Te Pūtahitanga support they would not have had the time and space to do things well and to a high quality standard. The quality of the product is critical and the whānau believe it is a key aspect to sustainability. For the whānau, quality has to permeate every relationship and every part of the process in order to be present in the end product.

Te Pūtahitanga has committed to support Reo Pēpi in the next funding wave to produce the next series of nine books which have been identified as the next step in achieving their future aspirations. To support this work and to continue to develop ideas a company has been established called Reo Pēpi Tapui Ltd. The company is in the development phase sourcing funding and investors and developing ideas for products that can be used by whānau to develop language proficiency. They have set up their website, www.reoPēpi.co.nz

Ngā Hua e Takune ana

The whānau have achieved the aspirations they articulated in their application. They have produced three high quality books, established a distribution network and ensured that they met production expectations. Their aspiration to build social cohesion within their own whānau and learn te reo as a whānau has also been met. The idea was to learn and work together so that tamariki and adults were all using te reo in their day to day lives. The process of developing the books forced the whānau to use te reo daily; they felt united as a whānau and believe that they are working towards regenerating the language that was lost in their whānau in previous generations. The success of the books has grown the confidence of the whānau. They have proven that they can set and achieve their goals and this feeling of success is now making a positive impact in other areas of their lives.

Ngā Hua kua Puta Pukerehū noa

The original aspiration was to produce a series of books and through this process the whānau have developed their knowledge and the skills to establish and run a business. They have had to learn new skills in publishing, keeping their accounts, and creating systems for managing distribution and marketing. The whānau did not anticipate that the books would be so well received and have been amazed at how the project gathered a life of its own and evolved beyond their imagination. This has made life very busy for the whānau and the time it has taken to meet the demands of the business has had an impact on family life. Regardless of the challenges the whānau are passionate about the kaupapa and have found the process enjoyable and fulfilling.

The success has led to the belief that this project could provide the whānau with careers, financial stability and new opportunities in the future. They believe that the time and energy they have put into producing the books and establishing their business is a good investment.

The whānau talked passionately about the support that they have received from the local rūnaka, the Māori Women's Welfare League and other whānau. They describe how their kind words, encouragement and attendance at events has demonstrated to the whānau that their work is valued. This has been very powerful as it has given the whānau a place to stand in te ao Māori.

Hei Āpiti

While there are already books for children published in te reo Māori, entering the world of publishing has been an exciting new innovation for this whānau. The production of these books has started a chain of events. Their success has supported the development of these wahine Māori entrepreneurs and enabled their whānau to reconnect with te ao Māori.

Ngā Akoranga

Whānau have become involved in whānau board meetings as part of managing the business. Parents and tamariki meet on Sundays to review the business and the accounts, discuss the direction of the business and come to agreement on decisions that need to be made. This process has developed the whānau collective and provided an opportunity to think strategically about the business.

The project has strengthened the connections between the adults and tamariki and fortified their relationships. They note that while some people say not to mix family and business, this has been one of their successes. They have built the capability of whānau to work together and enjoy success together.

The process has brought the whānau on a steep learning journey as they have had to learn about establishing and running a business and the technical aspects of publishing, design, branding, distribution and marketing. They are now developing a strategy for the future of the business and discussing how they balance the demands of a new business with their commitment to whānau.

Throughout the project, the whānau have had to make decisions that have been challenging and involved a certain amount of risk. Making the decision to have the books published overseas and having to send money across the world was a big business decision but they have been pleased with the result and this has encouraged them to continue.

Ngā Werohanganga

The whānau found the length of the application process challenging. The initial pitch by Te Pūtahitanga was very exciting and gave them the impression that all applications would be accepted. After they had spent a significant amount of time applying they felt deflated and misled when they were turned down. Although the workshops and the process of applying helped them refine their ideas and develop the project and their strategy, it took tenacity and commitment to their idea to see the application process through to the point where they were accepted.

The whānau have found it difficult at times to balance their existing obligations with the demands of establishing a new business. There were times when the process became very challenging and they encountered barriers but they were able to see these times through by working hard and staying committed to the kaupapa.

He Toitūtanga

The success of the first series of books has meant that they have sold out. Their second series of nine books is currently in production and pre-orders have been taken. They are currently planning their third series and are creating new ideas to develop bilingual resources.

The company entity has been established and the whānau believe this will enable them to be self-sustaining and profitable. They intend developing the company by creating relationships with publishers and resource providers so that they can expand their scope and products. The whānau can see the potential of the company and are excited at the possibilities that have arisen through the publication of the books.

Ngā Ariā Matua

- › The passion of the Reo Pēpi whānau for this kaupapa has been central to its success. The project provided a catalyst for the whānau to reconnect with te reo Māori and establish relationships in te ao Māori.
- › Quality assurance was been closely managed at each stage ensuring that risks were manageable and the product was of high quality.
- › The process of producing three quality te reo Māori children's books from beginning to end was significant and a valuable learning experience for the whānau. The success of the first books built whānau capability and developed confidence and entrepreneurship.

TE PUNA ORANGA

Te Puna Oranga is a kaupapa Māori service supporting whānau through holistic healing that aims to support the health and post trauma wellbeing needs of victims of abuse. Their objective was to create digital resources to promote wellbeing through positive Māori images.

Ngā Huatau Timatanga

This initiative builds on a desire to support the holistic wellbeing of whānau with emphasis on te taha wairua, te taha hinengaro and te taha whānau. Te Puna Oranga has been in existence for over 30 years. It is described as a kaupapa Māori service, by Māori for Māori, guided by tikanga and āhuatanga Māori. Their motto is, 'Ko ngā whānau ngā puna oranga - whānau are the spring of wellbeing.'

Te Puna Oranga were acutely aware that Māori, in particular Māori women, suffer abuse at higher rates than other groups in New Zealand society. They identified through their experience and by collecting feedback that trauma victims could benefit from ready access to positive images of whānau. Additionally, they recognised that trauma had increased as a result of the Christchurch earthquakes and that there was a need to support those trauma sufferers. It was important that whānau in need could access resources at a time, space and place that worked best for them.

In response to this need their idea was to develop and disseminate 15 large, digital, pictorial representations of resilient whānau that would support the holistic wellbeing needs of whānau. The aim was for the resources and training to be available via their web page to schools, social services and other care providers.

The purpose of the funding from Te Pūtahitanga was to support the development of the online and digital support services and resources.

Ngā Mahi kua Mahia

Te Puna Oranga met with a number of stakeholders and sought their input and feedback on the development of fifteen digital posters that whānau could access to support recovery from the emotional impacts and effects of trauma. After the whānau had sketched the drawings and determined the final selection they secured a graphic designer and artist to create cards from which the digital posters were then designed.

Whānau provided input into the design analytic of the digital posters and identified a need to provide 'by Māori, for Māori' culturally responsive services. To ensure the best quality and impact could be achieved, the posters were tested with whānau through a survey and focus group evaluation process. Focus groups of client whānau have provided feedback on the digital posters and moving graphics. The posters are designed to represent the lived experiences of Māori trauma sufferers and utilise aspects of Māori cultural norms such as karakia, Māori cultural spaces and activities. There are plans to provide the resources in te reo Māori as well as in English.

All fifteen posters were produced as planned and will be online by August 31st when the Te Puna Oranga website goes live. The whānau are working to ensure the current digital posters and moving graphics are available at this time. The digital resources are planned to be made available to schools, polytechnics and other training institutions so that they can be used as training tools that highlight Māori whānau in resilient, everyday situations. They are also developing training modules to enable users to implement the posters in a way that emphasises positive, resilient acts and behaviours.

Te Puna Oranga recently presented the resource at the National Suicide Prevention Conference. This has generated significant interest and they have been contacted by people overseas who are interested in replicating their idea.

Ngā Hua e Takune ana

The whānau have achieved what they set out to do. They have successfully engaged and involved whānau in the design and development of the digital posters. Their goal was to produce healthy representations of Māori whānau succeeding. Their belief was that this would allow whānau to experience wellbeing without the need for an intervention and support them to be self-managing.

Feedback from the focus groups is that the posters have the capability to impact positively on people's wellbeing and are a valuable resource for trauma sufferers.

Ngā Hua kua Puta Pukerehū noa

Te Puna Oranga were amazed by the level of international interest in their resources. The opportunity to present at The Suicide Prevention Conference raised their visibility and reinforced the value and appropriateness of their response.

Hei Āpiti

The development of digital resources that are positive and can be accessed by whānau in their own space, place and time is a unique development. The online method will widen access for whānau who have not previously accessed services because of their face to face nature. As such, the approach is passive and is not facilitated by service professionals. Rather, the interpretation and meaning making is held by the viewer, the trauma sufferer. This is a different and unique approach in a field where traditional interventions have focused on 'fixing' people. The resources are reported to be cathartic and effective for whānau who have seen them.

Ngā Akoranga

The process that culminated in the development of the resources built the capability and mana of the whānau involved. Their involvement in this process was mana enhancing for whānau as their work was viewed and appreciated by others. Whānau developed their own drawings, worked together to identify those that were most moving and effective, and participated in a selection process to decide on the final fifteen images that were chosen for publication. The knowledge that their experiences, whilst traumatic, could be used to help others was a powerful revelation.

Te Puna Oranga expressed a sense of satisfaction in how they engaged with technology to better serve whānau. They describe how the ability to collaborate and manage relationships developed new skills and knowledge. For many, an amazing aspect of the project was the power of this collective force.

Te Puna Oranga staff were able to comment on the growth of others through this project as they led aspects of the work, contributed ideas and supported others.

Ngā Wero hanga

An early challenge was the discussion within the team about changing the method of service delivery to an online approach. There was concern that deviating to a different approach to what had been traditionally done would be a different 'tikanga' and move away from the kanohi ki te kanohi approach that had long been held as a critical method. There was concern that Māori whānau would not access counselling online. After much discussion the team decided to test the demand for the online approach with whānau. Their research found that the approach had merit and consequently they changed to meet the demands and desires of whānau.

He Toitūtanga

Te Puna Oranga are now developing a marketing plan and they intend to develop similar online resources and market them to service providers. These ideas are part of a strategic plan that aims to provide Te Puna Oranga with alternative income streams that will contribute to the sustainability of their service provision. Potential markets identified at this time include Ngāi Tahu, service providers in the North Island and training organisations. The current advice they have is to make the resources available as an ebook and charge international purchasers \$6.99 for the book. They hope this may contribute to sustainability and that the revenue can be used to develop other resources. They hope to make them free to New Zealand users but are working through this with an advisor. Te Puna Oranga are intending to deliver workshops, support materials and guidance on how to use the resources in service provision.

The next phase is to conduct an evaluation of the current resources and use the feedback to develop the next iteration or set a new direction as Te Puna Oranga look to refine and improve the provision of online resource support for trauma sufferers.

Ngā Ariā Matua

- › Involving whānau in the design, development and quality assurance of project work provides a high level of rigour. Further, including whānau in the development process ensures that the resources are fit for purpose and appropriate for the target audience. Participation was mana enhancing for whānau who had endured challenging circumstances, as their knowledge and experiences aided in the development of a resource to assist others.
- › Traditional methods can benefit from advances in technology and meet the expectation of users for anywhere, anytime access to resources and support. This project demonstrates that traditional Māori approaches can be adapted to more modern methods, maintain tikanga Māori and advance kaupapa Māori.
- › Whānau wellbeing can increase when they are able to determine their own access routes to resources e.g. time, space and place. Trauma sufferers who are reluctant to access face to face services may choose to access online resources.
- › Working collaboratively in support of this kaupapa was a key to its success. It is important that team members have the ability to be respectful of the ideas that are contributed and sensitive to the emotions of others. Ensuring that the kaupapa is at the heart of everyone's focus is central to success.

TĪRAMARAMA MAI

Tiramarama Mai is an innovative alternative education programme designed for rangatahi aged between 14 and 16 years of age. Located in Blenheim, Tiramarama Mai is delivered by Ngā Maata Waka o Te Tau Ihu Trust (the Trust) and aims to support rangatahi to reach their potential, regain their sense of self-determination and contribute positively to their whānau, hapū, iwi and wider community.

Ngā Huatau Timatanga

The Trust has a background in providing services to youth and is contracted by the Ministry of Social Development (MSD) to engage with youth mainly through the youth court but also through schools. The idea of delivering a youth focused programme and using the Trust building as a youth centre had existed for a number of years. During the past three years a high number of rangatahi coming into the service were not doing well at school and some had been excluded.

Prior to the creation of Tiramarama Mai, the district's alternative education programme was run by the local boys' college and based on a mainstream model. Although a high percentage of rangatahi in the programme were Māori, the programme had no cultural component. The Trust believed the programme lacked purpose, direction and a cultural element. They wanted to be able to offer something different; a programme grounded in Māori cultural knowledge and practice. The Trust viewed the funding provided by Te Pūtahitanga as a prime opportunity to move forward with their vision to deliver a culturally grounded alternative education programme for all Blenheim rangatahi.

Ngā Mahi kua Mahia

Tiramarama Mai was established in 2015 and officially launched by the Minister of Whānau Ora on the 17th of August that year. The programme is delivered by a fulltime coordinator and supported by a part-time kaiāwhina. Trust staff, including a youth worker and counsellor also support the programme. The local college provides a teacher for ten hours per week.

As at June, 2016, ten students have participated and remained in the programme. The aspiration is to support students to become employed, enrolled in further education or to return to mainstream classes. Tiramarama Mai is not designed to be a long term alternative education programme.

The programme is strengths based, whānau centred and utilises Māori models of learning such as Te Whare Tapa Whā to identify student strengths and build a strong 'whole'. The tutor and kaiāwhina work with rangatahi and their whānau to develop an intensive plan to identify and develop their strengths. Both are passionate about the kaupapa and absolutely committed to the success of the project and the students.

The programme is a collaborative partnership between the Trust, Marlborough Boys' College, Marlborough Girls' College and Queen Charlotte College. The Trust has worked hard to build relationships with them and also has a relationship with the local community college.

Ngā Hua e Takune ana

The Trust believe they have achieved what they set out to achieve in terms of the Te Pūtahitanga contract. They have worked hard to develop a partnership with the schools and this has been critical to the success of the programme. One of the schools provided resources such as computers, access to a teacher for ten hours and access to school facilities from time to time.

The Trust have also worked hard to engage whānau. Although this requires significant time and resources the investment has been worthwhile. Connecting with whānau and working alongside them to develop a plan that meets the needs of their rangatahi has been rewarding and resulted in positive engagement and retention rates.

The feedback from the students is that they feel respected at Tiramarama Mai. It is a relaxed, supportive, whānau friendly learning environment. The tutor has the time and space to build relationships and support students. They learn strategies to manage their behaviour and improve relationships.

Ngā Hua kua Puta Pukerehū noa

There were many unintended benefits as a result of the project. For example, the Trust has worked with Queen Charlotte College in Picton. The school identified eight rangatahi that were on the verge of being excluded and the Trust delivered a programme around bullying, relationships and communication in the school. Delivery of this programme commenced in 2016 as an offshoot of Tiramarama Mai. The Trust viewed this as an opportunity to work in partnership with the college and carry out some positive, preventative work with these young people and their whānau.

Hei Āpiti

The Trust, whānau and students are grateful for the opportunity that was provided by Te Pūtahitanga and could not have run the programme without the funding. There were no other sources of funding to run an innovative programme like this because Ministry of Education funding for alternative education was held by the local college. By holding the funding, the Trust can ensure that the model is whānau centred, rather than school or teacher centred. The Trust see whānau support as crucial to student success and reintegration back into school, therefore the plans that are developed for the rangatahi are for the whole whānau.

Māori world views and tikanga underpin the Tiramarama Mai approach. The Trust staff engage with whānau and the rangatahi through tikanga. Where required the Trust provides a wrap-around support service by linking the rangatahi and whānau with other services in the community. The Trust have access to a public health nurse, alcohol and drug counsellor and other health and social services, and have drawn on these to support whānau.

Te Pūtahitanga funding has enabled the Trust to employ a fulltime coordinator who is a trained and qualified social worker. This person co-ordinates the whānau centred approach. The funding also employs a kaiāwhina one day per week who helps to develop the cultural component for the programme. The Trust is adamant that the programme has impacted positively on truancy rates in the area. They pick up the rangatahi each morning to attend the programme and ensure that they are re-engaged in education.

Ngā Akoranga

The Trust is able to offer an educational component within their service that they were not able to before. One of the key learnings to emerge for the Trust has been their understanding of the structures required to successfully work collaboratively and create partnerships with the schools. They believe that this partnership would have been easier had they agreed on expectations, goals and the vision at the beginning of the project.

The Trust has evolved the programme since its inception and has aligned content and delivery to better suit the needs of the students. The first year was a trial and the Trust has learnt what works and what does not work for the students. For example, numeracy and literacy programmes are taught in the mornings and in the afternoons a more interactive programme is developed. The Trust has learnt not to cram too much into one day and that sitting in a classroom all day does not work for rangatahi.

The rangatahi and whānau interviewed for this narrative described how a rangatahi had transformed his life through engagement with Tiramarama Mai. He was disconnected from school and whānau, getting into trouble and experimenting with drugs and alcohol. Through the Trust his whole attitude had changed and he had learnt about personal hygiene, developed greater confidence and set new goals for himself. He was re-engaged back into his local school with a new attitude and direction. The Trust described how they worked supportively alongside his whānau and focussed on his strengths.

Ngā Werohanga

A key challenge for the Trust has been trying to develop a true partnership with the local college where power is shared, communication is respectful and transparent and key decisions are made collaboratively. This tension stems from the different understandings both parties hold about what alternative education is, how it should be delivered and what it seeks to achieve. For the Trust, alternative education provides a safe haven where rangatahi can go when they are struggling at school before a point of crisis. The Trust would like to influence and shift current thinking and would like the opportunity to work with more rangatahi from the three local colleges before they are excluded.

Whānau engagement has been challenging, and the Trust is now working with a Whānau Navigator to help support whānau to develop a strengths based whānau plan and work towards their goals and aspirations.

Another challenge has been trying to positively influence and shift teacher practice and pedagogy to be more culturally centred and aligned with rangatahi literacy and numeracy levels. The teacher provided by the school teaches in a style suited to a mainstream school environment and this is not always the most effective or engaging approach for rangatahi in the Tiramarama Mai space.

He Toitūtanga

The Trust is developing a strategy to enable more preventative work with the colleges to keep rangatahi in school. The work at Queen Charlotte College has been a successful first step in this direction.

Conversations have commenced with the Ministry of Education to look at future funding and how the partnership with schools can be strengthened. The Trust believes the model they have created can be adapted in other communities but it requires appropriate funding and an investment of time to build a strong collaborative partnership with schools.

Ngā Ariā Matua

- › There is a strong commitment and passion by the Trust whānau to better support rangatahi in Blenheim by providing a culturally grounded and whānau centred alternative education programme.
- › The programme supports local colleges to think differently about alternative education and how best to re-engage rangatahi .
- › The Whānau Ora funding has enabled a whānau approach to education provision and ensured wrap-around support services to rangatahi and whānau, utilising the Whānau Ora navigators to support whānau.

RUKA TAPATA TAMATI TRUST WHĀNAU PROJECT

The Ruka Tapata Tamati Trust project was formed under the umbrella of Te Hauora o Ngāti Rārua. The project aimed to build a toolkit that showcased whakapapa, tikanga, kawa and history through a combination of roadshows, noho-marae and online printable resource materials designed, developed and delivered by whānau, for whānau.

Ngā Huatau Timatanga

The project stemmed from the desire of one kaumātua to build a succession plan for his whānau. The idea was to connect whānau with their whakapapa and enable them to access resources and opportunities available through iwi and land trusts. He believed that this would support whānau wellbeing and enable future generations to maintain their connection with te ao Māori.

The need for succession planning was sparked by the realisation that many within this particular whānau did not know their whakapapa and were not registered with local iwi and land trusts, and therefore did not access resources and opportunities they were entitled to. The kaumātua became aware of the Te Pūtahitanga funding and engaged his daughter to lead the project, supported by her brother and cousin who, together, comprised the project team.

Ngā Mahi kua Mahia

The project leader worked on the project on a casual basis in between fulltime work. The project team members were located in Nelson, Blenheim and Wellington and used skype and other modes of technology to communicate. Although they received koha to cover travel expenses none of the project team were paid.

The project team set up a facebook page to engage whānau, promoted the iwi AGM and encouraged whānau attendance. However, no whānau attended the AGM. The poor turnout forced the project team to look at how they could engage with whānau in a more meaningful and relevant way. They learnt that many whānau felt whakamā about engaging in iwi hui. In order to bring whānau on board they had to break down these barriers by building understanding and confidence.

The project team decided to set up a series of marae based whānau hui. At the time of the interview the first whānau wānanga was scheduled to be held in Wairau. Over sixty whānau members had registered for the inaugural hui. The whānau planned to launch the whānau whakapapa website, go through their whakapapa and provide forms for whānau to register with relevant iwi entities. The hui was the first of a series of three hui planned to support the project.

The project leader's brother is an IT specialist and he established the whakapapa website free of charge. Access to the website will be secure and available only to whānau registered on the facebook page.

Ngā Hua e Takune ana

The whānau believe they have achieved what they set out to achieve in terms of the Te Pūtahitanga contract. In the original funding application the whānau wanted to prepare a whakapapa legacy, a hīkoi which would begin at Marokopa Marae and travel to Onetahua, Te Āwhina, Whakatū, Parerarua, Takahanga and Makō (Waiwera) marae. However, early on in the project the team realised that a considerable amount of background work needed to be carried out in order to transfer and securely store the whānau whakapapa into a digital space. The project team spent a significant amount of time working through quality assurance, ethics, confidentiality and access policies and procedures to ensure the whakapapa website content and system was robust and supported the project aims.

The project team also learnt that they had to support whānau and help build their understanding and confidence to engage in te ao Māori. This meant the project departed from the original roadshow goal and focused more on holding

Key - Corresponding to amount of funding provided by Te Pūtahitanga o Te Waipounamu for the whānau enterprise narratives (see pages 11-99).

High-level funding (Over \$150 000)



Mid-level funding (\$50 000 - \$150 000)



Low-level funding (Under \$50 000)



intimate and supportive whānau hui. This shift reflected the current readiness of the wider whānau to engage in te ao Māori and in particular to reconnect with their whakapapa.

Ngā Hua kua Puta Pukerehū noa

The delays in project implementation meant the unintended benefits of the project are still to emerge. However, the project team's assumptions about how to engage with whānau were challenged as they realised that many whānau were not confident or comfortable with engaging in iwi based hui or te ao Māori.

Hei Āpiti

The project team commented that they probably would not have got up and running had they not receive funding from Te Pūtahitanga. While the funding is very conservative it was enough to ensure that the whānau were motivated to achieve the goals they set. The Te Pūtahitanga support provided the impetus for the whānau to move ahead with the project. In doing so they were able to utilise the skills in their whānau and create a website.

Ngā Akoranga

The project team built capability through delivering a challenging project, navigating the challenges of being located in three different places with limited capacity to contribute to the project. Along the journey they have learnt more about their whakapapa and gained an insight into how to engage their whānau in te ao Māori.

Ngā Werohanga

The team struggled to get whānau engagement at the beginning of the project and they believe this will be an ongoing challenge until whānau develop the confidence to engage in these spaces. The hui and website are the first step in creating a whakapapa community,

A further challenge was that all project members worked on the project on an ad-hoc basis free of charge in between their paid fulltime work. This meant the project experienced delays. The project team were all volunteers and have contributed tens of thousands of dollars worth of IT, communications and research hours to the project.

He Toitūtanga

The project team will hold the series of whānau wānanga and look at the outcomes that emerge. The website will officially be up and running and the project team will seek advice from whānau about the kinds of tools and resources that best meet their needs.

The project team is keen to explore other sides of their whakapapa and share this with the wider whānau. They are also interested in exploring sites of significance to their whakapapa. They want to continue to promote intergenerational succession planning within their whānau by engaging tamariki and mokopuna in whānau and iwi spaces and by ensuring all whānau are registered with the appropriate iwi entities so that they have access to the resources and opportunities they are entitled to.

Ngā Ariā Matua

- › A small whānau whakapapa based project driven by a passion to connect whānau to their whakapapa and provide access to resources and opportunities to support future generations.
- › The project was implemented with minimal financial support by Te Pūtahitanga, but relied on significant time and skill by whānau to get the project up and running.
- › The project intentions have had to shift to reflect the reality of where whānau were positioned in terms of their confidence to engage in te ao Māori.

TATAU POUNAMU

This project funding was for a feasibility study to improve kaumātua health service delivery in the Canterbury rohe. The focus was on whānau accessing respite care and day care services for kaumātua.

Ngā Huatau Timatanga

Prior to the establishment of Te Pūtahitanga a group of three Māori wahine, all employed in the health sector, had discussed their concerns about the aged care currently being provided for Māori kaumātua. They had become dismayed working in the health sector as they believed that although it was open to using Māori frameworks and perspectives, it fundamentally viewed Māori health as an add-on to a Western model. In aged care this was about making small adaptations to existing eurocentric models rather than from beginning from te ao Māori. The result was that many kaumātua were alienated from services. Consequently, they either did not receive an appropriate service, or decided not to access health services that would not meet their needs or the needs of their whānau. In their daily work they engaged with kaumātua suffering from poor health, abuse, neglect and financial vulnerability.

They were concerned about the lack of autonomy in their end life care and saw that many of the kaumātua were in despair. Many kaumātua in the community were caring for their grandchildren, especially in school holidays, and were responsible for the wellbeing of their whānau despite their own difficulties. Their strong belief was that if you support kaumātua, you will support the whole whānau.

Together they knew that something needed to change in the aged care space to better support kaumātua and whānau. When the opportunity came to apply to Te Pūtahitanga the three wahine came together as the 'Sisters3' and applied for funding to support an aged care initiative.

Ngā Mahi kua Mahia

The initial application was to provide respite care for kaumātua in Ōtautahi. Although there was some provision for respite care in Canterbury there was nothing in existence that came from a kaupapa Māori philosophy. They did not want to go into competition with other providers but hoped to provide an alternative that met the needs of Māori. During the application process and negotiation with Te Pūtahitanga it was evident that such a major undertaking would need to be broken down into phases. The first phase was to determine what the need was, as although they had significant anecdotal evidence, they could not find any research that supported a facility approach to kaumātua care.

Te Pūtahitanga funded a scoping exercise through which they could investigate what was already known about kaumātua care, develop an understanding of kaumātua views in Ōtautahi and investigate the viability of a service for kaumātua. One of the project team negotiated a day a week to work on the project and was supported by the other two members who were in fulltime work or study. The coaching and mentoring provided by the Te Pūtahitanga staff was particularly valuable as the team planned how they would answer the questions posed in the scoping exercise in a short period of time.

They began by conducting a survey of 126 kaumātua across Waitaha. Kaumātua discussed the impact of the earthquakes and how disconnected they felt from existing health services. The survey indicated that demand exceeded respite provision and extended to hospital, palliative and end of life care, as well as rest home provision and independent living. Kaumātua reported that their biggest concern was their hospital and rest home care as their current facilities made them feel institutionalised and lacked any consideration of tikanga or what it meant to be Māori.

The project team visited a North Island provider who had reported success working with Māori kaumātua. Although 'The Whare' was provided and supported by the Anglican Church it provided care in a kaupapa Māori model. They could see that whānau were embraced as a natural extension of the kaumātua, that the care reflected the values of te ao Māori and that staff were supported to work in a Māori way. It was evident that 'The Whare' had no difficulty recruiting staff. Māori wanted to work there as they could work in a way that was consistent with their cultural values. The manager reported that prospective staff often contacted them looking for jobs.

Ngā Hua e Takune ana

As a result of the year-long process, the collective produced a feasibility and viability report. They found that there is definitely a need for this type of provision but that there is still significant work to be completed in regard to the type of facility and financial modelling. The layout of the facility is vitally important as the design needs to support a model of practice that is encompassing of whānau, respectful of kaumātua and follows tikanga Māori.

Evidence from the scoping process demonstrated that current models of aged care are inherently colonising for Māori. The model forward must reflect the needs of kaumātua and their whānau and do so in a way that is sustainable. Any potential model could change how aged care provision is currently delivered and has the potential to be an example of best practice in the provision of aged care for Māori.

The report identified demand ranging from independent living, to respite, to hospital level palliative care. In response the team began investigating different models (including an 80 bed facility) and the regulations and resources that would be required. The subsequent business planning and organisational structures required to progress their model are the next phases of work to be undertaken.

Ngā Hua kua Puta Pukerehū noa

As a result of the feasibility study and the vision for kaupapa Māori aged care, the 'Sisters3' found that there is an opportunity for providers of Māori centred health services to be incorporated into the emerging model. There is the potential to create a space for other Whānau Ora initiatives such as traditional healing practices like mirimiri, rongoā and weaving tūpāpaku mats within the design of the model.

Hei Āpiti

The feasibility study demonstrated that there is currently no provision in Aotearoa that is purpose built for Māori kaumātua and their whānau. The 'Sisters3' have identified that there needs to be a positive and innovative process that articulates what aged care means for Māori. They can see that there is potential to work in partnership with an aged care provider but this needs to be done in a manner that ensures the outcome is kaupapa Māori and meets the needs of kaumātua.

Ngā Akoranga

The relationship with Te Pūtahitanga has been very positive for the collective as they would not have been able to produce the feasibility study without this support. Te Pūtahitanga created a space for the project to work from, providing valuable support and coaching through the feasibility study process. It was the first time conducting a feasibility study for one of the project team. She knew the importance of providing evidence that a need existed and knew instinctively that there was a significant gap in aged care services. Going through the process was affirming of her experience and enabled her to collect the voices of kaumātua to support her beliefs. However, she also recognises that she is a nurse by trade, not a businessperson or a research analyst and she was at times overwhelmed by the expectation to produce a feasibility report. While her passion for the kaupapa helped her to negotiate the steep learning curve, the process did place significant stress on the team and her whānau.

Ngā Werohangā

The process was challenging for the 'Sisters3.' In particular, decisions around the type of support that would best suit the needs of kaumātua was debated at length. While the data suggested that a purpose built aged care facility was ideal, it is likely that the process of creating this would be incredibly challenging and could take years to achieve.

The pressure of timelines to meet the Te Pūtahitanga contract and produce the report was stressful and caused some tension within the team. The time allocated, along with the knowledge and skill level that was required, meant that the 'Sisters3' were simultaneously learning new skills and working to meet deadlines. Further, the completion of the scoping exercise was no guarantee that the kaupapa would continue to be supported.

He Toitūtanga

The project is currently moving into its second year. The report identified the need for a Board to drive the project into the next phase and the need to incorporate other expertise, such as business development, into the project team. The goal is not to make money from kaumātua as seen in some Western models of aged care but to provide a sustainable kaupapa Māori model that drives change across the aged care sector.

Ngā Ariā Matua

- › The scoping project required quite specific skills that not all of the project team possessed. Providing research support in the form of analysis and writing would have lessened the load on the whānau.
- › There is value in making large projects smaller and more achievable. This application was reduced into phases.
- › The scoping, feasibility phase has created a valuable body of evidence to support future development.
- › The scoping project strongly indicated that there is significant need and demand for kaumātua care that reflects te ao Māori. The demand for kaupapa Māori models of care appears to be present across all forms of aged care provision.

TE WHARE ORANGA PAI

This initiative was designed to support whānau who had been diagnosed with long term health conditions. It was a kaupapa Māori initiative aiming to involve twenty whānau focusing on those who did not currently have access to specialized health and nutrition.

Ngā Huatau Timatanga

In 2014, Poutini Waiora applied for funding in response to a request from at-risk whānau who wanted to attend a fitness group facilitated by a personal trainer based at a local gym. Hokitika can be quite isolating for whānau, particularly those with long term health conditions. Many were house bound with complications brought about by inactivity, obesity and poor health. In winter they were often hospitalised with a variety of obesity related conditions. The vision for Te Whare Oranga Pai was to inspire and motivate Māori of all ages and physical abilities to independently live healthy and happy lifestyles.

Ngā Mahi kua Mahia

The group initially began with twenty-six whānau however several weren't interested in group training and dropped off quite quickly. A personal trainer was engaged and the remaining whānau came together to take baseline measurements to see if the programme would make a measureable difference. As part of the agreement, whānau agreed they would attend monthly measurement and weigh-in sessions. They made a commitment to the programme, appreciated the financial support received and were willing to provide measurements so that current and future funders could be assured that the programme was effective.

The gym provided a Māori personal trainer who forged strong and trusting relationships with participating whānau. The group started with sit and fit then progressed to gym work. The core group of committed participants attended five days a week and after a while pool sessions were also made available.

Over time the success of the participants influenced the attitudes and behaviours of whānau who had attended the initial hui but had dropped off the programme. While these whānau had missed the baseline measurement and monitoring sessions and were unable to be counted in the 'official' group, they started participating in an unofficial capacity. Some of them joined the local walking group that whānau had started as a result of the programme. Others were brought along by the core group to support them in the pools and the gym.

Poutini Waiora worked flexibly in order to ensure that the Te Whare Oranga Pai programme was successful. Central to this was their willingness to respond to and support the rangatiratanga of whānau. They accessed funding to start a programme requested by whānau and adapted the programme to meet the changing requirements of whānau as it progressed. The programme had a dual focus. Firstly, improvements in health and fitness and secondly, to empower whānau in the community to maintain their mana and rangatiratanga when encountering other health services and providers. In this way the Whānau Ora funding has supported other local services to adjust to meet whānau demand.

Ngā Hua e Takune ana

Six core whānau completed the programme and five were tracked throughout. The data from the programme indicated that all of the participants lost weight, improved their blood pressure and were more active as a result. For some, the programme meant they had more mobility and improved balance. One was able to stop using a walking stick.

It was apparent that several of the whānau in the programme were suffering from long term health issues and the team identified whānau who had quite significant pulmonary conditions. As whānau had never been monitored by nursing specialists they were unaware that they were not managing their health conditions as well as they could. It was arranged for the whānau to attend a pulmonary clinic in Greymouth. Whānau were able to describe how their health improved and how daily activities became easier as a result of pulmonary programme and the exercise component. For example, one was only able to do two minutes of lawn mowing at the beginning, afterwards he could mow the whole lawn. Another was unable to walk up the steps without having to stop half way but was able to walk 5km at the end of the programme.

Along with these measureable health benefits the programme reconnected whānau with their community. Prior to the programme the majority of the participants were housebound but the organised activities re-engaged them with the community and enabled existing friendships to be rekindled, new friendships formed and old friendships re-established. Once whakawhānaungatanga was underway, whānau began moving into new activities together such as biking and morning walking. One whānau member whose physical limitations didn't allow her to participate in the morning walks joined the group for coffee. This has impacted positively on her social connections and wairua.

Perhaps the most noticeable change in the whānau on the programme was the increase in their mana and their improved attitude to exercise and health. At the beginning of the programme many whānau were whakamā. They were given private access to the gym through a side door and the use of a separate room so that they didn't have to worry about other gym members seeing them. However over time they felt more comfortable and accepted resulting in several whānau taking out their own gym memberships and starting to use the main gym. By end of the programme whānau felt sufficiently comfortable to enter through the front door, greet the staff, form relationships with other members and contact friends and whānau encouraging them to join too.

Ngā Hua kua Puta Pukerehū noa

The project has reshaped the practice of Poutini Waiora to be more responsive to the needs of whānau. This has resulted in whānau being more assertive and confident to describe their needs and identify their own solutions. Poutini Waiora has shifted to a more Whānau Ora, whānau centred approach; taking their lead from whānau then using their organisational skills, experience and know how to help whānau access the services they need in a way that works for them.

An example of this is how Poutini Waiora has leveraged off the strong relationships that they have been able to forge with whānau who have previously been categorised as 'hard to reach.' By having hui at the marae, supporting whānau to attend clinics and providing education sessions facilitated by specialist doctors and nurses, Poutini Waiora have raised the capability of participating whānau. They have also facilitated the development of stronger relationships between health providers and whānau.

A mutually beneficial partnership has developed between Poutini Waiora and the DHB as a result of this project. Poutini Waiora has enabled the DHB to connect with whānau and has provided a focus on removing the barriers that have inhibited the ability of whānau to access the health services the DHB provide. Previously Poutini Waiora focussed on supporting whānau to attend clinics at Grey Hospital, this involved dropping whānau with lung issues right at the door and walking with them through the corridors to find the right room at the hospital. This remained a negative, tiring and difficult experience for whānau. The new emphasis on delivering specialist health care advice and education in the community has had immediate benefits. Several whānau were on incorrect medication and this has now been rationalised. Whānau attended a six week pulmonary rehabilitation programme facilitated by a specialist pulmonary nurse and one has been admitted to the sleep centre in Christchurch.

A strong partnership with the local gym has also been formed. The gym owner has worked hard to keep the costs down and support the programme by finding the right personal trainer and ensuring that whānau feel safe and welcomed.

Hei Āpiti

This project has created an accessible exercise programme that meets the needs of whānau with high health needs where none previously existed. As well as attending a formal, organised programme the participating whānau have formed their own informal exercise group that meets regularly and has provided social and moral support.

By leveraging off Te Whare Oranga Pai and the relationships that have developed, Poutini Waiora have been able to partner with the DHB to provide community and marae based education and pulmonary rehabilitation sessions for participating whānau. These are new initiatives that have grown from the impact of Te Whare Oranga Pai.

Ngā Akoranga

Te Whare Oranga Pai has enabled whānau to undertake exercise in a supportive and mana enhancing environment. Enabling whānau to move to a mindset where they see themselves as being capable of doing exercise, attending the gym and participating in pool sessions is a notable shift. Further, growing the capability of previously housebound whānau so that they are able to leave the house, connect with others and support each other is an important achievement.

There is evidence of increased rangatiratanga and mana for participating whānau through participation in this project. They have transformed from whānau who were difficult or impossible to engage in activities to whānau who are vocal and proactively advocating for their needs. This has been evident since Te Whare Oranga Pai finished, as whānau have been pushing for continuation, requesting pool passes and gym memberships, and making regular contact with Poutini Waiora to advocate for a new programme. Whānau describe feeling fitter, more energetic and wanting to engage in further exercise and education programmes.

Similarly, whānau have become more educated about their own health requirements and their medication and are more capable of advocating for themselves. Prior to this intervention whānau were reliant on the advice of their GP and did not have sufficient knowledge to understand their own situation. An example of this is a whānau member who attended pulmonary rehabilitation and education sessions and was able to work with the specialist nurse so that she understood completely her health needs and her medication. She was able to advocate for a CT scan and a bone density scan and have her medication altered. Her mana, rangatiratanga, and knowledge have increased and she is now more capable of communicating her needs.

Ngā Werohanga

There were a number of challenges that Poutini Waiora staff needed to negotiate in order to ensure the success of Te Whare Oranga Pai. Initially, a lack of information sharing between the medical centre and Poutini Waiora created difficulties. There was also a lack of understanding between Poutini Waiora and the DHB in relation to access to resource provision and in particular the availability of the pulmonary nurse to deliver community based education and support. How this important service is funded in future remains an ongoing challenge.

Specific challenges emerged and were addressed as the programme progressed. One participant was unable to use the pool in Hokitika as he couldn't use the steps to enter and exit the pool. This was a significant barrier to his participation so Poutini Waiora staff drove him to Greymouth where he could walk down a ramp into the pool. He became a regular attendee and intends enrolling in the next Hauora Pai cohort and joining the gym exercise programme.

He Toitūtanga

Currently twelve whānau members are participating in community based exercise while they wait for the new Hauora Pai programme to commence. A number of whānau driven activities and initiatives will contribute to the sustainability of Te Whare Oranga Pai.

These initiatives include orientation days with a shared lunch; an introductory session with the pulmonary nurse; a 'meet and greet' session with the personal trainer that will prelude the commencement of the new Te Whare Oranga Pai exercise programme; further twice weekly pulmonary rehabilitation sessions are also organised. These will be followed by monthly support hui with all participants where the exercise cohort will have their measurements taken and the pulmonary nurse will provide education sessions. Other specialist educators such as the diabetes nurse and the cardiac nurse will also facilitate education sessions.

Poutini Waiora are investigating the possibility of commencing research in partnership with the DHB to track the effectiveness of the Te Whare Oranga Pai programme. Regular hospital stays, particularly in the winter months, was a fact of life for a number of participants and the cost benefit of this proactive, community based intervention is of interest.

Ngā Ariā Matua

- ▶ Te Whare Oranga Pai is an example of a provider utilising the skills and knowledge it possesses to implement a programme of support requested by whānau. Consequently, rather than being asked to join an programme imposed upon them, whānau were able to co-create a programme that was local, Māori and specific to their needs. This created greater buy-in and set the foundation for stronger relationships and improved outcomes.
- ▶ The Te Whare Oranga Pai programme provided a vehicle for increased social cohesion for participating whānau, many of whom had been reclusive prior to this intervention. The increased social interaction and whānaungatanga that developed within the participants encouraged whānau, who had earlier opted to leave the group, to return.
- ▶ The programme raised the capability of participants in several ways. As well as discovering that they were capable of exercising, interacting with others, being accepted by mainstream gym goers and pool users; whānau gained knowledge of their conditions, medications and rehabilitation. These new understandings increased their sense of personal control, mana and rangatiratanga.
- ▶ The relationships and trust that developed through Te Whare Oranga Pai enabled whānau to identify barriers that inhibited their ability to access health services and education. The adoption of a Whānau Ora approach that responded to the needs of whānau enabled the provision of successful specialist education and rehabilitation programmes that engaged previously hard to reach participants.

TE HĀ O TE ORA O WHAREKAURI

This initiative supports whānau plans using a tool called the PATH (Planning Alternative Tomorrows with Hope)

Ngā Huatau Timatanga

Te Wharekauri (Chatham Island) is geographically isolated located 869 kilometres east of Christchurch in the rohe of Moriori and Ngāti Mutunga. Te Hā o Te Ora o Wharekauri Trust Centre sits in the small western settlement of Waitangi. Established in 2003 they are currently funded by the Canterbury DHB to deliver services to the residents of the Chatham Islands. Prior to the decision to transfer their funding to the Canterbury DHB the activities of Hā o Te Ora o Wharekauri were funded by the Hawke's Bay DHB and Te Puni Kōkiri.

Although the services are available to the wider community, the Trust has been tasked with targeting its service towards the Māori and Moriori populations. In the 2006 census 64.2% of the total population of the Island identified themselves as Māori. However, the all-encompassing approach to the work means that all community members are valued and seen as important. The emphasis has been on creating a positive and warm environment and therefore the Trust is increasingly a place that many in the community gravitate to. The Trust has established a Hub in their building that provides a space for the community to access computers, printers, a scanner and various learning and training opportunities.

The whānau who work in the Trust describe their role as providing as much support as they can to whānau in Wharekauri; whether that be direct support that they are able to provide or by accessing other assistance for the whānau if required. Enabling whānau to be strong and self-managing is a focus for the Trust so they approached Te Pūtahitanga for funding to enable them to support whānau to develop and implement their own whānau plans. A necessary first step was to survey the community so that whānau could describe their own aspirations.

Ngā Mahi kua Mahia

Originally open for ten hours each week and funded by Te Puni Kōkiri, the Hub provided an essential service to the community. Accessing the internet on the island can be quite challenging and many whānau don't have access to computers. The space ensured that whānau could come in and use the computers, receive support from the Trust staff and engage in the planning process. Using the internet to communicate with whānau in New Zealand, study or even shop online is very important to whānau on the island and has been an important part of growing the Trust. The Hub has also ensured that whānau have the ability to access online distance learning.

One of the Trust whānau focuses on assisting kaumātua to use the computers to access the internet. Many kaumātua had never used a computer or tablet before but the Trust has helped them access social media such as Facebook and learn the basics of online shopping so they can shop independently. Staying connected with whānau in New Zealand is very important to kaumātua as many of their mokopuna attend boarding school in New Zealand and using the internet has ensured they can stay connected to them. Some days whānau will come into the Hub and spend the day doing their jobs; they can scan and email, print and access learning online. Thanks to the funding the room has all the resources they need and is a welcoming comfortable space for whānau. They can have a cup of tea or coffee and socialise together. The Trust has set up a space for tamariki so they can play and draw while their parents are working on the internet.

As a result of the funding, the Trust staff received training so that they could be Navigators in PATH planning and would therefore be able to support whānau on the island. The staff worked alongside whānau on their PATH planning and a strategy was put in place to support whānau to work on their individual goals.

The Trust staff have completed several whānau plans. One example of the planning is a whānau who wanted to repair their home. They explained the dream of their house being a warm and safe environment for their whānau. Together with their Navigator they broke down the steps that needed to be taken to achieve that goal.

Housing is important on Wharekauri as it is expensive and the options are limited. It is not easy building a new whare. There has been progress with whānau building and adding on to their whare, working on their driveways and installing insulation.

Ngā Hua e Takune ana

The work carried out by the Hā o Te Ora o Wharekauri Trust - Māori Community Services (MCS) on Chatham Island and is an example of a “wrap-around” health promotion service in action within a small community. The Trust team describe whānau wellbeing on the island as holistic and integrated. The isolation of the community and the resulting challenges that come with this impact on wellbeing. Ensuring that whānau remain connected and are able to navigate those challenges is paramount.

The Trust has met the expectations of the Te Pūtahitanga funding as they have a trained PATH facilitator who is supporting whānau through the PATH planning. The staff have seen the positive results of whānau who are working hard to achieve their aspirations one step at a time. The number of whānau plans completed far exceeded the number required.

Ngā Hua kua Puta Pukerehū noa

That funding has brought other opportunities to Wharekauri. As an example they received a visit and training from the Māori Women’s Development Incorporated (MWDI). This was very valuable as it lifted the capability of the Trust whānau had and enabled them to understand more about the MWDI role in assisting Māori women and their whānau to enter into business. Financial literacy and business workshops were held by the MWDI staff at the Hub during this visit. Their relationship with Te Pūtahitanga staff led to whānau on the island connecting with He Toki ki te Rika to seek support for their sons living in New Zealand who were interested in trade training.

Hei Āpiti

The funding from Te Pūtahitanga ensured that the PATH planning that was originally funded by Te Puni Kōkiri could be continued. This enabled whānau to attend the PATH training that was provided and more whānau were able to participate in the whānau planning process. Forty-three plans had been completed in February 2016, twenty-three whānau were seen for follow ups and four partial plans were underway to be completed. These plans directly link into whānau needs in business literacy, law assistance with power of attorney, wills and Māori land. The Trust staff were able to connect whānau with the Ngāi Tahu Māori Law Centre in order to assist whānau with Māori Land issues identified through their PATH plans.

Ngā Akoranga

Through the funding with Te Pūtahitanga the capability of the Trust staff has grown alongside whānau. The staff have trained as PATH Navigators and have passed this knowledge on to whānau. This has been particularly important for the rangatahi and the kaumātua as they have aspirations and goals but were not sure about how to achieve them.

An example is a kuia in her seventies who has learnt to use the iPad. She’s connected to the internet now and keeping in touch with her friends both locally and in New Zealand. Using the internet opens up a lot of possibilities for whānau on the Island including learning new skills, accessing new knowledge and gaining qualifications.

The Trust staff see their role as assisting whānau to empower themselves so that they don’t have to be reliant on others to get things done. They are clear with whānau that they have to be prepared to put effort into helping themselves. They have to give it a go and not expect that it will all happen for them. The staff awahi them along the way but always ensure that whānau are self determining and are working towards the goals they have set.

Ngā Werohangā

There have been some challenges for Hā o Te Ora o Wharekauri Trust as they have moved from receiving support from the Hawke’s Bay DHB to the Canterbury DHB. For some time, they did not know where their funding would be located and this caused some concern for the Trust whānau. They were not able to choose and were moved to the South Island.

The whānau are very supportive of the Whānau Ora kaupapa as it reflects their desire to ‘grow their own’ and support their own whānau on the island. The difficulties that come with being isolated and having a small population mean that resourcing is always limited. Unlike providers in New Zealand they cannot draw on other services to support them, and their funding is limited by the size of their population. The Trust whānau believe they are very vulnerable as providers. Since the change to the Canterbury DHB their contracts for services only last for fifteen months instead of three years and they are limited in what funding they can apply for. They see the Whānau Ora funding as being pivotal to the wellbeing of whānau on Wharekauri as it has provided the space for them to work alongside whānau to empower them to achieve their aspirations.

A challenge for the Trust is that the aspirations of whānau far exceed the resources available. Air fares to the Island are very expensive, around \$1000 return, therefore accessing expertise and additional training can be very expensive. The whānau are very grateful for the opportunities they have had but see that there is significant opportunity to grow the Whānau Ora seed that has been sown.

He Toitūtanga

The Trust whānau are passionate about supporting whānau who choose to live on Wharekauri. They hope that in the future Hā o Te Ora o Wharekauri Trust and the Hub will be operational, continue to thrive and be filled with whānau who are motivated to connect and continue to learn.

For the Trust whānau the two most important issues facing whānau on Wharekauri are full time employment and limited housing. Much of the employment on the island is dependent on the weather, including fishing, diving and factory jobs, and this can mean whānau are either in feast or famine. The two most significant challenges, particularly for young Māori on Wharekauri, are finding a full time job and having somewhere to live. Current housing supply is limited and building a new house is difficult and very expensive. Accommodation for rangatahi is hard to find and unstable incomes mean they often fall behind in rent. Single person’s accommodation is an urgent need. Whānau on Wharekauri are legitimately concerned that if young people cannot find employment or somewhere to raise their family they will move off the Island. In terms of intergenerational success and whānau wellbeing, providing opportunities for employment and housing is vital.

Ngā Ariā Matua

- › The Hub has created a hive of activity that has brought whānau to the Trust and enabled them to engage in PATH planning. The planning has enabled whānau to achieve their aspirations and plan for future development.
- › Engaging with Whānau Ora has built capability on Wharekauri. Sustainability and intergenerational whānau wellbeing is dependent on future investment.

4|Evaluation Profile

This evaluation has a dual purpose. Firstly, to evaluate the impact of the initiatives and secondly to evaluate the process of commissioning and supporting success. These are complex tasks as they require several layers of investigation at an initiative (or project) level, of Te Pūtahitanga o Te Waipounamu at an organisational level and of the dynamics created between the initiatives and the organisation.

The evaluation methodology was designed to support the social innovation approach that has been embraced by Te Pūtahitanga o Te Waipounamu as a commissioning agency. Innovation is groundbreaking because it is new and untested; so whānau may not always be aware of the benefits that will accrue, who will benefit, when they will benefit and whether or not the initiative will be successful. Time was taken to ensure that a learning approach was taken to the evaluation rather than an auditing approach. This meant that as evaluators we were interested in what whānau have learnt through the commissioning process and through developing their own initiative. When evaluation is approached as a learning opportunity for an organisation it provides critical opportunities to build new knowledge.

All of the projects are emergent (within the first year) and may not have fully realised their potential when this evaluation took place. While they may not have achieved their final objectives the evaluation team was looking for impact by seeking to understand each initiative's contribution to a space that may have previously been unoccupied. This is known as the concept of additionality.

The context in which each initiative is situated was particularly important. Initiatives are situated on or around marae, on an iwi farm and within particular communities. In the evaluation narratives attention has been paid to the interplay between the context and the initiative. In some cases the context had an impact on the outcomes, and the outcomes had an impact on the context.

Explicit in the commissioning model is the intention to build whānau capability rather than provider (or service agency) capability. Often capability building is measured by outcomes that are predetermined by a provider rather than identified and articulated by whānau. The evaluation sought to understand how whānau interpret and articulate capability building. Of particular interest to the nine iwi partners is the intergenerational impact of the Whānau Ora investment. To date this is an area of evaluation research which is largely unexplored.

This evaluation was designed to be carried out in a way that is consistent with kaupapa Māori research principles (Smith, 1997; Pihama & Southey, 2015; Cram, 2010). The evaluation work was intended to be mana-enhancing and carried out alongside whānau to understand how they perceive the successes and challenges of their initiatives. The evaluation team aspired to work with integrity and respect, inclusive of tikanga and kawa, with whanaungatanga as the foundation of all evaluation activity.

Limitations

This evaluation focussed on the Wave One initiatives that were commissioned in 2015. While the evaluation touched on the growing numbers sub-contracted by the agency it did not investigate the impact of these services. This maybe an area that warrants further investigation in the future, providing an understanding of the full range of activities that Te Pūtahitanga o Te Waipounamu undertakes.

Additionality is the change due to the activity being present, as compared to what would have happened had the activity not been undertaken at all.

5|Methodology

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

5.1 Document Review and Planning

Te Pūtahitanga has a Results Based Accountability (RBA) framework established as a way of monitoring projects and their outputs. The commissioned initiatives have been collecting and reporting data throughout the length of the funding. In order to limit evaluation fatigue and avoid repetition, the evaluation team reviewed the proposal and monitoring information for each initiative identifying knowledge gaps and determining their evaluability (readiness for evaluation). Twenty-three project profiles were developed by the evaluators that incorporated existing data and identified gaps in information.

An engagement and data collection plan was designed as a result of the document review. An interview schedule was co-constructed with the Te Pūtahitanga o Te Waipounamu Innovation Director. The interviews were designed to provide:

- › An opportunity for initiatives to clarify and articulate how they believe change happens
- › 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 the key knowledge needed to inform future planning
- › An opportunity to involve whānau, staff and other key stakeholders in a whānau orientated way that reflected the values of Te Pūtahitanga and Whānau Ora

5.2 Ethical protocols

Ethical and interview protocols were created by the evaluation team to ensure that the evaluation protected the rights of everyone who contributed to the evaluation. 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, and that cultural knowledge must be protected from misuse, 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.

An information sheet was developed that was distributed by Te Pūtahitanga o Te Waipounamu prior to the evaluation. The evaluators also provided the information sheet to whānau who participated in the interviews. Whānau were given the opportunity to sign or record verbal consent. They were assured that the information that they shared would not be identifiable. For this reason the data on each initiative is presented as a narrative rather than by using direct quotes. Where whānau voice has been used in response to the evaluation questions the evaluators have ensured that this is non-identifiable by removing or changing identifying features.

Several of the initiatives are developing social enterprises with their own intellectual property tied to the success of their innovation. The evaluation process was particularly sensitive to this and only captured what was required without compromising the intellectual property of the whānau.

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 that whānau were at the center of the evaluation, that the data was returned to the participants and that whānau could exercise control over their own narrative. These processes enabled whānau to retain ownership of their kōrero and how it is presented in the evaluation.

5.3 Data Collection and Analysis

Five evaluators collected data from the twenty-three Wave One initiatives over a period of six weeks. A total of seventy-five interviews were conducted, seventy-one from the twenty-three whānau initiatives and four with Te Pūtahitanga o Te Waipounamu staff. One whānau member provided a written response. Where possible both whānau who were architects of the initiatives and whānau that had benefited from the initiatives were interviewed. In all but the smallest case at least two whānau were interviewed from each initiative. Written feedback was received from four whānau enterprise coaches.

The transcripts were transcribed verbatim and copies were returned when requested. All interviews were coded using NVivo applying an inductive analysis to code the interview data. This is a ground up analysis, creating nodes and categories from the interview data rather than imposing a deductive sorting method. This ensures that the findings are built from the voices of the whānau and Te Pūtahitanga o Te Waipounamu staff who were interviewed. After a full inductive analysis the categories were sorted into responses under each of the research questions.

Categories that were identified to be used in the report occurred across cases and occurred frequently as demonstrated in the appendices. This data was used to construct the body of the report and respond to the research questions.



6 | Evaluation Findings

In the following section the cross case themes are presented in response to the research questions.

The research questions are:

1. How is the investment approach contributing to the Whānau Ora outcomes?
2. How is the agency's investment best distributed for enduring sustainable change?
3. What are the barriers and enablers that support innovation and social enterprise?
4. How do whānau describe and conceptualise capability building?
5. What is the dynamic interaction of the scope of innovations across Te Waipounamu as a result of the Te Pūtahitanga investment?

6.1 How is the investment approach contributing to the Whānau Ora outcomes?

During the interview process whānau were asked to talk about the Whānau Ora outcomes and how they felt their mahi contributed to achieving them. In many of the projects there was a collective response that the outcomes could not be separated, that they were interconnected and did not operate in isolation from one another. As these whānau explain:

"I can't separate (the outcomes). Because it's all to do with the holistic and that's who we are. That's a Pākehā perception to look at that one."

"I'd say for me personally the whole lot. It's really hard to separate."

"I'm not going to break that down because that's a different way of thinking. We need to think holistically and it's all encompassing. If you shift one over here it's like tapu ingoa you know, you're upsetting the balance and to me we are Māori and that's our perception, simple as that. That's why we've been successful, we haven't just worked on one topic, the one topic is the garden we've looked at the whole thing as a package."

While several of the projects had a particular focus such as health, whenua or developing a social enterprise, all were invested in supporting all of the Whānau Ora outcomes. The project narratives describe the impact achieved by each project. Viewing the Whānau Ora outcomes holistically has implications for measurement as whānau tend to resist a structure that identifies individual outcomes. For this reason, rather than present the data against individual outcomes, the benefits that were collectively

identified through the analysis of the narrative data are presented.

6.1.1 Whānau have experienced positive cultural, social and economic outcomes as a result of the investment approach

The narratives demonstrate the outcomes that have been achieved in each project as a result of the investment approach. Across the investment there is evidence of positive outcomes including; increased whānau capability, increased employment, newly acquired qualifications, new knowledge generation, improved support networks, increased mana and whānau living healthier lifestyles. The whānau interviewed for the evaluation identified both their short term goals and long term vision and were very clear about what they intended to achieve. They were passionate about their kaupapa and committed to not only supporting their immediate whānau but other whānau, hapū and iwi.

While they identified immediate short term outcomes, they all talked about the long term vision that they were working towards, knowing that this may not be realised for some time. As this whānau member explains:

"(my vision is) .. When I'm an old man and I'm sitting out on the paepae and I'm not having to speak and I can hear the transmission of language between the kuia and a baby. Our paddock is filled with a school and that our people no longer have to .. be removed from here to go and learn about ourselves. And so my vision is that this, our pā, is a whare wānanga, this is where we get sustained."

Interestingly, all of the whānau were able to clearly articulate their vision for the future and their intentions for intergenerational outcomes. This is clearly a feature of Maori social enterprise as whānau indicated that enduring change takes time and may only be fully realised by their mokopuna. The establishment of enterprise in many of the areas was instigated by a desire to reinvigorate the community so that tamariki and rangatahi might have opportunities to remain in the community rather than leave to find employment. Examples of this are the enterprise developments in Awarua, Koukourāta and Omaka Marae. In these instances, there was clearly a commitment to intergenerational outcomes in order to sustain whānau for many generations.

"This is our home and I'm thinking, I'm not moving any time soon, let's make it better. Yeah, and when you've got kids it's totally different as well because you want them to go off and see the world... But we have to change their mindset about giving back as well. Like if you don't give, you can't sit back and moan. You've got to get involved and be positive."

6.1.2 Whānau have been able to innovate and create additionality in the Whānau Ora space

The opportunity that Te Pūtahitanga o Te Waipounamu has created for whānau is evident in the data. By funding whānau directly Te Pūtahitanga has created a space for innovation that has been unexplored in terms of previous service provision. Many of the initiatives noted that while their idea had been incubating for sometime they did not fit the criteria for other funding. Prior to the Te Pūtahitanga o Te Waipounamu investment fund there was no way of realising their aspirations. The interviews demonstrated that the initiatives provided a space and opportunity for the talent and skill of whānau to create a Māori response to addressing their particular need or issue.

"As someone who's spent their entire life supporting and working around the concept of lifelong learning, the opportunity that I've been given to do a whole lot of new stuff, knowing all the stuff that I know, is just like a little party to be perfectly honest. It's like someone gave me an (opportunity) to be able to say ... it would be really fun if we could do this eh, it would be really cool if we could do this and then someone say why don't you have a shot at that, that for me is just, it's quite transformational really ... it's just an amazing opportunity."

For several projects the funding has unlocked potential and innovation that has been present within the community but could not be realised without support. The excitement amongst whānau as they saw the possibilities for growth and expansion was evident in the data.

"It's amazing to think we've still got virgin soil that's untapped that can create a premium product. And it's just planting and the thing about being Māori is we're so innovative, so clever, I think now honestly this is just the beginning of something huge. But that's my challenge .. it's going to take time."

For many of the projects the funding has added value to a space previously unoccupied by Māori. New innovations in business, social services, education and training have been created for whānau as a result of funding that was not previously available.

6.1.3 The investment approach has enabled whānau to be self determining in the pursuit of their aspirations

Whānau identified that self determination is at the heart of what it means to bring about positive transformation for whānau. The interview data demonstrated that whānau did not want to be recipients of services but wanted to make their own decisions and determine their own pathways to realising their aspirations. Many of the project whānau described their approach as 'whānau led' as they talked about whānau deciding for themselves what they needed.

"What I felt was missing when I came in this space was a whānau led approach and I'm quite passionate about that because in my previous mahi we were always being done to, not walked alongside and supported with what they believe is important to them. I've worked in health long enough to understand that the 'doing to' approach is not successful, we need to rethink how we support whānau in our community based on their wants and needs."

The investment approach is consistent with the dreams and desires of whānau to be self determining. Many of the projects were decolonising in nature; either developed in response to a mainstream service that they believed did not meet the needs of Māori or to create a new innovation developed by Māori, for Māori.

"We don't go to a service. We don't go to those services because we know we don't want to be tracked inside and we really are cynical about what they can actually do for us. So it's about providing a service that it's actually going to cover everything that they need but also about building their capability so they make good decisions for themselves."

"What our people need is to be decolonised. It is exactly that, and we need to go back to how we lived and go okay we need to strengthen that community."

In several collaborative projects it was apparent that there was some tension between the partners. In these situations it appeared that when Māori held the funding they could ensure that whānau could be self determining and choose for themselves the path that they wanted to take.

"You know with other rūnanga we would recommend (working with partners) but they need to be very clear at the start, it needs to be driven by whānau. Like they're not there to do it... You need to have buy in right from the start. If you want this, you want to do it and you're going to drive it. That's the key."

6.1.4 The investment approach is transforming services for whānau

Initiatives that saw themselves as serving other whānau were very clear that the purpose of the funding was to transform the service that was being provided to make it better for Māori. There was a consistent view across the whānau interviewed that the traditional service delivery model has not worked for Māori and that Whānau Ora offered an opportunity to change the way that service providers worked with whānau. These comments explain:

"I've never thought that we have unwell whānau. I have thought we've had unwell systems that produce those contexts for whānau. So it's really about the fact that we need to change the environment and the system in which whānau are located so they can achieve those things themselves. I don't think the initiative or any initiative should be about giving them those outcomes."

"I believe that the Whānau Ora money supports this service to transform the service. This is all about changing the services not trying to change whānau."

The opportunity provided by the investment approach meant the providers could step outside of a traditional service based model and create a new way of bringing about change. While the projects were in the first year of their development it was apparent that taking a whānau led approach could potentially transform the way services meet the needs of Maori whānau in New Zealand.

"I keep thinking, this is really important and this could potentially be changing the paradigm for (whānau) in the future and I can't give up on it."

Providers who were working collaboratively with whānau spoke about how the outcomes for whānau were realised much quicker when whānau were leading the projects. As this provider explains:

"In a very short time ... in my role you don't see this kind of (change) ... we expect an outcome in eight years in public health in a health promotion sense. You wouldn't expect it to manifest any quicker unless you're involved in a project like this which has boomed, boom, boom, boom."

The main purpose of the investment approach was to fund whānau directly. However, for the few projects that were funded through established service providers the initiatives were an opportunity to work in new and innovative ways.

6.1.5 The investment approach has created a collective Whānau Ora movement within Te Waipounamu

There is evidence across the data set that the investment approach has created a collective movement with a shared understanding of Whānau Ora. There is a collective agreement about the philosophy of Whānau Ora and the expectations and outcomes that whānau are working together to achieve. It is notable that the collaborative work that is a feature of the investment approach is not only bringing about positive outcomes for Māori but also those Pākehā who are involved in the initiatives in Te Waipounamu. This comment from a collaborative partner in one of the projects illustrates this:

"I'm Pākehā, grew up in rural North Canterbury, lived in Christchurch my whole life, haven't had a lot of interaction with Māori or Pasifika so it's in that respect it's been a real learning curve for me and a great experience. And to answer your question one thing that has surprised me is the warmth of the people I've been dealing with. You know the respect they give us, the gratitude and the genuine sort of enthusiasm they have for what we're doing is great."

In a community where Māori are a minority, whānau success is not only determined by what whānau can achieve through the funding but also what they can achieve in partnership. Bringing about change in mainstream organisations by working in a Māori led partnership has positive consequences for Māori in the wider community.

6.2 How is the agency investment best distributed for enduring sustainable change?

Initiated in 2014, the distribution of the agency investment in Wave One is quite different to the investment distribution of 2016. The change in leadership has brought about a change in strategic investment that is more diverse in nature and seeks to reach whānau in varying situations across Te Waipounamu and Wharekauri.

While the investment in Wave One was originally focused on social enterprises there are a range of initiatives focused on youth through to kaumātua, individual whānau development through to community development, education and employment. There are genuine social enterprises in Wave One that should be aiming for financial independence and sustainability. However, there are also initiatives that provide services for whānau that may require ongoing support from funders rather than becoming self-sustaining. These projects need to be differentiated when they apply for funding so that the expectations and the level of support required can be agreed upon from onset.

There is evidence of substantial partnerships developing between mainstream organisations (such as universities, community organisations, DHB's and other health providers) and several of the Te Pūtahitanga o Te Waipounamu initiatives. This level of collaboration supports sustainable change as they create robust management and governance structures, influence the practice of the organisations, and leverage on each other's knowledge, expertise and resources. Examples of this are the partnerships between Koukourāata Rūnanga, The Department of Corrections and Lincoln University; Poutini Waiora, the local gym and the West Coast DHB, and; the 1000 Days Trust and Southland Community Trust.

As the Wave One projects were the first initiatives commissioned by Te Pūtahitanga o Te Waipounamu they were engaged without comprehensive sustainability planning. Several of the projects are still reliant on the funding from Te Pūtahitanga and will continue to be for some time. The evidence indicates that most of the enterprises could not achieve sustainability and independence from funding within the one-year contract. It is apparent that there needs to be a more thorough plan for sustainability co-constructed with the initiatives and that it may take some time to embed sustainable change.

"Because the Wave Ones didn't have the sustainability component, Wave Two have to produce a sustainability plan but again it does come down to that support to actually develop that and what is a sustainability plan because most whānau don't know."

"I guess too there probably needs to be something in the initial assessment around the viability which largely seems to be absent."

The increased provision for whānau navigation and enterprise coaching has improved the likelihood that change will be sustainable and embedded. The data indicated that the staff at Te Pūtahitanga o Te Waipounamu have put considerable effort into developing a pathway for whānau from navigation to commissioning. The commissioning agency is well placed to support whānau from crisis through to aspiration. Rather than just providing a service that is responsive and reactive to whānau challenges, the agency is establishing a pathway to support whānau to achieve their goals.

6.3 What are the barriers and enablers that support innovation and social enterprise?

The data identified a series of barriers and enablers that support innovation and social enterprise. Whānau identified establishment challenges, monitoring requirements, tensions within cases, business development expectations, time and workload as barriers to success.

6.3.1 Establishment Challenges

The feedback from the Wave One initiatives indicates that Te Pūtahitanga o Te Waipounamu lacked infrastructure and experienced significant challenges in the establishment phase. Whānau were excited by the level of innovation and the messages of the initial campaign, however the infrastructure was not in place to process the extraordinary response from over two-hundred whānau in the first round. The commissioning agency was overwhelmed with the expectations of whānau and the contractual and procurement requirements. Consequently, the first wave procurement process was very challenging both for whānau and for Te Pūtahitanga o Te Waipounamu. Several Wave One initiatives experienced significant challenges managing the application process and the subsequent contracting negotiations. This had implications for the efficiency of their start up, their ability to meet time lines and in some cases created significant pressure to achieve outcomes in a very short period of time.

The change in staff at Te Pūtahitanga o Te Waipounamu and a concerted effort by the new Chief Executive to address the challenges they had experienced was noted by the initiatives. While the uncertainty and confusion of the first commissioning round did impact on the projects, the actions taken to acknowledge this alleviated a lot of the *mamae* felt by the whānau. The data indicates that the demands on Te Pūtahitanga o Te Waipounamu have increased with further commissioning in subsequent rounds. There is concern that the organisational model and staffing may not keep up with expectation.

"I just don't think (Te Pūtahitanga) kept up in terms of requirements of what that actually requires in terms of staffing and capability, it's evolving rapidly and the organisational capacity model isn't."

The innovative nature of the whānau enterprise initiatives has meant that there has been uncertainty for everyone involved in the process. The staff and whānau have had to manage a significant amount of risk and continually learn through the process. Evidence in the data demonstrates that the process is innovative and the agency has to continue to learn from the process to evolve their expectations, structures and practices.

6.3.2 Monitoring Requirements

Feedback from several of the initiatives referred to the challenges they had meeting the monitoring requirements. Te Pūtahitanga o Te Waipounamu has implemented a Results Based Accountability (RBA) Framework to monitor the contractual requirements. RBA is primarily designed to monitor service provision however many of the initiatives are not service providers or working within a service provision model. For some initiatives this has forced a way of working that is inconsistent with their aspirations and does not reflect the true value of the work they are doing.

"Just let us determine what the needs are as long as we can report on that, and if we don't, if we're doing the wrong thing, tell us and things like that. But being too prescriptive, you've got to (achieve a number) and things like that. And that's not we want. It's more about what are those other outcomes."

The initiatives may be better monitored using a developmental monitoring process whereby an action plan, long term goals and short term indicators are developed by the whānau in partnership with the research and evaluation team.

Within Te Pūtahitanga o Te Waipounamu the monitoring of projects appears to sit within the commissioning work stream, set aside from research and evaluation which sits in another work stream. This causes some challenges for the projects as the evaluation requirements and the monitoring requirements are not aligned and complementary. Several initiatives found the challenge of meeting different requirements for monitoring, research and evaluation overwhelming and an unreasonable demand on their time as they were trying to establish their initiative.

“Being the first round there were no templates and we’re kind of like just given blanks and then we did a scope of work as our reporting milestone measure. And it was arduous, stupid, time consuming, and took away from actually doing the mahi. It was doing these stupid reports, the processes.”

The inconsistencies in monitoring have contributed to some projects not reporting the data that would indicate to the commissioning agency how successful they are, and how they are working toward sustainability. A co-constructed developmental monitoring approach would ensure that the activity within the projects is aligned with a business development and sustainability plan.

6.3.3 Tensions within cases

In some initiatives whānau reported tensions that developed between project members or between other agencies and the project whānau. Successful social innovation and change is disruptive to the norm. Therefore, dissonance and uneasiness with change should be expected in an effective social change process. Analysis of the interview data indicates that these tensions appear to primarily develop either out of differing perspectives, or between non-Māori and Māori whānau working on projects. This finding is consistent with the 2015 Te Puni Kōkiri Phase One Report which found that misunderstandings of the approach were a barrier to success. In a few cases it was apparent that non-Māori resisted a Whānau Ora way of working and that this took time to work through.

“What made it harder was that when you’ve got managers and kai mahi in there who are Pākehā but very good at (their job) they now had to adhere to tikanga Māori so it was very hard for them, very hard for them, but the expectation was do it. So they didn’t have time, well then they hired someone I think to try and manaaki them through it but it didn’t translate very well. So if I was to give advice to anyone I’d say be careful about how you start because starting is the hardest thing because you have to be very clear about what it is that you want to achieve you know.”

In several of the initiatives consultants were utilised as part of the project development process. The data demonstrated that there are both strengths and weaknesses to utilising consultants. While they could be a barrier to innovation and realising Māori aspirations in some cases, in others they were enablers. It appears that there are certain conditions that need to be present for consultants to work effectively in the commissioned initiatives. It is evident that the consultants are more effective when they are accountable directly to the whānau and whānau lead the project and hold the funding.

6.3.4 Business development expectations

In the first wave a good proportion of the initiatives established their enterprises from scratch. The challenge of establishing a business or enterprise in a short time has meant that many have had to build capability quickly in areas of business development. A few of the larger initiatives have had to deal with the bureaucracy of local politics, planning consents, setting up trusts and creating governance structures. Dealing with establishment requirements impacted on their ability to produce outcomes for whānau immediately, and for some initiatives this was frustrating.

“I mean there’s lots of things around just the legalities of things and can sense how in every sector of society works and when you’re having to go to council level to get things. I hadn’t dealt with any of that stuff before so I’ve had to learn to be very diplomatic and things.”

The data indicates that the initiatives may benefit from specialist business development knowledge. While the coaches are enablers and support the initiatives with planning and executing their ideas, there may be an opportunity to ensure that whānau can access specialist business and planning knowledge through the agency.

6.3.5 Time and Workload

A significant theme in the data was the time and effort that whānau voluntarily committed to their projects. Many are juggling their fulltime commitments at work and at home with establishing a new enterprise. For these whānau time can be a barrier to the success of their project and their ability to realise their aspirations.

“Some days it was painful it was like, ‘Oh got to go to this meeting,’ so actually getting there was like a drama for me in some situations because I’m so busy and the kids and everything else, but then actually when you’re there, it’s like yep, it’s cool, it’s fun.”

“Because my life’s been manic for the last year and I kind of don’t feel like I know what normal is any more, no weekends on my own you know.”

It is apparent from the data that projects are more successful when they have a funding component for human resources, even if this is 10-15 hours a week. In the projects that employed a co-ordinator or administrator the activities were more frequent and ongoing as they were monitored and tracked by this person. In the projects that operated off an entirely voluntarily workforce the mahi could be side-lined by other commitments, or in some cases, the whānau life of the key project people were impacted.

The expectations of the commissioning agency for whānau to attend meetings, be available for visits, and marketing and so on was overwhelming in some instances. Particularly the low investment projects where whānau held down full time jobs and took on the project work in addition to their normal life commitments.

Enablers

Passion for the kaupapa and time volunteered, collaboration, the leadership and willingness of the agency to support innovation, and a commitment to a whānau led approach were identified by whānau as enablers to social enterprise and innovation.

6.3.6 Passion for the kaupapa and time

An overwhelmingly consistent theme across all the interviews was the passion that project whānau had for realising their aspirations and serving other whānau. The initiatives are committed to bringing about positive changes for whānau, hapū and iwi and in many cases have worked tirelessly to realise their dreams. Being able to articulate their aspirations through the proposal, having the commissioning agency invest in their dreams and having the opportunity to realise them through the fund has been particularly enabling. As this whānau member described:

“It’s inspirational you know, in particular it’s that point where your dream becomes a reality.”

The most striking consistency in all the data across the Wave one projects was the commitment to Whānau Ora as a movement in Te Waipounamu and the dedication of the whānau involved. It is impossible to quantify the level of excitement and passion that is evident across the initiatives but it is a significant intangible outcome and enabler for change.

The amount of time over and above the investment from Te Pūtahitanga is substantial. While Te Pūtahitanga provided funding to establish the initiatives it is clear that it takes much more time and commitment than the funding provides. In many cases whānau worked tirelessly to realise their dreams, investing their own money and time. In terms of funding investment, the traction gained is significant due to the commitment, passion and time put into the initiatives by the whānau.

"I've learned from this is actually how generous people are with their time because you know we've just been volunteers doing this and we all have day jobs, we all have other days' jobs outside with our Māori communities that we do and people are still incredibly generous with their time."

The additional time given to the projects by whānau and partnering organisations is a significant enabler for success and a feature of the commissioning model.

6.3.7 Collaboration

As indicated in the previous section the collaboration and partnership that has occurred as part of the initiatives is enabling. The projects are leveraging off existing services and other funding agencies including District Health Boards, iwi, universities, industry and community funding agencies. Several of the narratives demonstrate this partnership in action.

As the projects mature the opportunity to work together and collaborate is increasing. A recent initiative to bring the maara kai growers together along with the Kākano Café demonstrates the opportunity that has arisen to create a sustainable network of organic growers and suppliers across Te Waipounamu. Similarly, the decision to establish the Te Pūtahitanga o Te Waipounamu Show Place hub and bring emerging Maori enterprises together has enabled collaboration and partnership.

"I feel like I can dream a wee bit now. We really want to initiate a Māori growers' network for Te Waipounamu and get that running strong and just to see where we can help to build some of that enterprise and give whānau and opportunity to use their own whānau land."

The data indicates that there is significant capability building occurring through partnership activities. An example of a partnership that is building capability is the relationship between Te Whare Oranga Pai and the pulmonary nurse from the West Coast DHB. Through the partnership whānau accessed additional services, learnt more about managing their own conditions and in some cases received specialist care. At the same time the pulmonary nurse was assisted to work with Māori patients, was able to deliver workshops on the marae and therefore developed her ability to connect with and relate to Māori whānau. There is further evidence that this partnership is leading to a change in mainstream service provision. The 1000 Days Trust, Te Whare Oranga Pai, Te Kāika, Koukourārata and Tiramarama mai are some of the initiatives leading change in their various sectors through partnership.

6.3.8 Leadership and Innovation of the Agency

It was noted by several of the whānau that the current leadership in Te Pūtahitanga o Te Waipounamu enables innovation and social enterprise. The Chief Executive, contracts manager and coaches were identified in the data as enabling outcomes for whānau. As described previously in the report, Te Pūtahitanga o Te Waipounamu has been through internal challenges as it establishes a new and innovative way of realising Whānau Ora.

"We did have one of these interviews last year with someone to evaluate the process and that was all kinds of negative. I was saying this went wrong and that went wrong and everything went wrong. We'd only just got a little bit of funding at that stage and hadn't really done anything with it, hadn't seen any results from it. I was thinking back to that and how things have changed and whether they've improved and it's been through the roof the improvement. Since that evaluation last year, their processes, their communication, their t-crossing and i-dotting has really, really improved and our relationship with them has been really positive."

After the difficulties of the Wave One application and commissioning process the staff put significant effort into repairing relationships with whānau. This was quite challenging as the communication between Te Pūtahitanga o Te Waipounamu and the project whānau at that time had been poor and had created dissatisfaction. The commitment, passion and leadership of the CEO was mentioned numerous times during the interviews. As these whānau explained, her leadership has transformed the organisation and the way that it is perceived by whānau:

"You need to have a mother of the ship you know and it's a big kaupapa, this is a government down structure and it needs somebody sound to sit at that table to enable the rest of us who've got all the ideas and passion."

"(The Pouārahi) particularly ... she actually gets a lot of what we've been going on about which is helpful, hugely helpful."

Whānau from the initiatives value the coaching they have had from the Whānau Enterprise Coaches. The coaching has increased the capability of the whānau to deliver their projects. The coaches that have enduring relationships with project whānau tended to have the most impact. Staff changes impacted on the value of the coaching for some whānau and it appears that the service was very dependent on the skills of the coach. A few whānau within projects described how they had accessed their own specialist support and coaching for their needs and would like this to be an option in the model.

There was evidence in the data that the navigation component of Te Pūtahitanga o Te Waipounamu was having an impact for whānau. Navigators were added to the model in July 2015 and the number of navigators has grown rapidly in a short time. As this whānau member noted:

"This navigator thing I totally applaud it in whānau, (providing) the skills for looking after our own people. You know we desperately need and us being able to do it for our own."

The navigation component has enabled more vulnerable whānau to be supported by the commissioning agency through sub-contracting arrangements. The Te Pūtahitanga o Te Waipounamu staff hope that navigators will support whānau through their challenges and into initiatives.

The data indicates that there is still work to do within the organisation to align the roles and responsibilities of staff and create an organisational structure that supports innovation. Social innovation and enterprise is a challenging field which is continually developing and for this reason monitoring and knowledge management is extremely important. The staff are still working on creating systems that support innovation and don't drive the activity toward service delivery. There is evidence that the organisation is overly dependent on the knowledge and skills of a few key staff members, and policies and practices are not yet fully embedded. This is a risk to the organisation as the commissioning grows and demands on staff increase.

6.3.9 Whānau led - Strengths-based approach

Across the interviews there is an unfailingly positive view of whānau potential. In all cases the project whānau discussed the strengths of their own whānau and those that they were supporting through their initiatives.

"What we're trying to promote here is resilience not reliance. We want to promote health and wellness not look at everything from a deficit approach you know celebrate the wonderful things our whānau did do."

A feature of the data was the omission of any deficit discussion about whānau, particularly vulnerable whānau. When referring to whānau, the concepts of 'whānau led, whānau inclusive and whānau self-determination' occurred frequently in the data. This strengths-based, positive approach was something that was welcomed by those who had previously been employed in mainstream roles as social workers or teachers. As these whānau explain:

"It's really nice to talk to another colleague about one whānau that are having issues in a positive way rather than you know, I've come from an organisation where you sit down and talk about a whānau and it's negative. All I hear is negative you know and they can't pull out the positive side of things, and utilising the positive side to overcome the negative things."

"... Being allowed from a social service perspective to work with the whānau. Now if you are a teacher you really don't get that opportunity to actually work with the whole whānau. From a Māori perspective when we say whānau, we look at Nan we look at Koro and we invite them, the whole lot to come. Or you know the next door neighbour is an Auntie and those type of things, they have a certain role to play and each of the young people that we work with, our rangatahi is the extension of whānau. Yeah being allowed to with whānau."

The project whānau are particularly passionate about supporting other whānau who are in crisis or struggling. In the interviews they told stories about how they had been able help other whānau through the opportunity that Te Pūtahitanga o Te Waipounamu had provided. It was apparent that this had a significant impact on project whānau and how they viewed themselves. It was clear that the project whānau measured their own impact and success according to how they could help other whānau realise their aspirations.

"Building strong whānau, we don't just support them for a little bit, we support them the whole way through and we always catch up and see how things are going."

"You can never underestimate the process of engagement. It's actually that simple and it's about honouring whānau. Their wants, their needs, their journey. Valuing whānau with whatever they come with."

The way Te Pūtahitanga o Te Waipounamu has commissioned the projects has enabled whānau to be self-determining and realise their own aspirations their way; rather than others deciding what is good for them and delivering a service to them. A significant theme in the data was the self-determination of whānau as they worked towards realising their own aspirations and also worked to support those in need. For some whānau who had been vulnerable and felt discriminated against, the change from receiving support in a traditional service model to leading their own project and identifying their own solutions was profound. This was best described by this whānau:

"It's also a pride factor as well, I remember at the beginning of the project when we were putting together a list of the tools that we wanted and I went down to a hardware store and they thought I was going down there asking for a handout and so they treated it as such. No, we wanted a quote to be able to buy and pay for it you know, not that. So I was like, 'No, we have the money for it.' Yeah, it was an enabling feeling, like we're not asking you we just want to be able to (achieve our goals)."

The data indicates that the whānau whānui of the projects are an enabler to achieving success. Across many of the initiatives whānau talked about how their extended whānau had supported them through the process. It is apparent that the level of commitment and time it takes to establish an initiative is significant and whānau look to their extended whānau to support them. This was a common theme both within the commissioning agency as the staff were stretched to deliver, and within in the project initiatives.

"We actually do know what we're doing as whānau. If we have someone or lots of people you know supporting us being able to express it and yeah so I actually feel really confident about being on the right track."

6.4 How do whānau describe and conceptualise capability building?

Capability building was a significant category across the interview data. Whānau and staff discussed how they had developed capability over the past year through their mahi. It appears that the commissioning model creates the conditions for whānau to build capability. This is discussed further in the 'Lessons Learned' section of the report.

6.4.1 Capability building as whanaungatanga

In each of the interviews whānau were asked directly how they viewed building capability through the opportunity created by Te Pūtahitanga o Te Waipounamu. It was clear that the process of commissioning, running an initiative, reporting and tracking outcomes was capability building in itself, so just by engaging in the process of running their own initiative whānau built capability. Being part of the network of the Wave One initiatives has also built capability across the projects as they learn from one another, as described here:

"The network partnership and what we learned through Te Pūtahitanga, we've learned a lot. There's been a lot of (learning), you know the evaluation stuff, the process stuff of what Te Pūtahitanga regards as important. That network score that was a good buzz because (we can) stand on that network base."

For most of the whānau, capability was built by actively being part of the initiatives and working alongside others; whether this was coaches, navigators, consultants or another whānau. The process of whanaungatanga, creating new networks and learning from one another, was identified frequently through the interviews as the primary way whānau built capability.

"Well you know it's tika you know. If you're meeting those foundations first off, then there's not so much that can go wrong you know and I think we're all on the same page, like we have relationships and are building capacity. It's like stripping it way back, but it's relationships."

6.4.2 Acquiring new knowledge

In several of the projects whānau found themselves in new roles having to acquire new knowledge rapidly. In some cases, whānau had to learn business development knowledge, or brokering and negotiating council requirements, or context specific knowledge directly related to their initiative. As this whānau member described:

"My lack of knowledge in the horticultural world and the business and just basic gardening principles! Things that are crucial you know when you're running a garden. But what I've learned is that there are huge gaps that can be filled by niche markets ... There's a huge drive in the market for high quality well researched product. One of the challenges is my own ignorance and I've quickly learned about the horticulture game and I've really enjoyed it."

The data indicates that whānau enjoyed new learning particularly when it was applied. In some cases, whānau identified an issue or a barrier to their success and had to learn how to work around it. This was particularly evident when they had to deal with bureaucracy such as council policies or health and safety. While they may have found it challenging at the time, as this whānau member describes they learnt a lot during the process:

"Lots of procedures and procurements and you know all these boring things that I didn't really know about or want to know about have really extended my skill set. I'm really thankful for that because I have spoken to others that are in the same process now that we were in Wave One and they're in Wave Two. I've been able to say, 'Well in three months this is what I've learned,' you know. 'Don't go down that track or doing this, this and this. Do this.' So I mean there's lots of things around just the legalities of things."

6.4.3 Building capability utilising expertise

In some cases, a consultant or expert was utilised to acquire new skills. This appeared to work particularly well when there was a genuine partnership between the experts and the whānau. The whānau in one case were clear that the expert had to serve the whānau and not be contributing to the project in order to meet their own needs.

"I remember when we started these teams and we left the meeting and we were outside talking out there and we were like, man this is awesome, they're teaching you how to start a business for free and giving you skills and knowledge you know. Got to take advantage of it, we're all like yeah, definitely. We've really taken advantage of it. I preferred that to actually going to varsity and doing it because I learned so much."

Interestingly this whānau saw capability building as accessing the capability that you need and in doing so creating new networks of knowledge, rather than having to build it yourself. As they describe here:

"There is that talk about building capacity but I think building capacity when it's your weakness, I don't think that's a good idea. I actually think sometimes you need to outsource some of that stuff and get others to do it because it's just pushing stuff uphill if you're trying to build (your own) capacity. Let's contract that out, get them to do it they're experts, let's get the top, because if you do that then you're still naturally building the capacity anyway, from there if someone's interested in that then that could be something that they follow and want to become good at."

The evidence suggests that for many whānau, capability building takes the form of learning and that this learning occurs as a result of need and through a relationship with others. In most cases this learning took place as part of a wider project team, or within the whānau.

6.4.4 Self-determination at the heart of capability building

In several cases, it was apparent that new knowledge and learning brought about increased personal power. As an example, the partnership between high needs health whānau and the DHB pulmonary nurse impacted the way in which whānau understood their own health needs and led to them taking control of their own wellbeing and demanding improved health services. This example was consistent with the view from the Te Pūtahitanga o Te Waipounamu staff that capability building and self-determination were complementary.

"When I think of capability building I do really think of being self-determining, that's number one for a reason. This is about rangatiratanga and policy in action, and it is about whānau being free from a reliance on the state, that's capability building to me. But it's also been about being informed you know being culturally competent, being champions of your own collective projects, understanding that history's informing the present."

What is striking from the data is how the projects created the conditions to build capability. Rather than learning out of context, by working on their own projects and towards their aspirations whānau were highly motivated to learn new skills and apply new knowledge.

6.5 What is the dynamic interaction of the scope of innovations across Te Waipounamu as a result of the Te Pūtahitanga o Te Waipounamu investment?

The evaluation challenge created by the Te Pūtahitanga o Te Waipounamu commissioning model called for an innovative research design. As stated previously there is a need to evaluate both the projects and the commissioning model, and in turn describe the overall impact of the entire system of innovation to bring about positive social change for whānau. In this section data from both the projects and the Te Pūtahitanga staff has been analysed to identify the interplay and interaction of the projects and the commissioning agency as a whole innovation.

6.5.1 The power of aspirational messages

The initiatives were the first in a new approach designed to realise Whānau Ora through innovation, enterprise and self-determination. It is apparent that the initial marketing messages of 'believing in whānau and realising whānau aspirations' resonated deeply with many of the first initiatives and motivated them to participate.

While it is apparent that the commissioning agency did not have the infrastructure to meet the expectations of whānau and many felt let down after the initial roadshow, the messages were critical in motivating whānau to articulate their dreams and apply to the fund. The power of these first messages to whānau set up a shared understanding that was deeply embedded in supporting whānau potential and self-determination and continues to be present in the whānau initiatives. The findings demonstrate that there is a strong, positive, collective message about whānau potential that is evident in every case. The collective energy of this message across the motu should not be underestimated. It challenges the deficit positioning that whānau often occupy in mainstream services and media.

The messages that are conveyed by the organisation appear to be very important in constructing the type of activities that the initiatives engage in. However, there is some indication in the data that the difficulties during the start-up period were compounded by the heightened expectation of whānau as a result of the messaging. This identified a mismatch between messaging and organisational capacity at that time. In the future, while these messages are crucial to bringing about a collective movement they have to be supported by organisational capacity.

6.5.2 Changing services not whānau

The impact of Te Pūtahitanga o Te Waipounamu funded initiatives on associated mainstream services is evident. It is apparent from the data that there is a shared understanding that 'services need to change not whānau'. There is evidence that when whānau partner with mainstream services they influence these organisations to work in a way that is more whānau centered. For the agencies that have held funds such as Kāi Tahu ki Otago Limited, Poutini Waiora and Te Tapuae o Rehua, the funding has provided an opportunity for them to embed the perspectives of whānau into their own work. As this service manager describes:

"Te Pūtahitanga has enabled us to really get a Whānau Ora perspective on our programme and for us to really focus on it. Really getting whānau connected with each other. We do a lot of events (now) for whānau, our noho marae, that's what Te Pūtahitanga has enabled us to do. So really get hands on and really get outcomes rather than just outputs."

As indicated previously, several large mainstream organisations are working alongside whānau and have reported a change in their perspective as a result of their partnership. This is enabling for Māori as it is changing the social capital of these organisations and increasing their capability to work with whānau in culturally responsive and appropriate ways.

6.5.3 Realising outcomes for whānau

The evidence from the data indicates that the Wave One commissioning model has raised whānau capability across the projects and contributed towards the Whānau Ora outcomes. Across the projects outcomes for whānau were evident. The outcomes varied according to the focus of each project. For example, projects that focused on healthy lifestyles resulted in improved health outcomes for whānau, projects that focused on maara kai demonstrated that whānau were responsible stewards of their living and natural environment through sustainable practices.

In addition to the expected outcomes, positive unintended consequences were identified in each project. This indicates that the depth and reach of the investment is significant. In several cases the partnerships that grew out of the projects had created notable benefits for whānau and the partner organisations that were not anticipated in the application. The innovative nature of the funding allowed projects that did not necessarily fit other funders an opportunity to realise their aspirations. This has seen truly innovative services evolve and has created opportunities to add value to unoccupied spaces as seen in new initiatives in health, education and enterprise.

Several of the projects in Wave One experienced significant success in their initiatives. The impact of this success on the whānau was evident in the data. Planning and executing a project is a significant achievement in itself. When that project is your passion and a vehicle to achieve your aspirations the feeling of achievement and satisfaction is profound. As these whānau explain:

"Yeah so it's been a journey and it's not finished and I can't wait to have Tariana cut the ribbon because if it wasn't for Whānau Ora.... I get really emotional about it."

"You know this is just the most awesomeness job that I've ever had and I mean I've worked in the community for other organisations, here it's got a more te ao Māori perspective, it's got more whānau basis, my colleagues have the same goals and we're working for whānau."

"It's just amazing how far we've come I just, I actually can't believe that you know, we're still going and will continue to grow and it's really exciting, really exciting."

"Confidence has skyrocketed you know, just another level of confidence, just thinking being able to think, it's going to happen and making it happen, and using that, you know in other parts of your life as well."

"I hear them all talking about, you know, wanting the best for their children and their children's children, but nobody was going to do it for them they have to do it themselves and it was just so inspiring. And then as soon as we can we want a garden and boy did everybody roll up their sleeves and get into that, that was fabulous and it's still fabulous and to me the other highlight was when they were planning hui at the polytech and (whānau) said and you're going to be in it, I've never been so out of my comfort zone in my life but I've never had so much fun. So that's why I love it."

Building confidence and experiencing success as a whānau has been an important outcome for several of the Wave One initiatives.

6.5.4 Building new knowledge

Bringing about change for whānau across Te Waipounamu cannot be achieved within a year. However, it was clear that progress toward social change has been made. As much of the work is innovative, whānau are invested in identifying what success looks like, how to describe it and how to track the impact of their work.

"We've always been very aware of our need to fit within that space but at the moment it is very much the narrative, it's very much the you know what does success look like for those parents, for those whānau. If they leave feeling connected and engaged even for a day that's a day more than they had before they came in."

In a few of the whānau initiatives the outcomes were not as intended and achieving the success they aspired to was challenging. It should be an expectation when working in new and innovative ways that not all innovations will be immediately successful. These cases offer an important opportunity to learn more about what supports innovation and the challenges whānau face as they work to realise their aspirations. Taking a learning approach to these investments will ensure that the commissioning agency is able to manage the tensions and risks. Across the projects there is a significant opportunity to build new knowledge about social enterprise and social change initiatives.

7|Recommendations

These recommendations have emerged as a result of the evidence produced from the evaluation. The commissioning portfolio from Te Pūtahitanga o Te Waipounamu has evolved considerably since the first wave of whānau entities that are the focus of this evaluation. The most recent capability building strategy from Te Pūtahitanga o Te Waipounamu demonstrates that the investment has increased in scope and shifted to incorporate more challenging social issues that are present for whānau in Te Waipounamu (Te Punanga Haumarū). For this reason the recommendations do not focus on the scope of investment or diversifying investment as this is evident in more recent publications.

Rather, the recommendations emerging from this evaluation focus on developing knowledge management and organisational efficiencies to maximise opportunity for whānau.

7.1 Continuous Improvement and a focus on process

The data indicates that the organisation is still developing the necessary infrastructure to manage the commissioning. There is evidence that the lack of infrastructure at the onset of the commissioning created barriers and challenges for the Wave One projects. The organisation has experienced significant growth in a short period of time, taking on additional funding and responsibility. It will become increasingly complex to successfully manage the growing number of initiatives, as they are diverse in scale, outcomes and geographic location.

To maximise the impact of the whānau led model the organisation has to act not only as a commissioning agency but as a networking hub that supports innovation and mobilises knowledge. The current leadership and staff of Te Pūtahitanga o Te Waipounamu are held in high regard by whānau and have developed enduring relationships with the Wave One initiatives. The organisation is reliant on a small number of highly skilled staff whose experience, knowledge and relationships in the sector have enabled Te Pūtahitanga o Te Waipounamu to be successful. However, the evidence suggests that the infrastructure (including policies, procedures, lines of communication and responsibility) and alignment between workstreams requires attention to ensure that organisational efficiency is sustainable if key staff leave. Currently this is the biggest the risk to the organisation.

7.2 Monitoring and Evaluation for Social Innovation

There appears to be a disconnect in the organisation between monitoring and evaluation. Ideally monitoring should inform evaluation and they should seamlessly complement one another. Te Pūtahitanga o Te Waipounamu has adopted Results Based Accountability (RBA) to monitor project outcomes. RBA is a simple, practical way for organisations to evaluate the results of programmes (Ministry of Health, 2016). However, RBA is a monitoring system for service provision and while it appears to work well for reporting on navigation services, it does not appear to capture the depth and breadth of outcomes for the whānau enterprise initiatives. Particularly outcomes that can't be easily quantified.

There is an opportunity to create a monitoring and evaluation programme that supports whānau to achieve their aspirations while also measuring benefits for whānau. A planned approach to monitoring that tracks expenditure, actions and intentions through to the next funding drop would ensure that Te Pūtahitanga can track progress and spending against whānau activity. This type of process should include a developmental approach to monitoring and evaluation with shared agreement of measures. It is apparent that any model for monitoring and evaluation should incorporate whānau as co-participants in order to ensure that it is consistent with a self determining model.

There is emerging international research in the area of developmental monitoring and evaluation of social innovation and change which may help inform a monitoring model (Patton, McKegg & Wehipeihana, 2016). This research indicates that it is important to capture the results of 'the collaborative processes including the building of social and political capital, the learning and change, the development of high quality information, new and innovative ideas, new institutions and practices that are adaptive, flexible and the cascade of changes in attitudes, behaviours and actions' (Borgman-Arboleda & Clark, 2010).

7.3 Developing a Knowledge Strategy

The evidence indicates that there is an opportunity to develop a strategy to build and mobilise knowledge. The innovations generated by the investment model create an opportunity for groups to clarify and articulate for themselves how change happens. This is particularly important as Te Pūtahitanga has taken a unique approach to realising Whānau Ora and the knowledge produced through this activity could contribute to a more thorough understanding of how capability is built and aspirations are realised.

A knowledge strategy not only creates systems for tracking, measuring and accounting for progress but provides a process for gathering and analyzing the key knowledge needed to inform planning. Of particular interest is the level of investment required to maximise outcomes for whānau. The investment level varies significantly between projects and there is the potential to learn about scope and outcome through this process.

Knowledge building is a critical piece of any social change strategy and evaluation can be an opportunity to build the organisation, improve collaboration and refine strategies (Gopalakrishnan, 2013). As part of the knowledge strategy Te Pūtahitanga o Te Waipounamu should investigate their role in leading a Whānau Ora social change movement in Te Waipounamu. While individual initiatives are producing contextualised knowledge the commissioning agency has an opportunity to support the movement and transfer of knowledge across the initiatives.

7.4 Investigating Social Enterprise and Sweat Equity Models

The data indicates that the commitment and time required to develop a whānau led social enterprise is significant. There is the potential to learn more about what it takes to create a social enterprise and in particular the specialist business development support required to reduce the challenges experienced by the initiatives in the establishment phase. The evidence suggests that there is the opportunity to create a network of support specialists that could be accessed by whānau. While the enterprise coaches have been supportive and contributed to success, there are indications in the data that specialist business, taxation and legal support could be enabling. It is important that these experts share an understanding of the Whānau Ora philosophy and purpose.

This expertise could be utilised to understand more about sweat equity models whereby volunteer time is acknowledged through the business structure until such time as the enterprise becomes profitable. Inherent in the concept of ownership or partnership is the provision for intellectual property. The data demonstrates that the initiatives wish to own and safeguard their own intellectual property for prosperity and economic growth. Te Pūtahitanga o Te Waipounamu may need to consider how it can support initiatives to protect their intellectual property while also maximising partnership opportunities.

7.5 Understanding Scale and Scope

The evidence from the Wave One initiatives indicates that regardless of the amount of investment whānau were required to meet similar expectations. As the variability in investment is significant, ranging from under \$10,000 to over \$400 000, this placed unreasonable expectations on the smaller projects. The monitoring expectations for projects should be scaled in accordance with the level of investment. Higher investment requires more frequent reporting, monitoring and tracking to ensure accountability. Whereas the expectations placed on initiatives with less funding need to be manageable and reflective of the amount of investment.

There is significant contextual variability across the commissioning portfolio and this is both a strength and a challenge for Te Pūtahitanga o Te Waipounamu. Expectations need to be scaled according to funding and capability at the onset of the initiative. The evidence demonstrated that whānau capability on initiation had an impact on outcome. However, the project outcomes were no less valuable for whānau who embarked on a project without pre-existing expertise. Developing a strategy that creates guidelines for the management of scope and scale for whānau projects will ensure that the expectations of the agency are equitable.

7.6 Planning for Sustainability

The evidence indicates that for some initiatives sustainability is challenging. Many of the initiatives are reliant on funding to operate successfully and the balance between funding support and sustainability requires further investigation. Sustainability is crucial to self determination otherwise the model is only transferring dependency from a service provision model to a direct funding model.

There is a distinction to be made in the commissioning of projects. Some initiatives will continue to be dependent on funding as they are whānau led initiatives providing services for other whānau. It would be a realistic expectation that these projects may require ongoing support to operate in the service of whānau or the community. There are a group of projects however that have been designed as social enterprises and have the potential to be self sustaining. These projects require planned support to ensure that they become sustainable.

8|Lessons Learned

In this section the evaluation team identified new learnings that may contribute to the understanding of how Whānau Ora has been interpreted and implemented in Te Waipounamu. These lessons learned are generalisations made by the evaluation team based on our interviews and experiences with whānau and the Te Pūtahitanga o Te Waipounamu staff. These learnings have the potential to be investigated further and may contribute to other organisations seeking to build whānau capability, lead change and collaborate to bring about positive outcomes for whānau.

8.1 Transformation for whānau through Whānau Ora

In 2009 the Whānau Ora task-force considered that funders, government and non-government providers, and whānau would need to change from a “deficit approach” to a “strengths-based approach” to achieve best outcomes for Māori (Durie et al., 2009). The evidence from this evaluation has demonstrated that the commissioning approach has delivered a strengths-based approach to achieving outcomes.

By funding whānau directly Te Pūtahitanga o Te Waipounamu has taken a bottom up approach. This is an important positioning as the literature indicates that transformation cannot be handed down from above, it is a process that people must do for themselves (Thompson, 2000). Fundamentally, emancipatory approaches begin with the premise that those who experience disparity know best what the problems are. Who defines the problems and their solutions is shifted from members of the dominant society to marginalised communities as a broader effort to claim, share and use power for the community’s benefit (Sleeter, 2011). The evidence indicated that many of the whānau in Wave One had worked quietly on their initiatives prior to the funding as they knew that the activity would bring about positive change for whānau. The funding from Te Pūtahitanga o Te Waipounamu mobilised this mindset and capitalised on the desire whānau already had for bringing about change in their own whānau, hapū and community. While most of the projects are still emergent and within their first year of operation, they were able to demonstrate outcomes for whānau.

The first twenty-three projects have the potential to provide a foundation for a Whānau Ora social movement. Social movements are forms of collective action that emerge in response to situations of inequality, oppression and/or unmet social, political, economic or cultural demands (Batliwala, 2012). Inequality for Māori as a result of colonisation is well documented in New Zealand and despite decades of interventions to address inequality, Māori remain disadvantaged. The data indicates that there is a strengths-based social movement evolving as a consequence of the Te Pūtahitanga o Te Waipounamu commissioning model. The interview data demonstrates that there are consistent features across the twenty-three projects that define a ‘social movement.’ They include:

- › A common political agenda or ‘common cause.’
- › A visible constituency or membership base.
- › Members collectivised in either formal or informal organisations.
- › Engagement in collective actions and activities in pursuit of the movement’s political goals.
- › Use of a variety of actions and strategies.
- › Engaging clear internal or external targets in the change process.
- › Retaining some continuity over time.

(Adapted from Batliwala, 2012)

Rangatiratanga is about whānau driving the change towards social, economic and cultural improvement and developing the skills and securing the resources to ensure these improvements are sustainable (Te Puni Kōkiri, 2010). There is evidence that the commissioning approach taken by Te Pūtahitanga o Te Waipounamu has been pivotal in bringing about collective rangatiratanga through an emancipatory (bottom up) approach. The evaluation indicates that as the commissioning of whānau enterprise grows there is the potential for this emancipatory work to transform into a social movement. Given that many of the issues for whānau are deeply embedded in the social and cultural fabric of our society, this movement has the potential to change how Māori whānau successfully participate in society, and how society views Māori success.

8.2 Whānau Ora Partnerships for transformation

Te Pūtahitanga o Te Waipounamu has consciously encouraged a partnership approach to the commissioning through their guiding principles. There is evidence in the Wave One initiatives of the positive impact of informal and formal networking, collaboration and partnership to bring about change for whānau. There is significant research evidence internationally regarding the power of partnership in effecting change. Concepts such as Collective Impact (Kania & Kramer, 2011), a framework to tackle deeply entrenched and complex social problems, demonstrates how partnerships can be strategic in bringing about change. Rather than having shared power within the collaboration or partnership, the Wave One initiatives appeared to be most effective at serving Māori when Māori whānau held the balance of power. This was usually represented by who held the funding within the partnership. In situations where the initiative whānau did not hold the funding the partnership was often fraught with power tensions, as the activity was captured by the interests of the dominant culture rather than whānau.

The nature of partnership and the need for systems to ensure that whānau maintain rangatiratanga in a collaborative arrangement is evident in the data in the Wave One projects. Literature indicates that reaching consensus on project values, planning and developing processes for engagement and accountability can maximise the opportunities partnerships present (Mitchell & Karoff, 2015). There is significant evidence that these processes need to be led by whānau for partnerships to work effectively. The role of partnership in the sustainability of many of the whānau enterprises is particularly evident in the data and offers opportunities for Te Pūtahitanga o Te Waipounamu to further explore how these partnerships can sustain long term change.

8.3 Systems and processes to bring about change

The commissioning approach taken by Te Pūtahitanga o Te Waipounamu is very innovative and moves away from a traditional service provision model. The evidence from the evaluation indicates that the approach was welcomed by whānau but that the initial contracting period was very difficult as Te Pūtahitanga o Te Waipounamu sought to practically implement a philosophical model. The data indicated that leadership of the agency was pivotal in realising this philosophy in practice. References to the importance of leadership occurs frequently in the data and provides an interesting insight into the type of leadership required to create the space for change and to enable collective intelligence and wisdom to emerge.

Te Pūtahitanga o Te Waipounamu staff had the challenging task of establishing systems to implement an iwi led model of commissioning and to shift from the traditional approach of service delivery to an innovative whānau led implementation model. Scharmer and Kaufer (2013) describe three openings or positionings that are needed to transform systems which appear to resonate with the data; an opening of the mind (to challenge assumptions); opening of the heart (to be vulnerable and to truly hear one another), and; opening the will (to let go of pre-set goals and agendas and see what is really needed and possible). The Wave One whānau leading the initiatives discussed these features of leadership as they sought to realise new and innovative ideas that required the Te Pūtahitanga o Te Waipounamu staff, to listen, to believe in whānau aspirations and let go of their own agendas to allow the initiatives to be whānau led.

While the change in leadership has brought about a shift in the organisation, the processes, policies and systems to support whānau enterprise building are still under development. There is the potential to investigate models of commissioning and to ensure consistency across initiatives and geographic regions.

8.4 Building Capability

The evidence from the evaluation indicated that rangatiratanga is inherently linked to capability building as whānau in the initiatives identified their own learning needs, and the support and resources they required to address them. Capability building as described by the whānau in this evaluation appeared to be:

Self-directed - Whānau identified the skills they would need to move their initiative forward. In some cases, this was in business development, knowledge of council regulations or new learning associated directly with the initiative. New capability was built as whānau sought to use the opportunity provided by Te Pūtahitanga o Te Waipounamu to improve outcomes for themselves or others.

Built on existing cultural knowledge and life experiences – Whānau discussed how their past experiences had informed their aspirations and activities. This was particularly evident where whānau were taking the opportunity to use the cultural knowledge they had acquired through their whānau and apply it to new learning to create an innovative idea.

Situated in the context of their own initiative – The learning appeared to be relevant to whānau needs, at that time, within the initiative. Not all of the whānau came into the projects knowing what they needed to know in order to make their project a success. However, through the process of realising their aspirations whānau identified learning opportunities. This new learning was directly related to ensuring that their initiative would be successful and this was highly motivating for whānau. In most cases this meant that the learning was initiated by the whānau rather than by a consultant or provider.

Practical and immersed in their activity - The learning described by the whānau in this evaluation often occurred during a practical activity or process, such as putting down a garden, running an event or developing a new product. The maara kai projects are both good examples of how whānau learnt about composting, planting, companion planning and so on through the process of putting down the gardens.

Collaborative and relational based - Learning and capability building activities appeared to thrive when they occurred through collaboration. This could mean learning from members of the whānau, but it was apparent that learning alongside a partner such as the university, a development consultant or an expert was successful and highly motivating. In several cases highly skilled individuals shared their knowledge with whānau through whanaungatanga. These individuals appeared to have a blend of skills. Most importantly they were connected to the whānau and had enduring relationships with them.

This data provides insights into the conditions required to build capability that is relevant, useful and connected to whānau aspirations. Recently Te Puni Kōkiri (2010) identified that eighty-eight percent of collectives described strategies for building whānau capability through mentoring, whānau planning and courses for programmes. This evaluation has identified that in this commissioning model there were two critical parts to developing whānau capability. Firstly, that the commissioning model provided a purpose for capability to be built, and secondly, that whānau led their own capability building in the pursuit of their aspirations.

9 | Summary

This evaluation focused on the innovative approach taken by Te Pūtahitanga o Te Waipounamu to realise Whānau Ora across Te Waipounamu. As with most innovative work the establishment period has been challenging for both the organisation and whānau enterprise initiatives as they have worked their way through an unknown and uncharted process. The evaluation has demonstrated that despite these challenges and the expectation to produce outcomes for whānau in a very short time the model has been successful.

The evidence from the evaluation data has demonstrated that whānau who have been part of the Wave One commissioning have experienced positive outcomes. Narratives of the twenty-three initiatives indicate that intended outcomes have largely been realised and unintended outcomes are apparent. Across the initiatives there are particular enablers and barriers to success, including the ability of Te Pūtahitanga o Te Waipounamu to support the initiatives.

A feature of the commissioning model is the enthusiasm, passion and time that whānau have committed to realising their aspirations. Further, the partnerships and networking opportunities that have occurred as a result of the funding have enabled the strengths-based, whānau led approach to influence agencies and institutions who work with whānau. While there is evidence that Te Pūtahitanga o Te Waipounamu needs to embed policies and processes to ensure that initiatives are well supported throughout the funding period, the model effectively builds whānau capability.

In this evaluation it is evident that capability building is situated within the initiatives. The commissioning model appears to create a context for both self determination and capability building as whānau work to realise their aspirations. There is an opportunity for Te Pūtahitanga o Te Waipounamu to create a knowledge strategy in order to transfer the knowledge that has emerged from Wave One to other whānau who might engage in similar processes.

The recommendations in this report have been directed towards improving the ability of Te Pūtahitanga o Te Waipounamu to support whānau to achieve their aspirations. Central to this is the development and implementation of an aligned system for commissioning, supporting, monitoring and evaluating that is reflective of scale and scope. The process of working through a whānau enterprise initiative in itself has the potential to transform how Māori view success and how whānau perceive their own ability to bring about change for their whānau.

The uniqueness of this bold commissioning model offers an innovative approach to transforming outcomes for Māori whānau. There is a significant opportunity to learn from this commissioning model as it offers a contrasting approach to traditional service provision. Although this evaluation was conducted when the whānau initiatives were emergent (within the first year), the likelihood is that this approach has the ability to accelerate the rate at which whānau become self managing and empowered leaders.

10 | References

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11|Appendices

Figure 1.1 below demonstrates the spread of nodes (concepts taken from the interview data) across the research questions indicating that there was a fairly even distribution across the interviews.

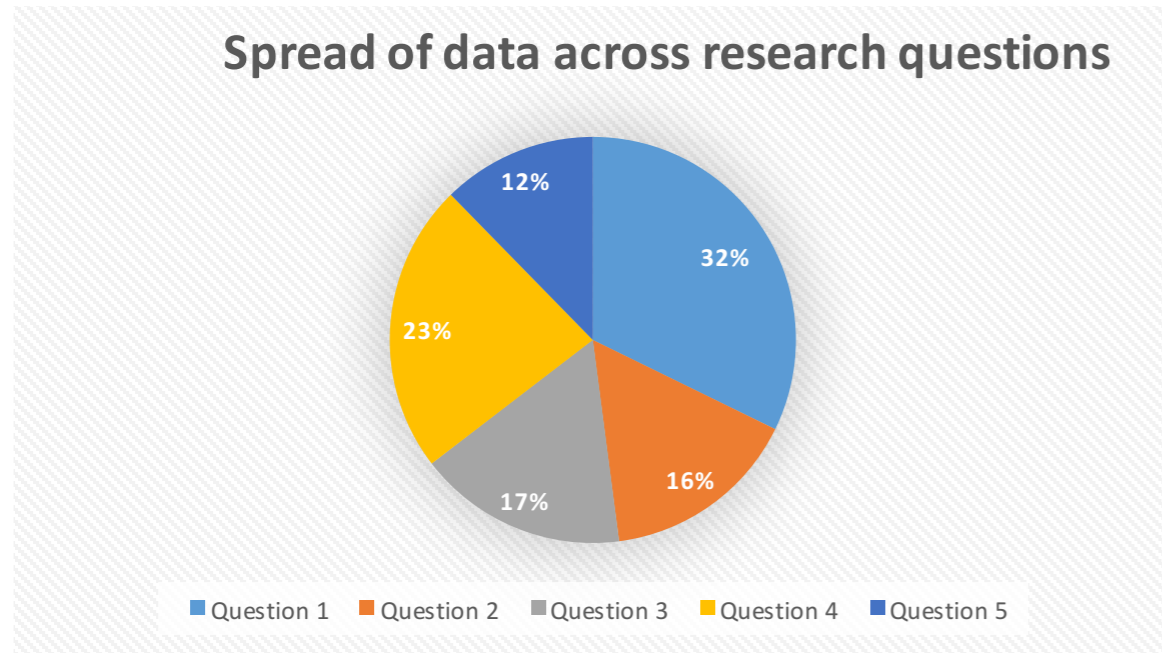


Figure 1: Spread of data across initiatives

Figure 2 demonstrates the main categories recurring across all of the interview data. The first five categories account for just over fifty percent of the most significant data. This data included fifteen main categories consisting of 1077 nodes (In vivo coding). Across all of the data there were forty-six categories identified through the inductive sorting.

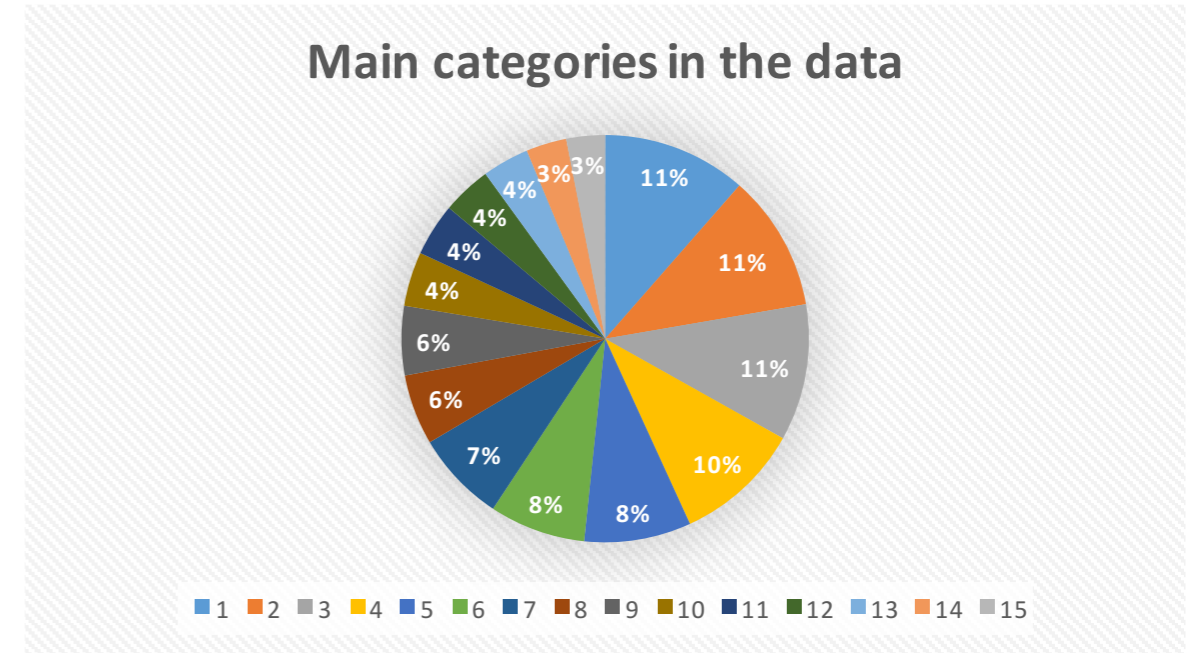


Figure 2: Main categories in the data

Question 1	How is the investment approach contributing to the Whānau Ora outcomes?
Question 2	How is the agency investment best distributed for enduring sustainable change?
Question 3	What are the barriers and enablers that support innovation and social enterprise?
Question 4	How do whānau describe and conceptualise capability building?
Question 5	What is the dynamic interaction of the scope of innovations across Te Waipounamu as a result of the Te Pūtahitanga investment?

1	Rangatiratanga, self determination
2	Building Capability, learning new skills, developing confidence
3	Working in partnership or collaborating with others
4	Achieving whānau outcomes
5	Barriers to success
6	Implications of funding, reporting and monitoring
7	Coaches and consultants
8	Community, hapū, rūnanga development
9	Time and voluntary commitment
10	Whanaungatanga, relationships, networking
11	Vision for the future, aspirations
12	Challenges with Te Pūtahitanga, infrastructure, staff changes
13	Sustainability and efforts towards sustainable practice
14	Whānau leading and changes to services
15	Intergenerational impact

