

Evaluation of

# Wave 16 kaupapa initiatives

for Te Pūtahitanga o Te Waipounamu



# Acknowledgements

The evaluation team wish to acknowledge the whānau who contributed to this report and gave their time and wisdom to improve the outcomes for whānau. The research team would like to thank Te Pūtahitanga o Te Waipounamu staff for their support and willingness to learn throughout this evaluation. Finally, thanks to Professor Paul Dalziel and Distinguished Professor Caroline Saunders, co-directors of the Agribusiness & Economics Research Unit (AERU) at Lincoln University who worked with Ihi Research to examine the return on investment.

Authors: Dr Catherine Leonard, Jo Maraki, John Leonard, Letitia Goldsmith, Madeline Shelling, Negeen Sanaei, Olivia Martin, Ngaroma Crown, Kate Standring and Meikura Arahanga.

Citation: Leonard, C., Maraki, J., Goldsmith, L., Leonard, J., Shelling, M., Sanaei, N., Martin, O., Crown, N., Standring, K., Arahanga, M. (2023). The Evaluation of Wave 16 Kaupapa Initiatives for Te Pūtahitanga O Te Waipounamu: Measuring Whānau Wellbeing. Ihi Research.



Every effort has been made to ensure the accuracy of this report.

© 2023 Ihi Research

ALL RIGHTS RESERVED. Any unauthorised copy, reprint or use of this material is prohibited. No part of this content may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying, recording, or by any information storage and retrieval system without express written permission from Ihi Research.

Print and Design: Create Design Studio | [createdesignstudio.co.nz](https://createdesignstudio.co.nz)

# Contents

<b>Executive summary</b>	<b>1</b>
<b>Chapter 1: Whakapapa / Background</b>	<b>3</b>
Whānau Ora - Indigenous wellbeing	5
Implications for evaluation: What counts as evidence?	7
<b>Chapter 2: Results - Evidence of Social Impact</b>	<b>10</b>
Case Study 1	14
Case Study 2	16
Evidence of outcomes achieved aligned to the seven Whānau Ora Pou	19
<b>Chapter 3: Wave 16 kaupapa entities</b>	<b>23</b>
Spread of initiatives across Te Waipounamu	24
Activities across Wave 16	25
<b>References</b>	<b>152</b>
<b>Appendix 1: Wave 16 evaluation methodology</b>	<b>154</b>
Kaupapa Māori approach	155
A kaupapa Māori/emancipatory approach to measuring wellbeing	155
Document review	156
Interviews	156
Survey	156
Ethical protocols	157
<b>Appendix 2: Learnings from previous evaluations</b>	<b>158</b>



# Executive summary

Whānau Ora is founded on the principle of the self-determination of whānau to define and action their own wellbeing goals and solutions.

The commissioning approach of Te Pūtahitanga o Te Waipounamu is to create social impact by investing directly in initiatives developed by whānau. Te Pūtahitanga o Te Waipounamu funded Wave 16 of direct whānau commissioning between August 2022 and August 2023. Wave funding departs from investment in traditional service models to invest directly in whānau-led enterprise and entrepreneurship, including support to build business and financial capability.

The purpose of this evaluation<sup>1</sup> was to understand the impact of the Wave 16 direct whānau commissioning. In particular, the evaluation sought to measure the impact of commissioning to determine return on investment (ROI). To gain further insights into Te Pūtahitanga o Te Waipounamu Wave 16 kaupapa entities and the impacts this has had for whānau and communities, this evaluation also drew on:

- A review of internal documentation and previous evaluative reports of the commissioning pipeline.
- A literature scan to understand the evidence of what comprises indigenous wellbeing; what counts as evidence; and how this is measured.
- Interviews with funded Wave 16 entities in which whānau were invited to share their thoughts and perspectives to understand,

i the difference this has made in their lives to achieve their goals (e.g., employment, financial independence or sustainability, confidence, and capability) and,

ii the difference it has made in the lives of those they have worked with (including their wider whānau).

There were 83 funded initiatives in Wave 16 and documentation highlighted the significant reach these had. One thousand, three hundred and sixty-nine whānau and 4136 individuals participated in the Wave 16 initiatives, spread across Te Waipounamu<sup>2</sup>. Initiatives were diverse in focus, related to whānau goals and aspirations. For example, twenty-one

initiatives were centred on art/toi Māori/music/film, thirteen involved hauora/rongoā, ten were focused on kai and nine initiatives were specifically focused on rangatahi/tamariki.

Evaluation results are compelling and demonstrate outcomes that are aligned to the seven Whānau Ora Pou (outcomes framework). Importantly, whānau emphasise access to, and reclamation of, culture, identity and belonging in te ao Māori. They reinforce te ao Māori as either a critical enabler of the outcomes achieved or the platform from which social and cultural capital is re-established. Inherent within this are concepts of reciprocity in which whānau express responsibility and pride in the ability to give back. Many whānau shared pride that through their efforts, te ao Māori is now visible, present, and accessible in communities. Whānau also expressed a shared sense of civic duty and appreciation for bringing people together in spaces and places that are culturally safe for shared learning and development.

The ROI calculations indicate a net present value of \$4,196,794 for survey respondents, more than the initial investment. This return increases when applied to all 83 initiatives (\$7,256,956), the number of whānau directly participating (\$144,002,495) and the flow on effects to other whānau members (\$444,772,734). Results demonstrate that the net present values are significant. Even at the most conservative estimate, restricting the result participants to those who responded to the survey, the return is more than the investment in Wave 16 emphasising the importance of continuing investment.

Findings demonstrate how a small investment in whānau capability has 'turned the dial' for many whānau from state dependency and/or subsistence living towards financial independence and wealth creation. In many cases, whānau also contribute to job creation within their local communities. Importantly evaluation findings highlight initiatives have contributed to cohesive, resilient, and nurturing whānau relationships.

Aside from the direct outcomes achieved through their initiatives, whānau have established kaupapa networks that are

<sup>1</sup> More detail regarding the evaluation approach taken by the research team, including ethical procedures, can be found in Appendix 1.

<sup>2</sup> This is the number of whānau reported during interviews for this research. The research did not interview all entities therefore this number differs from the total whānau numbers identified through monitoring reports and included in the economic return.

dynamic and interactive informal communities of practice. Whānau are learning together, participating in meaningful work, and celebrating their achievements. They are re-establishing the social and cultural capital that provides the conditions for ongoing success and intergenerational wellbeing.

Two specific case studies of impact are presented. These illustrate both tangible and intangible outcomes. Whilst conventional evaluations favoured by government agencies often want 'hard data' many of the impacts for whānau are challenging to quantify or even describe. This includes the impact of hope – whānau realising that they can take a step towards realising their dreams, the impact of non-judgement, of intergenerational aspiration and finding their sense of belonging through activity that they determine holds value. All these outcomes are immeasurable, but collectively they have had a significant impact on the lives of individual whānau.

In summary evaluation findings highlight both the tangible and intangible impacts for whānau achieved through the commissioning

approach of Te Pūtahitanga o Te Waipounamu. Results emphasise the need to value outcomes that are valued by Māori – the right of whānau to strive and thrive on their terms based on their own notions of wellbeing and success. Yet Whānau Ora receives a fraction of government spending when compared to other government agencies, despite the failure of these agencies to positively impact the lives of whānau. Evaluation results demonstrate the value of the commissioning approach of Te Pūtahitanga o Te Waipounamu and the social impact achieved by direct whānau investment.

Specific recommendations include:

- Continue and expand government investment in the commissioning approach of Te Pūtahitanga o Te Waipounamu and have confidence in the social impact achieved by direct whānau investment.
- Invest in longitudinal research to capture intergenerational impacts achieved through the unique commissioning approach, and the enablers and inhibitors to change over time.





# Chapter one

## Whakapapa

Te Pūtahitanga o Te Waipounamu is a partnership between the eight iwi of Te Waipounamu: Ngāti Apa ki te Rā Tō, Ngāti Tama, Ngāti Kuaia, Ngāti Koata, Te Āti Awa, Ngāti Toa Rangatira, Rangitāne and Ngāti Rārua.

It was formed in March 2014 as a legal partnership to reflect the aspirations of Te Waipounamu iwi for whānau. Te Taumata was established as a participants' council to act as guardians for the kaupapa of Whānau Ora in Te Waipounamu. In 2015, Te Taumata appointed the General Partner Limited board (GPL). The organisation is the realisation of an iwi-led Whānau Ora model that directly invests in whānau for social impact to bring about positive, intergenerational change.

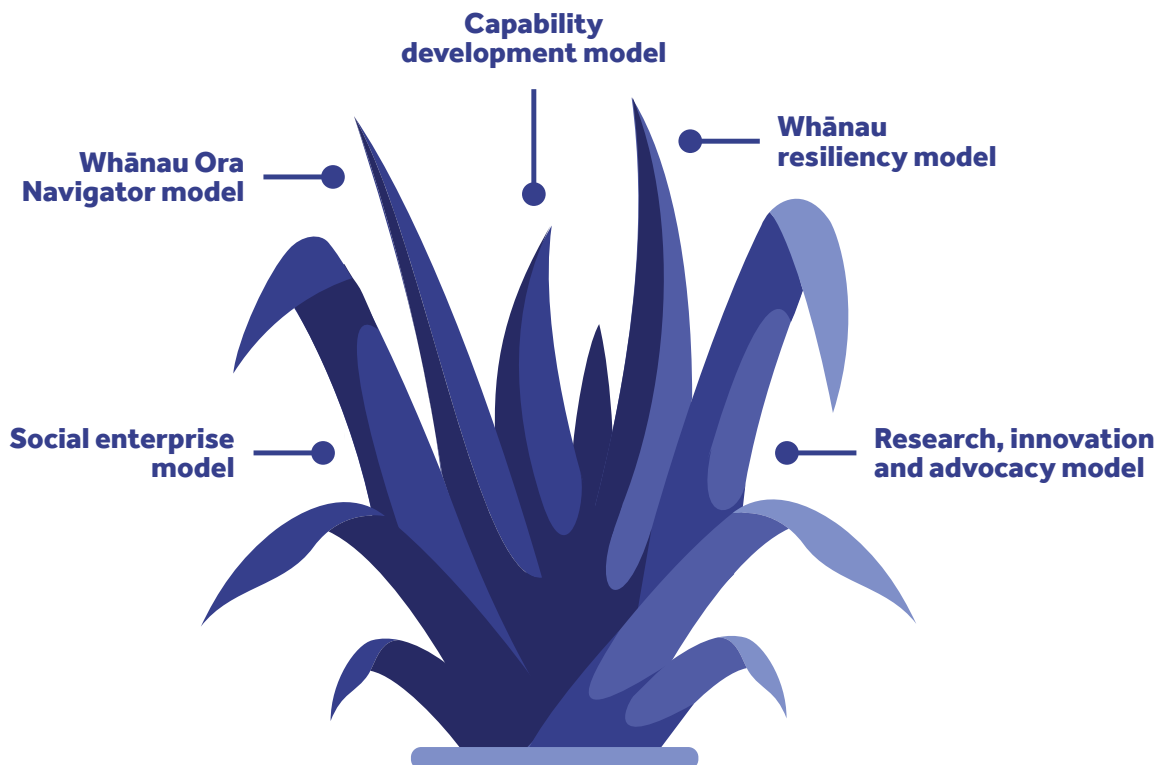
The capability development model implemented by Te Pūtahitanga o Te Waipounamu invests in whānau ability to respond positively to the opportunities and challenges within their lives. The purpose is to enable whānau to be self-reliant rather than depending on state intervention. The commissioning model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

longer period (Sen, 1999; Sen, 2009; Nussbaum, 1997; Nussbaum, 2003).

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

This evaluation aimed to capture and understand how the 83 Wave 16 funded kaupapa initiatives contribute to the seven Pou outlined in Te Pūtahitanga o Te Waipounamu Whānau Ora Outcomes framework. Moreso, the impacts this has had on whānau and communities and factors that have contributed to those impacts.

In order to understand the impact of the Wave 16 initiatives, it is important to align this to the underlying theory that underpins Whānau Ora and the unique commissioning approach of Te Pūtahitanga o Te Waipounamu.





# Whānau Ora

## Indigenous wellbeing

The development by Māori of Whānau Ora and whānau-centred approaches since inception in 2010 has been phenomenal; encouraging a 'rethink' of what wellbeing looks like, how to define effectiveness and capture the impact of Whānau Ora investment. Whānau Ora is "designed as a response to the outcomes of the colonial process that left Māori fragmented, disordered and unable to draw on the collective resources that underpin te ao Māori" (Savage et al., 2022, p. 1). Whānau Ora "represents a movement of resistance and reclamation by Māori to facilitate healing and positive development within communities excluded from positive social, health and economic participation within Aotearoa New Zealand" (Hynds & Maraki, 2022, p. 4).

In this regard, Whānau Ora is a relatively new and emergent discipline in government policy; it is unique in that it promotes collective ideologies that are aspirational and transformative in intent. It seeks to disrupt a deficit stereotype of Māori (and Pacific peoples) that is inherent within public policy settings and invest in transformational change in the lives and communities of recipient whānau (Hynds & Maraki, 2022; Savage et al., 2017; OAG, 2015).

In 2014, the Aotearoa New Zealand government transitioned the Whānau Ora administration to a devolved commissioning model. This is administered by Te Puni Kōkiri<sup>3</sup> through (3)

three Commissioning Agencies: The Whānau Ora Commissioning Agency (North Island), Pasifika Futures (Pacific peoples nationwide) and Te Pūtahitanga o Te Waipounamu (South Island). Devolved commissioning circumvents many of the barriers within government policy and investment settings that hinder community and whānau access to resources for culturally safe supports and services. Through devolved commissioning, decisions for resource allocation, design and monitoring of the Whānau Ora initiative are "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, p. 6). This enables whānau to redefine the problem/s and develop solutions that are relevant and meaningful to them. Whānau Ora "provides resource and opportunity directly to those experiencing inequity. In doing so, it nurtures and develops social capital bonds and perpetuates relationships for change" (Savage et al., 2022, p. 10).

The emergence of Whānau Ora as a viable investment of public funding has not come without challenges. "Understandings of health and wellbeing are culturally bound. Indigenous paradigms commonly embrace a holistic worldview of health that is multidimensional and incorporates the physical, cultural, spiritual, social and ecological wellbeing of the individual and the community" (Howard et al., 2020, p. 2). Whereas mainstream and public sector

<sup>3</sup> The Ministry of Māori Development.

interventions privilege the dominant culture's Western biomedical notion of health and wellbeing. This dichotomy creates tensions between states and Indigenous peoples in determining the allocation and distribution of resources, and what constitutes effectiveness and success.

This was elevated in the Ministerial review of Whānau Ora, in which the review panel noted "... difficulties in building understanding among government agencies (in Wellington) about the Whānau Ora 'story'- what is it, how it works, ... to its validity and robustness as an agreed approach" (Te Puni Kōkiri, 2018, p. 8). This included concerns that Whānau Ora is over scrutinised and underfunded in comparison to other government funded initiatives (Te Puni Kōkiri, 2018).

The review found that Whānau Ora creates positive change for whānau and creates the conditions for that change to be sustainable (Te Puni Kōkiri, 2018). However, measuring the outcomes and impact of Whānau Ora continues to be challenging (OAG, 2023; Fry, 2022). In a recent review of joined-up social services, Fry (2022) asserts that "Whānau Ora is probably the closest model of a collective impact initiative in Aotearoa, but it does not yet receive sufficient funding and is still developing a shared measurement system" (p. 11). Fry notes that conventional services can receive billions of dollars in funding while facing considerably less scrutiny than collaborative initiatives such as Whānau Ora, which, including Whānau Ora COVID-19 related funding, received \$173 million in 2021/22 (Fry, 2022, p. 6).

Fry (2022, p. 17) states that "Whānau Ora has been highly scrutinised, but there has been limited conventional evaluation. The most recent review did not examine the impact on outcomes. The programme operates differently in different locations and has some highly effective components, such as He Toki ki te Mahi (Dalziel et al., 2017)." In this statement, Fry identifies some of the challenges that underpin the difficulty of measuring Whānau Ora, including geographic variability, what counts as conventional evaluation, and what is valued by the various stakeholders within the Whānau Ora ecosystem.

The social sector's standard operating model aims to reduce costs and waste and improve production efficiency through central planning, having highly specified processes, and micro-managing inputs (Mansell, 2015, p. 1). The system is primarily designed to ensure that value comes through providing specialist services within individual agencies (Fry, 2022). Funding and accountability models have been designed to support this simplistic operating model rather than the holistic, collaborative, decentralised approach taken by Whānau Ora.

Fry (2022) describes the vertical social system, whereby "service providers (whether departmental chief executives and their staff or non-Government providers), are accountable to ministers, ministers are accountable to Cabinet, Cabinet is accountable to Parliament for the use of public money and Parliament is accountable to voters (who are also taxpayers) via elections" (p. 24). These "vertically integrated" operating, funding and accountability models work well when a single agency is providing clearly defined services but make it difficult for the social sector to fund, deliver and account for integrated, holistic services that are provided by many different agencies" (Fry, 2022, p. 24). The system is designed to support agencies delivering within this structure; however, shared funding arrangements, innovative delivery, and ethical accountability mechanisms challenge the capability of the vertical system. Fry notes that "a consistent message from stakeholders<sup>4</sup> involved with collaborative services is that when they work, this is despite, not because of, the system" (p. 24).

<sup>4</sup> Stakeholders include, Government, commissioning agencies, funding partners, iwi, hapū and whānau.

# Implications for evaluation

## What counts as evidence?

Tensions exist when evaluating an innovative Indigenous commissioning approach within a state system where Western methodologies are privileged and normed. As noted by Fry (2022), the state expects 'conventional evaluation' to judge the worth of the Whānau Ora investment. Conventional evaluation refers to the traditional methods used to assess performance. It typically involves using established criteria, metrics and benchmarks to measure and judge the performance or outcomes. Conventional evaluation methods are often structured, rigorous and provide a systematic framework for assessment and improvement purposes. However, they can be time-consuming, resource-intensive, and often do not capture the full complexity or context of the entity being evaluated, including cultural nuances.

Conventional evaluation methods constrain the evaluators' ability to unpack and critique the "intangibles such as social norms, political structures, relationships, stereotypes, attitudes, and expectations" (Thomas & Parsons, 2016, p. 7) that hinder or enable the programme's success. Therefore, alternative evaluation approaches, including participatory evaluation, developmental evaluation, utilisation-focused evaluation and Indigenous approaches

(including Kaupapa Māori), are used to address these limitations and enhance the effectiveness of evaluation processes. These approaches have been prioritised by evaluators who work within the Whānau Ora system as they can describe outcomes that are culturally valued and bound. As an example, previous evaluations of direct whānau Wave commissioning have noted:

- **Whānau participation builds self-determination and brings about positive change**

The model is highly participatory and relies on whānau self-determination (Wave 6). Whānau develop social capital and cohesion which is a significant positive, but immeasurable, output of the commissioning approach (Wave 12).

- **Whānau innovation is highly political**

Whānau grassroots innovation through commissioning is an intensively political activity (Smith & Stirling, 2017). Whānau activity within Wave commissioning reveals service gaps and the biased

nuances of mainstream services. Whānau commissioning creates configurations that might otherwise be suppressed by the interests of mainstream innovation systems (Wave 6).

- **Whānau entities build cultural/social capital and cohesion**

The initiatives counter the trend towards individualisation and social isolation by developing solutions collectively and fostering active whānau participation. Participation builds bonding social capital and capacities to create inclusive communities (Wave 11). Participation in cultural activities strengthens whānau relationships (whanaungatanga) and reinforces localised networks of support (Wave 12).

- **Commissioning supports collective wellbeing**

Evaluation has highlighted the purposeful behaviour of whānau and how “communities of people self-organise to improve their members’ wellbeing” (Dalziel & Saunders, 2014, p. 2), as well as the capabilities of whānau to lead the kinds of lives they value and have reason to value (Wave 2 and 3).

- **Whānau Wave activity is an act of emancipation**

The term “emancipation” historically referred to the liberation of individuals from slavery. However, in a contemporary context, emancipatory action extends beyond this to include the recognition and dismantling of systemic discrimination, prejudice, and unequal power dynamics that persist in societies. Emancipation is evident in the collective whānau action, advocacy, community organising, Māori arts and education, and creation of wealth, particularly in the precariat<sup>5</sup> (Rua et al., 2021).

Taking these high-level findings into account, a number of tensions exist when applying appropriate and ethical evaluative measures.

- **Complex nature of commissioning:**

Whānau Ora recognises that health and wellbeing are influenced by multiple interconnected factors, including cultural, social and relational, economic, and environmental aspects. The commissioning approach seeks to address the diverse needs and aspirations of whānau across these Pou/outcomes. In the most recent review of Whānau Ora by the Officer of the Auditor General, it was noted that some central government agencies were failing to deliver some of their core functions and expecting Whānau Ora to pick up the slack (OAG, 2023, p. 35). The failure of state agencies has implications for evaluation as evaluators determine how the complexity and holistic nature of Whānau Ora can be measured, while also holding other state agencies accountable.

- **Emphasis on whānau self-determination:**

Whānau Ora is founded on principles of self-determination, where whānau define and action their own wellbeing goals and solutions. Te Pūtahitanga o Te Waipounamu is designed to “create social impact by investing directly in initiatives developed by whānau or community groups. [It is] ... centred on the philosophy that whānau must be placed at the centre of service design and delivery, supporting them to realise their own solutions”<sup>6</sup> (accessed online June 2023). Contextualised commissioning is the basis of the approach; however, this results in significant variation which is difficult to measure. The goals and indicators of success can vary from one whānau to another based on their unique circumstances and aspirations, making it difficult and unethical to apply standardised evaluative frameworks.

- **Limitations of Western metrics and indicators:**

Whānau Ora challenges the dominance of Western-centric metrics and indicators by recognising and valuing Māori knowledge, values, and aspirations. This can pose difficulties when using conventional evaluation approaches that do not capture the holistic and culturally specific outcomes and impacts as valued by Whānau Ora stakeholders. For example, conventional Western evaluation approaches are designed to measure individual outcomes, whereas

<sup>5</sup> Refers to a social class formed by people suffering from precarity, which means existing without predictability or security, affecting material or psychological welfare.

<sup>6</sup> <https://www.teputahitanga.org/>

Whānau Ora is designed to support collective whānau wellbeing. Evaluation approaches that support the primary outcome of Whānau Ora, to build whānau wellbeing, have to be collective and are therefore considered 'unconventional' by Western standards.

- **Intergenerational perspectives:** Whānau Ora takes an intergenerational view of wellbeing, recognising that overcoming the impacts of colonisation takes time to manifest. Evaluating the effectiveness of Whānau Ora commissioning requires considering long-term outcomes and impacts that extend beyond short-term evaluation timeframes. It involves understanding the complex pathways through which wellbeing is influenced and measuring changes in these pathways over time, which can be challenging to capture within traditional evaluation approaches.
- **Culturally contextualised approaches:** Whānau Ora emphasises the importance of cultural context and community engagement in design and implementation. This requires evaluation approaches that are culturally sensitive, participatory, and inclusive of Indigenous knowledge systems. Traditional evaluation frameworks may not adequately capture the culturally specific outcomes and processes associated with Whānau Ora, making it necessary to adapt evaluation methods to align with Māori worldviews and values.
- **Supporting the philosophical intent of Whānau Ora:** The nature of the emancipatory action has implications for evaluation as researchers need to consider the methodology of the evaluation and underlying philosophy. Evaluation needs to contribute to transforming systems of power and oppression to create a more just and equitable society for all. Conventional evaluation acts to affirm the hegemony of the state rather than challenge or transform the power structures. Generally, the state is less welcoming of evaluation that challenges the status quo or vertical social system.
- **Diverse expectations of stakeholders:** Stakeholders refer to individuals, whānau, hapū, iwi, and organisations that have an interest in or are affected by Whānau Ora.

Involving stakeholders in evaluation ensures accountability, relevance, validity, and utilisation of evaluation findings. However, stakeholders' interests in Whānau Ora can be wide and varied, including:

- Whānau, hapū and iwi who are the central stakeholders and the primary recipients and beneficiaries of the initiative.
- Government agencies and ministries in New Zealand that are involved in implementing and funding Whānau Ora programmes.
- Community-based organisations, including non-profit organisations and community groups that work alongside whānau.
- Health professionals, clinics, and health organisations involved in providing healthcare services to whānau.
- Social service providers, including housing assistance, education support, and social welfare.
- Researchers or academics who are interested in the wellbeing of whānau.
- Local and regional government which may benefit from regional investment in whānau wellbeing and,
- The general public as they contribute through taxes and have an interest in public investment.

Evaluators have to consider who the evaluation is for and the audience's interests. Given that the main stakeholders in Whānau Ora are whānau, hapū and iwi, and government, evaluators often face oppositional expectations around what constitutes useful and relevant evaluation.

In order to address multiple stakeholder interests in this evaluation, a conventional methodology has been used alongside a kaupapa māori approach. Ihi Research conducted the Wave 16 evaluation in partnership with the Agribusiness and Economic Research Unit (AERU) at Lincoln University to determine economic value of the difference made through the Wave 16 funding. A full description of the return on investment report can be found in Appendix 3.



# Chapter two

## Results - Evidence of social impact

To understand the outcomes achieved, Te Pūtahitanga o Te Waipounamu underpinning Social Value framework of the seven Whānau Ora Pou sets the parameters and criteria across the commissioning pipeline.

In this way, providing cohesion, line of sight, and collective ownership of the learnings and successes to adopt and incorporate improvements" (Savage et al., 2021, p. 9). The seven Whānau Ora Pou have been developed on Māori notions of wellbeing which is consistent with evidential policy and research literature that "it is imperative that wellbeing concepts relate to, and incorporate, an individual's community and culture..." (Howard et al., 2020, p. 2).

Te Pūtahitanga o Te Waipounamu Wave funding demonstrates how a departure from service-level interventions to invest in whānau-led and developed initiatives can directly influence individual and collective level social capital creating structures and mechanism to alleviate poverty (Savage et al., 2022). "The whole notion of social capital is centred on social relationships, and its major elements include social networks, civic engagement, norms of reciprocity, and generalised trust." (Bhandari & Yasunobu, 2009, p. 480). Consistent with previous Wave evaluations, these elements are present across all Wave 16 kaupapa initiatives interviewed.

Evaluation findings are compelling and demonstrate current and accumulative impacts achieved since the outset of Te Pūtahitanga o Te Waipounamu Ecosystem. Results highlight how a small investment in whānau capability has 'turned the dial' for many whānau from state dependency and/or subsistence living towards financial independence and wealth creation. In many cases, whānau also contribute to job creation in their local communities.

*"It's legit, like you've been handed a key to a door that just skips out this hard part. And to have that support or people who work for them ringing you up, 'Do you need help?' And all that kind of stuff. It's massive."*  
(Kaupapa entity)

Whānau speak of improved whānau dynamics, improved standards of living, financial independence, extended whānau and community networks, being able to engage and positively contribute to broader civic matters (e.g., COVID-19, sports and recreation, community health), and strengthened relationships and new networks with increased opportunities as a result.

*"We've got a really good space up here, which is inspiring for many of our rangatahi. Our wāhine, some of them come up here 10 times a week. They use this platform to look after their health and wellbeing and have a sense of belonging and share a whanaungatanga bond with the rest of the boxing club."* (Kaupapa entity)

Consistent with previous evaluations, the capabilities built through the commissioned activities are a sustained outcome. While whānau may go on and become engaged in other kaupapa at the conclusion of the commissioning, the real value is evident in the capabilities built and the expression of self-determination. This is described by this kaupapa entity whānau;

*"Yeah, even just managing, business management of how to manage our time better, how to manage our money better and just small things that ... well, not really small things. Small things that turn into big things in the long run. So, for us, that's been quite important to learn things like that, especially for me. I like that sort of stuff."* (Kaupapa entity)

Whānau emphasise access to, and reclamation of, culture, identity and belonging in te ao Māori. They reinforce te ao Māori as either a critical enabler of the outcomes achieved or the platform from which social and cultural capital is re-established. Inherent within this are concepts of reciprocity in which whānau express responsibility and pride in the ability to give back. Many whānau shared pride that through their efforts, te ao Māori is now visible, present, and accessible in communities. Whānau also expressed a shared sense of civic duty and appreciation for bringing people together in spaces and places that are culturally safe for shared learning and development.

*"There is evidence that young parents aren't in this space. And they want to be. We can't go any longer not living within te ao Māori. We hope these resources support whānau to reclaim their knowledge."*  
(Kaupapa entity)

*"What we've really wanted to do, was reconnect our whānau and get them out into the community, being proud to be Māori in Māori spaces with their tamariki."*  
(Kaupapa entity)

# Determining the economic return of the Wave 16 investment

In partnership with the AERU, Ihi Research surveyed recipients of the funding. The survey included questions about subjective wellbeing, prepared in collaboration with the AERU based on questions asked in the General Social Survey (GSS) operated by StatsNZ. Of the 83 initiatives who received funding in Wave 16, 48 completed the survey. This is a response rate of 57.8 per cent. The survey asked questions related to subjective wellbeing and life satisfaction.

The Whānau Ora Wave 16 survey reveals that the respondents report an increase in current life satisfaction of 0.9 compared to the 2021 NZ GSS Māori population survey, and an increase in expected life satisfaction in five years of 0.8. It is possible that the current wellbeing responses in 2021 were impacted by the COVID-19 outbreak, and so a conservative estimate would be to use the increase of 0.6 compared to the results in the 2014, 2016 and 2018 GSS surveys.

Using this data the AERU was able to determine the net present value of these increases to wellbeing for the current period. They established the net present value per person is \$87,433. The final step was to determine how many persons should be included in the calculation.

Table 1 presents data on four assumptions:

- 01** The number of participants is restricted to the 48 persons who returned a survey.
- 02** The number of participants is restricted to the 83 initiatives funded in Wave 16.<sup>7</sup>
- 03** The number of participants is restricted to the 1,647 whānau who participated in Wave 16 initiatives, calculated by adding up the whānau recorded for each initiative (recognising that there may be a small number of overlap).
- 04** The number of participants is restricted to the 5,087<sup>8</sup> whānau members who participated in Wave 16 initiatives, calculated by adding up the whānau members recorded for each initiative (recognising that there may be a small number of overlap).

<sup>7</sup> Three initiatives did not complete all reporting requirements, so were omitted from the Whānau Ora Evaluation, but were included in the total numbers of the Evaluation of Wave 16 Kaupapa Initiatives.

<sup>8</sup> This is the total number of whānau members reported by entities through the Te Pūtahitanga O Te Waipounamu monitoring reports.



Table 1: Number of Participants and Net Present Values

Description	Number	Net Present Value
Survey Respondents	48	\$4,196,794
Number of Initiatives	83	\$7,256,956
Number of Whānau	1,647	\$144,002,495
Number of Whānau Members	5,087	\$444,772,734

The table shows that the net present values are significant. Even restricting the participants to those who responded to the survey more than covers the total funding for Wave 16 (in the order of \$3 million). A full description of this process to determine the value can be found in Appendix 1.

Māori aspirations are derived from an accumulation of heritage including knowledge systems, values and beliefs, and their manifestations in objects, practices and concepts – all of which have an innate life force

or mana. They cannot be measured for their contribution to economic investment or return, but are no less valued by whānau, hapu or iwi.

The following case studies and initiative descriptions demonstrate the outcomes of the investment which are not monetarised – all of which led to an increase in subjective wellbeing, and aspiration for those whānau who participated. Whānau talk about the impact of the investment on their ability to achieve their aspirations for their whānau, and the impact this has had on their wellbeing.



# Case Study 1

This case study demonstrates the impact of the funding on whānau who were able to set up their own business. The study demonstrates that the funding supported the whānau to achieve their own aspirations and continue their journey of positive intergenerational change. Much of the impact this husband and wife described is intangible, difficult to quantify or even describe. The impact of hope - realising that you can take a step towards realising your dreams, the impact of non-judgement, of intergenerational aspiration and finding your sense of belonging through activity that you determine holds value. All these outcomes are immeasurable, but collectively they have had a significant impact on the life of this whānau.

## Wife

*"We are a husband-and-wife team. Whānau-led. We've come pretty far over time; it involves lots of collaboration and working as a whānau. My husband does the (job), as he is such a people person. He connects really well with people. We've had our hard moments of trying to fit whānau and mahi and our kids and our own time, but we've got it pretty good now, it's just those sacrifices you have to make when you're trying to build your business from the ground.*

*The big impact we have on whānau is that we have both been through quite a lot during our lifetime, more so him. The impact we have on whānau is that it's possible regardless of what your background is, where you come from, or how you grew up, whatever it is ... it is possible if you stay consistent. You can have your own business.*

*It's a cycle, poverty, and then it leads to depression, which can lead to drug and alcohol use, and then it just keeps going round and*

*round. When we started our business, our daughter, who was five then, came to us and said she wanted to start her own business making bracelets. She did. She made quite a bit of money from it too. I ended up doing a lot of the work, but she was making her own little bracelets.*

*He's from (the North Island), and we get people back from up home, they see all our mahi all over social media, and they can't believe that we came down here and we've started this business. I think that's probably the biggest impact we have on whānau - is showing them that change is possible."*

## Husband

*"I went inside, and then I came out, and I then tried to start a new life down here. The system down here just shut me down and pushed me out. I had to work hard to try and prove to the system down here, which is different to the North Island ... I feel like it's a little bit better in a way because some of it's a bit ... how do you say it? racist. They want the facts and the proof that you are changing, which is beautiful. It was pretty hard to try and fit in down here.*

*I always have anxiety before I go to (jobs). What is it called? Stereotype - when people judge you. My wife showed me this video, and it was this guy saying, 'When you have anxiety, you need to tell yourself to come back here. What are you doing over there? You need to come back here and think about the now. You're only having anxiety because you're thinking about the future.' Which has been helping me heaps. It takes a lot of anxiety away from me.*

*I was brought up being told I was full Māori with a bit of European, a drop. I just found out recently that I'm more Polynesian than I*

am Māori. So, 28% Samoan, 9% Tongan, 11% Hawaiian, and a couple of other things. I never would've thought in my life that I was. But I used to look in the mirror, and I used to think, excuse my language, but I feel like a boonga. That's what I used to think. I used to go to school, and I fought them all the time. In the last year, I've been trying to migrate into appreciating who I am now. The first proper (job) we did (with a Pacific Island whānau), I nearly cried, and I said to (my wife), 'This is the first time I've ever felt like I'm with my people'.

I never thought I would be sitting here talking about our business, and it still blows me away. I'll be walking through the house and then I'll look, turn around, and I'll be like, 'Babe'. And she's like, 'What?' 'We own our own business.' It's just crazy because you go through so much heartache and pain and the criminal world and

jail. Then you come out on top, and you've got something to be proud of and to show your kids and all the people who never believed in you, and people who don't believe in themselves, and then they see us, and they're like, 'Oh hang on if they can do it then we can do it!'

## Wife

"The difference that funding has made, well, my big thing about Wave funding is that I think the funding helps whānau implement their aspirations. I feel like there's a message in the funding that's more than just that. I feel like having Te Pūtahitanga o Te Waipounamu believe that you can do it that is very mana-enhancing, and that mana drives the whānau to become successful. It's not actually pūtea."



# Case Study 2

The following case study describes the impact of whānau funding within the Moana House therapeutic programme. It demonstrates the impact on the whaiora and the kaimahi employed through the Wave 16 commissioning. Moana House is a dedicated therapeutic community that has been operating for 31 years in Ōtepoti (Dunedin). Moana House operates a residential programme to assist tāngata whaiora<sup>9</sup> to achieve their potential of becoming outstanding, contributing members of society. The programme is well-established and evidenced-based, implementing whānau-centred methodologies (Te Hēmi et al., 2018).

Using the funding from Wave 16, Moana House employed a Hei Kākahu Whānau Ora Peer Support kaimahi, a role shared between two tāne. The purpose was to enable better engagement with whaiora and their whānau as early as possible in their transformational journey, recognising the importance of whānau in their journey. The additional funding enabled Moana House to expand its services to ensure whaiora and whānau remain engaged once the residents transition into the Aftercare Service.

In this case study, there are two stories of impact, one described by the Hei Kākahu, who described the impact on the change journey of a whaiora, and the story of the Hei Kākahu himself, and the impact of being employed to walk alongside whaiora and their whānau – mahi he is passionate about.

## Impact for whaiora

*“When (whaiora) come in here, we just try and get them settled for those first stages*

*of the programme and keep their goals relative, things that are quite close to them. The conditions that whaiora come in on are often non-associations with victims who are more often than not partners, and who want to continue the relationship. We’re not going to put people in a position to be re-victimised, but somehow, we have to work with toxic relationships. If they want to change it, you can’t do that without being with them.*

*We have a certain whaiora, he’s studying with He Toki, construction, he’s got a new pēpi, it’s just amazing. He came into the whare for the first time 18 months ago. At that time, his partner lived in Dunedin with their eldest daughter, who was four. (There had been) horrific domestic violence within their whānau and the wider whānau, they had come from up north and had gang connections.*

*They might be ready to have a whānau visit of such, which is a beautiful process, it is an absolutely beautiful process. You’ve contacted the whānau, help build that (trust), and you really follow up on check-ins and how things are going. All working towards a particular visit, which is truly, truly special.*

*His partner and daughter would come in twice a week. I would come in, and I’d supervise that time... they would be able to cook together and spend whānau time. He hadn’t been part of his daughter’s life for several years because he had been in prison for all that time.*

*Unfortunately, he had to be recalled to prison as he was involved in some behaviour that breached our kaupapa. He went back into*

<sup>9</sup> Adult male offenders who have been incarcerated and have complex issues (including substance abuse, victims or perpetrators of violence, physical or sexual, and/or long-term unemployment) and who want to make positive change in their lives and that of their whānau.

*prison, his partner's hapū and I guess that gave him a bit more motivation to change. He reapplied, we accepted him, and when he returned, maybe five, six months later, his partner was six or seven months hapū.*

*On the day he returned, we had a whānau hui with probation just to be clear on how things had to be and the consequence if that wasn't followed, then this would land back in the same place. They were very committed to working through their issues. We got him to go to the hospital for antenatal appointments with the midwife. I took them down to that, that was good for him.*

*Baby arrived around December, and he was getting towards a stage where he was going to be more independent. Every day we had a plan, which started with kaimahi taking him down to (his partner's) whare, which is not too far away. They picked up his daughter because he didn't have a driver's licence or car to drop her to school, and then they returned, so he was with whānau for the day. He would check in every couple of hours by phone.*

*We'd pick him up at the end of the night, bring him back, and he remained connected here to get all the support he needed. I'd maintain contact with his partner, and over time that led to him independently walking there and getting himself back, then that led to him staying overnight maybe once or twice a week. It was just a very slow reintegration of what whānau life is like.*

*Financially it was challenging as well ... but they've managed very well, and at the start of March, he transitioned fully home with her and the children. So, that is where he is now, he's studying and working on a complete transition to aftercare. Every week he maintains that connection to the whare, we've still got a responsibility to them. He's still with us. We are aware that being at home is very different from being in the whare and working through things.*

*That has been a significant piece of mahi for him and his whānau. He's put a lot of work into it. They both have, his partner has been linked to other supports and meeting health needs has been immensely important. I think that's what mana enhancing is, that's what it comes down to.*

*That shift has been significant since he was exited (recalled to prison). He's found more purpose, the nuts and bolts he might have missed with his elder daughter. He's making up for this time around, and I see him every couple of weeks."*

## **Hei Kākahu**

*"Just regarding the peer support roles that we have, obviously being through the programme, lived experience, we do maintain our recovery. One of the standards is at least two years clean and sober. And obviously, I'm coming up five years.*

*My lived experience, with my journey with my kids ..., my kids were taken from me from birth because of my past with Oranga Tamariki. I've got my life back and reconnected with the mother. I've been through all those stages where I now have my son full-time, and it has its ups and downs, but I can relate in terms of some of the challenges that I've had.*

*I can resonate with some of the stages they're going through, the feelings they've gone through, the emotions, and some of the loss and that way, I can understand where they're coming from because we have more compassion and understanding.*

*This is a part-time role because I'm obviously a full-time dad now, I finally have my kids back in my life, which is beautiful.*

*Oh (this role), it's been significant (in my life). It's been so good. The nurturing, the parenting courses that I've done. Well, I support the tāne through. Even going through into stopping violence. I've done all that, but we voluntarily continue to go, but obviously, once I have spiralled in there too. I stepped out of that in terms of the boundaries. All of those dynamics have been so uplifting. I love this place so much because seeing the men going through the same growth, I couldn't think of anything more rewarding. Yeah. But it's just lovely. It's just been amazing.*

*For context, it takes time ... many men want to reconnect with their kids straight away. The reality of coming from domestic violence, protection orders, court processes, it takes time and peer support. It's talking to them*

about creating long-term plans and long-term connections with your children.

There's a whānau visit happening today, and just knowing that process and seeing the growth and the wairua lift in the whaiora. We have Zooms, a different process that's grown since I came in. It was phone calls ... from the first phone call when you're dealing with your younger child, how's your day? How was school?... it gets a bit dry a couple of times a week. So, from my experience, I got into quizzes, like frozen questions, Willy Wonka questions and multiple-choice questions. We had a whaiora when Zoom started, he had dress-up parties, and the kids would come on and, whoa! I went to an appointment when the kid's favourite movie was Moana. I got loose seashells, I got this big, hooded dress, I got this big wig. I drew this tā moko on me, and I went to my appointment, honestly, not only the kids but our parents were just clapping along. These are some of the amazing experiences that I helped whānau with in terms of engaging and connecting.

It's not always roses and petals ... Tāwhirimātea will blow some wind, and Tangaroa will blow you back in the currents. One of my favourite

whakataukī is, 'Ka punga a tangata kei te wai o te ra' (The anchor of mankind is in the sunlit waters). I always follow it through with, 'Here together at Te Whare Moana, we all paddle towards that light, which is good for our hinengaro but also our tinana which lifts our wairua, which we then get to share with our whānau'.

I also encourage that in terms of the long-term process with the men, it doesn't just finish once you leave the programme, it continues. I try and encourage, because of my experience, it's a lifestyle, how you implement the tools in your kete for your lifestyle, and that way you maintain those connections.

I live and breathe recovery, but like recovery, I can only keep what I have by giving it away. I love doing that with the whānau here so they can see the same experiences because change is possible."

These case studies represent just two of 62 interviewed for this evaluation. In each entity, the outcomes are numerous and bespoke to each entity. While they align with the seven Whānau Ora Pou, they are distinctive to each entity and specific to the aspirations of each whānau.



# Evidence of outcomes achieved aligned to the seven Whānau Ora Pou

Analysis demonstrated the outcomes that had been achieved through the Wave 16 initiatives and the alignment to the Whānau Ora outcomes framework. Table one provides

a snapshot of the outcomes achieved against the seven Whānau Ora Pou, with whānau perspective of the impacts this has had, or is having in their lives.

Table 1. Snapshot of the outcomes achieved against the seven Whānau Ora Pou.

Whānau Ora Pou	Outcomes achieved	Impact
<b>Whānau are self-managing leaders</b>	<ul style="list-style-type: none"> <li>• Business and financial literacy capability.</li> <li>• Practical living skills.</li> <li>• Financial independence.</li> <li>• Organisational capabilities, planning and delivering.</li> <li>• Leadership capabilities.</li> </ul>	<p><i>"... being given the tools to help us to maintain the business has been the golden thing for us. Because without the tools, we can't continue. Someone can chuck you money, and say, 'Here, start a business.' But without the tools, you'll spend that money and not make anything back.</i></p> <p><i>"I definitely think it's empowering and reinforces the knowledge that we are in danger of losing ... I think the real impact is when whānau can go home and put that knowledge to use."</i></p> <p><i>"It comes down to if we want this to work, we have to manage ourselves properly and professionally. And if we don't, it may not work as well as we want it to. I think a lot of that has been a learning curve, learning how to do that sort of thing."</i></p>

Whānau Ora Pou	Outcomes achieved	Impact
<p><b>Whānau are living healthy lifestyles</b></p>	<ul style="list-style-type: none"> <li>Facilitating and/or participation in sports and recreation, the arts, kura and kōhanga.</li> <li>Participating in food sovereignty, production of kai and health products.</li> </ul>	<p><i>“So, it’s been good for my mental health to focus, and to be like, ‘This is really cool. This is what we’re going to do’. And get more enthusiasm in life, if that makes sense?”</i></p> <p><i>“She’s a real motivated girl who is a good role model for many of our wāhine up here. Trains hard and pushes herself to her limits, and yeah, she’s just doing good positive things within the community now.”</i></p>
<p><b>Whānau are participating fully in society</b></p>	<ul style="list-style-type: none"> <li>Actively involved and contributing to society through job creation, education (schools, kura, kōhanga, tertiary and vocational), sports, the arts, and health.</li> <li>Identifying and responding to community gaps and needs.</li> </ul>	<p><i>“So yeah, it’s awesome to see people excited ... just looking forward to having this space. One of the beautiful impacts I see is that people feel like it is a collective and community space.”</i></p> <p><i>“It makes us proud. It makes us happy. It’s that bit of drive, we’re doing something good here. We’re on the right track.”</i></p> <p><i>“So, we always listen to elders, and anyone who has more knowledge than us, which is a lot of people. And it’s not ours, it’s everyone’s. We’re just the makers, but it belongs to Māori.”</i></p>
<p><b>Whānau are confidently participating in te ao Māori</b></p>	<ul style="list-style-type: none"> <li>Facilitating and/or up taking learning and development in rongoā Māori, toi Māori, traditional birthing and parenting practices, te reo me ona tikanga.</li> </ul>	<p><i>“But for me, it’s like seeking the ways of our Indigenous world, all the things that have been lost or bringing it back. Because even though they did that stuff hundreds of years ago, it’s still relevant today.”</i></p> <p><i>“... just bringing whānau together and to allow a space for them, for us, as Māori, to kōrero Māori as well. However, most of them are on their own te reo journey. I guess I created the space for us to converse, talk about and use as much reo as possible and, at different levels, bring them out of their shell.”</i></p> <p><i>“Some of our whānau have taken it on themselves to share with their people, so they’re also teaching others. Their families. I’ve had another family, they’re gifting their taonga.”</i></p>



Whānau Ora Pou	Outcomes achieved	Impact
<p><b>Whānau are economically secure and successfully involved in wealth creation</b></p>	<ul style="list-style-type: none"> <li>• The acquisition of business knowledge and skills.</li> <li>• Successful business enterprise and entrepreneurship.</li> <li>• Job creation.</li> <li>• Vocational training.</li> </ul>	<p><i>"You can create your own living, create your own job with what you're passionate about. And through that passion, you're able to really reach people because they're inspired by you because you're doing a genuine thing."</i></p> <p><i>"It showed me that I can do event management, it also ultimately, I think, just up-skilled me, the keyword is management. And for the other side of things, I've also been able to get paid opportunities to do that throughout New Zealand and some international events as well."</i></p> <p><i>"Even though we're growing, they can pull a wage, I pull a wage, we look after our whānau up North. But as fast as it's selling, we're making more."</i></p>
<p><b>Whānau are cohesive, resilient, and nurturing</b></p>	<ul style="list-style-type: none"> <li>• Knowledge sharing.</li> <li>• Role modelling.</li> <li>• Employment.</li> <li>• Improved living standards.</li> <li>• Positive whānau functioning.</li> <li>• Increased whānau support networks.</li> </ul>	<p><i>"We love what we do, and the kids, especially my children, are so grateful. They're really proud that this is theirs. And so is our whānau up north. So, one day it'll make us wealthy, but if it doesn't, in the meantime, it's doing some good things. It's sharing our knowledge, and all our costs are covered, and a little bit more."</i></p> <p><i>"It's really important to us passing down to our kids, being role models, that it is possible. You can do it."</i></p> <p><i>"... He does the set ups. He connects really well with people, and he's always making new friends and meeting new cousins. It's part of the reason we've become so successful."</i></p>
<p><b>Whānau are responsible stewards of their living and natural environment</b></p>	<ul style="list-style-type: none"> <li>• Skills and knowledge in environmental 'taiao' initiatives include water sports, hunting, fishing, rongoā Māori, māra kai (maramataka), and revitalisation (waterways and whenua) efforts.</li> </ul>	<p><i>"I also think with the climate and the way things are changing, whether it's the environment, financial or political climate, it's good to know that we have a means of sustaining ourselves through mara kai and hauora kai practices."</i></p>

Aside from the direct outcomes achieved through their initiatives, whānau have established a visible presence on social media and are involved in content creation and graphic design. They have established kaupapa networks that are dynamic and interactive informal communities of practice. Whānau are learning together, participating in meaningful work, and celebrating their achievements. They are re-establishing the social and cultural capital that provides the conditions for ongoing success and intergenerational wellbeing.

*"I feel like it's just enabled me to do more of what I love. I now have an actual way to turn my interests into a viable business. It wasn't even an option for me before. And Te Pūtahitanga has allowed me that option, and I've run with that." (Kaupapa entity)*

*"I understand now ... [Te Pūtahitanga o Te Waipounamu] has been a beautiful learning space for me and will probably*

*benefit me in the long run because ... you know, I do feel like the pressure of funding, and being answerable toward something, makes you reach higher than you should. So, being able to bring it back, and being allowed to do that, was really helpful." (Kaupapa entity)*

These outcomes while difficult to measure indicate sustained positive change in the lives of whānau in Te Waipounamu. Increased social capital, social networks, and building business and cultural capability are meaningful, valued Whānau Ora outcomes.

However, these outcomes are not easily monetarised through conventional evaluation. While the return on investment demonstrates that there is significant in economic value through increased subjective wellbeing, the actual narrative of impact demonstrates what this looks like in the lives of whānau.





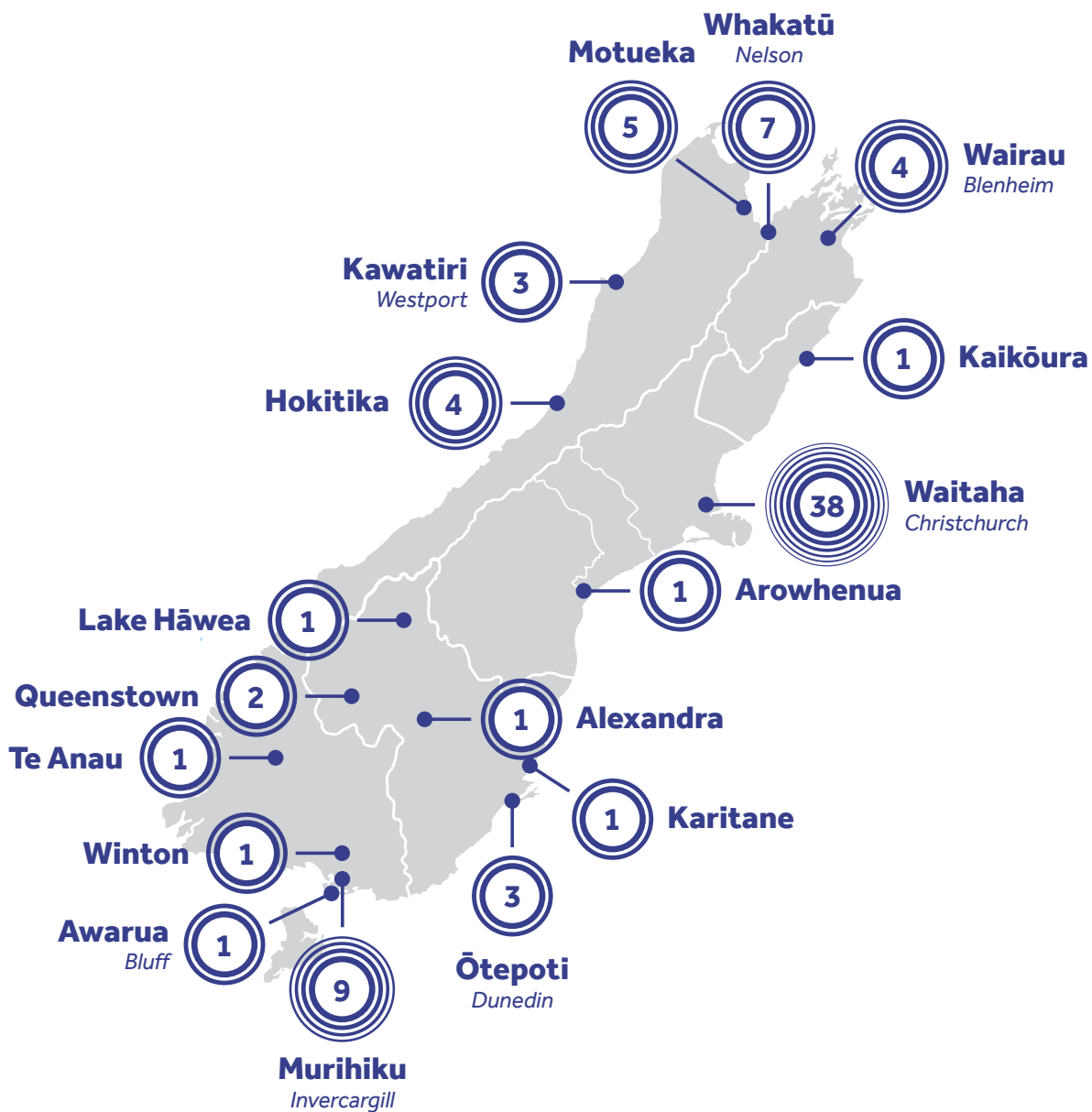
# Chapter three

## Wave 16 kaupapa entities

There are 83 commissioned whānau initiatives in Wave 16, and 62 whānau who were architects of these kaupapa initiatives were interviewed for this evaluation. This section explores both the spread of the 83 initiatives as well as the outcomes of this wave investment.

# Spread of initiatives across Te Waipounamu

The map indicates the geographic spread of the 83 initiatives.



# Activities across Wave 16

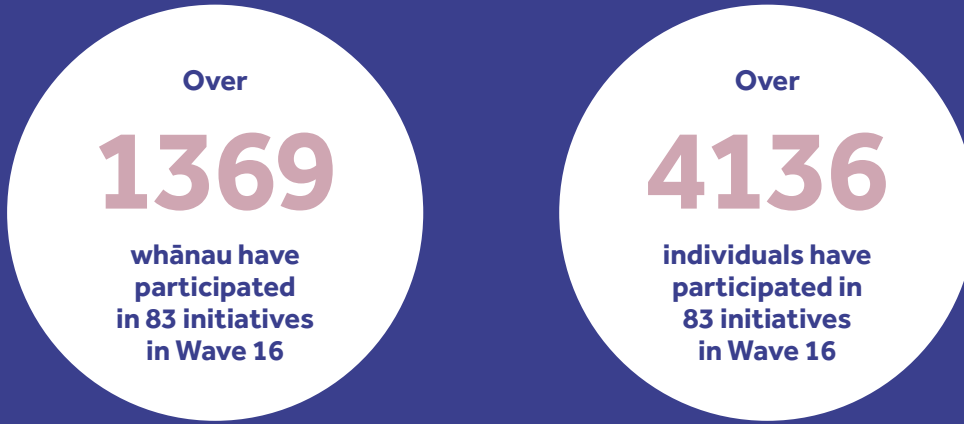
The wave investment was distributed across a range of organisations:

Entity Type	Number of initiatives
Business & Social Enterprise	33
Iwi or Rūnanga based initiative	3
Service Provider	3
Whānau Enterprise	32
Charitable Trust	9
Community based organisation	2
Whānau Trust	1

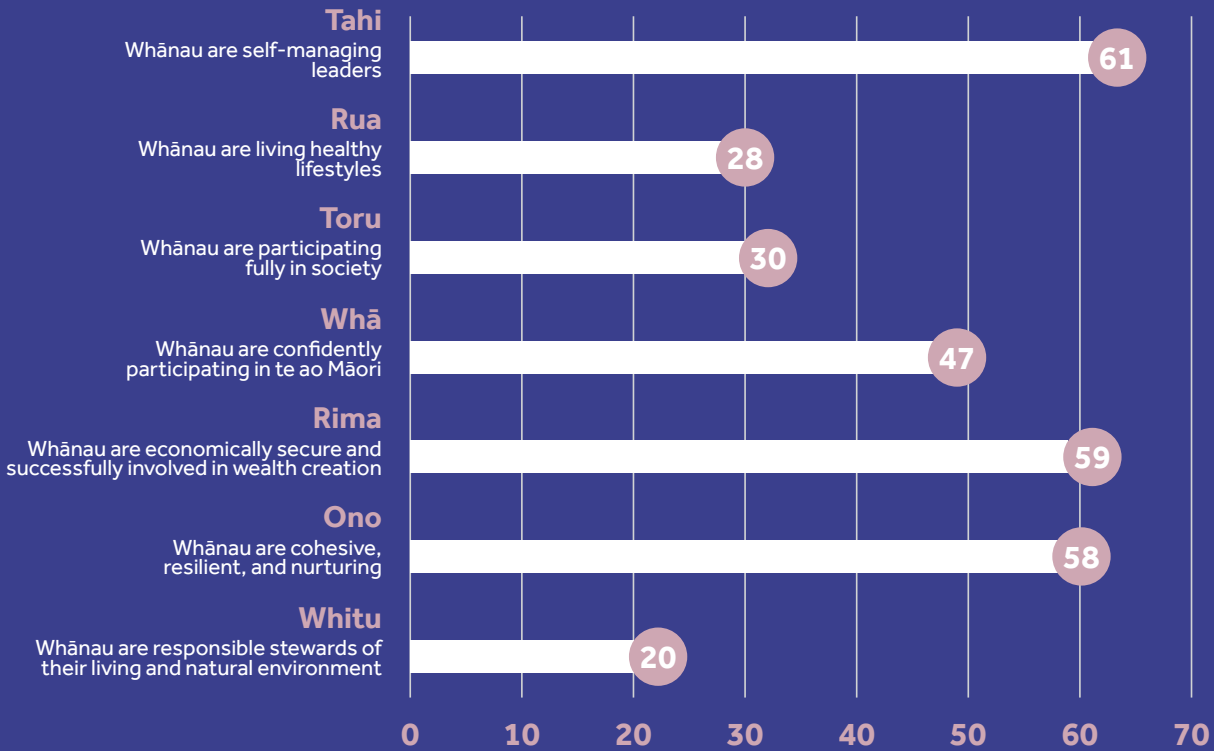
These were engaged in a number of different kaupapa.

Kaupapa of entity	Number of entities
Kai	10
Physical Fitness/Sports	9
Barbering/Beauty	6
Art/Toi Māori/Music/Film	21
Life/Business Skills	5
Hauora/Rongoā	13
Clothing/Gifts	7
Mātauranga/Learning	3
Te Reo	5
Trade businesses	4

## Across the 83 initiatives, nine were specifically focused on rangatahi/tamariki



## Outcomes/Pou across all initiatives





FAMILY OF  
**FOREST  
AND FUNGI**  
HE TUKUTUKU TOIORA



REVISED EDITION      TEREPI TE ANO WHAKAMAU  
HE TUKU TOIORA NGA WHAKAMAU  
MOKO

# A Slice of Poutini

A Slice of Poutini Ltd | Kawatiri (Westport)

## Description

A Slice of Poutini Limited is a whānau-centred business based around carving kōhatu to meet the growing demand for this type of art in the Buller region. With the support of Te Pūtahitanga o Te Waipounamu, the leaders of this kaupapa aim to scale up their business and facilitate the intergenerational transmission of mātauranga around the various aspects of toi Māori.



## Reach

**A Slice of Poutini was created during the COVID-19 pandemic. With the world at a standstill, Hannah Te Whata and Haylie Fry had the chance to re-evaluate and decide how they wanted to live based on their values and whānau-centred principles rather than just going through the motions of daily life in a rat race. This timing allowed Hannah and Haylie to reflect on their lives, readjust and make changes.**

Starting a small business is a challenging process that demands immense effort, but the payoff is undeniably worth it. Their business has undergone numerous changes since its inception and is still evolving. Their original values have transformed and are now more closely aligned with their core beliefs.

A Slice of Poutini offers a unique Māori arts experience through kōhatu carving. Visitors can join workshops and observe the entire process. Home visits are also available for those interested in learning the techniques. Hannah and Haylie share their combined knowledge and skills to contribute to the community's education and activities. They often walk along the beach with community members to find the perfect stones.



# Impact

Hannah firmly believes the impact of this mahi is significant. By sharing stories, imparting knowledge on pounamu, and helping whānau identify pounamu through photos of rocks sent to her, she is confident that their influence will continue to grow. Hannah believes their impact is more far-reaching than initially assumed. Responding to inquiries in a timely manner is imperative to her as often people send pictures of stones they have found near riverbeds or beaches and request identification. While sometimes it's straightforward, it's not always the answer they desire. Regrettably, not all green stones are pounamu.

Being allowed to work within te taiao is a pleasure and an absolute necessity for Hannah and Haylie. They firmly believe in living in harmony with the mind, body, and spiritual wairua and being more connected to the space around us. Their work and existence solely depend on this holistic approach to life. Exposing this concept to rangatahi and members within a safe space, they utilised A Slice of Poutini as a vehicle to thrive in this environment without any obstacles.

The wānanga Haylie has organised for individuals and rangatahi groups focused on a step-by-step process of carving pounamu from the design stage to the finished product. The simple process of showing how to make hidden holes and making the binding for their taonga is gratefully received.

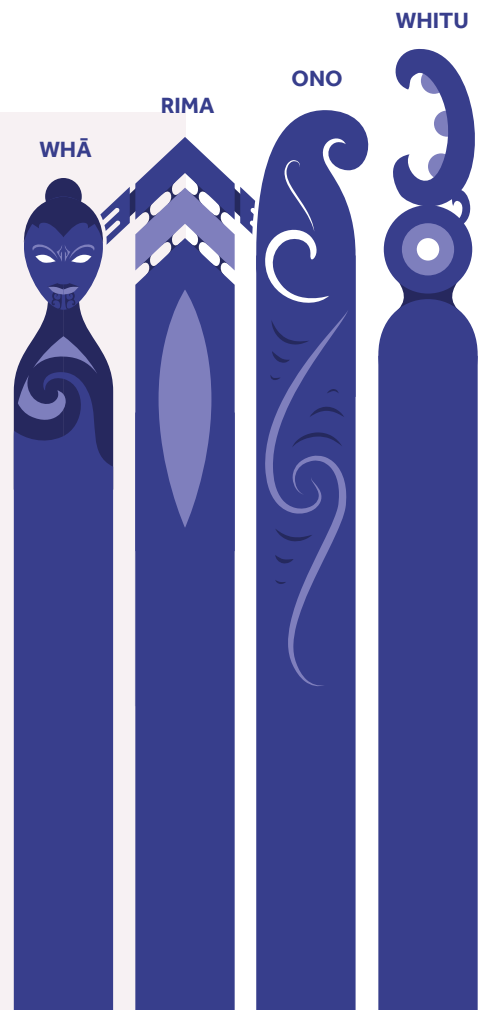
Hannah sees the potential and, with focused awareness, is determined to investigate, plan and create a more comprehensive platform for this art.



# Pou

Through the art of carving pounamu and stone, whānau have started a journey of looking into their whakapapa and immersing themselves in the world of te ao Māori.

This creative initiative empowers participants to gain valuable skills and potential opportunities for future ventures. By instilling the values of perseverance and hard work, individuals take ownership of their personal growth and realise that success is within their grasp. Moreover, this process equips families with the tools to navigate their surroundings and develop a unique perspective on the world.



**Hannah Te Whata**

020 4006 4416 | [handh@asliceofpoutini.org](mailto:handh@asliceofpoutini.org)

 A Slice of Poutini

**ihi** Research  
Social Change  
& Innovation

# Ace Dance Studios

Ace Dance Studios | Waitaha

## Description

Ace Dance Studios is a newly formed dance school in the heart of Ōtautahi, Christchurch aimed at supporting rangatahi and whānau with their dance aspirations. Run by two wāhine Māori, Natalya Jackson and Keyana Beecroft, the aim is to create a welcoming and inclusive environment and increase Māori representation within the dance community. Ace Dance Studios is based on a youth development framework where dance instructors demonstrate work ethic and respect while offering support to rangatahi alongside their passion for dancing. In the studio, rangatahi are encouraged to express themselves and are supported to conquer fears and achieve their dreams.

## Reach

**Ace Dance Studios cater to all aspiring dancers. Currently, 11 classes are run each week ranging from a beginner level through to an advanced level. This includes an open class on Friday for anyone in the community who is unable to commit each week.**

Since last year's launch, around 100 whānau members have engaged with Ace Dance Studios and have attended more than five different dance competitions. When promoting its new beginner-level classes, Ace Dance Studios created a roadshow and students performed at schools. This expanded reach and attracted new recruits. Students loved being a part of the roadshow and being continually exposed to new events.

Natalya and Keyana are committed to ensuring their studio is inclusive. To keep their dance classes and competition expenses affordable, they work with whānau to fundraise through quiz nights, selling food and mid and end-of-term showcases. When fundraising, they have found it helps to foster deeper connections with whānau and create a sense of community for Ace Dance Studios which is supportive and motivating for students. Recently, some rangatahi have worked at Christchurch concerts and super rugby games. This exposes rangatahi to new environments, teaches them new skills and provides work experience while serving their community and earning money. This demonstrates that the whānau approach Ace Dance Studios uses to establish connections and upskill students in all areas is working, and is assisting in the growth of these rangatahi.



# Impact

Natalya and Keyana wanted to create a safe encouraging space for all. They know first-hand how much dance can change lives when you are supported to express yourself in a judgement-free zone. Opening the studio has created a sense of belonging for rangatahi and has given parents and whānau reassurance that their kids are safe.

Students often spend their spare time at the studio before dance classes and have really made this a second home. Being surrounded by people who all share the same passion while going through similar experiences at home and school has helped many rangatahi connect and has created confidence. One student, in particular, has evolved during her time with the studio. After having trouble at school which resulted in her leaving, this student, with the support of Ace Dance Studios, continued her education through correspondence. Often she would study in the studio around classes. The student's whānau are fully involved at Ace Dance Studio and love to assist wherever they can which has created strong relationships. This wahine has now been given the opportunity to teach some classes and has taken on this responsibility wholeheartedly, giving her a sense of purpose and increasing her confidence and self-belief.



# Pou

Students at Ace Dance Studios are urged to express themselves creatively through movement. With the many social pressures from school and social media, dance demonstrates the importance of movement that benefits your physical and mental hauora. In preparation for competitions, it is important to be fit for performance. Training, health and fitness at the studio are done in a positive fun way that empowers younger generations.

At Ace Dance Studios, rangatahi are welcome to spend their time hanging out with peers, doing homework or simply getting in some extra time dancing. This confirms the mission of creating an environment where rangatahi are comfortable, nurtured and taught real-life skills through work experience and exposing them to new opportunities. Students of Ace Dance Studios are becoming better dancers and are upskilled in all areas of life.



# Aku Taonga

Aku Taonga Ltd | Wairau (Blenheim)

## Description

Aku Taonga Ltd is a creative whānau business created by Charline Wallace. Charline has been developing an online platform to share a diverse range of Māori-themed gifts and products designed to beautify spaces and help relieve stress and anxiety. After facing her own journey with mental health, Charline started creating worry journals to support others in their mental health journey. The worry journal, equipped with a lock for privacy, is designed to manage symptoms of depression, navigate triggers, and alleviate overthinking, stress, and anxiety. Charline is also exploring other creative products using resin and rose quartz, known for their anxiety-relieving properties. Her expanded product range includes signs, lamps, jewellery organisers, bottle covers, bookmarks, coasters, earrings, breadboards and serving boards. Many have a connection to te ao Māori and mental health.

*"I've got some whakatauki that I've been putting onto wall hangings. I did this heartbeat one, which is based loosely on suicide prevention with the love heart in the middle and the heartbeat on either side."*

Funding has enabled Charline to acquire materials and a laser cutter for creating designs on worry journal covers and other products. Te Pūtahitanga o Te Waipounamu provided support through business courses and mentors for the early stages of the business. The laser cutter and website will enable Aku Taonga to offer personalised gifts to customers and diversify the product range.

*"I've got an idea for some breadboards, serving boards with the rēwena recipe on them. People can put their taud's recipe on there, send it through, and I can laser cut it on."*

Due to a longer-than-expected learning process for the laser cutting machine and website development, there has been a delay in launching Aku Taonga. However, Charline has diligently prepared a backlog of products during this time. She has all the designs ready to go and is eager to commence sales and advertise the presence of Aku Taonga once the website is fully operational.

## Reach

Aku Taonga has gained significant interest with an estimated outreach to

# 50-80

individuals.

**Although no sales have been made, orders from whānau members and expressions of interest from local businesses highlight the potential demand for Charline's products.**

**"A couple of whānau members want name plaques of their children, butterflies on them or unicorns and stuff. Another lady wants her mother's rēwena recipe done on boards for her and her siblings ... there's a pub just up the road from where I live, and they are interested in me pricing breadboards with their logos."**

# Impact

This initiative has had a significant impact on Charline. She says it has helped her confidence and self-belief that she has value.

*"You don't have to just work for the man. You can use your mind to create an idea that can create wealth for you and your children, your whānau. It's given me my confidence back. It's been a life-changing thing, getting this funding."*

Charline has shared the worry journal concept with her whānau and has received positive feedback from those who were previously struggling with sleep deprivation and anxiety. She provides an example of her mother, who stopped sleeping after her father passed away, and is now experiencing some relief. This success has spread through word of mouth, and Charline says that quite a few people are waiting in the wings to buy the journal. Charline's business journey has created opportunities for her to advise and support others in managing their mental health. She is expanding her impact by helping them learn a better way to deal with stress.

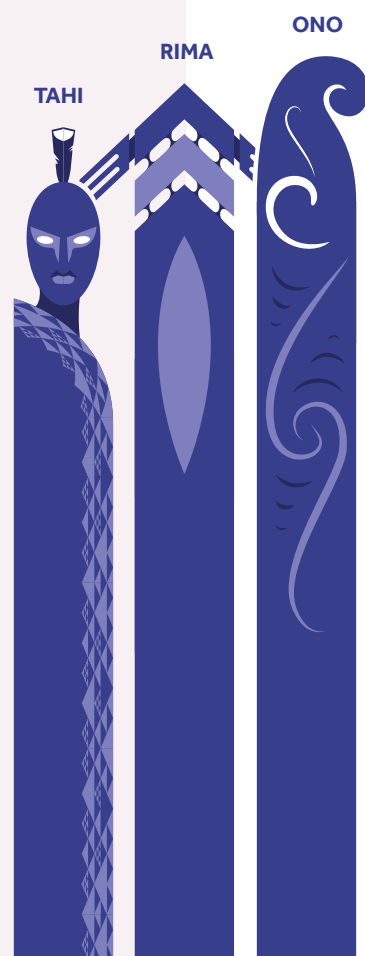


# Pou

Through this initiative, Charline realised that she has worth and can make this business work. She is taking control of her future and creating and managing her own opportunities and success.

Through Aku Taonga, Charline's mahi demonstrates to her children that they can aspire to do whatever they want with their future and that being business owners is not out of reach. Charline is creating a sustainable financial future for herself and her children.

Aku Taonga has been supported by Charline's children and whānau. They have been sounding boards and helped with learning aspects of Aku Taonga, including the Facebook page. This has brought them closer together and created a business they can all be proud of and benefit from.



**Charline Wallace**

 Aku Taonga – My Treasures

**ihi** Research  
Social Change  
& Innovation

# Ao Kimi

Ao Kimi | Alexandra

## Description

Denise Murray-Karaka is the director and owner of Ao Kimi. An initiative focusing on cultural awareness and support through mirimiri, seasonal rongoā, remedial knowledge and raranga harakeke. Denise has a deep passion for educating whānau in her community about the process of harvesting harakeke and the ancestral connections behind the plants used for rongoā.

Funding from Te Pūtahitanga o Te Waipounamu has enabled Denise to purchase a studio that she plans to put next to her whare. The intention is to create a safe space for whānau to come and receive her mirimiri services, while also providing education to others. Denise envisions taking on rangatahi Māori as apprentices to teach them the art of mirimiri so they can pass on this tradition.

Denise has always had a natural talent for mirimiri and an ability to sense people's mamae. Four years ago, she embarked on her journey of learning mirimiri. Her ultimate goal and aspiration are to become ACC accredited, allowing her to provide mirimiri services to whānau in her community. Denise understands that accessing funds for mirimiri or therapy can be difficult for many whānau, so she prefers to offer her services for a koha, she already receives plants and baby harakeke as payment, which aligns with her belief that mirimiri is an energy exchange.

In the future, Denise wants to expand her dream by further developing her studio space and making it a place of healing and a safe environment for rangatahi to gather and learn about their whakapapa, the art of harvesting harakeke, te reo and other cultural practices. Denise's motivation stems from wanting her own children and future grandchildren not to experience the same feelings she had while growing up in an environment that did not celebrate her culture.



## Reach

More than

# 100

whānau have attended and participated in Denise's raranga harekeke programmes and events.

**These include holiday programmes for schools in her local area where she teaches rangatahi and tamariki the art of raranga harakeke. Additionally, she participates in local shearing competitions, using these events to teach weaving to tamariki and whānau.**

Due to her expertise and reputation, Denise has been asked to visit Omakau Primary School to teach tamariki how to weave. She has also been approached by the local library in Alexandra to conduct weaving classes, for whānau. These invitations highlight the recognition of her skills and the value she brings to her community.

Denise recently attended the Ārahi Māori Women's Welfare League hauora expo where she actively engaged with wāhine and shared her knowledge of rongoā and weaving, combining these traditional practices to support the wellbeing and empowerment of wāhine.

# Impact

Through her work, Denise has observed significant changes in the whānau she has worked with. Initially, some religious whānau were hesitant to engage in the mirimiri, however, after giving it a try, they have consistently left her table feeling better and expressing a desire to return. These individuals have overcome initial reservations and been positively impacted by the experience which has positively impacted their wellbeing.

Denise brings te ao Māori to the community in practical and enjoyable ways. Utilising her raranga weaving skills, she has normalised Māori culture and made it interactive for whānau. Many community members are happy and supportive of Denise, appreciating her efforts to share her skills with a broader audience.

Having grown up in a full immersion Māori environment at home, Denise has always had a deep respect and love for her culture but had noticed that many people in her wider community were unaware of the beauty of Māori culture. The name Ao Kimi translates to 'seeking the world'. The name symbolises Denise's desire to reclaim Indigenous practices, bringing back the history, culture and traditions lost over time. Denise believes traditional practices such as mirimiri, raranga harakeke and rongoā are still relevant and valuable today.



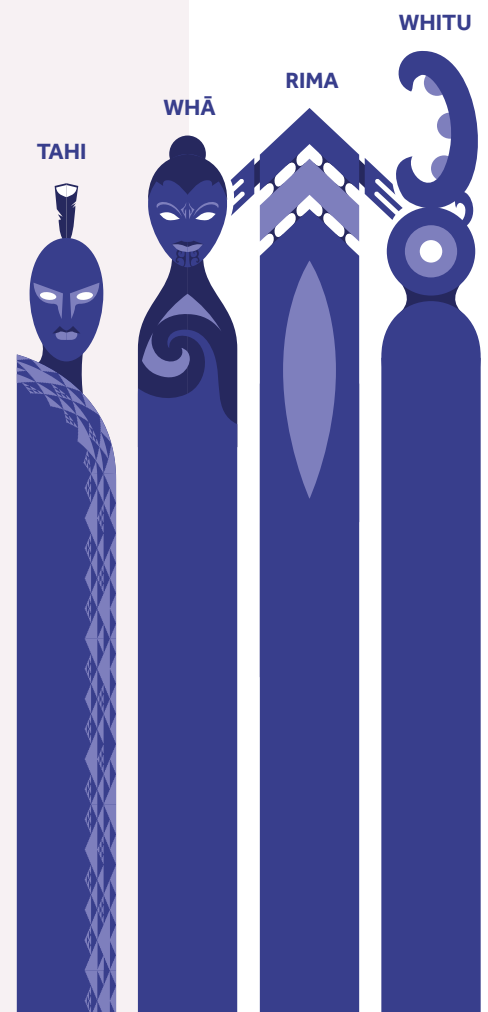
# Pou

Denise's work with tamariki and rangatahi holds special significance as she sees this as giving back to her younger self. Growing up in a community that did not embrace Māori cultural practices, she understands the challenges faced by whānau in engaging with unfamiliar concepts like mirimiri and rongoā. Denise acknowledges the courage and strength it takes for someone to embark on their healing journey and believes this should be valued and respected.

Mirimiri and rongoā serve as a way to recognise the importance of self-care and wellbeing. While Denise encourages whānau to engage, she also understands that it is up to the individual to take those steps when they are ready, and it cannot be forced upon them.

By continuing with her mahi, Denise hopes to inspire whānau and wāhine ma to pursue their dreams and aspirations. She wants them to know it is possible to follow their dreams and positively impact their lives and communities.

When teaching tamariki and whānau about harvesting and weaving harakeke, Denise emphasises the importance of environmental stewardship. She believes it is important that along the raranga journey, the whānau understand the importance of leaving the environment in a better state than they found it. Denise has a strong passion for ensuring the environment is respected and protected for future generations.



**Denise Murray-Karaka**

027 318 4123 | rongoamama@gmail.com

 AoKimi

**ihi** Research  
Social Change  
& Innovation

# Ara Studios

Inspiring Design & Co Ltd | Karitane

## Description

Ara Studios offers workshops in Instagram business basics, Canva creation and creative content to whānau-based businesses around Te Waipounamu.

'Inspiring Design & Co Limited' was established by Ngahua Crossman when she returned from overseas. Realising she had marketing, brand strategy and design skills that would benefit other Māori businesses and prospective entrepreneurs, Ngahua applied for funding from Te Pūtahitanga o Te Waipounamu. Alongside her colleague Kerry, a professional photographer, the pair launched 'Ara Studios'.

The free classes are provided online to provide accessibility. Whānau are trained to market online successfully with Instagram and create original marketing content with design software. Master classes have been held over Zoom twice a month, for nine months. These are also provided free of charge to a maximum of 10 small businesses per class.

Ngahua has a passion for helping whānau achieve financial success. Ara Studios aims to enable whānau to project their talent, creativity and value to a broader audience to increase their market size and profit. Central to this goal have been the activities Ara Studios has undertaken to upskill whānau so they can effectively market themselves and their businesses and become more profitable. Whānau have demonstrated they are talented and creative and are supported and trained to use the online tools and strategies that are available to achieve financial success.

Ngahua and Kerry have a blend of knowledge and experience that enables whānau to upskill to conduct most of their marketing and content development. This is significantly more cost-effective than paying to complete this work and ensures increased rangatiratanga over their content. The second component of Ara Studios is the provision of free iPad-based design classes for school students. These classes are conducted kanohi-ki-te-kanohi in a studio at Waitati. They emanated from a discussion with a local school principal concerned about online safety and the unproductive time students spent on their devices.

Through COVID-19, tamariki and rangatahi increased their usage of information technology devices such as iPads. While devices may have been designed to create content, they were mainly used to consume via applications such as Tik Tok and YouTube. The school-centred element of this initiative aims to increase the capability of akonga to create content. This is a positive solution to a complex problem and feedback from parents and akonga indicates it has been successful.

## Reach



**Two online classes per month for nine months**

**Ten businesses per class**

**Weekly school creativity sessions: ten akonga per session**





# Impact

Whānau have increased the effectiveness of their businesses.

Often, whānau start a business as a side hustle alongside their regular full-time employment. Ngahuia shared an example of a whānau member who had been working in full-time paid employment and working a firewood business in the evenings and weekends for the past 20 years. By upskilling the whānau and launching a website, this person was able to leave their job and work full-time in their business. This made a significant difference to the quality of life for this whānau, who could finally concentrate on their own business.

At other times whānau need support and prompting to develop their business plan and strategy fully. As Ngahuia explains:

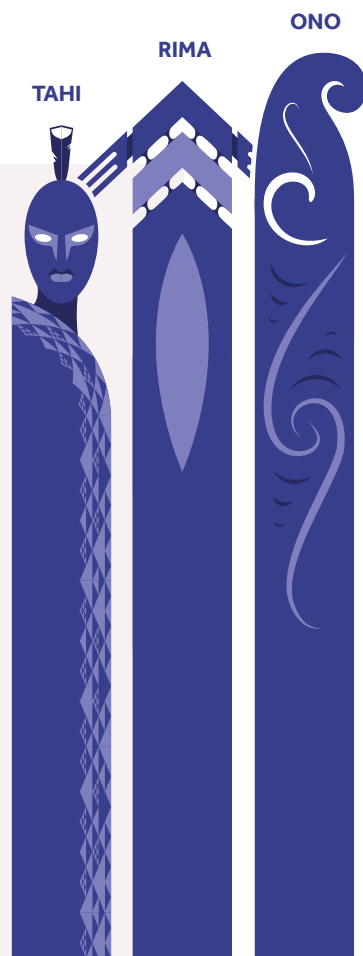
*"Why does my business plan matter?" Because that's your timeline of events for the next 12 months. You can say, 'Hey, I want to make a hundred grand in 12 months, but how will you do that?' These guided sessions turn into an hour of just me, Kerry, a whiteboard, a pen and generally them crying, which is really weird. It starts with a kind of anxiety and accountability and finishes with them leaving excited and enthusiastic. And then these people just go away and create things, and they start making money, and that's when it changes people's lives."*

Ngahuia has had positive feedback from parents whose children have been through creative content workshops. Children are becoming more creative and interested in creating rather than consuming on their devices. The students created videos for their learning celebration, and one parent noted that their child was now interested in pursuing a career as an animator.



# Pou

Whānau are supported to think strategically, develop business plans and work systematically to upskill and put their plans into action. The business support increases the likelihood of whānau achieving financial sustainability and having successful businesses. Networking across businesses locally and online increases cohesiveness and helps create a business and whānau support network.



Ngahuia Crossman

022 185 2879 | [create@arastudios.com](mailto:create@arastudios.com)

[www.aracreativestudios.com](http://www.aracreativestudios.com)  [createwitharastudios](https://www.facebook.com/createwitharastudios)  [aracreativestudios](https://www.instagram.com/aracreativestudios)

**ihi** Research  
Social Change  
& Innovation

# Aranui Whānau Touch and Netball

Aranui Community Trust Inc Society | Waitaha

## Description

The Aranui Community Trust Incorporated Society (ACTIS) is a community-based organisation that aims to improve the health outcomes of whānau living in their community. The kaupapa is around organising various activities that promote physical, social, and mental wellbeing. For a number of years ACTIS has successfully run whānau netball nights. The funding from Te Pūtahitanga o Te Waipounamu has allowed the trust to expand the competition, make it free to participate and provide the necessary equipment, including bibs, balls, whistles, and umpires. To remove barriers for whānau participation, ACTIS received support from 'Give Gear Get Gear', and they redistribute donated running shoes and sports equipment to community organisations.

ACTIS's whānau netball nights are open to everyone, with community members encouraged to become involved as coaches, managers, or referees. They also have a 'kids' court' where families with younger children can leave their children to play with equipment that is provided. This initiative aims to make physical activity accessible and fun for the entire community.

In addition to whānau netball nights, ACTIS had a 'Back to School BBQ' to bring families and the community together in a safe and enjoyable way. The event included free sausages, haircuts, and a big water slide provided by Sport Canterbury. It included games and giveaways and created a festive atmosphere before the start of the school term. The success of this event demonstrated that community activities like this can have a positive impact on the physical, social, and mental health outcomes of whānau living in the Aranui community.

The funding has helped ACTIS to improve the health outcomes of whānau living in the Aranui community. By organising activities such as the whānau netball nights and the Back to School BBQ, ACTIS creates a safe and enjoyable environment where families can come together to participate in physical activity and build social connections. The funding has allowed them to expand their initiatives, purchase new equipment, and remove barriers to participation, making it accessible to everyone.

## Reach

Whānau netball nights  
run for

10

weeks from October until  
December.

**Last season 12 different teams  
competed involving more than  
100 people.**

ACTIS has a wide reach in the Aranui community. They have a community Facebook page where they share information and updates about activities. They also use fun videos and created posters to promote their netball competition and Back to School BBQ which they displayed in the local fish and chip shops and dairies. In addition, they send out a newsletter that includes details on how to register for their events. For those who prefer direct contact, they can call ACTIS to find out when events are happening.



# Impact

ACTIS's initiative to improve the physical, social, and mental health outcomes of whānau in the Aranui community has had a positive impact on the participants. They have created a safe and non-judgemental environment for families to connect and build confidence through sport. Whānau have come together and played competitively in the competition.

The initiative has fostered opportunities for physical activity, social connection, and mental wellbeing in a safe and supportive atmosphere. Participants found the competition to be competitive yet safe, and the initiative has helped players who had never played before to learn and feel comfortable joining in.

Local organisations including ACTIS, the local marae, and Kāinga Ora/Housing NZ have made teams and played against each other, providing opportunities to create stronger relationships and connections in the community.

The initiative has helped build confidence, create connections, and bring families together, demonstrating the positive impact it can have on the community.

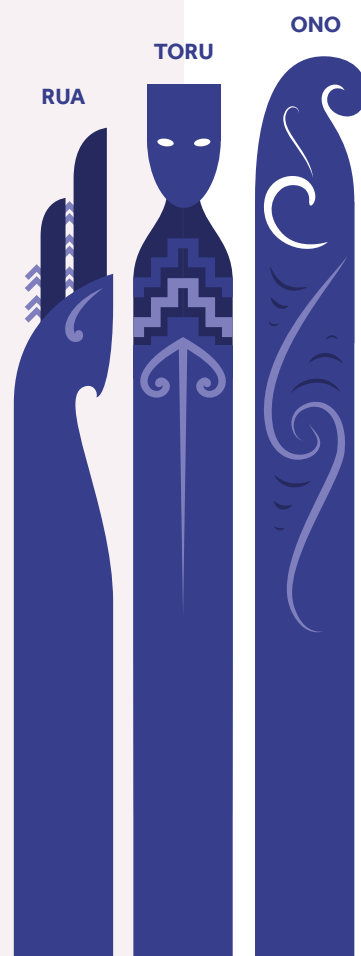


# Pou

Playing sport is a vehicle for promoting healthy lifestyles in the community, including healthy relationships, healthy competition and exercise. Many participants said it was a good break for them, especially if they have children as they can take their kids along, drop them off at the kids' court and then have some time out to play netball.

Participating in this competition makes whānau feel like they are part of the community and more valued than being involved in a larger competition. ACTIS focuses on quality over quantity and ensuring there are no barriers for whānau to get involved. This has a significant impact on those who may not otherwise be able to participate.

These initiatives provide whānau with a space to relax, connect and have some fun. For some it provides a break from their personal circumstances, which can be quite difficult at times. Netball coordinator Cheyenne Thompson describes Aranui as a special place for nurturing.



**Cheyenne Thompson**

03 963 7070 | [cheyenne@actis.org.nz](mailto:cheyenne@actis.org.nz)

[www.actis.org.nz](http://www.actis.org.nz)

**ihi** Research  
Social Change  
& Innovation

# Atutahi

Kiwi Kai Nelson Ltd | Whakatū (Nelson)

## Description

Atutahi is an innovative line of products made from natural ingredients developed by Reni Gargiulo of Kiwi Kai. The name Atutahi was inspired by her grandfather and was initially used for their native drinks made from the leaves of native plants of Aotearoa. Funding from Te Pūtahitanga o Te Waipounamu has enabled Atutahi to expand its product line to include a spice range and a selection of chutneys that celebrate the distinct flavours of New Zealand's native flora.

Reni and her team take pride in creating refreshing, healthy, and low-sugar drinks that taste great and provide a range of health benefits.

The anti-inflammatory properties of kawakawa initially inspired Reni to create the first of her drinks in her commercial product line. She had already been using kawakawa to treat her arthritis. Reni then developed her second drink using kūmarahou, a plant known for its effectiveness in supporting lung health. The third drink in this line utilised horopito, a peppery tasting herb combined with New Zealand blackcurrants and Tasman Bay boysenberries.

Atutahi use sustainable practices and support local where they can. Kawakawa is hand-harvested by Reni and her team in the Marlborough Sounds and they collaborate with Ngāti Kuia to incorporate kānuka leaf into their products. By utilising native leaves, Atutahi is able to offer unique flavours and promote mātauranga Māori, rongoā, and the use of sustainable resources.

The success of Atutahi is spreading around the motu with upmarket cafés, wineries, museums and commercial events requesting the products. This is a testament to their success and their marketing- much of which has been through word of mouth. Funding enabled Reni to rebrand, update the website and increase marketing on social media.

## Reach

**Atutahi has a range of three drinks, which includes three flavours in low-sugar and sugar-free options. The funding has contributed to the research and development of two more drinks, including working with Otago University to develop a way to compress kawakawa leaf to create a tablet or powder form of their drinks.**

**Their chutney range has been produced and their native spice range is currently in development.**



# Impact

Reni is seeing health benefits for herself, her whānau and her loyal customers. Her whānau in Dunedin and Taranaki enjoy being taste-testers and support Reni with tikanga, marketing, photography, social media, and business feedback. Atutahi provides employment opportunities for whānau in New Zealand and on the Sunshine Coast, Australia, to manage Atutahi products exported there.

Feedback for Atutahi products has been hugely positive. People have reported feeling the healing properties of the native plants used in their products and enjoy seeing native New Zealand plants used in commercial products. Particularly with Māori, drinks are being ordered for hui or special occasions, such as Matariki, all around the country. Atutahi is proud to use uniquely Māori products and showcase mātauranga Māori to Aotearoa and the world.



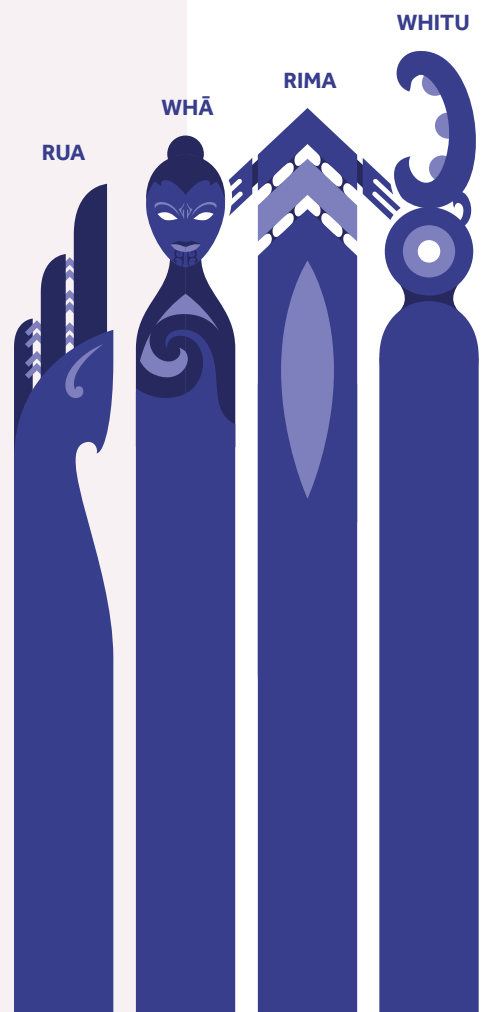
# Pou

These drinks and products have low or no sugar and are full of healthy native ingredients that provide health benefits. Atutahi believe they are the healthy, Māori alternative to fizzy drinks.

Atutahi ensure they follow the correct tikanga for sourcing and harvesting ingredients, development of their business name and the marketing of their company by consulting and listening to kaumātua and whānau.

As the business grows Reni is able to create employment opportunities for whānau. Atutahi has become a sustainable business creating financial security for Reni and her whānau.

Sustainability of products and packaging while being eco-friendly is one of their goals. Reni is looking into developing bottles that are more sustainable than what they currently use. Development of their drinks in tablet or powder form will reduce the amount of waste generated by using single use cans or bottles and is ideal for whānau who are outdoors tramping or walking who don't have capacity to carry a lot of supplies.



**Reni Gargiulo**

021 0298 6209 | [info@kiwikainz.com](mailto:info@kiwikainz.com)

[www.atutahi.nz](http://www.atutahi.nz) and [www.atutahi.au](http://www.atutahi.au)

 NZNativeDrinks

**ihi** Research  
Social Change  
& Innovation

# Brownas Clothing

Brownas Clothing | Waitaha

## Description

Sam Brown established Brownas Clothing as a whānau-led luxury sportswear brand aimed at inspiring and elevating people's thinking. The journey began when Sam designed some of his own clothing and received positive feedback from friends and family, thus leading him to continue creating pieces and eventually launching his own brand. By creating Brownas Clothing, Sam wants to offer high-end clothing at affordable prices.

Throughout the funding period, Brownas Clothing has released several new pieces and invested in advertising, by building up its social media presence, Brownas Clothing has a place to share positive thoughts, motivational quotes and interact with followers.

Brownas Clothing is working to increase its audience both locally and overseas, whilst continuing to stay aligned to its kaupapa of, 'what we think can affect our reality' and helping others 'become more'.



## Reach

Brownas Clothing has experimented with new designs which has provided the opportunity to expand the business and critique its practises to ensure these align with its kaupapa. They have had learnings along the way and are grateful for the funding they have received which has provided the capacity to make changes and continue to release new lines.

**"We're extremely blessed and thankful in regard to the funding we have received. It has allowed us to grow the brand and learn along the way."**

Brownas Clothing has put time and effort into solidifying its social media presence, investing in professional photoshoots, and advertising. Whānau involvement is incorporated throughout the whole process, with Sams' tamariki contributing to the modelling, social media and designing. By creating an active online space, Brownas Clothing interacts with followers, can take orders, and receive feedback.

Brownas Clothing has dropped multiple new t-shirt designs in adults' and children's sizes, with more designs dropping soon. A new line of basketball shorts has also been released. These new lines are available through their website and have been advertised using professional photography and videography.

The funding from Te Pūtahitanga o Te Waipounamu has allowed Sam the freedom to explore ideas and develop Brownas Clothing into an authentic, high-quality brand that communicates positive kōrero. Brownas Clothing now has more than 50 different designs available, has a buffer of ample stock, and has a solid social media presence.

# Impact

This project has had a positive personal impact for Sam, he was able to start his own clothing line which engaged his passions and created a working lifestyle that suited him and his whānau. This kaupapa has provided him and his whānau with direction, and has been a 'real blessing'. Sam has had new opportunities to connect with his tamariki through designing and modelling clothing, while providing them with a sustainable future. Brownas Clothing has been able to build a solid foundation through social media and website, to ensure they are set up for wealth creation and sustainable business practises.

Brownas Clothing can provide affordable kaupapa Māori clothing for its audience and relay a positive message. This gives wider whānau a clothing brand that is stylish and supports te ao Māori.



# Pou

Brownas Clothing provided Sam with an outlet for creativity, and an opportunity to run his own business and engage with whānau and wealth creation. This opportunity creates a chain reaction, meaning Sam's whānau are now engaged in creativity and wealth creation also.

Brownas Clothing promotes te ao Māori, is a unique and high-quality business that shares te reo and whakataukī throughout its social media and websites.

This funding has supported Brownas Clothing to build a platform, alter and produce more designs, and a space to learn. This Māori-owned business is now set up to be successful and create wealth.



## Brownas Clothing

020 4023 0065 | [sales@brownasclothing.com](mailto:sales@brownasclothing.com)

[www.brownasclothing.com](http://www.brownasclothing.com)   [brownasclothing](https://www.instagram.com/brownasclothing)

# Dermaglow Skin and Beauty

Dermaglow Skin and Beauty | Waitaha

## Description

Dermaglow Skin and Beauty is an aesthetic treatment clinic that combines the best remedial, aesthetic and wellbeing treatments. Owner Ashleigh Te Heuheu offers a range of services including LED light therapy, facial services, teeth whitening and a variety of massage techniques. Dermaglow Skin and Beauty aims to create a comfortable, clean and non-judgmental environment for wāhine and tāne to receive affordable treatments, and purchase health and wellness products.

Ashleigh wants to provide whānau with valuable knowledge about healthy skincare and how our skin works. The business is one of the only aesthetic businesses currently operating on the East side of Ōtautahi. Ashleigh ensures she is serving her local whānau and community by offering specials and advertising locally. Dermaglow Skin and Beauty has future plans to expand services, purchase a laser tattoo removal machine, and continue to support the community by collaborating with other local businesses.

## Reach

**Dermaglow Skin and Beauty operates from Ashleigh's own home space, which is comfortable, clean and accessible. The business has maintained its goal of staying on the East side of Ōtautahi to ensure these services are available for the community.**

Dermaglow Skin and Beauty has purchased multiple machines, equipment, and resources to support offering affordable treatments at reasonable prices. Ashleigh runs specials that enable local people to access services.

A foundation of Dermaglow Skin and Beauty has been to ensure client feedback is taken onboard and if needed services are refined accordingly. Ashleigh has plans to further expand the range of services that Dermaglow Skin and Beauty offers and her ultimate goal is to offer her own skin care products.

At this early stage clientele demand is mixed, with some weeks being very busy and others quieter. On average, Ashleigh sees one client a day.

**DSB**  
DERMAGLOW SKIN & BEAUTY  
**DSB**



# Impact

Ashleigh has worked hard to ensure her products and services are accessible and affordable for whānau. She worked in the industry before starting her own business and had found treatment prices unrealistic, with bigger clinics often recommending multiple treatments and extra skincare which made treatment inaccessible. By starting her own business, Ashleigh is able to engage with people who otherwise could not receive treatments.

Teeth whitening has a huge impact on clients' confidence and improves their self-esteem. For one young client, receiving remedial treatments and learning home-care tips resolved her acne issues and had a dramatic positive impact on her mental health and self-esteem.

By making aesthetic treatments accessible for whānau, Ashleigh is ensuring clients have the knowledge they need and can afford preventative and remedial treatments. Providing extra time, care, and knowledge allows clients to improve their skin as much as possible without spending extra money. Ashleigh often receives feedback about the positive changes in her clients' teeth, skin, and confidence as a result of the treatments.

Setting up a clinic at home in her community has impacted positively on Ashleigh's life and her whānau and community. She is able to work from home and manage her business and family, making it a sustainable long-term option. Ashleigh is part of revitalising the east side, working with other east side businesses and supporting local business growth. The investment from Te Pūtahitanga o Te Waipounamu gave Ashleigh the courage to take her skills into her community and start her own business.

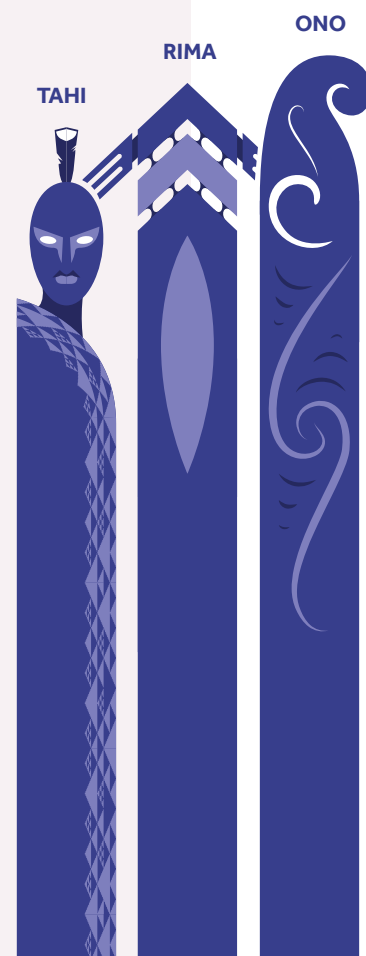
*"I'm just so grateful that I even got the opportunity, because like I said ... I would never have been able to do this otherwise."*

# Pou

Ashleigh has taken a big leap and is now self-employed, managing her own business and creating an environment and prices/products that align with her beliefs. She is able to give back to her community and do a job she loves ethically.

By starting her own business, Ashleigh hopes she will continue to create a working environment that suits her as a mother and sustains her family and her clients.

Dermaglow Skin and Beauty works from a compassionate and non-judgemental philosophy to encourage people to nurture themselves and support knowledge-building practises within her clientele and community.



# Elite Studios Whakatū Ltd

Elite Studios Whakatū Ltd | Whakatū (Nelson)

## Description

Bronson Beri of Elite Studios Whakatū Limited, has a vision to establish a new barbershop and provide workshops for rangatahi interested in learning barbering. Bronson has been a barber for the last 10 years and understands the significant value of having trusting, positive relationships between a barber and the client. He explains; *"I've found you can have a really positive impact on their life, or you can help them in a lot of ways other than just making them look good."* Bronson sees great potential in being able to capitalise on those relationships and interactions to promote men's mental health.

Elite Studios Whakatū provides a pathway for rangatahi to gain a qualification and become leaders and teachers in the barbering industry which has exploded over the last five years. Bronson is passionate about supporting rangatahi to become skilled barbers as there are limited barber training options in Whakatū.

Funding from Te Pūtahitanga o Te Waipounamu supported Bronson to lease a space and open his own barber shop. This space was used to hold workshops for rangatahi who are interested in barbering. The first workshop was free and provided an introduction to barbering. Participants were provided with equipment and teachings covered hygiene, cutting techniques and communication with customers. Two rangatahi demonstrated dedication and passion for barbering and they will be the first apprentices and employees for Elite Studios.

## Reach

Elite Studios held

3

workshops with five rangatahi in each.

**These workshops were open to rangatahi who were already barbering and those who were new to the industry.**

**The two apprentices will receive more specialised training and mentoring and will be supported to attend block courses in Christchurch or Wellington.**



# Impact

Rangatahi already involved in barbering were able to upskill themselves through the workshops, enabling them to increase their prices and better support themselves. Apprentices will be paid a living wage, ensuring they can support themselves while gaining an internationally recognised qualification. There was significant interest in the workshops indicating there is a growing demand and interest in the barbering industry in Whakatū.

As Bronson highlighted; *"Giving them that pathway and a shot just opens that whole space for them to really grow as a barber and get qualified with an industry-certified qualification that you can travel around the world with."*

Funding enabled Bronson to become an independent business owner and achieve his dream of opening his own barber shop. Bronson is creating a positive supportive culture within the shop while producing quality barbers. He explains his goal is to establish a barbershop that has a good culture and reputation and is based on having quality barbers in the shop, not just good haircuts.

When barbering, positive relationships with clients are really important. Bronson provides support and guidance on how to establish good relationships with new clients and helps rangatahi to build confidence.

Feedback from rangatahi has been overwhelmingly positive with the only constructive feedback from rangatahi being that they wanted the wānanga to be longer.

# Pou

Upon completing the barbering qualification, rangatahi apprentices will become more self-sufficient and capable of building their own clientele. The apprenticeship teaches them how to manage their business, clients, and social media, building their confidence and their capability.

Elite Studios equips rangatahi with essential life skills that enable them to contribute to and support their community. The programme encourages apprentices to give back to the community by offering charity haircuts and promoting the business. To help apprentices be economically successful, they will be paid a living wage, they will learn valuable financial management skills such as fund management, tax preparation, and income generation. Elite Studios hope the barbering students will utilise these skills in establishing their own business in the future.

In the barbershop, Bronson is trying to create more than just a place to cut hair, he wants to create *"a good culture, a really good group of boys who are just really good leaders and really confident and we grow together."*



# Faith over Fear Merchandise

Faith over Fear Merchandise | Waitaha

## Description

Māori and Pacific clothing line Faith Over Fear Merchandise is a whānau-led business, creating apparel that promotes positive Māori messages and a sense of pride and connection. This kaupapa comes off the back of the production company the whānau created in 2020 - Faith Over Fear Productions. This was established with the same mission; to share uplifting messages of hope through music. Having many whānau and members of their community engage with their music, led initiative founders Harley and Amorangi Roberts to realise the impact they could have by designing their own merchandise to further spread their inspirational messages.

With the support of Te Pūtahitanga o Te Waipounamu, Faith Over Fear Merchandise has produced over 15 unique clothing designs with more in the pipeline. The team aspire to open their own retail store where they aim to sell and ship to customers globally.

## Reach

In October 2022, Faith Over Fear Merchandise was launched through an album release event created by Faith Over Fear Productions. Harley and Amorangi were able to launch their music and clothing at a conference run through their church.

Over

# 150

members attended from  
all over New Zealand and  
Australia.

**“It’s just so nice to be able to launch something like this, something so positive for our youth and our whānau, and to have the support.” (Amorangi)**

Faith Over Fear Merchandise has a huge support system of whānau who pitched in to make the launch event a success. From preparing food, sorting and packing clothing, helping with the music and logistics of the whole event.

*“It was something we’ve never done before either. So, it was a step out of our comfort zones. But it pushed us.” (Harley)*

Through launching this business, Harley and Amorangi have had the opportunity to align with other like-minded Māori and Pacific business owners, forming their own network where they are able to share ideas, collaborate with business opportunities and learn new things.



# Impact

Harley and Amorangi are proud of the impact this funding has had on them and their tamariki. Their eldest daughter is now dreaming of her own beauty business, their teenager is wanting to design her own shoe line and one of their youngest children is designing her own tie-dye garments. They are determined to 'walk their talk' and role model to their whānau and wider community to have 'Faith Over Fear' and inspire many others just like them.

*"Even those who are connected to us, a lot of people have now thought of ideas for a business, even our kids." (Amorangi)*

*"So, I think the biggest impact was knowing my family now have a shot. It wasn't a hand out, more like a hand up. So that's how we felt. We felt blessed." (Harley)*

Creating this business has given the owners, especially Harley, a chance to recognise their own capabilities and push themselves to learn as much as they can and take on the advice they are receiving from mentors and kaimahi of Te Pūtahitanga o Te Waipounamu.

*"And not just the funding, but I think the ongoing support from them. That's helped even more. Yes, being given the funding is great, but being given the tools to help us to maintain the business has been the golden thing for us." (Amorangi)*



# Pou

Harley and Amorangi, are determined to share their 'Faith Over Fear' message with the world. Their background and experiences within the community makes them easily relatable and their story inspiring.

Through their Māori and Pacific designs and messaging, Faith Over Fear Merchandise aims to connect whānau with their heritage to give them a sense of pride and confidence in their identity. This is especially important to Harley and Amorangi who want to see their culture represented more.

With the support of Te Pūtahitanga o Te Waipounamu, Harley and Amorangi have gained confidence, tools and knowledge to maintain a successful business which has encouraged them to share their journey with others and inspire their own kaupapa.



## Faith Over Fear Merchandise

[faithoverfearproductions21@gmail.com](mailto:faithoverfearproductions21@gmail.com)

 Faith Over Fear Productions

# George Munro Hokonui

George Munro Hokonui Ltd | Winton

## Description

Laura Todd owns and directs George Munro Ltd, a whānau owned business that creates sustainable products using low-micron cross-bred wool from their sheep farm in the Hokonui Hills. The whānau make sustainable products, like baby blankets and beanies, that minimise environmental harm, promote the wellbeing of the animals and encourage people to use a safe, sustainable, natural product. The sheep are carefully bred to ensure the wool is high quality and can be used to create soft and comfortable items. By using wool from the Munro family farm, Laura can also support her local community and promote ethical farming practices.

The inspiration behind creating George Munro Ltd came during the COVID-19 lockdown when Laura became redundant. At the time, Laura was pregnant with her son George. Laura found it difficult to find sustainably sourced and safe wool products for her pēpi that weren't made in China. This was when she started to think 'outside the box' about how she could utilise the wool on the farm to provide a solution.

The process of creating George Munro Ltd was lengthy and involved in-depth product and company research. With funding from Te Pūtahitanga o Te Waipounamu, Laura was able to design and develop prototypes of baby blankets and beanies that are comfortable and durable. Laura has tested all her products on her own child before making the items available to the public. Laura's goal is to expand her collection and include zip-up jumpers.

George Munro Ltd is a business that creates beautiful and natural products and supports the local wool community from the shearers to the knitters, while telling the story of their farm using their own wool. Laura Todd's dedication to this business and her whānau is evident in every product they create.



## Reach

Eleven pēpi blankets and over

# 100

beanies have been sold.

**Producing wool products is a lengthy process due to the number of steps involved. Laura is committed to creating and producing locally and not outsourcing by using traceable materials made in New Zealand. The production process involves harvesting the wool from her whānau farm, sending it to Wellington to be spun into yarn and then to Dunedin to be knitted into the desired product. A local graphic designer carries out packaging and marketing.**

# Impact

George Munro's wool production spans three generations. Laura's father-in-law breeds the sheep, her partner shears the sheep, her mother-in-law sorts the wool by hand, and their pēpi George tests all the products. Working on the farm intergenerationally is special and reflects the close-knit nature of the whānau business. This level of involvement in the product demonstrates a commitment to the quality and detail in their wool production. It also highlights the importance of passing down traditional skills and knowledge from one generation to the next to preserve the legacy and heritage of their farm.

Laura's partner has been working on the whānau farm for most of his life. When Laura suggested utilising his skill and transforming the wool into something sought-after, he was hesitant that anyone would be interested. Laura said that when the first package arrived with their product, it was special to watch him unpack it, he couldn't believe it was the same wool he had shorn himself, and it gave him a great sense of pride.

Laura's father-in-law was also shocked to see the products; he didn't know they were in the process of creating a range of wool products. They surprised him for Christmas by wrapping up a beanie and blanket and gifting it to him. To see him proud and see the value in all the hard work he does was beautiful to watch.

Laura has dreams and goals to take her products worldwide and allow people to experience the warmth of her low-micron wool while learning the history of the Hokonui Hills. Her goal is to continue to connect with other local businesses. Laura has a true passion for building strong and resilient communities that work together and wants to continue to inspire others in the farming community.



**G. MUNRO**  
HOKONUI  
ESTD 2020

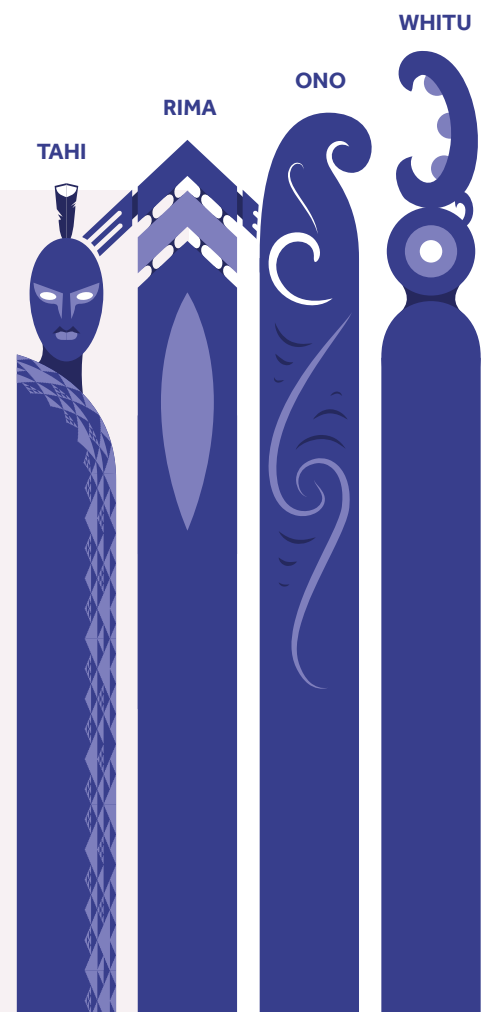


# Pou

Laura is self-motivated and has a desire to reinvigorate the wool industry. She is leading the way in her whānau by being creative and advocating for the use of wool in everyday products. She is a voice in her community, teaching those around her that wool is a sustainable and valuable material that should be respected.

By creating products from wool that are long-lasting and meaningful, Laura hopes to demonstrate to others the value and potential of wool as a trusted material. Her ultimate goal is to create more value from the whānau wool and inspire others to look outside the square with products on their farms.

In addition to promoting the use of wool, Laura is focused on producing environmentally sustainable and biodegradable products; she wants people to enjoy the products she creates while also learning about the story behind each step in the process of creating them.



George Munro Ltd

[www.georgemunro.com](http://www.georgemunro.com)

@ georgemunro\_hokonui

**ihi** Research  
Social Change  
& Innovation

# GypsyHeart

GypsyHeart | Murihiku (Invercargill)

## Description

Suzanne Shaw, the owner and director of GypsyHeart, has a deep passion for Māori culture and sustainability. Her initiative focuses on creating korowai, kākahu and poi using natural and plant-based materials. Suzanne has recently transitioned away from using synthetic materials to align with her commitment to sustainability.

Suzanne's work goes beyond creating beautiful, handcrafted pieces. She understands the importance of showcasing Māori culture and uses her creations to initiate conversations and generate interest in Māori traditions, particularly at local markets. By engaging with customers and sharing the stories and significance behind her creations, Suzanne sparks curiosity and encourages a deeper exploration of Māori culture.

With her teaching background, Suzanne is dedicated to educating others about Māori culture and encouraging the exploration of natural remedies and traditional practices. Suzanne's warm and inclusive approach helps create a safe space for individuals to learn, ask questions and deepen their understanding of Māori culture. She actively supports whānau on their reo journey and reconnecting them to their Māoritanga.

Through her work, Suzanne is making a positive impact by promoting sustainability and preserving Māori culture. By using natural and plant-based materials, she showcases the importance of working in harmony with the environment. Suzanne's dedication to both cultural revitalisation and environmental consciousness resonates with her primarily Māori clientele who appreciate her commitment to their cultural heritage and sustainable practices.

The GypsyHeart initiative is a testament to Suzanne's passion and willingness to share knowledge and her desire to make a difference. She paves the way for others to embrace their Māori identity, fostering a sense of belonging and cultural pride. Through her teaching, handcrafted creations and mirimiri services, Suzanne contributes to the wellbeing and cultural enrichment of her community.

## Reach

Suzanne has engaged over

# 5,000

people by attending markets, exhibitions and shearing competitions.

**Attending community events has provided Suzanne a platform to showcase her work, share her knowledge, promote her products and mirimiri and connect with potential clients.**

Additionally, her involvement in sheep shearing competitions has provided an opportunity to demonstrate her mirimiri skills and connect with like-minded individuals in the industry. By continuously attending these events, Suzanne's reach and network are expected to grow further, leading to more opportunities and positive impacts within her community.





# Impact

Suzanne has witnessed the positive impact of her work on numerous whānau, this support ranges from educational conversations to facilitating positive lifestyle changes through holistic cultural practices. Through her holistic te ao Māori approach to wellbeing she has been able to connect with whānau. By bonding with whānau through mirimiri, reflexology and other forms of therapy, Suzanne has been able to support whānau to navigate the deep complex issues they are facing. Some have made huge life changes, leaving unhealthy relationships, becoming financially stable, embracing future focused mindsets and pursuing the exploration of te ao Māori practices.

One example Suzanne shared involved reconnecting with an old friend who had come into hospital care several times and was later diagnosed with a mental health condition. Through conversations with Suzanne, he was able to shift from a Western view of health to a te ao Māori perspective, learning the importance of te taha wairua and te taha hinengaro, this helped him to accept his experiences and see them in a new light, helping to alleviate some of his fears. Suzanne encouraged him to delve deeper into his culture and embark on a healing journey. As a result, he has been able to reduce his medication by half, astonishing his

psychologists, who credit his natural healing to his changed diet and his in ongoing cultural exploration.

By being supportive and sharing her knowledge and skills, Suzanne believes she is making both small and significant impacts on whānau within her community.

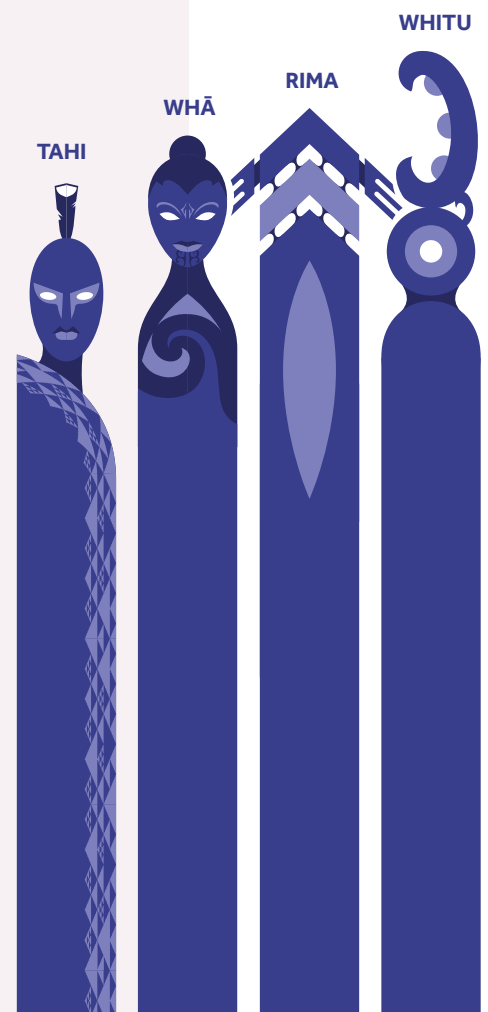


# Pou

Suzanne's strong connection to the environment drives her to prioritise the care and stewardship of the land she lives on. She aspires to achieve self-sustainability and encourages others to do the same. Suzanne recognises the importance of looking after the land. Her goal is to create a harmonious relationship with the environment.

In addition to her environmental endeavours, Suzanne possesses a deep passion for her Māori culture. She is determined to foster a sense of cultural belonging and encourages others to embrace their whakapapa and cultural heritage. Suzanne endeavours to educate both Māori and tau iwi communities about te ao Māori and wants to dispel any misconceptions associated with it. By doing so, she hopes to ensure that her culture is not only received well but also acknowledged and appreciated for its inherent beauty.

Receiving funding has been instrumental in Suzanne's journey. It has enabled her to further develop her skills and knowledge by enrolling in courses and attending wānanga. By continually enhancing her understanding of her culture and acquiring new skills, Suzanne is actively participating in wealth creation and encouraging others to do the same. The funding has provided her with the means to expand her expertise. Suzanne is now well-positioned to be able to continue her business journey while making a lasting impact in her community.



# Hei Wāhi Ako

Te Hono o Ngā Waka | Hokitika

## Description

Hei Wāhi Ako was created to enable whānau in the Māwhera, Hokitika area to reconnect with te ao Māori. Collaboration with specialists with expertise in weaving, traditional practices, and te reo Māori have assisted whānau to have a better understanding of their cultural identity. This kaupapa provides flexible and accessible support to all Māori whānau to reduce barriers and build further capability in te ao Māori.

The primary focus is to encourage members to learn the fundamentals of te reo Māori and instil the confidence to use it in their daily lives. Witnessing participants' growth and development has been the most rewarding part of this endeavour. The addition and participation of tamariki has resulted in an increase in the number of students attending the Te Kura bilingual unit.

Hei Wāhi Ako sits within Te Hono o Ngā Waka, a recently established charitable trust seeking to provide support for all Māori who reside in Te Tai Poutini. Davida Simpson, who previously worked as a Mokopuna Ora kaimahi with WestREAP, identified a need for kaupapa Māori services to help link whānau with social, health and educational support grounded in mātauranga Māori. With support from WestREAP, Davida established Te Hono o Ngā Waka to provide more extensive information and activities for the community than are currently available.

The new trust will focus on disadvantaged, disabled or at-risk children and rangatahi, alongside activities and opportunities for kaumātua engagement.



## Reach

Te Hono o Ngā Waka has successfully worked with

# 40

families, of which 11 have chosen to homeschool their children.

**Community discussions have taken place to guarantee that the educational needs of whānau are met, with a priority of ensuring that more wānanga-style hui are accessible to whānau after the success of the previous four wānanga.**

Facilitators have noticed considerable progress in building and growing the group's capacity. Numerous whānau have seen their dreams and aspirations become a reality, resulting in an increase in families eager to join the journey. Moving forward, Te Wāhi Ako is fully committed to exploring innovative solutions to ensure the continuation of this programme beyond the Wave 16 funding. Although it is an area that presents new challenges, members are excited about exploring new prospects.

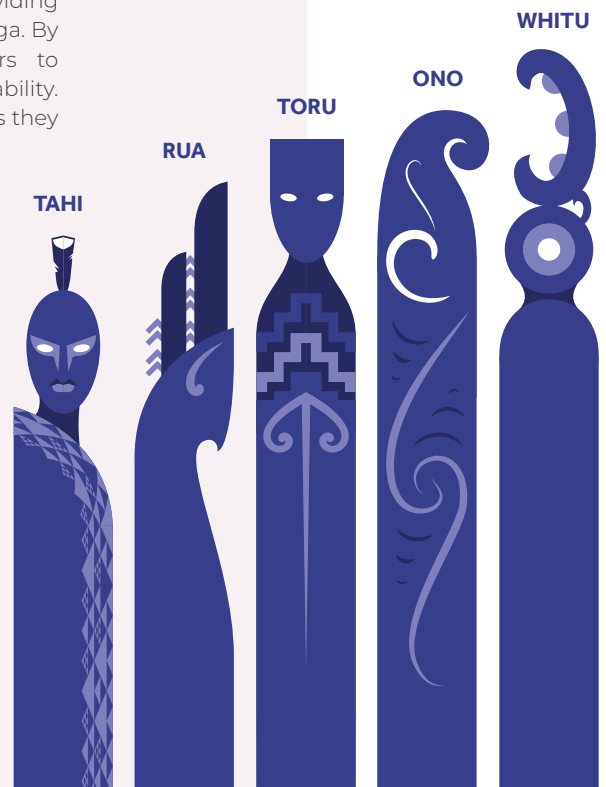


## Impact

This programme has ignited conversations between families and various institutes, resulting in educational opportunities for Hei Wāhi Ako participants. Three young members have enrolled in a bilingual primary school teaching degree at the University of Canterbury. The potential for further capacity building and growth is tremendous, and there is a determination to ensure the programme's continuation beyond the funding period.

## Pou

Hei Wāhi Ako is dedicated to driving growth and development in te ao Māori for whānau and participants. It actively promotes engagement with the environment and te reo Māori, providing a space for individuals to establish their tino rangatiratanga. By broadening horizons, they empower natural leaders to participate in society, fostering resilience and accountability. The ultimate aim is to equip tauira with the opportunities they need to pave a better future for generations to come.



**David Simpson**

021 077 6944 | [davidadowns99@hotmail.com](mailto:davidadowns99@hotmail.com)

[www.tehonoongawaka.org](http://www.tehonoongawaka.org)

**ihi** Research  
Social Change  
& Innovation

# Hitmarker

Hitmarker | Waitaha

## Description

Hitmarker was an eSports event for rangatahi run by Reuben Roberts in Ōtautahi at the end of 2022. The idea arose during the COVID-19 lockdown when Reuben began commentating eSports tournaments online for his own entertainment. The enjoyment he got from participating in this during the isolation period gave him the inspiration to consider introducing the idea as a serious opportunity for rangatahi.

With the funding and support of Te Pūtahitanga o Te Waipounamu, Reuben was able to purchase the equipment needed for rangatahi to participate in the tournament and buy spot prizes and prizes for the winners.

Reuben utilised his community connections by holding the event at a local library, increasing access for rangatahi who wanted to engage and participate. The tournament consisted of eight teams of five rangatahi. There were nine games in total and each match took an hour to complete. There were spot prizes and prizes for the winner of the games making the day more enjoyable for many of the rangatahi who received PB tech vouchers, computer keyboards and mouse pads.

Reuben's experience and knowledge in the eSport space allowed the Hitmarker event to be successful. Reuben has big dreams, he wants to take this event to the next level by purchasing a gaming space that allows people to game but also serves as a local social hub for people to connect and socialise. Reuben's passion for the gaming industry and confidence in his abilities has inspired him to continue working in this space and inspire others to engage in the sport.

## Reach

50-60

people participated in the Hitmarker eSport event.



# Impact

Hitmarker had a remarkable impact on many rangatahi. One in particular was a 17-year-old boy who built his own team and joined Hitmarker. It was evident he was extremely passionate however, many of his team members would join and then leave. Eventually he was able to develop a team that was stable and willing to participate. This young boy made contact with Reuben and said the Hitmarker event had impassioned him and his group and they had decided to continue entering more events and to participate in the eSports Hyperfiber League which is a new eSports event in Aotearoa.

Reuben expressed feeling a sense of excitement and happiness seeing all the rangatahi come along to the event and to see many being supported by whānau. He said having whānau attend was a major shift for some parents due to them not considering eSport as a serious career. After watching their rangatahi compete they became very invested and were able to see and understand the sport better.

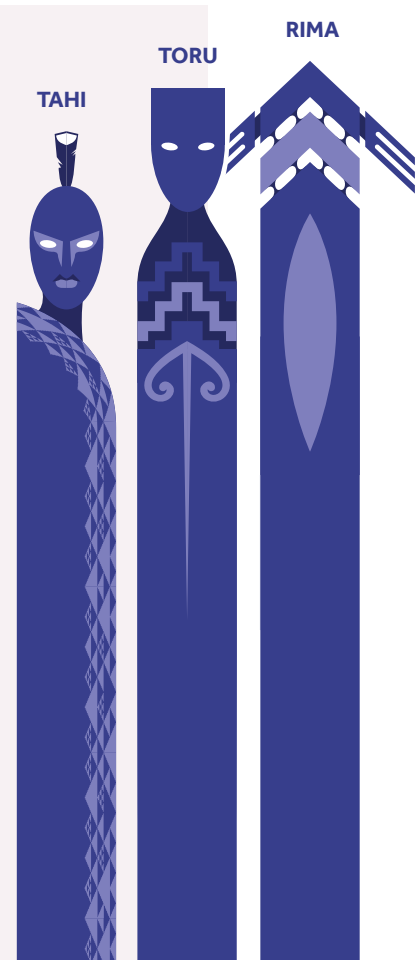


# Pou

The Hitmarker event gave rangatahi the opportunity to embrace their leadership skills, they built teams, initiated practices and supported their team members throughout the tournament. Being able to take on this leadership role has inspired many to continue to grow their skills and knowledge in this space and share their skill set with others.

For many rangatahi this was the first time they were able to participate in person at a tournament event with other rangatahi. Being able to socialise and connect with others who have the same interest has been an incredible opportunity for those involved. The participants' involvement in the event has been an eye opener for many and has given rangatahi and their whānau the ability to understand that this sport can be a serious career option for them.

By participating in Hitmarker, rangatahi and whānau were given the opportunity to see that there is an ability to consider this sport as a serious career option. This has encouraged many to take this further by engaging in tournament opportunities.



**Reuben Roberts**

opareryt@gmail.com

 Oparer

**ihi** Research  
Social Change  
& Innovation

# Indi-genius Mind(s)

Indi-genius Mind(s) Ltd | Waitaha

## Description

Indi-genius Mind(s) is a whānau entity which collaborates to support the transmission of Indigenous knowledge. Originally, Indi-genius Mind(s) was collaborating in Hawai'i, but has moved back to Aotearoa to continue its mahi. Although a different place and culture, the philosophy is very much the same. Indi-genius Mind(s) has worked to facilitate wānanga and connect internationally with Indigenous creators, healers, and knowledge holders to bring them together to share their whakaaro in a safe and respectful space. These collaborations have been set up through many wānanga, a symposium, online and home workshops.

Indi-genius Mind(s) has ensured Indigenous people are leading the kaupapa and the first to have access to this mahi. Through wānanga, online spaces and workshops, they have established space for the intergenerational transmission of knowledge, both from Aotearoa and other communities. In the entity's experience, often knowledge holders/practitioners hold the knowledge however don't always have the resources (time etc) to share it.

Indi-Genius Mind(s) has run multiple wānanga, at their home, inside their home-built hale (house), and within the University of Canterbury, schools and marae. In December, Indi-genius Mind(s) ran a Maramataka Symposium collaborating with international Indigenous practitioners. Overall, the symposium offered 25 different speakers and around 200 in-person and 300 online participants. This two-day symposium offered interactive workshops and presentations and was centred around embedding Indigenous knowledge in Education. Within the feedback, it was noted that 94% of participants were Indigenous. Indi-genius Mind(s) is proud of its commitment to serving the Indigenous community first.

Following the symposium, separate wānanga have been held where different Māori and International practitioners have shared their mātauranga. This has led to the formation of a separate kaupapa where whānau and practitioners work together to build on Māramataka knowledge and produce articles. Overall, 12-15 wānanga have been held. Indi-Genius Mind(s) has also designed a curriculum and teaching module for the lashings and hale making and designed different packages that have been co-created with practitioners.

## Reach

**Indi-genius Mind(s) has been working on moving some of their kaupapa online to make the knowledge more accessible. It has been working to remove barriers for whānau, regardless of their levels of previous knowledge or current circumstances.**

Indi-Genius Mind(s) work with Māori and Pacifica creators, alongside other Indigenous cultures such as Hawaiian. By further integrating different knowledge bases, Indi-Genius Mind(s) hopes to sustain its own systems of mātauranga. Part of the kaupapa is building trust and safety, so mātauranga is transmitted in a respectful and safe way. Some mahi revolves around ensuring practitioners and educators are remunerated and their whakaaro is protected, not exploited.

Around

500

participants took part in the symposium, in-person and online.

# Impact

Creating opportunities for whānau to seek and engage in knowledge sharing enables whānau to feel more confident and connected in their culture.

Some participants and practitioners have been inspired to create their own workshops and symposiums and have the confidence to respectfully share their knowledge. The impact on the institutions Indi-geniUS Mind(s) work with is evident, they are ensuring the knowledge they share in their curriculums is appropriate.

Throughout the funding period Indi-geniUS Mind(s) has supported whānau to upskill and become kaiāwhina, which has made a substantial difference to their lives. These impacts have been communicated by the people themselves and also their surrounding whānau. Kaupapa Māori values are embedded throughout the mahi. Some whānau who work with Indi-geniUS Mind(s) have been inspired to pursue further tertiary education.

Furthermore, the reach of their kaupapa targeting the inter-generational transmission of sacred knowledge will be felt for many generations to come. Indi-geniUS Mind(s) is supporting Māori and other Indigenous cultures to revitalise and protect their culture, and to reclaim the ancient practices and knowledge which has been threatened by colonisation.



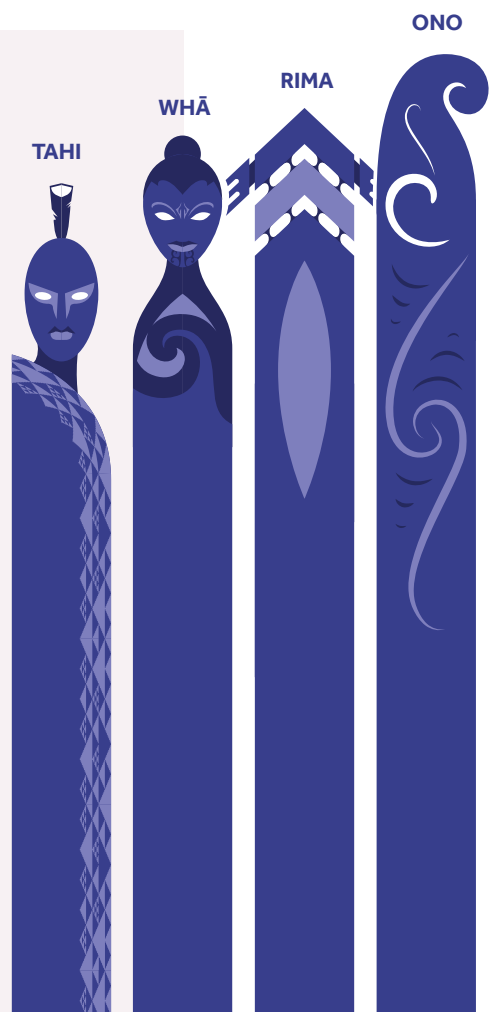
# Pou

Indi-geniUS Mind(s) has prioritised its values and aspirations to build its own business and has rangatiratanga over how they choose to live their lives.

This kaupapa supports Indigenous peoples to reconnect and reclaim their knowledge and practices and aligns with the philosophy that all are welcome.

All practitioners are remunerated for their contributions, along with building their own kaupapa which can sustain their lifestyle and provide them with a life they can live in authenticity.

Indi-geniUS Mind(s) has prioritised its contributions to both of its Indigenous communities in Aotearoa and Hawaii. The efforts to network and make space for Indigenous knowledge creates a resilient and nurturing community.



# IRICHOUSE Te Pātaka Ltd

IRICHOUSE Te Pātaka Ltd | Waitaha

## Description

IRICHOUSE Te Pātaka Ltd is a whānau entity striving to develop resources for whānau to learn about te reo pūrākau o te oriori and Te Aho Papawhenua | Whenua i whenua. Co-founders Aroha Rickus and her daughter Manakore Rickus-Graham have created IRICHOUSE Te Pātaka Ltd to promote Indigenous birthing practices and aide whānau with re-connection to te ao Māori. With this philosophy, they have chosen to focus the funding from Te Pūtahitanga o Te Waipounamu on developing two key kaupapa.

Together they have created Te Aho Papawhenua | whenua i whenua- a sleeve that can hold safely the liquid and placenta (after birth) for a duration of time, and furthermore can be planted and degrade once within the whenua. This product is sustainable and made from organic plant-based ingredients. This process included testing and formulating with different products to be patented within a laboratory.

Furthermore, within their own family they have created a te reo pūrākau o te oriori for māmā | pāpā and pēpi, to further support tamariki to grow up immersed within te ao Māori using te reo rangatira. IRICHOUSE Te Pātaka Ltd has refined and recorded these pūrākau oriori, for other whānau to use and reclaim Indigenous birthing practices.

These separate kaupapa support the revitalisation of te reo and enable whānau to continue to connect to their culture and their tikanga. With the support of Te Pūtahitanga o Te Waipounamu, IRICHOUSE Te Pātaka Ltd has produced products that add value to whānau and demonstrate an intergenerational approach to life that enhances connection to te ao Māori.

## Reach

**Throughout the funding period, IRICHOUSE Te Pātaka Ltd re-evaluated and prioritised its kaupapa to deliver on some key themes. Through supporting themselves and others to uphold Indigenous practices, IRICHOUSE Te Pātaka Ltd has elevated people's thinking and supported connection with te reo Māori.**

IRICHOUSE Te Pātaka Ltd | Te Reo Pūrākau o te Oriori won the Impact Award in the top 12 Summer Start-Up finals, an entrepreneur and business scholarship within the University of Canterbury in which they competed against more than 24 different kaupapa. Manakore performed their pūrākau oriori at the event. Aroha and Manakore were proud to promote their kaupapa and support Indigenous knowledge in a tertiary setting.

Furthermore, Aroha and Manakore are developing three different pūrākau oriori, and have been working with plant-based products in a lab setting to design something that can effectively hold safely the liquid and placenta whilst also being bio-degradable. They are now pending a patent and will soon have whenua i whenua placenta sleeves available. They are continuing their kaupapa by designing online tools and resources so that te reo pūrākau o te oriori can be recorded and shared for other whānau to use.





# Impact

Presenting their kaupapa to a university had a profound impact for the owners of IRICHOUSE Te Pātaka Ltd and impacted other attendees and the judges' perspectives of Indigenous practices. Their kaupapa is an integral part of their current tertiary endeavours, and both Aroha and Manakore are reaffirming these practices in a Western-dominated space.

The idea for IRICHOUSE Te Pātaka Ltd's placenta sleeve arose in response to a clear need from whānau. There is no real resource to hold a placenta, and in modern times some whānau have to wait until they are able to return to their whenua. IRICHOUSE Te Pātaka Ltd wanted to create a resource that could withstand this process and was bio-degradable and safe for the earth.

The support from Te Pūtahitanga o Te Waipounamu has enabled IRICHOUSE Te Pātaka Ltd to pivot and develop key ideas and move into the stage of producing these resources for their wider whānau and community. For whānau, māmā, pāpā and pēpi, connection to te ao Māori and their whakapapa can start in gestation. By supporting the revitalisation of ancient Indigenous practices people are more confident, more connected, and supported to live within te ao Māori.

*"There is evidence that there are young parents who aren't in this space. And they want to be. We can't go any longer not living within te ao Māori. We hope these resources support whānau to reclaim their knowledge."* (Aroha)



# Pou

IRICHOUSE Te Pātaka Ltd has set up foundations for a sustainable and successful business and refined its future business plans.

This kaupapa supports whānau to reconnect with Indigenous worldviews and practices and live with tino rangatiratanga.

IRICHOUSE Te Pātaka Ltd has gone through laboratory processes and patenting to ensure its resources are sustainable, bio-degradable and eco-friendly.



# Irie Art

Irie Art | Waitaha

## Description

Irie Art was established in 2020 as a whānau initiative that specialises in Indigenous Polynesian mahi toi, taonga, tattooing and kākahu. Over the last two years, founders Jackie Kite and her daughter Darcel have steadily grown Irie Art into a successful business and is a platform for whānau and other artists to sell their products and services. Due to the impact of COVID-19, the initiative's marketing campaign was predominantly contactless through online platforms.

Throughout the Wave 16 funding period, Irie Art secured and renovated a permanent stall at Riccarton Market, Ōtautahi. This has provided good visibility in the community, an increase in sales and many new connections. Irie Art work with their wider community by supporting other emerging artists and producers whilst promoting toi Māori. The entity is well known for some signature pieces such as the Kuia Coat, and has extended its range, selling other kākahu, earrings and cushions.

## Reach

Irie Art has grown its customer base and supplies over the duration of the funding period. It has continued to create their most popular clothing pieces and has supported other Māori artists by selling their taonga. Irie Art has invested in a laser cutter machine along with the accompanying products, to start the production of taonga themselves. With the establishment of a permanent site and the purchase of essential equipment, Irie Art has significantly increased its current stock and supply and capitalised on opportunities to travel and connect with other initiatives.

Stock consists of a vast range of toi, including clothing, unique earring designs, poi, and cushions. Irie Art has set up a home studio with laser cutting equipment, a workshop and tattoo studio. Irie Art has strong connections with whānau in their community and through this they are fortunate to be supplied with a range different native timber for their laser cuttings.

They have also collaborated with other kaupapa Māori initiatives, such as Manaakitanga Funerals.

Members of Irie Art travelled to Tāmaki Makaurau for Te Matatini Festival 2023. This was a last-minute decision with only six weeks to prepare. The support they received and connections they made were incredible including meeting other creatives and clothing brand designers. Te Matatini Festival was a huge success and five workers were employed to work over the weekend and all stock was sold. Overall, around 160 kuia coats, 1200 pairs of earrings in 20 different designs, cushions and the Tribal Roots clothing brand they promote were sold.

**"It was amazing watching people walk past ... seeing more and more of our coats. Other stallholders were saying, we were wondering who makes them." (Jackie)**

**"They even took the wet jackets off the mannequins. Every last one was gone!" (Jackie)**

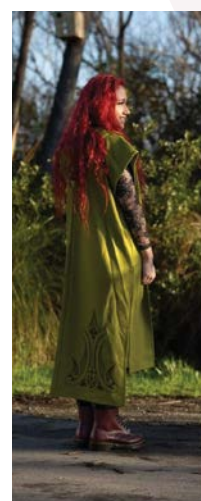


# Impact

The funding from Te Pūtahitanga o Te Waipounamu has provided Irie Art with a solid foundation to continue to grow its business. Purchasing much needed equipment ensures they can keep up with demand and be sustainable.

Irie Art is a viable and successful business with financial security. This has allowed founders Jackie and her daughter Darcel to follow their passion while also supporting themselves and their whānau through creative endeavours. Attending and engaging in kaupapa Māori events has presented unique opportunities to collaborate with others and extend their reach while developing te reo and increasing participation in te ao Māori.

This has had an important personal impact for Jackie and Darcel. The impact is further felt by other toi Māori producers and businesses they support, as they are growing and becoming more visible.

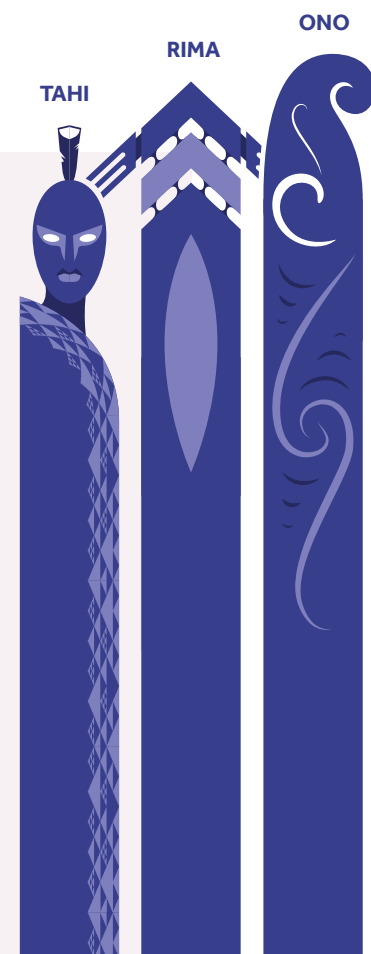


# Pou

Jackie and Darcel have attended different Indigenous events, such as Te Matatini and Polyfest. Through this they are building connections and collaborating with whānau in their community.

Irie Art is a highly successful business and because of its strong foundations and popularity, it has become a successful and sustainable business.

Irie Art endeavour to promote other whānau businesses and artists so their businesses grow too..



Irie Art

027 327 1575 | irieeart@gmail.com

 Irie Art

 **Research**  
Social Change  
& Innovation

# Kai Kitchen Ltd

Kai Kitchen Ltd | Waitaha

## Description

Kai Kitchen Ltd want to create a 10-year plan to support mokopuna growing up in Ōtautahi. The aim is to have a space for youth programmes, offer employment opportunities to youth, and ensure this vulnerable population of their community are supported. The immediate goal of this kaupapa has been to seek investment to develop the business and strengthen the main income streams. Through this, Kai Kitchen aim to ensure the Whānau Ora intergenerational programming can continue, which also considers the multiple social and economic impacts stemming from the pandemic.

Kai Kitchen Ltd has invested in a business plan, financial support and education in accounting with specific goals set to work towards its vision.

Throughout the funding period, support from Te Pūtahitanga o Te Waipounamu has enabled owner, Lois Vallance, to renovate and refurbish the existing cafe and kitchen, and create a new functional outdoor area which can be booked for private functions. Lois works with local community artists providing them with a space to hang their artwork creating an authentic community vibe in the cafe. These improvements and collaboration with artists have created employment opportunities which have been filled by local rangatahi.

## Reach

**Kai Kitchen Ltd opened its cafe to serve the needs of the community, support rangatahi projects, kaumātua groups, and other organisations for meetings and events. Kai Kitchen Ltd offer extremely affordable classic kiwi meals and have changed the menu to suit the needs of the community.**

By upgrading the cafe, extra staff were able to be employed. The staff at Kai Kitchen Ltd pride themselves on serving the community, they nurture existing relationships and connect to make new ones. Staff are friendly and approachable. Lois and her staff have created a welcoming and nurturing environment staying true to the principles of Kai Kitchen.

Lois is extremely grateful for all the community support she has received. In particular the local rangatahi who have offered their service to her. Lois hopes that Kai Kitchen can be seen as a safe and open space for vulnerable whānau within the community.





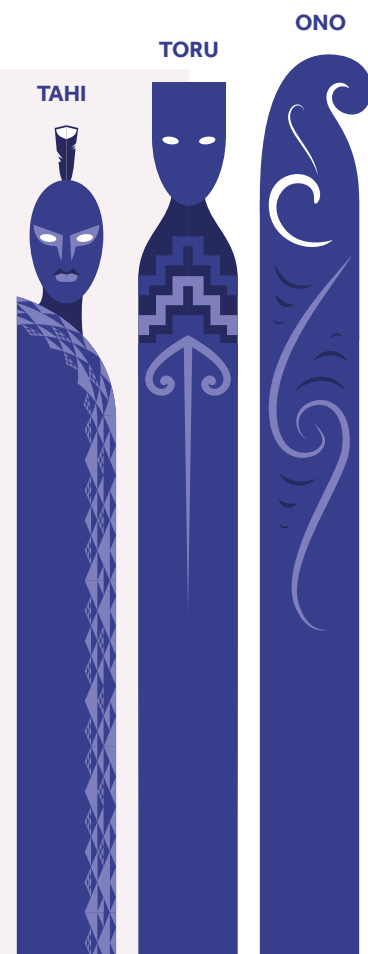
## Impact

Kai Kitchen has built a good reputation in their community. Lois has created a welcoming space for rangatahi, kaumātua, and other whānau. Lois has supported rangatahi to explore their passion in the kitchen, she has offered her time, knowledge and skills to give rangatahi experience and learn the different aspects of the kitchen. One particular rangatahi was struggling with his mental health. Lois invited him to do some work experience at the Kai Kitchen as he had an interest in becoming a chef. He enjoyed it so much he went on to enrol at Ara to study cheffing. During his time at Kai Kitchen, his whole wairua changed, he was engaged in something he was passionate about and had supportive whānau around him. The most rewarding part of Kai Kitchen for Lois is being able to interact and give her time to support her community.

## Pou

Investing in the refurbishment of Kai Kitchen and creating their outdoor area has created a beautiful and usable space and has increased capacity ensuring Kai Kitchen is sustainable and providing beautiful kai for the community.

The community in New Brighton is unique and diverse. Kai Kitchen welcome everyone with an inclusive and welcoming atmosphere where everyone can feel safe and accepted, even the most vulnerable whānau in the community. Kai Kitchen has created a space that is non-judgemental and nurturing, whānau are supported to connect and build positive relationships over healthy kai.



# Kainga Kai Ltd

Kainga Kai Ltd | Whakatū (Nelson)

## Description

Kainga Kai Limited was born out of Raewyn Cruttenden's passion for cooking and sharing kai with whānau and friends. Raewyn is establishing a commercial kai caravan to grow her business while providing employment opportunities for friends and whānau. This commercial kitchen will be used to cook kai for whānau and the community, as well as for hui, tangi, marae events, youth groups and birthdays. Raewyn also provides catering for workers during the annual hop harvesting season.

Raewyn has been generously supporting her community with her cooking and catering for several years and the kai caravan will allow Kainga Kai Limited to be a viable business and support her valuable community work. Becoming a business will ensure Kainga Kai can charge competitive rates and professionalise the mahi. Kainga Kai Limited seeks to engage with whānau through employment and work experience opportunities. The funding helped with the purchase and the installation of the electrics, flooring and gas fitting, certification of the trailer and getting it warranted, registered and a Code of Compliance.

Raewyn's whole family helps and are involved in the kai caravan. The caravan was purchased from her nephew and the fitout is being completed by friends, whānau and locals. Her daughters and other whānau members help to run the caravan and social media platforms and marketing. Raewyn is hoping to provide some longer-term employment opportunities.

## Reach

It has been difficult to get tradespeople to Tapawera to work on the caravan. Navigating the different food and catering licences in the Nelson Tasman area has also been challenging. These delays have pushed out the launch date which is now planned for Matariki where they will put on a free hāngī for the Tapawera community.

Raewyn has been cooking and catering for her community for several years, mostly for koha or as a personal donation of her time and talent. She has supported the local school with countless hāngī, fundraising events for those in need, and supporting whānau with catering for tangi. Having the caravan now means she can turn Kainga Kai into a sustainable, profitable business so she can continue with her generous community work.

The Kainga Kai caravan is multipurpose so it can cater for a variety of community events and adapt to the needs of the community. Raewyn has big plans once she opens, including selling cakes and biscuits at markets, rēwana bread (fry bread) at the Richmond Sunday markets, fish and chips in Tapawera on Thursday and Friday nights, as well as supporting local planting days or festivals with hāngī.



# Impact

The journey of developing Kainga Kai as a business and fitting out the caravan has brought Raewyn's whānau closer together. Whānau have learnt many different skills, including essential business skills and navigating government compliance systems. This funding has increased Raewyn's confidence and self-belief in her skills and the manaakitanga she offers her community. Raewyn is collaborating with other initiatives such as Creating Space, their kaupapa focuses on teaching people the necessary skills to live off the land and grow or catch their own food. This kaupapa has a huge impact on those around her who need extra support, particularly as food prices continue to rise.

Raewyn is bringing te ao Māori to Tapawera, she demonstrates manaakitanga and aroha through her food, and incorporates te reo and tikanga in her practice. Raewyn loves bringing people together through kai which provides a pathway for cultural connection for both Māori and non-Māori. When catering for the annual hop harvest, workers learn tikanga around kai. Workers know to take their hats off before eating and learn kai karakia, by the end of the season two workers could recite the karakia themselves.

Raewyn sees that the food she cooks brings people together. Whānau across all generations come together to help Raewyn prepare hāngī and kai for catering. They enjoy learning and interacting with each other while sitting together peeling veggies and pulling bread. Raewyn is becoming the community go-to for those who want to learn how to cook hāngī or learn about tikanga for food and other areas of te ao Māori such as tangi protocol and procedures. This demonstrates that through her generous work for the community, she is a trusted, approachable community member who is sharing te ao Māori in an inclusive way.



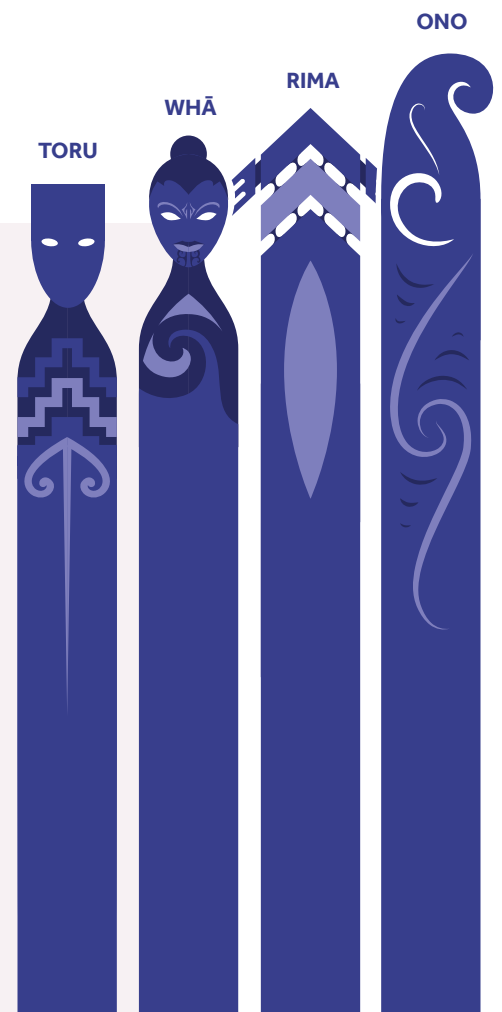
# Pou

Through Raewyn's ongoing support of community events, Kainga Kai provides opportunities for everyone in the community to be involved.

Kainga Kai incorporate te reo, tikanga, manaakitanga and aroha in everything it does, helping whānau and the community to feel more confident and comfortable in te ao Māori.

Operating Kainga Kai in the commercial market will provide a reliable steady income for Raewyn and her whānau. This financial security will allow Raewyn to continue to support her local community.

Raewyn's whānau support the mahi of Kainga Kai. Her husband is involved, her children help with social media and the marketing, and the whole journey has brought them closer together.



**Raewyn Cruttenden**

021 117 9326 | the.kai.kete@gmail.com

**ihi** Research  
Social Change  
& Innovation

# Kaitiaki Ā Mua

Kaitiaki Ā Mua | Murihiku (Invercargill)

## Description

Kaitiaki Ā Mua is a programme to teach te reo Māori and tikanga. The initiative was established by Jasmine Knight who recognised there was a need for a casual, fun and engaging programme that would teach her own children about mātauranga Māori. Since the programme was not available in her community, she took the initiative to create one.

With the funding provided by Te Pūtahitanga o Te Waipounamu, Jasmine was able to enlist the help of her cousin, Ashlee Baillie, a qualified teacher with a background in tikanga and te reo Māori, and book venues to run the series of wānanga from.

Initially, the focus was on educating tamariki. However, after talking with whānau, Jasmine realised there was a greater demand for the programme, adults wanted to learn too. As a result, the programme was developed to accommodate the learning needs of tamariki and adults.

The goal of Kaitiaki Ā Mua is for whānau to learn the basics of te reo Māori and tikanga. Activities include teaching karakia, waiata, playing games in te reo, exploring Māori arts, drawing, reading books in te reo and learning about atua Māori.

Overall, Kaitiaki Ā Mua aims to provide a supportive and interactive environment where tamariki and whānau can learn and embrace te ao Māori while having fun and engaging in culturally enriching activities.

## Reach

A series of weekly wānanga was run over four weeks.

8

tamariki and their whānau participated in the programme.

**COVID-19 created some challenges, however, Jasmine demonstrated commitment and resilience and was able to adapt and overcome these issues to deliver the programme successfully.**

**Jasmine aims to conduct further wānanga in the future, with the goal of having two teachers available to provide more support to whānau. This experience has provided Jasmine with valuable insights, enabling her to be better prepared for future iterations of the programme.**



# Impact

Kaitiaki Ā Mua has had a significant impact on the whānau involved. Jasmine created a safe and non-judgmental environment where whānau felt comfortable coming together to connect and learn about their Māoritanga in a mātauranga Māori context. This inclusivity was especially important as participants were at different stages of their cultural journey. This played a crucial role in making the experience positive and empowering for all involved.

The impact on the tamariki was particularly heart-warming for Jasmine. Witnessing their enthusiasm and happiness as they participated in the activities and expanded their knowledge was rewarding and demonstrated how valuable the programme is. Kaitiaki Ā Mua provided a platform for tamariki to engage with their Māoritanga and develop a deeper understanding, contributing to their personal growth and connection to their whakapapa.

Ashlee's educational background and extensive knowledge of tikanga Māori have been instrumental in bringing Jasmine's vision to life. By utilising Ashlee's skills and passion, she was able to design and implement the programme to align with her goals and aspirations. Furthermore, the ability to financially support Ashlee and bring her experience and expertise to the programme provided financial support and improved the quality of the programme.

Jasmine is ambitious and will continue Kaitiaki Ā Mua. She hopes word of mouth and her own promotion of the programme will inspire more whānau to participate. Jasmine aims to create a ripple effect, empowering more whānau to embrace their culture and take part in this transformative programme.

# Pou

Promoting healthy lifestyles is an important aspect of Kaitiaki Ā Mua. Jasmine advocates for tamariki and whānau to engage in outdoor activities, play games, exercise, and make healthy food choices. Jasmine incorporates these elements into the wānanga, introducing different fruits and vegetables to tamariki and their whānau. By promoting physical activity and healthy eating, Jasmine aims to foster overall wellbeing and instil positive habits.

Jasmine understands the importance of community and is passionate about bringing whānau together. Jasmine hopes to foster a supportive environment where cultural learning and connection can flourish. By creating opportunities for whānau to come together, whānau can build relationships and strengthen their community.

Central to Kaitiaki Ā Mua is the belief in the importance of whānau learning and participating in te ao Māori. Whānau learn tikanga and te reo and how they can integrate these into their everyday lives.



# Kapu Ngā Hauora

Kapu Ngā Hauora | Tahuna (Queenstown)

## Description

The Kapu Ngā Hauora project aimed to engage with whānau through a series of kaupapa Māori wānanga to build resilience and wellness in Tahuna.

Initiated by Melinda Wright, the project ran during September and October 2022. The wānanga covered various topics, including financial literacy, breast cancer awareness, fitness and nutrition, understanding your rights at work and wairuatanga.

Previously Mel worked supporting local businesses to develop coaching and leadership capability. Recognising the gaps in the community encouraged her to take practical steps to address these issues by organising wānanga to support and educate whānau.

Funding from Te Pūtahitanga o Te Waipounamu enabled Mel to hire venues to run the wānanga and secure industry professionals to speak on specialist topics. These included qualified nurses, representatives from ASB and Wiremu NiaNia who facilitated a wānanga on wairuatanga. This ensured the workshops were guided by professionals in their respective fields.

Mel is passionate about bringing whānau together, breaking barriers, building relationships, and providing support. Her goal is to create access to knowledge and empower whānau to live their best lives. She aspires to continue this mahi by networking and connecting with whānau in her community.

## Reach

Around

# 100

whānau attended the variety of wānanga.

**The breast cancer awareness wānanga was an hour long, so it was run multiple times over a day to ensure more whānau could access the information.**

# Impact

The wānanga were well received by many whānau and enabled whānau to foster new connections and relationships while learning about important topics.

The breast cancer awareness wānanga provided wāhine with a valuable opportunity to prioritise their wellbeing. For many wāhine, it was a rare occasion to take time out of their busy day and prioritise themselves. Wāhine could come together to have open discussions and ask difficult questions they may have otherwise avoided due to feeling whakamā. Witnessing wāhine share their personal experiences of breast cancer was challenging but also heart-warming, as it showcased the support among participants.

The financial literacy wānanga was significant for the community providing a safe space to discuss an often-overlooked topic. Having the opportunity to speak openly about money and receive guidance in a supportive environment was beneficial for many participants. Mel's next goal is to introduce similar wānanga for rangatahi in her community. She believes this is crucial as it is not commonly addressed in schools. Providing young individuals with financial knowledge and skills will equip them for a better future.

The wairuatanga wānanga was described as life-changing for many whānau. The connections forged during the event were so impactful that an additional mirimiri wānanga was held the following day to further nurture those connections. Whānau came from various locations around Te Waipounamu, including the West Coast and Dunedin, emphasising the significance and reach of the event.

Overall, the wānanga provided opportunities for connection, self-care, education and support in the community. Mel has helped individuals build relationships, gain knowledge, and lead healthier, more fulfilling lives by creating spaces where important and often overlooked topics were discussed openly.

# Pou

Wānanga provided a safe and supportive environment where whānau in the community came together and learnt about a range of important topics. Whānau felt safe to ask questions and make necessary changes for the betterment of their whānau.

Through the wānanga, Mel provided opportunities for connection and support, building a sense of community and togetherness. Whānau have increased their capability and support systems to take control of their health and wellbeing.



# Kia Whiti Ngā Tāngata Maha

Ataahua Hair | Wairau (Blenheim)

## Description

Ataahua Hair is a home-based hair salon dedicated to serving the community in Wairau. Owner-operator Nadia Mason has a passion for hairdressing that began at a young age when she embarked on her journey and began studying at Polytech. Nadia has transformed her passion into a beautiful kaupapa that goes beyond providing haircuts. Having a home-based salon allows Nadia to create a warm and welcoming environment for her clients. Nadia is committed to making hair services affordable and accessible to the community by subsidising the costs through the support from Te Pūtahitanga o Te Waipounamu.

Nadia recognises the importance of offering a safe, professional, and affordable service for whānau. She ensures that kaumātua, who may face unique challenges, and those with special needs and compromised immune systems can receive the care and attention they deserve.



## Reach

Over the past year, Nadia has seen significant demand for her business.

Her dedication to providing affordable and accessible hair services has attracted approximately

# 20

new whānau who have engaged in her services and are returning customers.

Additionally, Nadia actively participates in local markets, offering discounted prices and allowing even more individuals to benefit from her expertise.

Nadia recognises the importance of reaching out to the community's most vulnerable and visits the homes of kaumātua, providing hair services in the comfort of their own homes. This demonstrates Nadia's commitment to ensuring that everyone, regardless of their mobility or circumstances, can access her services and feel valued.

Nadia's generosity extends beyond her salon doors. Recently she supported a local wahine by sharing her knowledge and skills in braiding and other essential hairdressing services to help her reintegrate into the hairdressing industry. Inspired by her teaching experience and the interest she has received, Nadia is now considering offering braiding training services to the wider community. She has already received inquiries from friends eager to learn braiding techniques. Nadia envisions empowering others with hairdressing skills and promoting self-expression and creativity.

# Impact

Through the services offered at Ataahua Hair, Nadia is making a profound impact on the lives of her clients. As a small, one-to-one business, she provides a safe and confidential environment where individuals can truly be themselves. This intimate setting allows Nadia to build a personal connection with her clients, creating a space where they feel comfortable speaking freely and openly.

Nadia explains, *"I want them to have the freedom of speech when no one's around listening to what they're saying, the confidence that it's not going to go anywhere else. No one can hear it, and they feel a sense of release because lots of people will come in and say, 'you know what, I need to get this off my shoulders'. And I think that's a big part of letting everything go to feel better and more confident."*

The impact of this environment is transformative. Nadia witnesses firsthand the difference it makes in people's lives. Clients come to her with their life stories, insecurities, and aspirations. Through her skilful hands and empathetic approach, she provides a space for them to unload mentally as well as care for them physically. Seeing the joy and confidence radiating from her clients when they leave Ataahua Hair is a testament to the positive impact Nadia's services have on their wellbeing.



# Pou

Operating Ataahua Hair from home has provided Nadia with a tremendous sense of freedom. Nadia is a dedicated Māmā with young tamariki who often fall ill or need to stay home from school. Working from home has allowed her to balance her role as a caregiver while still earning a valuable income. This flexibility has profoundly impacted her whānau, alleviating stress and providing stability during challenging times.

Nadia's ability to witness the positive transformations in her clients' lives is a testament to the powerful role she plays within her community. Beyond enhancing clients' physical appearance, her services enable whānau to embrace their authentic selves, fostering a renewed sense of confidence and fulfilment. Through her leadership and guidance, Nadia empowers whānau to participate in society actively, encouraging them to embrace their identities and contribute confidently to their communities.

By creating a safe and supportive space at Ataahua Hair, Nadia enhances the outward appearance of her clients and fosters a deeper sense of self-acceptance. Her dedication and impact extend beyond her role as a hairstylist. She exemplifies leadership within her community and guides whānau to fully engage in all aspects of their lives. With her compassionate approach and transformative services, Nadia is making a lasting difference in the lives of those she serves within her community.



## Nadia Mason

027 857 2237 | [nadiammason6161@hotmail.com](mailto:nadiammason6161@hotmail.com)

[www.nadiamasonataahuahair.com](http://www.nadiamasonataahuahair.com)



Nadia Mason Professional Hairstylist

# Korokā Gallery

Korokā Gallery | Waitaha

## Description

Korokā Gallery has created a space that empowers whānau in the Arowhenua and Moeraki area. It offers immersive experiences that educate whānau on the intricate processes and tools used in the art forms of weaponry and mahi whakairo. Korokā Gallery was founded in 2022 by Ihāia Ryan who began his carving journey at the National Carving School in 2018. Korokā Gallery embodies Ihāia's passion for educating whānau and reviving knowledge about these art forms within whānau, hapū, and iwi.

The journey of Korokā Gallery took a significant turn when it received funding from Te Pūtahitanga o Te Waipounamu. This support transformed Ihāia's carving hobby into a whānau business, providing the necessary resources to establish workshops, transportation, and essential tools and materials. The funding has strengthened the foundation of the gallery and advanced its mission of preserving and sharing the art forms with whānau.

## Reach

**Ihāia's journey as a carver and his dedication to educating others has been pivotal in establishing Korokā Gallery.**

With a specific focus on weaponry and mahi whakairo, the gallery showcases the skill and talent of artists. Also, it aims to pass on the knowledge and wisdom embedded within these art forms to future generations through workshops, demonstrations, and interactive experiences.

One of the key initiatives of Korokā Gallery is the organisation of wānanga which have attracted more than

**50**

whānau members.

These inclusive workshops are open to whānau residing in the surrounding rohe, allowing them to participate in immersive and hands-on activities. One notable wānanga focused on tangi, where whānau learned about tangi customs while collaboratively decorating a coffin. This unique approach facilitated conversations about patterns, designs, and art forms, creating a space for meaningful connections and shared experiences.

In another impactful wānanga, Ihāia utilised his expertise to repair paintings and offered a guided tour of his former primary school, where he discussed the intricacies of carvings and their symbolic meanings. This experience allowed whānau to witness the restoration process first-hand.

# Impact

The establishment of Korokā Gallery and the support it has received from Te Pūtahitanga o Te Waipounamu have had a transformative impact on Ihāia and his whānau. It has made Ihāia's trade sustainable as a business, and empowered his whānau to share their art and carving practices with their wider iwi. Creating a safe and welcoming space for wānanga has been particularly significant, as it has provided a comfortable environment for whānau to gather and engage in practices in the marae without the association of tangi. As Ihāia describes:

*"One of my great uncles in particular, it has given him a reason, a comfortable space to come back into so he could return to the marae, and it wasn't a tangi."*

## Pou

Through their engagement with Korokā Gallery, whānau are encouraged to take ownership of their whakapapa and actively contribute to its preservation. Ihāia's leadership is a shining example of the importance of passing down knowledge to future generations.

This has fostered a strong commitment within his whānau to embark on a journey of continuous learning and active participation in te ao Māori. By embracing this journey, whānau preserve their art forms and cultivate a deeper sense of cultural identity.

It is evident that by creating a safe, welcoming environment to wānanga and learn, whānau are more than willing. They feel included and confident to participate in te ao Māori.



# Kōtiro & Co Party Hire & Design

Kōtiro & Co Party Hire & Design | Waitaha

## Description

Kōtiro & Co Party Hire & Design is a Māori and Polynesian celebratory business providing whānau with a culturally rich experience. Jordon and Lariah Rangitoheriri are a dedicated husband and wife duo, they work together to provide stress-free celebrations for every occasion. Their kaupapa offers whānau affordable items to hire and design services that incorporate te reo Māori kupu. They create beautiful spaces that support and encourage whakawhanaungatanga.

With support from Te Pūtahitanga o Te Waipounamu, Kōtiro & Co Party Hire & Design has extended its services and resources to further promote its initiative. They have gained experience working with a range of different whānau for events such as 21sts, first birthday parties, and baby showers. This has enabled them to build a strong foundation and new connections. Kōtiro & Co Party Hire & Design has built a sustainable and economically feasible business which supports their whole whānau.

## Reach

The success of Kōtiro & Co Party Hire & Design can be attributed to the synergy between Lariah and Jordon. The couple is responsible for all aspects of party organisation including catering, decorations and executing the final design. Initial engagement is through whānau contacting Lariah to share their vision and come up with a plan for their celebration. Once confirmed, Lariah orders supplies, organises the designs and different decorations to create authentic and creative décor for each unique event. They often collaborate with other kaupapa Māori businesses for catering or hiring play equipment using Māori-owned catering businesses and kaupapa Māori hire companies.

Jordon is meticulous and has an eye for detail, he is responsible for the transportation of decorations and set up. Whakawhanaungatanga is a large part of what they do, which is one of Jordon's strengths.

*"... He does the set ups. He connects really well with people, and he's always making new friends and meeting new cousins. It's part of the reason we've become so successful."* (Lariah)

Kōtiro and Co Party Hire & Design has proven its viability and executed around

**65**

different events throughout the funding period.

Through whakawhanaungatanga and the culturally rich experiences offered, Kōtiro & Co Party Hire & Design is seeing an increase in demand for services.



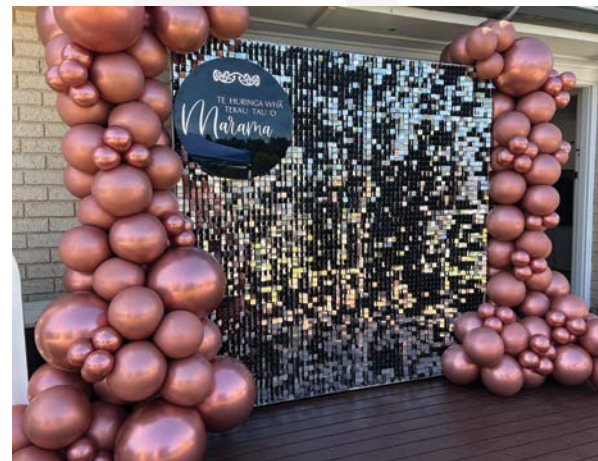


# Impact

Kōtiro & Co Party Hire & Design has consistently received glowing reviews which mostly describe the care, connection and precision of their mahi. Jordon has made many connections throughout the process and describes his favourite part of the journey as being able to remove the stress associated with organising events and seeing the joy the events bring whānau. This initiative takes the stress away from organising a celebration and allows the whānau involved to focus on their milestones. Being able to take the pressure off expectant mothers or whānau celebrations is a passionate and inspiring experience.

Jordon and Lariah have endured incredibly difficult times, and through their own healing they emanate beauty and kindness into the lives of those they meet. They enjoy being able to connect and share their stories, and much of their kaupapa is challenging stereotypes to show their community it is possible.

*"We've both been through a lot, and now we run our own business with a big brown guy showing up with an arm full of pink balloons. The impact we have is showing it's possible. Regardless of your background or circumstance, whatever it is. It's possible if you stay consistent."* (Jordon)

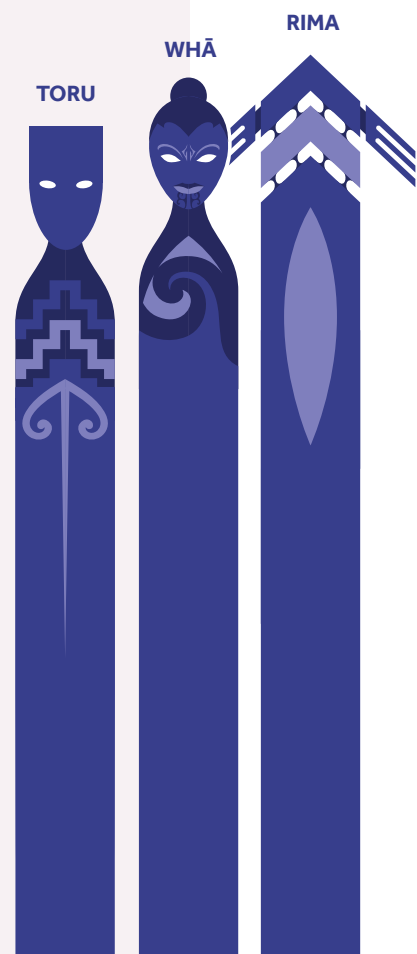


# Pou

Kōtiro & Co Party Hire & Design support whānau to celebrate, come together and connect over important milestones in their lives. A beautiful part of their job is seeing everyone connect, share, and support each other.

Te reo Māori is incorporated into signage and supports whānau to incorporate te reo regardless of their previous involvement within te ao Māori.

Kōtiro & Co Party Hire & Design has worked diligently to become a successful and sustainable business. Jordon and Lariah have worked hard to gain financial security through their business; they can support their whānau while doing something they love: *"It's really important to us passing down to our kids, being role models, that it is possible. You can do it."* (Lariah)



**Jordon and Lariah Rangitoheriri**

kotiro&co@gmail.com



Kōtiro & Co



kotiroandco

**ihi** Research  
Social Change  
& Innovation

# Koukou Creations

Koukou Creations Ltd | Murihiku (Invercargill)

## Description

Koukou Creations Limited is a graphic design freelancing business working with start-up and corporate businesses. Koukou Creations specialises in designing authentic and individualised branding that showcases the culture of the business and sets them apart from others. In addition, Koukou Creations has an online store that specialises in Māori branded products such as clocks, diaries, journals and apparel which are all created with sustainable products.

Bridgette Keil, the owner and operator of Koukou Creations, has a passion for working alongside whānau to create branding that tells the true story of their kaupapa. Bridgette has an extraordinary eye for the finer details which has set her apart from others in the graphic design space. Bridgette emphasises the need to hold space for whānau so they feel comfortable to express their needs when wanting to design something special for their business. Bridgette's natural ability to connect and build relationships has been an incredible asset to her, along with being able to work with whānau from all walks of life and bring through what they are trying to achieve by utilising her graphic design skills.

Bridgette has designed specialised branding for two large corporate contracts. However, her true passion is designing individualised and authentic branding for start-up businesses and watching them succeed.

Māoritanga is at the heart of Koukou Creations, Bridgette describes wanting to showcase her Māori culture in every aspect. Bridgette has engaged in many wānanga, she has completed six diplomas to develop her knowledge of the different iwi and tikanga around the motu, this gives her an ability to work with whānau Māori from all over Aotearoa. Bridgette has also engaged in two traditional stone carving courses, giving her further knowledge to incorporate into her design work.

The funding from Te Pūtahitanga o Te Waipounamu has supported Bridgette to refurbish her recently purchased studio and buy equipment and furnishings. This has created a space that Bridgette feels inspired to work in. Having the studio on her property has given her the freedom to work from home, especially late at night if she feels a moment of inspiration, giving her the flexibility to work for herself but more importantly work around whānau.

## Reach

Since receiving the funding  
Bridgette has worked with  
at least

# 12

start-up businesses per  
month.

**Bridgette has been able to work on many corporate contracts designing specialised branding for them, however her passion lies with designing individualised and authentic branding for start-up businesses.**

**Koukou Creations has a reach of 12k followers on Facebook.**



# Impact

Koukou Creations has given start-up and corporate businesses the opportunity to share the story of their kaupapa through their branding. Each business has the opportunity to incorporate elements that have meaning to the mahi they do in their community. Bridgette prides herself on being able to take multiple ideas and create something the business never believed would be possible.

Koukou Creations encourages whānau to feel confident and believe in their product or service by ensuring they are represented in the most culturally appropriate way through their branding.

*"Everyone sees Māori brands, everyone's like, 'Whoa, man. They look mean.' It's like, because we are mean. That's why!!!"*

*"I feel like it's uplifting all Māori because I feel like the more Māori brands that are seen out there, to be seen kicking ass, it's just like, well, isn't that just great for a whole culture." (Bridgette)*



# Pou

The Wave funding has given Bridgette the opportunity to take her business to the next level. It has opened doors for her with whānau and clients and has given her an incredible space to work from.

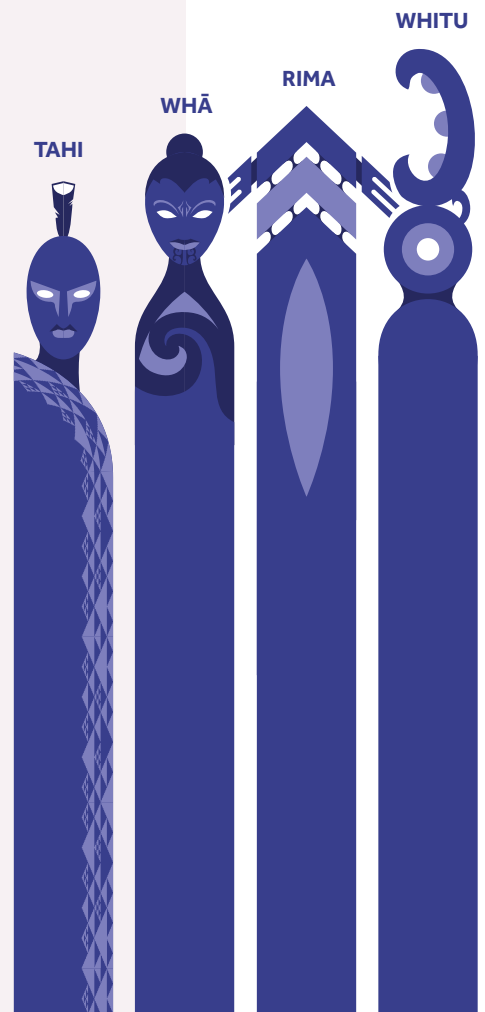
Being empowered to be self-managing has given her the ability to awahi others who are wanting to proceed in their own mahi.

Koukou Creations has been able to support multiple whānau in the community to represent themselves in the most positive light, Māoritanga is emphasised in her creations.

The goal and aspiration for Koukou Creations was to leave a minimal footprint in all that they do. All items sold in their online store are sustainably sourced, down to their biodegradable packaging. Bridgette uses woods and natural paper over plastics. "If it isn't natural, I'm not using it."

Koukou Creations apparel is able to be tracked back to its original source. Using sustainable and ethically sourced products is something that Bridgette is proud of, and she believes it sets her apart from others in the industry because it aligns with the notation that Māori use natural materials to create.

Koukou Creations is now creating magic by continuing to work on things that inspire Bridgette and continuing to inspire those she works with to believe in themselves. This creates a sense of pride for every brand designed for whānau.



**Koukou Creations**

027 253 4228 | [kiaora@koukou.nz](mailto:kiaora@koukou.nz)

[www.koukou.nz](http://www.koukou.nz)   [koukoucreations](https://www.koukoucreations.com)

**ihi** Research  
Social Change  
& Innovation

# Little Shop of Taonga

Little Shop of Taonga | Waitaha

## Description

The Little Shop of Taonga is owned by Dion and Jade Hancy and is a whānau enterprise that has expanded by renovating its current workshop into a studio/art gallery. This studio is now home to their own toi Māori and other local creators' mahi.

The support of Te Pūtahitanga o Te Waipounamu has enabled Little Shop of Taonga to better utilise its space for consultations, as a video studio/gallery, and as a directory for Māori made products. The studio is located on their kāinga which provides safety for their taonga.

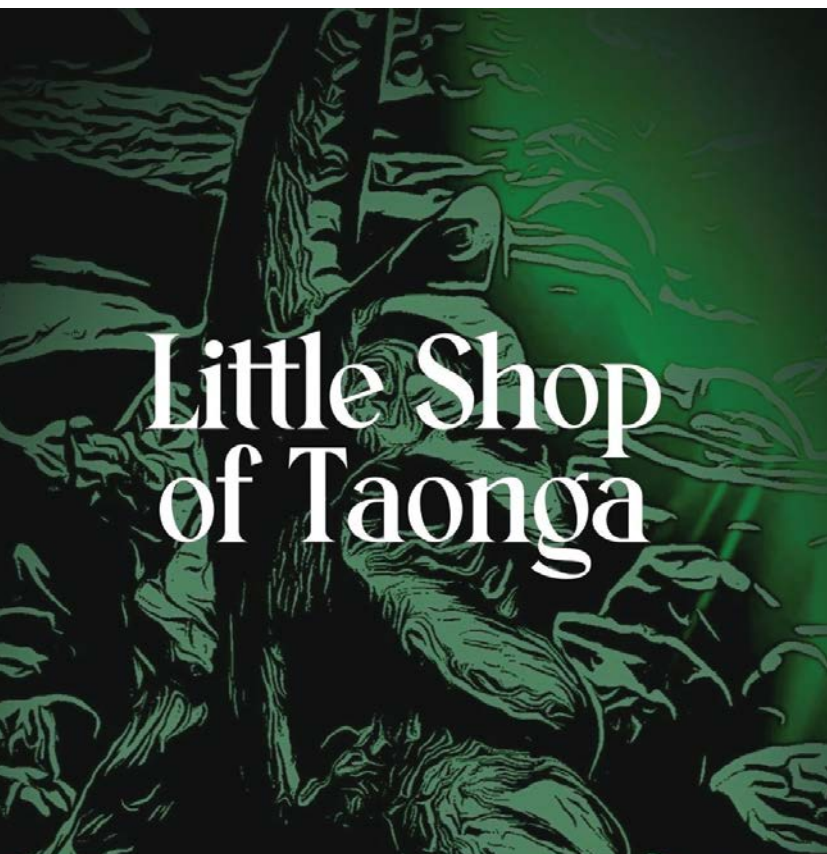
Little Shop of Taonga is a creative space where artists can do their mahi in their own time and incorporate this into whānau life with their tamariki.

## Reach

**Over the past year, Little Shop of Taonga has renovated an outdoor space into a studio. Originally, it was planned to create a studio at the front of the property, however, for safety and viability reasons it was decided to renovate the garage space.**

It was hard mahi at times to balance renovating the space while still working, with most of the renovating work absorbed by whānau. Little Shop of Taonga is a welcoming space designed to whakamana the beautiful mauri of the toi Māori that they hold. They have developed different sections to hold people's mahi, and creatively displayed different taonga.

The new gallery has a space for consultations, a private workshop for Dion to create his own Toi, and a walk-through gallery which holds other creators' mahi. They have ensured this space is accessible only by appointment, which provides the assurance of safety for everyone's toi and means that coming to Little Shop of Taonga is a personal and individualised experience for whānau.



# Impact

Having a beautiful new space and business has allowed Dion and Jade to give back to the wider community. In particular, one rangatahi was able to come in, learn about designing and carving his own taonga, and was able to experience doing this. Dion provided mentoring for this process. They were able to awahi him through the learning which had a profound impact for this rangatahi. Other whānau are able to have a genuinely unique experience when choosing their taonga. The design of the studio creates a deeply personal experience for all and the journey of selecting a special taonga is made more meaningful for whānau.

Little Shop of Taonga has had an impact on Māori creatives and artists who are now able to have their work exhibited in the studio. It provides further reach for these whānau, and for many who still create toi Māori as a hobby. Seeing Dion and Jade make their passion their mahi and their life work is inspiring.

For Dion and Jade, being able to create and connect with whānau, the community and other artists have provided them with fulfilment and contributed to leading a life they are satisfied with. Their mahi aligns with their beliefs, and they are able to be available for their tamariki, and to nurture their whānau. The funding from Te Pūtahitanga o Te Waipounamu has supported them to live an authentic lifestyle that supports their values and aspirations, by giving back to other Māori artists.

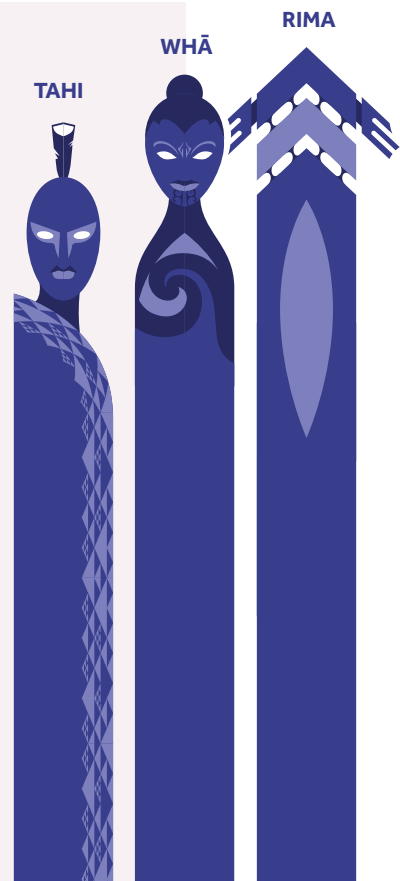


# Pou

The Little Shop of Taonga is a sustainable and accessible business, where they have the freedom to create and hold toi Māori in a way that aligns with them.

The Little Shop of Taonga is contributing to the revitalisation of te ao Māori through providing a respectful and safe space for taonga.

Dion and Jade have worked hard to create their own business and align their lives with their kaupapa, so that they can work and live a life they are passionate about.



# Luna .K Aesthetics

Luna .K Aesthetics | Waitaha

## Description

Luna .K Aesthetics is a beauty and aesthetic boutique offering high-quality specialist services from its beautifully designed home studio. Services include eyelash and eyebrow treatments, extension training, and eyebrow sculpting and waxing. Owner and Creative Director Sequoia Koah has recently completed Hyaluronic Acid Infusion (HAI) training. This innovative and specialised injection and needle-free filler treatment will be added to the services that are offered. Sequoia will be one of the only trained specialists in this popular emerging beauty treatment in Ōtautahi. HAI has proven popular internationally and is a pain-free, low-risk, non-invasive filler treatment using natural substances that lasts up to 18 months.

Funding supported Sequoia to relocate her business to a brand-new stand-alone, self-contained studio at her home and gain qualifications in new treatments enabling the extension of services. It has been a busy and exciting transition period for Luna .K Aesthetics, with a company rebrand, shifting of initial goals, and home and business relocation.

## Reach

**Luna .K has a solid and reliable client base. Sequoia is grateful to have received support from Te Pūtahitanga o Te Waipounamu to help her gain new qualifications and solidify her business foundations.**

Luna .K Aesthetics has recently started to offer eyelash extension training to support other whānau into practical and successful work. Sequoia notes how being an eyelash technician is a career that provides wāhine Māori with the flexibility to be a māmā whilst working and wants other māmā to have these opportunities.

Whilst running a business and being a māmā to young tamariki, Sequoia has continued to upskill and gain new qualifications. Throughout this process, Sequoia has demonstrated resilience and flexibility. She has had many home and work-life changes yet has continued to build her business. Sequoia does her own online mahi, designing her website and social media profiles.





## Impact

Throughout the funding period, five wāhine have completed the training, and Sequoia sees around 10-12 clients per week, with over 50 returning.

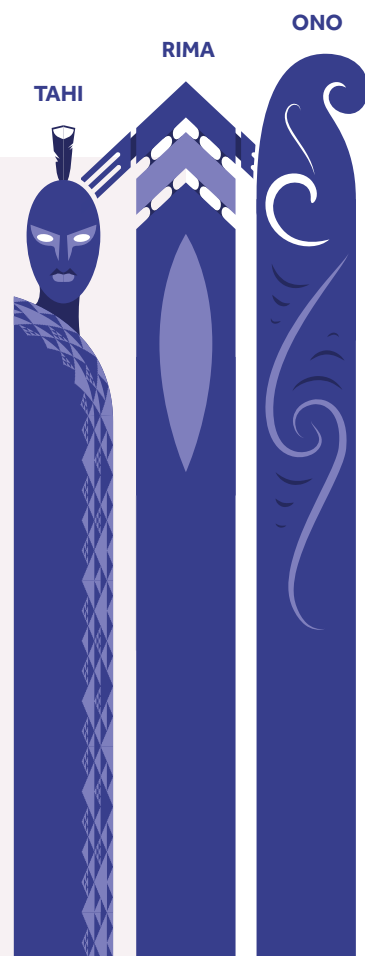
Support from Te Pūtahitanga o Te Waipounamu has enabled Sequoia to create a balanced work and home life. She is able to run a successful business and work around the needs of her whānau. By building her capability and increasing the treatments she offers, Sequoia is ensuring Luna .K Aesthetics can grow and continue to be a sustainable business. Sequoia is passionate about the treatments she provides and enjoys seeing how good her clients feel after their appointment.

Wāhine Māori who train with Luna K. Aesthetics, have upskilled and gained a qualification for a high-demand service. The ability to run a business from home reduces overheads making it more economically viable.

## Pou

Sequoia has worked hard to grow and manage Luna .K Aesthetics. She is responsible for all facets of her business, including financial management, website and social media page development, marketing and promotion, and designing and creating her at-home studio.

Luna .K Aesthetics is a successful business that supports the betterment and capability development of other wāhine. Providing training to wāhine will equip them with the skills to gain employment or create their own business, increasing financial security for themselves and their whānau.



Sequoia Koah

022 347 8862

[www.lunakaesthetics.com](http://www.lunakaesthetics.com)

 luna.k

**ihi** Research  
Social Change  
& Innovation

# Made with Aroha

Made with Aroha Ltd | Waitaha

## Description

Made with Aroha Limited is a whānau business that creates both pounamu and Oamaru Stone carvings. Carvings range in size and include sculptures, headstones, sporting trophies and one-off contemporary pieces. Each piece is handcrafted with aroha to the highest quality and standard. Co-owner Tane Karetai is a self-taught carver, who started by carving an Oamaru stone pikorua as a wedding gift. From there a passion was ignited and many-a-sculpture have been created since.

Over a year ago, owners Tane and Jemma, were able to turn what was a side hustle into a business, basing themselves from home to give whānau flexibility and the opportunity to role model rangatiratanga to their tamariki in a practical way. With Tane managing the role as a carver, and Jemma taking on all things marketing and administration, they are able to share the load of this whānau business effectively.

## Reach

They have had almost

# 100

custom orders with a wider reach of the whānau receiving them.

**Made with Aroha Limited has an engaged Facebook following and is set up for customers to order online through their website.**

The small business has engaged with a nationwide enterprise which regularly orders infinity carvings as gifts for their customers. In just a month, Tane has produced 18 pieces for this agency and had the opportunity to film the carving process, which is given with each taonga gifted. Working with this enterprise was a great start and has helped develop ideas for future relationships with potential organisations.

Recently Tane has collaborated with a local weaver, who was only creating as a hobby or out of enjoyment but is now supplying Tane with weaving to sell in conjunction with carvings. This is a great chance to create and grow parallel revenues. Made with Aroha Limited will look to collaborate with more small businesses and kaupapa Māori products furthering their network and creating a sense of community.





# Impact

Many pieces are custom designed. Tane works closely with customers to bring their vision to life. Throughout this intimate process, they learn of their customers' family and personal history, their memories, accomplishments and the significance of each piece. Every taonga is made for the recipient with thought, meaning and most of all aroha which makes this a truly unique gift.

Made with Aroha Limited has received positive feedback from customers, expressing their gratitude and sharing the reaction from each recipient.

*"A couple of the recipients cried when they received it and so I guess it just brings happiness to people."* (Tane)

Tane has worked hard to create a seamless experience for customers ordering taonga, ensuring they are personalised and unique to each recipient. He says with the custom designs, it's like they include parts of the recipient's life in there. *"I guess when they give it, it's quite cool hearing of the reaction."* It is clear, the passion Tane has for his craft flows through every piece he creates.



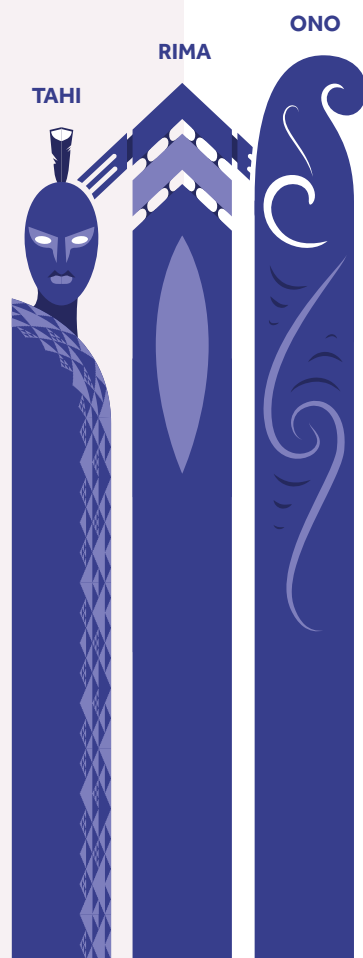
# Pou

Tane feels encouraged to be his own boss and says: *"The more confident, the better I get at it. Just having that ability to do more and different things at different sizes."*

Through funding, Tane was able to transition from having an under-resourced side hustle to a sustainable full-time business.

Having Made with Aroha Limited based at home makes it easier to work around whānau life. This flexibility has enabled Jemma to do her own mahi without worrying about school hours and has given Tane a chance to pursue his carving aspirations full-time. Made with Aroha is a whānau-centred business and Tane and Jemma involve their tamariki as much as they can.

Having their start-up costs funded by Te Pūtahitanga o Te Waipounamu has given Tane and Jemma a solid foundation to grow and maintain a successful business.



# Māmā Gee

Hine Mahuta Hauora | Murihiku (Invercargill)

## Description

Māmā Gee is an initiative that specialises in holistic Māori rongoā based on mātauranga Māori. Gina Malcolm is the director and owner and her vision is to weave the whakapapa of wellbeing within whānau through her services and products.

Gina's journey began when she was required to work from home to accommodate her son who required specialist care due to being immune compromised from undergoing a liver transplant. During this time, Gina delved into alternative holistic practices and developed a passion that set her on her current path.

Funding from Te Pūtahitanga o Te Waipounamu has allowed Gina to fulfil her dream of helping her whānau and the wider community using holistic Māori rongoā. Her unique selling point is the customisation and personalisation of rongoā. She creates infusions using a range of botanicals and tailors them to each individual's needs, whilst considering factors such as the Maramataka. Gina ensures her customers are involved in the process of creating their individually tailored rongoā so they can appreciate the complex process involved. Her mission is to weave a whakapapa of wellness to promote holistic wellbeing for individuals.

Funding has enabled Gina to lease a studio that is on her property and is where she creates and stores her rongoā products and provides mirimiri from. She has also been able to travel around the South Island attending clinics and workshops to share her products and offer mirimiri to whānau. This has increased her reach to more individuals with diverse and varying needs. During her travels, Gina learns about the different plants and botanicals across the regions. She is mindful of sustainable harvesting practices and understands where she should and should not gather plants from.

Gina prioritises environmental sustainability by using recyclable and reusable packaging for her products. To minimise waste, she avoids putting labels directly on her packaging. Instead, she uses hemp cord to attach a tag that includes a list of the ingredients used. This approach allows the packaging to be reused.

Overall, Gina's dedication to holistic healing, customisation, environmental sustainability, and empowering whānau reflects her passion for creating a whakapapa of wellness within her community.

## Reach

More than

100

whānau have engaged with Māmā Gee.

**Gina has been providing whānau with her services at events and at home in her studio.**

Marketing is through word of mouth; she has a lot of support from whānau in the community.

Gina participated in eight, two-day mirimiri workshops in the South Island.

A rongoā pēpi range has been created, Gina plans to donate a portion of the proceeds from these products to whānau who the product was originally made for.

Gina's achievements highlight her dedication and commitment to sharing her mahi with her community.

# Impact

Gina's mahi has positively impacted numerous whānau in her community. Through her mirimiri sessions, she has witnessed transformative effects on individuals. People who were in stagnant states have become motivated and productive, showing a desire to learn more about their own healing process with changes naturally following.

Recognising the importance of ongoing support, Gina maintains an open-door policy allowing for follow-up mirimiri. She is happy to address any questions or concerns whānau may have throughout their healing journey.

Gina has received feedback from multiple people, attesting to the life-changing effects of her rongoā. Working closely with whānau, Gina customises blends of ingredients to meet their specific needs. One noteworthy example is when Gina's niece reached out to her, seeking assistance in creating a product for her baby. Gina formulated a perfect blend that had a significant impact on the baby's wellbeing. Her niece reported that after using the balm, her pēpi slept through the night for the first time. The experience emphasised the importance of not solely focusing on the skin but considering the hauora of the individual as a whole.

# Pou

Gina believes the first step towards looking after one's health is accepting help. She encourages whānau in her community to be courageous enough to seek assistance, as this signifies a commitment to making healthier lifestyles and choices. Gina understands that when people are in need of healing, they tend to isolate themselves until they experience a shift within. By providing support through mirimiri and customised rongoā, Gina aims to help whānau connect with their culture and learn about holistic approaches rooted in te ao Māori healing traditions.

Gina's goal is to inspire others by demonstrating that starting a business doesn't require a lot, it only needs oneself and one's unique experiences. Through her mahi she hopes to show others that there are alternative paths to follow and opportunities for personal growth. By creating a safe space, Gina aims to enable individuals to seek help that can transform their lives. She believes that by touching the life of one mother, the lives of their children are also impacted and that nurturing whānau around her can foster resilience and unity within whānau and communities, ultimately creating a stronger and more interconnected society.



# Manaaki Ngā Kaumātua

Ōtautahi Māori Women's Welfare League Inc | Waitaha

## Description

The Manaaki Ngā Kaumātua initiative aims to provide support based on the needs identified by kaumātua. The care plan for kaumātua will potentially sit within the space of an already established care facility, which is affordable, culturally aware, and would suit the needs of Māori.

The need to research and develop living options for kaumātua together with an aged care plan was recognised by the previous Chair of the Ōtautahi Māori Women's Welfare League (Ōtautahi MWWL), the late Dame Aroha Reriti-Crofts.

The Māori Women's Welfare League Incorporated is supporting the Ōtautahi MWWL branch to launch the Manaaki Ngā Kaumātua initiative. Hui will be held with kaumātua to work through their needs and research and develop living options for kaumātua together with an aged care plan.

During the COVID-19 lockdowns, many kaumātua were unable to access or make use of technology resulting in difficulty staying connected, accessing health services, banking and online shopping. Ōtautahi MWWL recognised the need to educate kaumātua in digital connectivity to enable their independence. In addition, the initiative covers advanced care planning and giving kaumātua resources to inform them about tangihanga options so they can make informed decisions with their whānau.

## Reach

**Kaumātua have shown great enthusiasm for the digital connectivity training, which is an intimate and informative experience with groups of four to six kaumātua and two volunteer trainers. Sessions are run twice a week.**

Classes cover topics ranging from data and internet access, how to download important applications specific to their needs and demonstrating daily processes to help them stay connected with loved ones. These classes run across Ōtautahi to ensure they are easily accessible for kaumātua.

Over

20

kaumātua engaged in the aged care living kōrero.

The Ōtautahi MWWL took a one-on-one approach with kaumātua to discuss their needs. They created a safe and open forum where kaumātua could receive information through the resources created by Ōtautahi MWWL and talk through the options relevant to them. The main goal of this kōrero is to provide information and resources to take back to their whānau to discuss, enabling whānau to create an informed plan that can best serve the wishes of kaumātua.

# Impact

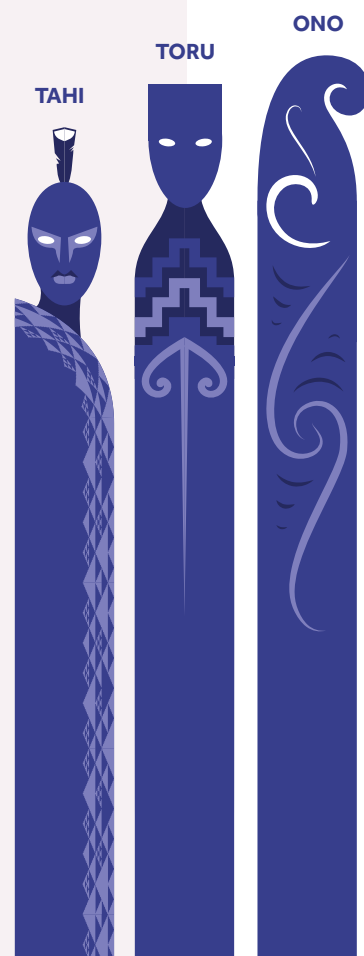
The Manaaki Ngā Kaumātua initiative is having a positive impact on kaumātua throughout the community by supporting kaumātua to maintain their independence. Recently, an elder asked one of the volunteers to help update their library card so they could continue reading books. This led to the discussion of audiobooks and how it makes books easily accessible without having to go to the library. Once the app was downloaded, they were astounded at how easy it was to access and receive books instantly. Although it doesn't replace the library activities that elders enjoyed, it has given them options to access books if they are unwell, there is another COVID-19 lockdown, or they can't access the library. This is one of the small acts of how advancing the knowledge of technology can assist in maintaining independence.



# Pou

The Ōtautahi MWWL is a huge advocate for the wellbeing of kaumātua and their whānau. The goal is to support kaumātua to be independent by educating them about the technology they can use to assist their everyday needs. The initiative also encourages them to consider the future and be fully informed of their options. It is evident the Ōtautahi MWWL is uplifting the mana of kaumātua, supporting them to participate fully in society, and giving them the tools to do so successfully and with resilience.

Whānau Ora is at the forefront of the Ōtautahi MWWL's tireless mahi and is the drive behind its strong engagement with kaumātua in the community. The volunteers behind this kaupapa aim to identify gaps in support available to kaumātua and develop solutions to empower and care for kaumātua.



# Moana House

Downie Stewart Foundation | Ōtepoti (Dunedin)

## Description

Moana House is a dedicated therapeutic community in Dunedin that has been operating for over 30 years. Its kaupapa is to assist tāngata whaiora (adult male offenders who have been incarcerated) to achieve their potential of becoming outstanding, contributing members of society. Whānau Ora is at the forefront of the tikanga Māori-based programme, which continually evolves in an effort to best meet the ever-increasing needs of whaiora and their whānau.

Through the support of Te Pūtahitanga o Te Waipounamu, Moana House has created a 'Hei Kākahu Whānau Ora Peer Support role'. This kaupapa aims to enable better engagement with whaiora and their whānau as early as possible within their transformational journey.

Hei Kākahu Whānau is shared by two tāne; one a graduate of Moana House and the other who brings a wealth of personal experience to the role. The two peer support workers have a varied role, utilising their lived experiences to focus on supporting whaiora through the stages of the programme.



## Reach

Participation in a culturally relevant, kaupapa-based rehabilitation programme has significant benefits for whaiora from all cultural backgrounds, particularly tāne Māori. The peer support workers tautoko whaiora through this process as part of a multi-faceted team.

As whaiora enter Moana House the peer support workers engage with them to find out where they are from, what they've been doing, their whenua, their iwi. Slowly they learn about the tāne and support them to learn about themselves. The process is individualised and time consuming, but its importance cannot be overstated.

Once settled, tāne enter the first stages of the Whakaohooho programme and develop goals that are important to them. 'Ahuatanga' focusses on connection with their tamariki and partners. Whaiora are supported to work through any issues and to prepare for a whānau visit. The peer support workers support contact with the whānau in preparation for the visit which commences with a whakatau process which is a precious and special occasion.

**"I can't think of a time when a whānau had left and had been disappointed. In fact, without a doubt. If anything from the whakatau for many it's just like, 'oh my gosh, we know you're in the right place'. And those are some of the highlights of my role when you go to that stage with them. And just depending on how the flow is going, it might take some a little bit longer to get there, but good things take time."**

# Impact

It is evident the impact achieved by this funding is profound for the whaiora who are assisted by the peer support workers. Tāne who have been incarcerated, with histories of addiction and/or violence make significant positive changes in their lives. Whaiora are able to reengage with their whānau, overcome their addictions, become violence free, access education and/or training and enter employment. In addition, the tikanga-based nature of the kaupapa has important cultural benefits for whaiora. While these changes are often most profound for whaiora Māori, there are benefits for all from this approach.

As whaiora progress through the programme they are encouraged to support each other. Through the values of tika, pono and aroha they recognise and celebrate positive outcomes and also hold each other to account. It is likely having peer support workers encourages whaiora in their journeys, providing evidence of what can be achieved and how they can help others.

Importantly, the impact is equally significant for the men who are now employed in these roles, as one peer support worker explained:

*"And so, for my life, my kids were taken from me from birth by Oranga Tamariki. I've got them back in my life now, reconnected with the mother. I've been through all those stages; where I now have my son full-time. It has its ups and downs, but I can relate in terms of some of the challenges they've had. Oh, it's been significant. It's been so good. The nurturing, the parenting courses I support the tāne through. Even going through into stopping violence. I've done all that. All those dynamics have been so uplifting. I love this place so much because seeing the men going through the same growth, I couldn't think of anything more rewarding. Yeah. But it's just lovely. It's just been amazing."*

## Pou

The peer support workers have legitimacy, trust and fit with the tāne and their whānau. Their lived experience enables them to identify with the challenges, worries and hopes of the whaiora. They are able to recognise and celebrate moments of transformation and success, anticipate issues that may arise and have empathy for tāne as they progress through a significant period of change. They embody how whaiora can transform their lives to be positive leaders in their communities.

The goal is that by working through the programme whaiora will be drug, alcohol and violence free. This is a precursor to enabling the whaiora to reconnect, in a safe and managed way, with their whānau.

Whaiora are supported to reintegrate into society as contributing community members. They are able to access education and training, contribute to the community by gifting service, and are transitioned into employment. The after-care aspect of the programme ensures the tāne have on-going contact and support for an extended period.

The programme is steeped in te ao Māori and consequently whaiora are supported to reconnect with their whānau, hapū, iwi and whenua. The reconnection to te ao Māori makes a significant impact on the wairua of the men who progress through the programme.



# Nanny Jen's Kai for Kids

Mrs Kids Kai Charitable Trust | Murihiku (Invercargill)

## Description

Jennifer White (Nanny Jen) of Mrs Kids Kai Charitable Trust has been dedicated to teaching the importance and value of growing, hunting, diving and foraging for kai. Previously, this initiative was provided without funding or proper resources. However, the recent funding provided by Te Pūtahitanga o Te Waipounamu has enabled this initiative to support whānau, tamariki and rangatahi to learn about the values and significance of food sovereignty. Jennifer is taking this initiative to the community, ensuring widespread access to this knowledge.

As part of the initiative, Jennifer has selected 12 whānau from the community to participate. Through the kaupapa, they are taught how to gather their own kai and learn easy and affordable ways to create dishes that sustain their whānau.

The funding allows Jennifer to provide each child involved in the programme with their own individualised gardening set, including gloves and tools, and their own cooking set so they don't have to wait for shared equipment, making it easier for them to engage in the cooking programme. The funding has also supported covering the cost of travel, enabling the tamariki and their whānau to visit the beach and ngahere to learn how to gather and forage for kai. Jennifer can also employ team leaders to support the kaupapa.

The tamariki and rangatahi involved in the programme learn baking and cooking skills at least twice a week with the guidance of their whānau. The prepared food is shared with their whānau and the wider community. They also engage in the community and school maara kai, further developing their knowledge and connection to the whenua.

## Reach

**Jennifer's impact on whānau and the community is immeasurable. It is challenging to quantify the exact number of lives she has touched. However, her initiative has made a significant difference to her community. Twelve whānau are regularly engaged in the programme, and whānau are provided with support, guidance and resources that positively impact their lives.**

In addition to her work with whānau, Jennifer supports local kura. She has created planting boxes to establish a maara kai specifically for the tamariki and whānau of the school. These gardens provide nutritious seasonal kai, benefiting the students and the broader community. By supporting the schools to have their own food supply, Jennifer promotes self-sufficiency, healthy eating and sustainability within the community.



# Impact

Jennifer's involvement in the community has been positive, with many whānau experiencing the impact of her programme. The parents of the rangatahi and tamariki involved have expressed being thrilled to see their children learn and develop new skills that can be shared with others.

Jennifer is recognised for her generosity and aroha to the local community. She is known for going above and beyond to support struggling whānau by providing them with food and utilising whatever resources she has available.

Her generosity and high-quality meals have received positive feedback from her community. Jennifer's actions have inspired others to offer services and contribute in various ways. Overall, Jennifer's commitment to the wellbeing of the tamariki and whānau is highly valued and appreciated.

# Pou

Jennifer's approach to promoting healthy lifestyles within the community is commendable. She engages whānau, encourages their active participation in the kaupapa, and inspires them to be leaders in their community. Whānau keep Jennifer updated on how they continue to work together at home to maintain their healthy lifestyles by sending messages or sharing videos of the kai they have prepared.

To further support the whānau in their pursuit of healthy living, Jennifer focuses on education around gathering and collecting their own food. She collaborates with tohunga in mahinga kai and takes tamariki out to learn the best practices for gathering kaimoana or fresh fruit and vegetables from the maara kai. Additionally, she encourages whānau to accompany their tamariki on these educational trips to broaden their understanding.

Jennifer recognises she cannot manage all the community gardens in the area herself and whānau contribute their time and effort to maintain the gardens. They understand and value of the kai that comes from these gardens, motivating them to ensure its preservation and wellbeing.



# Native Mushrooms at Home

Matariki Mushrooms Tapui Ltd | Whakakū (Nelson)

## Description

Matariki Mushrooms is an innovative enterprise dedicated to providing support and training for families and communities on how to grow their own native mushrooms. Founded and run by Valetta and Mihau Sowka, the enterprise was inspired by Valetta's Nan, who passed on her knowledge of te taiao and the maramataka. Matariki Mushrooms aims to reclaim and pass on mātauranga Māori, reo and tikanga. Growing mushrooms together promotes self-sufficiency, food sovereignty, intergenerational connection, and learnings about tūpuna kai.

Through the support of Te Pūtahitanga o Te Waipounamu, Matariki Mushrooms is progressing into online delivery of its products. Funding has gone towards the development of 100 at-home mushroom growing kits and the design of an introductory at-home mushroom course for tamariki in Te Waipounamu.

Matariki Mushrooms is developing an online platform to deliver the mushroom growing course. Whānau will be able to purchase a range of simple grow kits and activity booklets in English and te reo Māori. The course encourages the use of karakia and aligning with maramataka Māori. Currently, Matariki Mushrooms grow kits supply the native oyster mushroom; however, there are plans to expand educational resources to other mushrooms in Aotearoa.

Valetta and Mihau were funded for a grow-tent greenhouse for growing mushrooms which has helped their whānau business run more efficiently. By engaging with a translator, a tikanga consultant, a whānau enterprise coach and an accountant, Valetta and Mihau have developed a sustainable business that meets the needs of their local community, and people all around Aotearoa.

## Reach

Matariki Mushrooms has connected with

# 100

whānau across Wanganui, Christchurch, Auckland, and Blenheim through the distribution of the at-home grow packs and pukapuka.

**The reach is expected to go far beyond these 100 whānau due to the development of the online education platform.**



# Impact

Through this initiative, whānau will connect with the environment, and tūpuna kai while reclaiming food sovereignty and food resilience. The at-home mushroom growing kits provide a unique source of nutritious food for whānau.

The resources offer an intergenerational experience for whānau Māori and non-Māori to immerse themselves in te reo and tikanga Māori, while also learning about principles of kaitiakitanga and developing an appreciation for growing native mushrooms. Māori can experience a unique sense of pride and connection, recognising and celebrating the many ways their tūpuna survived off the land. This initiative promotes independence from the current dominant food system by reducing reliance on supermarkets.

Valetta is proud of the initiative which provided the opportunity to be more involved with local whānau and the local marae. She has been able to reclaim her culture and Mātauranga with the initiative providing a healing journey enabling Valetta to reconnect with her sense of belonging, acceptance and identity in te ao Māori.



# Pou

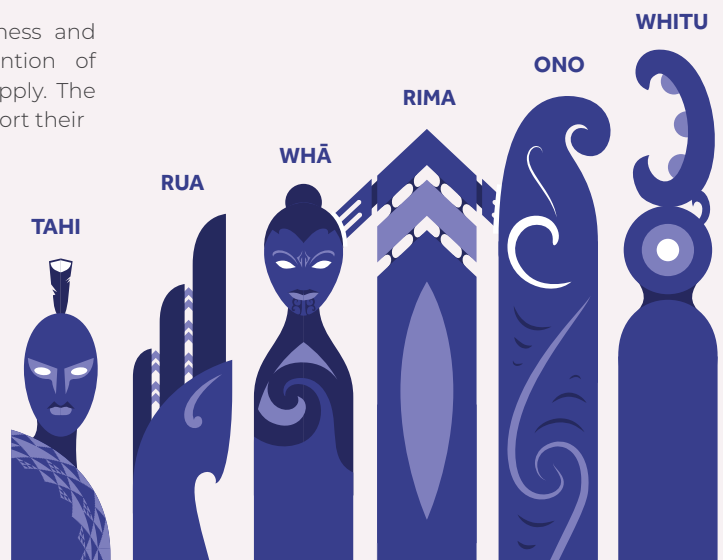
Whānau will feel empowered by having control and self-determination over their kai. They will gain skills that they can teach others in their whānau or community. Matariki Mushrooms encourage the use and consumption of nutritious kai, promoting a shift away from Western diets that are often high in refined ingredients. Through this initiative, it is hoped whānau will adopt healthier, more natural ways of eating and make healthier dietary choices, thereby promoting healthier lifestyles overall.

Whānau learn an appreciation of a unique tūpuna kai and will be taught and encouraged to use te reo, karakia and maramataka in their daily lives.

Valetta and Mihau are growing their business and providing more resources with the intention of increasing the types of mushrooms they supply. The success of their business allows them to support their

whānau. Whānau have saved money by growing their own kai which makes them more food secure and resilient in the food system. This is taught through values of manaakitanga, and nurturing others in their community, reflecting Māori community values and reducing dependence on supermarkets.

Whānau becomes more connected to te taiao. An understanding of the importance of protecting native species of mushroom over imported strains provides whānau with a responsibility to nurture the natural tāonga of Aotearoa. The book resource teaches the importance of connection to te taiao, and an appreciation for Papatūānuku



**Valetta Sowka**

022 192 8584 | [matariki.mushrooms@gmail.com](mailto:matariki.mushrooms@gmail.com)

[www.matarikimushrooms.nz](http://www.matarikimushrooms.nz)

**ihi** Research  
Social Change  
& Innovation

# Nau Mai Te Ao

White Creatives Ltd | Lake Hāwea

## Description

Nau Mai Te Ao involves creating timeless pieces of jewellery utilising unique and natural materials and incorporating mātauranga Māori into the designs.

Niki White is the director and owner of White Creatives Ltd. She is an artist who has studied contemporary craft, worked in the wellbeing space and has experience working in the film industry as a small-scale metal worker. After experiencing a personal loss, Niki visited a funeral home and noticed a cabinet of commercial jewellery available for purchase to commemorate loved ones. As an artist, she believes jewellery should communicate emotion and be authentic and personalised for the individual. This inspired her to explore the idea of using her artistic skills to design and create bespoke jewellery for families experiencing the loss of a loved one. Her designs incorporate significant items, including plants, clothing or any material that is sentimental to whānau.

Funding assisted Niki to receive support from a mentor and create prototypes of her jewellery. When customers contact her and select their piece of jewellery, Niki sends them a kit that guides them to collect materials that will be used to imprint on the jewellery. Gathering these items allows whānau to grieve while celebrating and cherishing special memories and items of significance. Once Niki receives the materials from whānau, they work together to decide how to incorporate them into the jewellery.

Niki has overcome challenges during the set-up phase of Nau Mai Te Ao. The support from Te Pūtahitanga o Te Waipounamu has helped to build her self-efficacy and the value and importance of her product. The collaboration between Niki and whānau is central to Nau Mai Te Ao. Niki also aims to provide aftercare as part of her service. She is collaborating with social workers, therapists, and mental health specialists to ensure whānau are connected with the appropriate support if and when needed.

Niki's jewellery is characterised by its beauty, artistic nature, bespoke designs and conceptual elements. Niki avoids using prints of the body on her pieces and is focused on utilising meaningful materials, which she believes sets her apart in the industry.

## Reach

**Niki is currently piloting her initiative and is working with five whānau. She has begun creating jewellery for the whānau and completed one piece imprinted with the materials provided by them. Niki values close collaboration with her customers and is guided by their preferences to ensure the piece meets or exceeds their expectations.**

She understands that the grieving process can be emotionally challenging for whānau. She respects the time it takes them to return the materials and does not pressure whānau to adhere to a specific timeframe. Niki recognises the importance of allowing individuals to grieve at their own pace and provides a supportive and understanding environment.

Niki is planning to officially launch Nau Mai Te Ao in 2023, and is waiting for the final touches on her packaging and product.

# Impact

Niki works with whānau during a very personal and challenging time; she is empathetic and understanding of the grieving process. One of her clients tragically lost their son 20 years ago and is still processing her loss. Working with this wahine has been an amazing experience for Niki, as she witnessed the slow and organic pace of healing. This taught her that there is no predetermined time frame for grief, and individuals may take months before they are ready to send materials for their memorial piece. Niki's understanding of this process has deepened her commitment to providing aftercare for her customers.

Recognising the significance of supporting her customers beyond the creation of the jewellery, Niki has taken the initiative to connect with professionals who are willing to assist her customers if needed. By matching them accordingly, she ensures her clients can access the support they require during their healing journey.



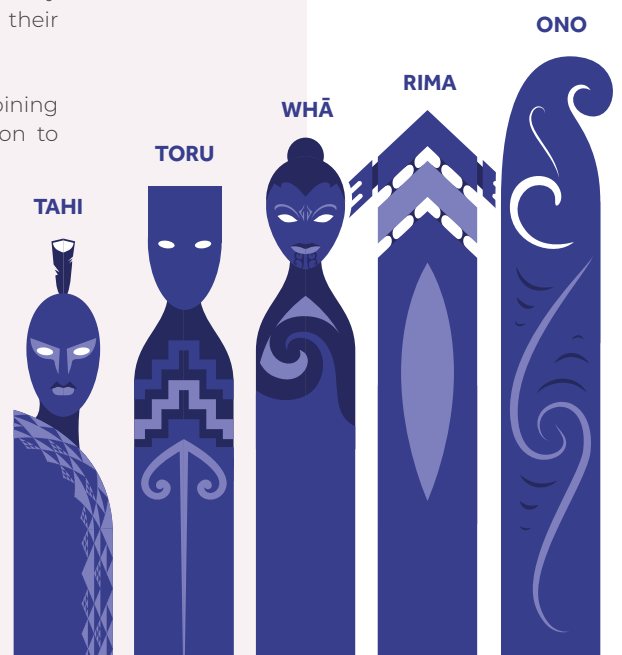
# Pou

Niki's journey is inspiring and powerful. By incorporating her own life experience and creative skills, she has found a way to self-manage and lead her business while uplifting and supporting others. Her jewellery reflects tikanga Māori, ensuring Māoritanga is honoured and celebrated.

Through her work, Niki aims to create a sustainable product that provides economic security for herself and her daughter and support and comfort to others.

Niki's resilience and strength shine through as she takes the first steps towards achieving her vision. She hopes her jewellery will offer whānau the love and care they deserve during their grief, providing a sense of oranga ngākau.

Overall, Niki's journey demonstrates the power of combining personal experiences, creativity, and cultural appreciation to positively impact her own life and the lives of others.



Nau Mai Te Ao

[naumaiteao@gmail.com](mailto:naumaiteao@gmail.com)

[www.naumaiteao.com](http://www.naumaiteao.com)

 Nau Mai Te Ao

 Nau Mai Te Ao

 **Research**  
Social Change  
& Innovation

# NFM Firewood

NFM Firewood Ltd | Kawatiri (Westport)

## Description

NFM Firewood Limited is a Westport-based business supplying wood and coal to whānau in the Buller community. With the support of Te Pūtahitanga o Te Waipounamu, this entity aims to accelerate its whānau business by acquiring more equipment to increase production and sales, as well as improve community outcomes. Owner-operator Andrew Norton Taylor believes the growth of this business will lead to the addition of a new employee, enabling a greater amount of service to be delivered to whānau in the community.

Andrew has successfully expanded his clientele in and around the West Coast by delivering coal and wood to the surrounding towns and homes. NFM Wood Limited has become a significant player in providing heating solutions to households by establishing new relationships in the community.

In addition to his business ventures, Andrew has actively supported local young men through a youth programme. He recognises the essential part that Māori role models play in inspiring and guiding the youth in the town. Andrew's efforts to impart vital skills to these young men have positively impacted their lives. By encouraging them to work hard and equipping them with the necessary tools for advancement, he aims to empower them to achieve their goals and become successful individuals.

Andrew is grateful for the unwavering support of his family and acknowledges his good fortune in spending quality time with his young family. In the past, he faced numerous challenges in his business journey, often traversing inland for days or weeks to source wood, keeping him physically distant from his family. During those times, he had to rely solely on manual labour, lacking the convenience of machines. However, his circumstances have shifted, providing him with increased flexibility to work from home and cherish meaningful moments with his whānau.

## Reach

Andrew's business has experienced significant growth, and he has had the opportunity to interact with

# 150

families in the past year.

**Thanks to his kind and thoughtful personality, he is someone with whom building a rapport is effortless. His clients eagerly anticipate his visits, where they can engage in conversation during the delivery or while he stacks their wood. Andrew takes great pride in his ability to remember his clients' names, enabling him to greet them on a personal level during subsequent visits. A small gesture like this can be the highlight of a client's day.**





## Impact

NFM Wood Limited provides service to many elderly and kaumātua. In situations where they are unable to pay for their wood supply, they may offer food from their gardens as an alternative. Andrew has graciously accepted these offerings, recognising the significance of generosity and manaakitanga.

Andrew's kindness and consideration have a profound impact on his customers. His willingness to assist those with a physical disability or health issues is appreciated and can be life changing.

## Pou

Whānau are utilising their skills to positively impact their community by empowering others to become leaders in sustainable business creation. This initiative fosters community engagement and provides much-needed support to those less fortunate. By embodying the values of te ao Māori, families can actively participate and contribute to their community, creating a powerful ripple effect of positive change. As whānau gain confidence in themselves, they actively seek out opportunities for learning through engaging in activities.



**Andrew Norton Taylor**

021 0847 8152 | [andrew\\_norton\\_taylor@yahoo.co.nz](mailto:andrew_norton_taylor@yahoo.co.nz)

# Ngahere Magic

Ngahere Magic | Motueka

## Description

Ngahere Magic is an initiative created by Michaela Lobban who is passionate about rongoā and its therapeutic approach to better support the hauora/health and wellbeing of whānau. Ngahere Magic offers a range of high-quality products, including hinu/oils, pani/balms, throat sprays, tinctures, body scrubs, and relaxing bath salts. Through wānanga, Ngahere Magic provides opportunities for whānau to learn, tikanga, traditional practices, te ao Māori, ancestral knowledge, increase their hauora, and help them learn how to harvest and prepare their own rongoā. With support from Te Pūtahitanga o Te Waipounamu, Michaela has expanded the production of rongoā products, improved labelling and developed a marketing strategy.

## Reach

**It is challenging to quantify the reach of Ngahere Magic. Initially, when planning community wānanga, Michaela started by engaging her whānau, connecting them to rongoā and involving them in production. Michaela explains that whānau wānanga have enabled her to test her ideas and refine the process. She explains, "I want to do my best for everyone else, but I have to bring it home first."**

Michaela estimates there have been over

**50**

people directly interacting with her business in the past few months.



The reputation of Ngahere Magic has spread across the 'kūmara vine', and demand for her expertise and products are growing. Ngahere Magic is actively working towards creating an online presence through the Māori Business Network, Toiere, and social media platforms, enabling her to expand the visibility of Ngahere Magic. This has also helped her to create connections within the Māori business community. Michaela also sells her products through regular markets, further extending the reach of Ngahere Magic.



# Impact

There have been significant positive impacts for Michaela, her whānau, and Ngahere Magic customers. Michaela and some members of her whānau have sensitive skin and have struggled with eczema and acne. This inspired her to create her first product; a blend of kawakawa, lavender, and tarata. The application of this rongoā product has proven extremely effective in treating skin ailments. For example, her products have also proven beneficial for a māmā whose pēpi had severe nappy rash and skin conditions.

The success of Ngahere Magic has encouraged whānau to learn more about rongoā and the mātauranga Māori that underpins it. Through wānanga facilitated by Michaela, whānau and friends are learning to source natural rongoā for themselves, to better support their health and wellbeing.

Michaela has made the most of community connections through her various roles within the community, her connections through the marae and whānau Māori, and through her work in Early Childhood Education. This has enabled her to reach a wider audience. By engaging in conversations with parents, she emphasises the importance of hauora and rongoā as a holistic process. Overall, Ngahere Magic has positively impacted individuals and whānau to embrace the healing potential of rongoā, fostering self-care and wellbeing within the community.

Michaela explains the effect in the following way. *“The biggest impact is seeing the appreciation on an individual's face because they've learned something for themselves that they can also pass through to their tamariki.”*

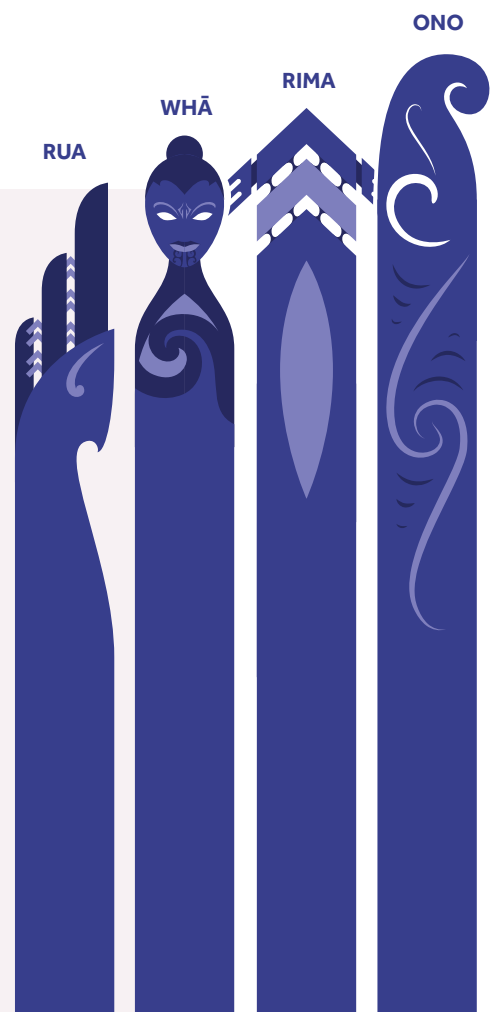
# Pou

Ngahere Magic has enabled whānau to learn about rongoā and ancestral knowledge, particularly in the treatment of skin ailments.

Ngahere Magic provides opportunities for whānau to learn mātauranga Māori, through harvesting and preparing their own rongoā.

Michaela is learning to strengthen her business and marketing skills through the support of Te Pūtahitanga o Te Waipounamu. She has engaged a coach who challenges her to ensure the initiative can become a thriving, sustainable business.

The wānanga have strengthened whānau relationships and connections with each other and to te ao Māori in a holistic way. Whānau have enjoyed the opportunities to learn together and better support the kaupapa of Ngahere Magic.



**Michaela Lobban**

ngahere.magic@outlook.co.nz

# Ora Jade

Ora Jade | Whakatū (Nelson)

## Description

Ora Jade is a whānau business that produces beautiful pounamu carvings. Leon Bonney has been a carver for 20 years and is supported by his wife Trace who runs the administrative and marketing side of the business and creates the lashings for the pounamu carvings.

The couple want to create a product that is more than just trinkets for tourists. They follow tikanga Māori in their work and believe in honouring where the pounamu has come from and reclaiming and revitalising the art of traditional carving. Leon's beautiful pounamu pieces are genuine and authentic and imbued with mauri. Each piece has a whakapapa and a story. The carving connects Leon to his Māoritanga, and through this journey is connecting with other Toi Māori artists in the region, sharing their mātauranga and exploring the art and passion of carving to confidently build a sustainable living whānau income.

Before launching Ora Jade, Leon had been a chef for 25 years. The wave funding created an opportunity for Leon's carving passion and talent to be turned into a full-time job and a viable business for their whānau.

Funding supported the purchase of machinery, a workspace for Leon, and the development of a website and a marketing strategy. Most of Leon's work over the years has been private commissions but the new website will enable him to sell the works himself.

## Reach

**Leon began carving many years ago with just a chisel, an angle grinder and sandpaper. With funding from Te Pūtahitanga o Te Waipounamu, Leon has now purchased his own machine that produces pieces much faster and makes his time and effort more profitable. This increased speed and versatility is enabling Leon to finish more commissioned projects while building up his stock.**

Funding has gone towards building a website that was otherwise out of reach for Leon and Trace. They have learnt valuable skills around running their own sustainable business and have invested in an accountant who ensures they are up to date regarding protecting their intellectual property (IP) and legislation.



# Impact

Leon and Trace's three children are involved in the mahi with Leon passing on his mātauranga to them. They have a keen eye for the type of stone that Leon works with and are increasing their knowledge every time they go on family trips to the river. This has been significant for their whānau, bringing them closer together and passing on intergenerational knowledge.

Through the development of Leon's business they are connecting with other Māori artists in the area, particularly experts in the fields of carving, tā moko, whakairo and weaving. They share their knowledge and experiences as well as trading goods and recommending their clients to each other. This is creating a resilient, cohesive community in Whakatū and beyond.



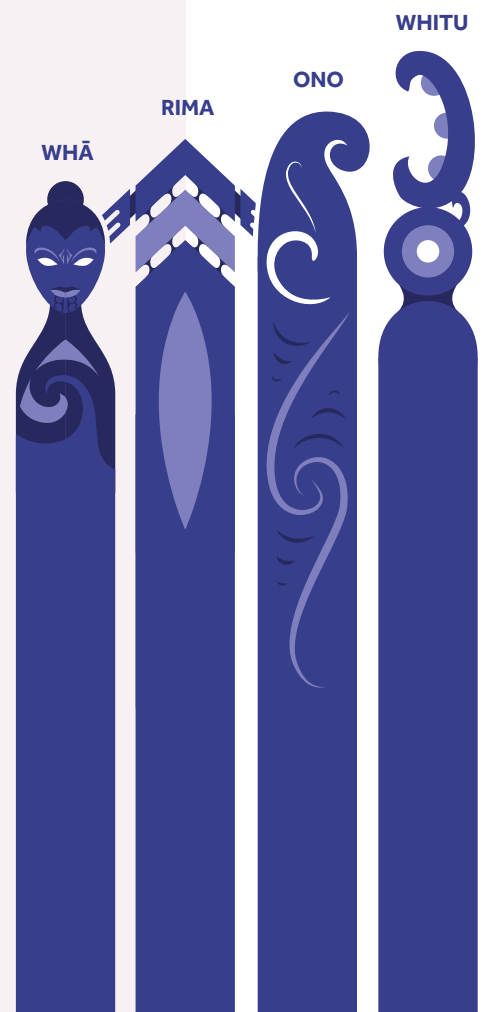
# Pou

Through his journey the whole family is involved in toi Māori. Te reo Māori is encouraged and valuable connections are made with other Māori artists and creatives in the community. This initiative has created opportunities for Leon and his whānau to participate in te ao Māori.

Leon and Trace have established Ora Jade as a viable, full-time business that generates income for their whānau. While Leon is carving, Trace is increasing her capability learning and applying her administrative and accounting skills to the business.

The couple are supporting and backing each other to develop this business out of their own home. The involvement of their tamariki has been a positive opportunity and experience for their whānau.

Leon follows tikanga and the principles of kaitiakitanga in his mahi. He only takes the stone that he needs, and whatever isn't used, he takes back. This is a kaupapa Māori approach to carving, and he is teaching this tikanga to other carvers in the area. There are beautiful and rare stones in their rohe, so it is important to Leon to be a kaitiaki, to protect their precious taonga.



**Leon Bonney**

leon.benjamin.bonney@gmail.com

[orajade.co.nz](http://orajade.co.nz)

# Ōtepoti Boxing Club

Ōtepoti Boxing Club | Ōtepoti (Dunedin)

## Description

Ōtepoti Boxing Club is a space that offers a sense of safety and encouragement for whānau members. From humble beginnings of backyard training for the community, Ōtepoti Boxing Club is now situated within the Let's Go Fitness facility and offers a variety of different fitness and boxing programmes. The focus of these programmes is to uphold the four pillars of Te Whare Tapa Whā health model. The classes are based on fighters' training and conditioning needs and strengths; there are classes for whānau, wāhine, rangatahi, and, more recently, tamariki. This entity's key goal is to support and empower whānau to strengthen and take care of their bodies, and recognising they have all the power they need to better navigate their world and pursue their dreams. The funding from Te Pūtahitanga o Te Waipounamu has supported whānau members by offering subsidised memberships within a training environment that embraces te ao Māori.

Ōtepoti Boxing Club is primarily a Māori sports club formed to support whānau of all ages to lead healthy, productive lives, and is open to everyone. The club is welcoming and inclusive providing a strong sense of community and opportunities for whānau to take on leadership roles.

The funding from Te Pūtahitanga o Te Waipounamu has allowed Ōtepoti Boxing Club to provide targeted support for whānau who would not otherwise be able to afford to attend. This has made a significant difference in the lives of whānau who, without this support, would not have been able to access the kaupapa Māori training environment the club provides. Classes are designed to cater for the whole whānau; tamariki and pakeke, wāhine and tāne from all backgrounds and walks of life. Strong connections in the Māori community and with Whānau Ora Navigators means the club is well poised to assist whānau who will most benefit from its support.

The club's growth is contributing to a resurgence in boxing in Ōtepoti. As well as revitalising the sport, the club provides an opportunity for whānau to reconnect to te ao Māori. There is access to mau rākau and a plan to introduce wānanga to upskill whānau in waiata, karakia and haka. Efforts to develop club tikanga will raise the prominence, reach and mana of Ōtepoti Boxing Club as a force in boxing and a leader in kaupapa Māori sport.

### The club's key values are:

Rangatiratanga - Leading alongside our whānau with determination and mana!

Manaakitanga - Respect and care for the people of our community.

Whanaungatanga - Forming and maintaining relationships while strengthening ties within our people.

Kotahitanga - Unity and bringing the people together for the health and wellbeing of us all as one.

Kaitiakitanga - To guard and protect our people and what's rightfully ours alongside community leaders.

## Reach

The Ōtepoti Boxing Club has a membership of around

# 100

whānau and employees  
five coaches.

### Classes are held as follows:

Whānau classes: Monday, Wednesday, Friday, 6 pm to 7:30 pm.

Wāhine classes: Tuesday and Thursday 5:45 pm till 6:45 pm; Saturday 7:30 am to 8:30 am

Tamariki classes: Every Tuesday and Thursday before the wāhine class.

Fighters' classes: Monday to Friday, 5:30 am to 6:30 am.

# Impact

Motivating rangatahi to get up at 5.30am every day of the week to train requires an environment with a balance of support and challenge. The levels of fitness, grit and resilience these teenagers are developing is in contrast to many of their peers.

Kaiwhakahaere Chase Haley puts this down to a number of factors. *“We’ve got a really good space up here which is inspiring for a lot of our rangatahi. Our wāhine, some of them come up here 10 times a week. They use this platform to not just look after their health and wellbeing but have a sense of belonging and share a whanaungatanga bond with the rest of the boxing club.”*

Chase spoke warmly about a wāhine, recently released from prison, who started at the club following a referral from a Whānau Ora Navigator. She was looking to turn her life around and needed some guidance and help. Just over a year later she has progressed to being one of the club’s coaches and working as a personal trainer.

*“She’s just a real motivated girl who is a good role model for a lot of our wāhine up here. Trains really hard, pushes herself to her limits and yeah, she’s just doing really good positive things within the community now.”*

The funding from Te Pūtahitanga o Te Waipounamu has enabled the club to target support to whānau who aren’t financially well off but want to train and get active. Whānau are able to pay what they can afford. Some pay full fees, others are subsidised, while some have their fees fully covered. Te Pūtahitanga o Te Waipounamu has helped the club to grow and provide a safe place for whānau to go to when they need to.



# Pou

Whānau are self-managing and self-motivated. Some have taken on leadership roles within the club.

Boxing training develops high levels of cardiovascular endurance and strength. Whānau are making increasingly healthy lifestyle choices – reducing alcohol, eating and sleeping well as these factors impact their training.

The club is a vehicle for whānau to train in an ao Māori environment where whanaungatanga, and Māori ways of being are valued and reinforced.



## Chase Haley

022 517 6618 | [kiaora@chaseproductionsltd.com](mailto:kiaora@chaseproductionsltd.com)

[www.otepotiboxingclub.com](http://www.otepotiboxingclub.com)  Otepoti Boxing Club  otepoti\_boxing

# Papuni Boxing Ōtautahi Charitable Trust

Papuni Boxing Ōtautahi Charitable Trust | Waitaha

## Description

Reece Papuni, founder and head coach of Papuni Boxing Ōtautahi, has created a whānau-centred boxing gym that uses boxing to empower tamariki and rangatahi. The initiative promotes balance in te taha wairua/spiritual wellbeing, taha hinengaro/mental and emotional wellbeing, taha tinana/physical wellbeing and taha whānau/family and social wellbeing, instilling important life skills such as perseverance and hard work.

Papuni Boxing provides a space to develop connections with positive role models, enabling rangatahi to become leaders within the group and the wider community. The success of the programme is due to support from whānau and the community, who see the impact, passion and dedication the trainers have on the youth.

Papuni Boxing focuses on creating confident young leaders. Reece has created an environment that fosters hauora, physical and mental fitness, kotahitanga, and manaakitanga. The goal is to increase the participation of Māori and Pasifika youth. The programme provides the right tools and opportunities to positively support tamariki and rangatahi to step out of their comfort zone. Papuni Boxing is a safe and inclusive space that utilises a tuakana-teina approach, creating leadership opportunities where older members can guide, inspire and motivate the younger ones. The programme has a strong sense of community and welcomes whānau to come in and participate.

Funding supported Papuni Boxing to secure a four-year lease on their space in southwest Christchurch and purchase the necessary gear and equipment to continue the kaupapa. Reece charges \$5 per class to help reduce the financial barriers to whānau. The programme aims to support tamariki and rangatahi to develop and grow through boxing and connect whānau from all walks of life, opening opportunities for growth and development.



## Reach

In Term 1, there were

# 76

registered members.

Four programmes are run;

- Kids' Box, a weekly class for tamariki aged 7 – 11, who learn fundamental boxing techniques;
- Youth Box, run over 10 weeks for rangatahi aged 11 to 18, who learn fundamental boxing techniques, including footwork, sparring and conditioning drills;
- Junior Boxer Academy, run over three terms for rangatahi aged 11 to 18, who can participate in amateur boxing bouts at local and national tournaments; and
- Youth Box Circuit, open to all registered members, participants undertake a range of exercises and activities to improve strength, endurance and agility with a focus on teamwork and achieving fitness goals.

Having secured a permanent space for the gym, Reece can now utilise social media to promote the programme, having relied on word of mouth in the community until now. He plans to start engaging with youth organisations and the Police to ensure they are reaching kids who aren't in school.

# Impact

Papuni Boxing is making a difference in the lives of the young people it serves by helping them develop discipline, confidence, and leadership skills through physical activity. Through its classes, the programme has successfully created a positive community, Reece explains, *"We create that leadership programme for our youth, and we do that early on by trying to get them to communicate, and then knowing what that looks like, and teaching them how to take on leadership roles. They learn how to engage, connect and be direct, and that's a cool thing to see."*

The rangatahi who train with Papuni Boxing have experienced significant changes, many were hesitant to take on contact sparring, but with support from the coaching team and learning the correct technique, rangatahi built up their confidence to jump in and spar.

Some parents have reported improved school attendance since their child joined the programme. The tuakana-teina approach is also proving effective, with younger kids looking up to and learning from older ones.

The programme creates a comfortable and welcoming environment where young people can build confidence. Reece noted, *"I know it's a good place for rangatahi to feel comfortable. Once they're comfortable, we'll build their confidence, and the magic is in the growth from there."*

One inspiring example is a young girl who lost her father two years ago. Since joining Papuni Boxing, she has become invested in the programme, attending three times a week and expressing her aspiration to become a professional boxer. Her mother has noted the programme's positive influence on her daughter's life, describing it as her 'saviour'. This example highlights the programme's focus on utilising tika, pono, and aroha to create a supportive and nurturing environment for young people to thrive.



# Pou

Leadership values are instilled in their members; they learn to manage themselves and support their boxing whānau and the wider community. Several members have stepped up and are taking classes and instructing older members. Rangatahi are learning important emotional, life, and physical skills through mentoring at the gym. Reece describes his philosophy on learning, *"Kids are going to know that it's okay. You can make mistakes. Mistakes are cool, and I don't want you guys to be perfect at it... I love the saying 'practice doesn't make perfect, it makes improvements.'"*

Parents have reported improvements in their child's physical and mental health, some are improving and succeeding in other sports because of what they're learning at boxing. Reece explains, *"The coaches (of other sports) are noticing it, which has been cool because now we're being hit up by other teams and coaches about having pre-season here to complement what's going on with their teams."*

**Reece Papuni**

022 043 3462 | [r.papuni@outlook.co.nz](mailto:r.papuni@outlook.co.nz)

[www.pbot.org.nz](http://www.pbot.org.nz)



Papuni Boxing Ōtautahi Academy

**ihi** Research  
Social Change  
& Innovation

# People of the Pā

Te Hapū o Ngāti Wheke | Waitaha

## Description

People of the Pā is a collective of five talented musicians with a passion for music. Growing up at the pā deeply influenced their music and contributed to their unique sound. The collective features Reuben Riwaka as the guitarist, Gordon Topia as the vocalist, Karl Anglem Row on bass, Fetz Monie on keyboard, and JJ Phillips as the drummer. The group first met at a songwriter's workshop at Tuahiwi Marae, where the renowned band House of Shem facilitated the event and inspired young artists to pursue their musical aspirations.

During the workshop, House of Shem recognised the exceptional talent of these five individuals and challenged them to write seven songs within two months. Taking this opportunity to elevate their songwriting skills, the collective worked together and astonishingly wrote 25 songs in just eight days. Impressed by their dedication and professionalism, the House of Shem members acknowledged the potential of the People of the Pā.

With funding from Te Pūtahitanga o Te Waipounamu, People of the Pā has been able to invest in high-quality equipment and cover the cost of studio time to record their debut album. Additionally, the funding has enabled them to travel to the North Island and collaborate with the members of the House of Shem to refine their music further. The collective is currently finalising its first album, and once this is completed, they plan to embark on a tour of Aotearoa to promote their music.

## Reach

They have performed at

# 20

functions and in front of almost 500 people at the Waikawa Marae Matariki celebration in 2022.

**Since receiving the funding, People of the Pā has continued to actively work on producing its first album.**

**The goal for People of the Pā is to tour their new album in 2023. Additionally, they hope to secure another performance opportunity at One Love 2023. They had been asked to perform in 2022, but the event was cancelled due to weather.**





# Impact

People of the Pā has been deeply moved by whānau and friends sending videos of them listening to their music or hearing their song on the radio. Making their whānau and friends proud and receiving so much positive feedback has profoundly affected their confidence. Old school friends have reached out for advice on the music industry, and being able to support others has been a rewarding experience for the group. They believe they are doing something meaningful and are on the right path, as it brings them happiness and pride.

By including te reo in their music and normalising it, they hope to influence and inspire their whānau and others to use it more or learn it. They consider it an opportunity to help people connect with their culture.

When people ask how they manage to do what they do, they respond by emphasising their hard work and dedication. They want others to see they haven't been

handed things easily and have invested significant time and energy into creating their album. They genuinely believe in their music and want others to experience the same enjoyment they feel.

People of the Pā members are humbled and proud of their positive impact on their whānau, friends and listeners. They are grateful, appreciate their support, and strive to inspire others through their music. Above all, they are thankful for the support from the House of Shem, supporting them as individuals and as a band. They truly believe they wouldn't have been able to get to this stage if they didn't have them by their side, helping to overcome challenges and understand the music industry.

# Pou

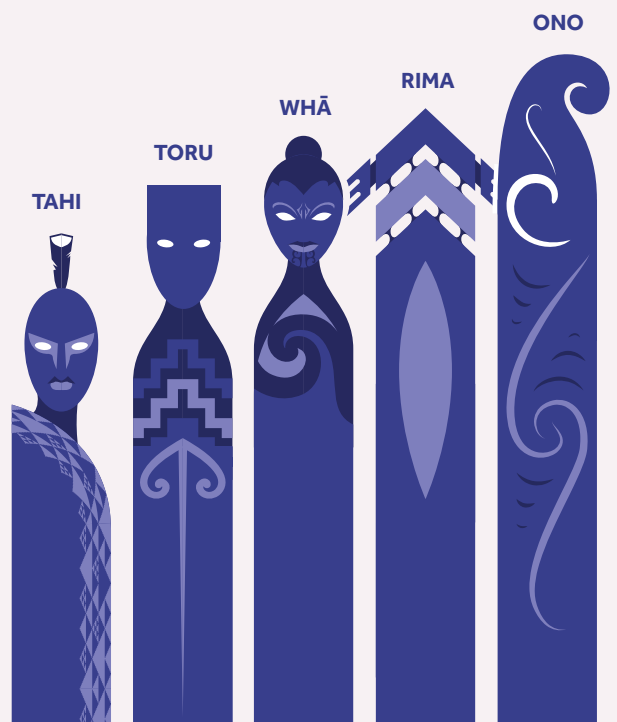
The People of the Pā showcases their work ethic and serves as role models and an inspiration for young people to pursue their dreams and goals. They have gained the necessary skills to manage the business themselves, actively seeking answers to their questions and continuously learning and developing.

With support from the House of Shem, they have learnt and understand the importance of maintaining professional standards. People of the Pā is dedicated to music and stay grounded by contributing to their whānau and communities. They willingly assist others with tasks such as household chores or manual labour, demonstrating their commitment to their whānau and community.

Language and cultural preservation are a priority; they are actively working on developing their proficiency in te reo. With the guidance of a fluent band member and kaumātua, they have translated some of their songs into te reo.

People of the Pā aspire to make a sustainable income from their music and recognise the need to continually hone their craft. They are eager to establish their presence in the music industry and share their music with the world. They are passionate about supporting younger artists on their journeys by providing guidance and assistance.

The members of People of the Pā value their close-knit community and strive to maintain strong bonds. Spending countless hours together working on their music has fostered a deep connection, and they are always there to support one another through the ups and downs. They are committed to nurturing their friendships and continuing their creative work together.



# Rangatahi Driving Lessons

Te Rūnanga o Ngā Maata Waka | Waitaha

## Description

Tai Aranui is an innovative collaboration between Te Rūnanga o Ngā Maata Waka, the Ministry of Justice, New Zealand Police, and the Department of Corrections. The inter-agency partnership provides a marae-based service to prevent victimisation, offending, re-offending and encourages possibilities of change. The programme operates within a marae-based context on location at Ngā Hau e Whā National Marae, Ōtautahi.

Tai Aranui has provided driver's licence training and support for five years. Qualified driving instructors support participants to study the Road Code, work on practice test papers, and practice driving in a modified teaching car. Learners can access unlimited support with the objective of passing the learner, restricted and full licence tests in New Zealand's graduated driver licensing system.

With funding from Te Pūtahitanga o Te Waipounamu, Te Rūnanga o Ngā Maata Waka has piloted an education partnership with five schools and kura to offer a Learner Driver classroom programme in 2022 and 2023 for rangatahi identified by the school/kura and aged 16 years and over.

This investment has focused on supporting an in-school/kura innovation with high enrolments of Māori students. The objective was to prevent rangatahi driving without a licence and to engage them in the driver's licence pathway as soon as they are eligible. Te Rūnanga o Ngā Maata Waka works alongside the school/kura to arrange a suitable time and learning space and supervise and support students to engage in the programme.

The driving lessons are not capped, and each rangatahi is supported to get to a level where both the instructor and student believe they will pass. One-on-one support is provided to rangatahi who may have difficulties with the written or practical test. Rangatahi generally have 10-20 lessons with an instructor in an adapted car provided by Tai Aranui. To date, the programme has achieved a 100% pass rate. The driving instructors don't believe in failure – just time to pass.

In some schools, the school leaders and teachers have worked hard to integrate the programme into the teaching and curriculum. They have supported rangatahi to continue to study the road code outside of the organised lessons, and they have been flexible in allowing students to participate in practical lessons. These schools have had a big uptake and many rangatahi pass learner or restricted tests. Two students have been able to get their full licences.

## Reach

**Partnerships with five schools**

**37 rangatahi have achieved their learner licence.**

**10 rangatahi have passed their restricted licence.**

**Two rangatahi have passed their full licence.**

**100% pass rate both in theory and practical.**

**Each rangatahi has between 10 and 20 lessons before sitting their restricted or full licence.**

# Impact

Whānau have reported to the instructors they would not have been able to afford to support their rangatahi to get their licence. Many rangatahi coming into the programme are the first in their family to gain their full restricted or full driver's licence. The whānau of these students have not got their full licence and are not able to mentor their own rangatahi to gain their licence.

The process of learning at school has meant rangatahi have been learning together, challenging each other to learn the road code. Some rangatahi stayed at school and turned up as they wanted to get their licence before leaving school.

To date, there has been a 100% pass rate for rangatahi. The instructor and co-ordinator take rangatahi to their tests to support them. They discussed the joy and sense of achievement rangatahi experienced when passing. For students with learning difficulties, the instructor and co-ordinator can act as a reader/writer in the theory test, and those who find driving challenging can have as many lessons as needed until they are confident. The instructors ensure the rangatahi are taught to pass but are also safe drivers.

After gaining a licence, rangatahi can drive to school, employment, sport, and other recreational activities. Several rangatahi have been able to get after-school jobs, join sports teams and/or take their siblings to school.

*"Recently my son has been supported through (his kura) to get his learner and then restricted licences. This tautoko has made a real difference for my son, myself and our whānau. Some of the things we appreciated about a programme being run through kura are, the facilitator meets our rangatahi in their space and establishes a relationship with them, this increase in trust and respect meant my son was able to engage more thoroughly with the content offered. Learning with his peers kept my son engaged and excited for the process. My son can often refuse support if (in his eyes) it will place a financial burden on our whānau, having lessons included and costs covered removed those concerns for him. All of these things, and more, culminated into my son feeling well prepared and confident for his restricted test and has increased my trust in his skills on the road as a driver. We are incredibly appreciative of the support and the difference it has made for our whānau."*  
(Whānau member)

# Pou

The driver licence programme has given rangatahi more autonomy over their lives. They can get to school, their sports fixtures and after-school jobs. They gain confidence passing their licences and are more likely to drive safely and avoid car accidents..



# Resilience Group

Kāwai Rangatahi | Waitaha

## Description

Kāwai Rangatahi, previously known as the Strengthening Linwood Youth Trust, provides programmes to support the wellbeing of young people and their whānau in Linwood and Opawa communities. These programmes include after-school sports, mentoring, resilience groups, breakfast clubs, and school-based initiatives.

The youth workers at Kāwai help rangatahi discover their personality, how their brain works, their love language, and emotional communication skills as well as building resilience in different areas of hauora such as mental health, friendships, relationships with family, school, and self-care. The trust aims to expand its current services to respond to the increased rates of anxiety and mental health issues caused by COVID-19.

Wave funding has helped the trust develop a more structured and professional resilience programme and allowed staff members to be hired who focus specifically on researching and writing sessions relevant to the challenges faced by rangatahi. Resources, evaluation and training for staff were able to be funded which has supported the growth of the programme. Additionally, the trust has been able to engage its staff in Treaty training and had a marae day to learn from the kaumātua in the community.

## Reach

Kāwai Rangatahi run

# 4

programmes at Te Aratai College and then one or two in Te Kura o Ōpāwaho/Opawa School, depending on the need of the school.

**Rangatahi who are considered most in need are selected to take part. Rangatahi may be identified by the school, guidance counsellors or social workers or through the one-on-one mentoring Kāwai run.**

**There is a minimum of five groups per week across both schools, and each group would have eight to 10 young people, approximately 40 to 60 young people per week.**



# Impact

Kāwai Rangatahi has had a significant positive impact on the lives of young people in the Linwood and Opawa communities. They've seen a positive change in behaviour and relationship dynamics over the course of the programmes. Confidence and social skills in group settings has increased significantly, some rangatahi were very reserved and wouldn't contribute to the groups, many are now engaged and putting a hand up and answering questions. Teachers have noticed an improvement in behaviour and attendance, with some students choosing to attend school so they can participate in the resilience group. They are taught hygiene skills, including brushing hair, having a shower or brushing teeth. Teachers have reported that students are coming to school looking fresher and more put-together, which has also contributed to the growing confidence of the rangatahi.

Kāwai Rangatahi has helped young people develop a stronger sense of identity and connection through activities like writing their pepeha. This encouraged the rangatahi to go home and ask questions about their whakapapa, exploring their identity has led to a greater sense of connection and belonging.

The service successfully engaged with staff on their bi-cultural journey through activities like marae visits and treaty training. This has helped the service staff to develop a deeper understanding and appreciation of Māori culture, which has in turn benefitted the young people involved in the programmes.

As Sarah, one of the youth workers of Kāwai Rangatahi summarised of the support from Te Pūtahitanga; *"It's freed up money that would come from somewhere else to pay the staff to really focus on running the groups. It's allowed a few extra hours a week to actually sit down and write new programmes, develop it, add things in, take things out, take what the young people are wanting and kind of run with it a little bit. I think it's helped us to professionalise it, being able to add in different elements that we didn't have, such as we'd now do a pre and post survey so we can actually track this is how they started at the beginning of the group. By the end of the term, they felt more confident, even if it's just gone from, 'I see myself as valuable,' and they might disagree and now they're not sure. That's a change."*

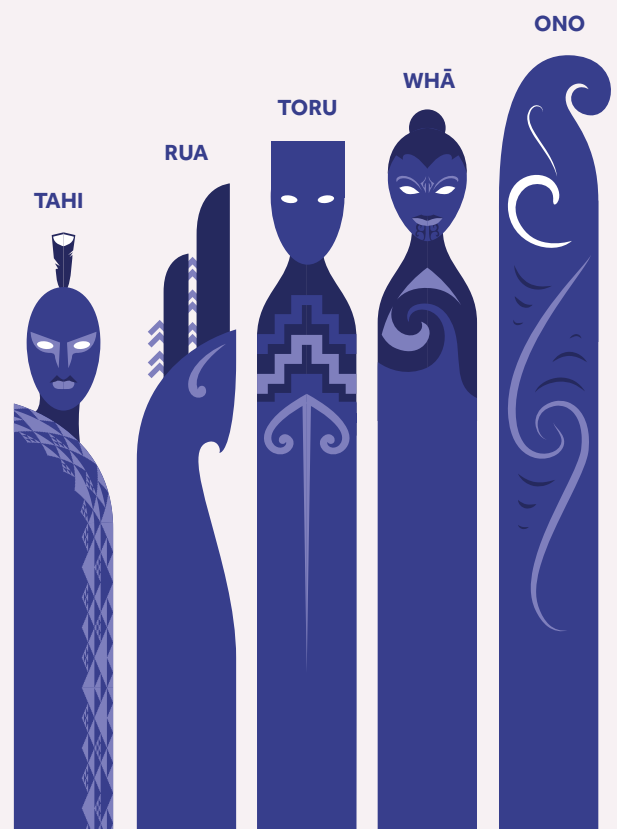
# Pou

Kāwai Rangatahi help the rangatahi to understand who they are, what they can offer to others, and identify their strengths and weaknesses. This self-awareness fosters a sense of empowerment and self-management and has improved their sense of self-worth and value.

Many of the rangatahi they work with have limited opportunities to participate in society due to a range of barriers. These programmes help to equip them with skills to be healthy and reduce any barriers they face and discover how they can make a positive contribution.

They incorporate te reo, pepeha, karakia, and whakawhanaungatanga wherever they can into their programmes. The Treaty trainings and professional development are helping the staff be more connected to this aspect.

Rangatahi are noticeably more equipped to recognise their own emotions, this supports them to identify how they are feeling and react appropriately when faced with difficult situations at home or in life.



Sarah Millar

sarah.millar@strengtheninglinwood.org

[www.kawairangatahi.org.nz](http://www.kawairangatahi.org.nz)



Kāwai Rangatahi



kawairangatahi

**ihi** Research  
Social Change  
& Innovation

# Rōreka

Pītakataka | Hokitika

## Description

Pītakataka is an initiative to develop a te reo Māori children's book called Rōreka. This book is an empowering story about the unique gifts of people and the beauty these diverse gifts offer us. It is anticipated that Rōreka will contain an array of illustrations and include a range of videos, waiata, and interactive components provided in an app. With the support of Te Pūtahitanga o Te Waipounamu, author Makaira Waugh will publish and digitalise Rōreka so all tamariki can read, learn from, and enjoy this initiative.

Makaira has spearheaded the development of a te reo Māori reading resource for children to promote hope and encourage reconnection with the precious gifts of taonga that we all possess. Makaira is the sole contributor to the project, having crafted a compelling story that bursts to life through vibrant illustrations, music, and song. The project's ultimate goal is to make this resource accessible through a digital app that fosters interaction, learning, and reading. Rōreka will serve as a multi-medium resource that benefits a broad audience.

## Reach

**The project became much more extensive than initially anticipated. Makaira began by writing text, developing the characters and adapting illustrations in Photoshop. It took a year to meticulously create highly detailed characters and sets using materials like clay.**

One example of this work is the intricate whareniui built with incredibly fine detail, including exterior carvings, carvings and tukutuku panels on the inside, and even pairs of shoes at the door.

Makaira is still working on the illustrations, and full engagement will occur upon completing this kaupapa. The concept of the initiative was born from Makaira's desire to write a book for his niece, so the overall vision will be kept as a surprise until it is completed and ready for public release.



# Impact

This book is a celebration of the talents and diversity found in various cultures around the globe. It showcases the unique sounds of different musical instruments and voices and the plants and flowers associated with their place of origin. By exploring various cultural aspects, this book represents the knowledge gained from learning about different cultures. It's a highly recommended read for anyone looking to expand their knowledge and understanding of the world.

For the recording of soundtrack music, several members from the wider community were enlisted with the aid of a band assembled by Makaira's existing contacts. These people were explicitly selected to play the six primary instruments featured in the book. These highly skilled musicians collaborated to assist the creator in performing, developing, organising, and recording the main track. This provided an added layer of brilliance to the kaupapa and a way for Makaira to gain feedback along his journey. Some of the learnings were about the sounds needed to embellish the visuals while maintaining the synergy with the kaupapa of the story.

# Pou

Encouraging creativity in this art form is vital for revealing valuable insights. By emphasising storytelling through visuals and audio, this resource provides families with countless opportunities to incorporate these skills into their daily lives.

The initiative fosters the development of strong leaders and promotes a deeper understanding of te ao Māori among individuals through the restoration of connections and identity. It promotes leadership by providing another means of sharing these stories, this whakapapa, and these learnings. It is a medium that has demonstrated ease of understanding for all and is enjoyable.

Whānau can share stories rooted in their environment, knowledge base, and shared experiences, resulting in intergenerational stability and growth. It is imperative that whānau prioritise this approach to ensure the preservation and advancement of their cultural heritage.

The learnings and the experience from developing this kaupapa could, if successful, transform into a method of producing income for the author and all people involved in its creation. Even though this is not the primary objective – it is clearly an optional outcome.



**Makaira Waugh**

021 180 7316 | [sweetcardamom@gmail.com](mailto:sweetcardamom@gmail.com)

[www.tatemanawa.com](http://www.tatemanawa.com)

**ihi** Research  
Social Change  
& Innovation

# Saucy Mama's Sustainable Living Workshops

Mana Supervision Charitable Trust | Motueka

## Description

Saucy Mama's Sustainable Living Workshops were developed through existing mahi undertaken with Mana Wāhine Motueka. Driven by Deborah Jones, the kaupapa is around whānau developing a greater understanding of sustainable living practices. Funding from Te Pūtahitanga o Te Waipounamu allowed Deborah to create a commercial kitchen space to facilitate wānanga and educate whānau on hauora kai practices. Mana Wāhine Motueka will also offer other services such as seasonal gardening, preserving, and bottling of kai and wānanga about the use of herbs, honey, and cooking techniques. Along with this, entity leaders will teach whānau how to make candles and soap.

Deborah sees a real need to reconnect with kaumātua to enable them to pass on their food and gardening skills to others. Deborah is also conscious there is a lot of preserving expertise within the community that is in danger of being lost.

*"I just feel like it's a bit of a lost art and a lot of our elderly, they're passing away. They have so much knowledge. My nana always bottled, and my papa made the sauce. He was a huge gardener, which is why I love gardening. And that's what they did ... but many are losing that knowledge ... it's important that we hold onto it."*

The kitchen is now fully registered, although building work was delayed by a shortage of available tradies. Deborah has held the first successful workshop teaching whānau how to preserve and bottle with more plans ahead to educate and upskill whānau and to utilise the commercial kitchen as much as possible. The goal is to turn it into a sustainable business, and in the process educate whānau on hauora kai practices. Deborah understands that cost can be an issue for whānau, so is keen to provide easily accessible and affordable community group classes.

To sustain this venture and continue to support whānau at a low cost, Mana Wāhine Motueka is planning to create a market to sell kai and other goods to whānau through koha. Six hundred bottles of sauce have been produced through the kitchen to sell, with more to come. Deborah explains, *"I've got relish on the go right now. So, my aim for the kitchen was to run sustainable living workshops. Teaching people how to preserve and bottle. In addition, we can also use it as the basis for our whānau business. So, I do sauces for 'Saucy Mama', and my daughter makes cakes. And to be able to sell them, we needed a proper registered commercial kitchen, so that's taken a huge effort."*

## Reach

**The first workshop was a trial run with four people, straight after the commercial kitchen became fully operational. The next wānanga has 10 wāhine signed up, with other workshops in the planning stage.**

Deborah and her whānau are keen to develop a sustainable business. Her son is a chef and her daughter is keen to bake and sell cakes creating many different opportunities to utilise the commercial kitchen.

Deborah is now working with a business coach. She is learning how to promote herself and to advertise. This has been a learning curve as it's not something she is used to, but she is keen to learn.





# Impact

Feedback from the first wānanga has been very positive. Whānau all left with a big bottle of sauce and were excited to try out their new cooking skills at home.

Deborah explains: *"I think the real impact is when they go home and put that knowledge to use. If there's excess peaches, fruit or vegetables then they have the ability to preserve them and keep them for a later date. At the moment, food prices are really high. So it's attractive for whānau to be able to do that. I definitely think it's empowering and reinforcing knowledge that we are in danger of losing."*

Deborah is also learning through the process. The cooking part of the first wānanga took a bit longer than expected, so Deborah improvised by taking participants out into the garden and sharing mātauranga about māra kai. Although the numbers of the first wānanga were small, she received great feedback. There is increased interest in follow up sessions, with whānau keen to bring along their friends.

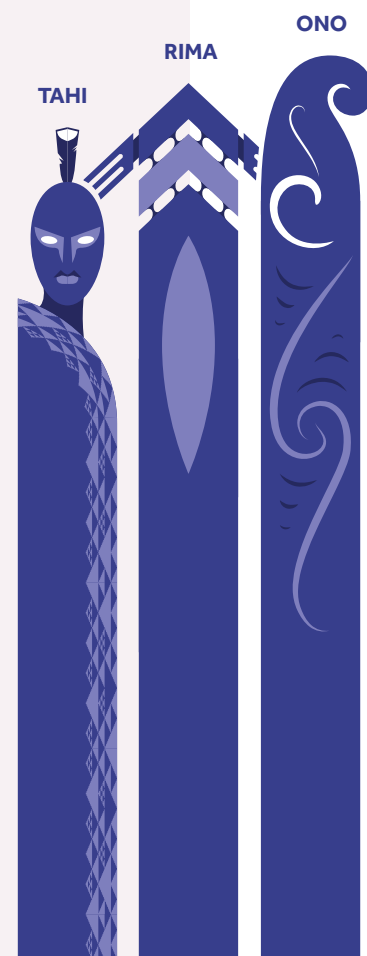


# Pou

The initiative has enabled Deborah to set specific business goals and achieve them. Getting the commercial kitchen up and running and registered was the first important step. Deborah is empowered to teach whānau about food sovereignty and healthy kai. In particular that they can feed their own whānau, through preserving and preparing their own meals.

Although its early days, Deborah believes the initiative is enabling whānau to save money through home cooking and preserving. The initiative is also enabling whānau to set their own business goals by making products they can sell to others.

Deborah is passionate about intergenerational learning and bringing back those whānau traditions where everyone has a part to play in preparing and preserving kai. In the process they're caring for each other and strengthening relationships.



**Deborah Jones**

[mana.supervision@gmail.com](mailto:mana.supervision@gmail.com)

# Soul Salad Bar

Soul Salad Bar Ltd | Whakatū (Nelson)

## Description

Soul Salad Bar Limited is a kai caravan run by Marama Mapu that provides a variety of healthy, tasty kai for catering, events and markets across Te Taihū o Waka ā Māui. Marama and her whānau are passionate about providing kai that suits whānau health needs and their budget and contributes to their hauora. At the same time the cart enables Soul Salad Bar to build a sustainable confident business that generates a living income.

The initial motivation for Soul Salad Bar was to provide something different that encouraged others to see that fresh and healthy food could also be delicious. Marama saw a real need amongst whānau and businesses/organisations where people wanted to have access to healthy kai, but were busy and time-poor. She has concentrated on serving local needs. Soul Salad Bar's tagline is 'Local boss mama making good healthy food taste great! All made from scratch at home and in our amazing food trailer'.

The Soul Salad Bar's reputation is growing, and the cart did well over the summer catering for people attending markets, music and sporting events. Marama is now attracting catering contracts over the slower winter period. The extra funding enabled her to pay off and upgrade the Soul Salad cart and to create a storage and office space in her home. Her dream is for this to become a full-time, sustainable business as currently she also works part-time at another job.

Marama explains the whānau aims. "At the moment the operation is home-based. We've got quite a big kitchen and we've got our conservatory all decked out with shelving. But it would be great to do the cart/catering full-time on a yearly basis. So, our dream is to have a dedicated commercial space, somewhere in a separate building."

## Reach

**Soul Salad Bar reach and reputation is growing and Marama and her whānau are heartened by the demand for their kai.**

The Soul Salad Bar is a regular feature at a local rugby club on Saturday mornings which has increased the customer base. Marama is able to provide after-match salads and cater for rugby functions and other sports tournaments. As the cart's reputation has grown, so have booking requests. Marama has a number of fairs and events lined up including a Matariki event and the Nelson Home and Garden Show in September 2023. Having the cart and facilities means Marama is able to diversify and take on extra catering events.



# Impact

Soul Salad Bar is a whānau-based initiative. Marama's husband and her 13-year-old son help with preparing and serving kai and assisting with event organisation. In addition, Marama's mum and dad and friends help out behind the scenes prepping food and tidying up. Marama has benefitted enormously from working collaboratively with Reni from Kiwi Kai, another Whānau Ora kai-based initiative. Reni is a valuable business mentor.

The impact for whānau has been immense and increased their confidence, motivation and ability to own and run a sustainable business. The funding helped with upgrading new wiring and refurbishing. Whānau have been able to kit out an office space with shelving and storage for all equipment appliances, bowls and containers. Marama now has a desk, printer and laptop making home life feel more organised and stress free. Marama is currently working with a gas fitter and a 'coffee guru' to ensure the cart has the right power facilities to operate a suitable coffee machine, slow cooker, blender and toastie machine.

Marama's approach to healthy and tasty kai has inspired local whānau. She is often asked, "Oh, what's that recipe?" "How did you make that?" and she is happy to share her ideas.

If events are cancelled no kai is wasted. Marama posts on her whānau Facebook group chats that there are leftovers and let's whānau know where they can come to pick up food. She also provides kai packs for kaumātua, and these have proved very popular.



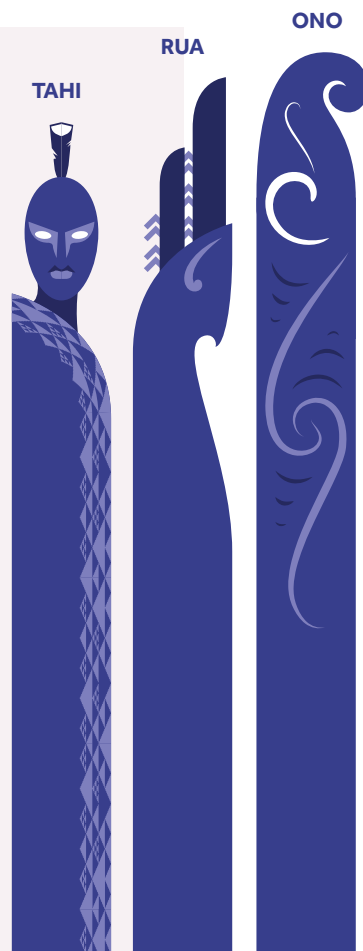
# Pou

This journey has taken Marama and her whānau out of their comfort zone. Marama and her husband work together to grow the business. It has given them confidence to pursue their dreams, to serve whānau healthy, tasty kai and have genuine, positive interactions and conversations with customers who purchase from them.

Marama is responding to a shift in attitude that she is seeing in the community. Whānau are looking for alternatives to fat-laden fast food and fizzy, sugary options. The cart means people are experiencing healthy kai in a way they haven't tried before. Marama is pleased to provide whānau with alternatives and regular customers are starting to opt for healthier foods.

Soul Salad Cart is a whānau-based initiative, and their involvement is essential, whether it's at the front serving customers or out the back preparing kai and cleaning up. The work has brought the whānau closer together with an intergenerational approach that benefits from everyone's different ideas and abilities.

Marama's husband Sio makes a great chop-suey and coleslaw that is always in demand, whilst her mum specialises in pikelets and her dad bakes scones.



**Marama Mapu**

021 053 5681 | [maramasoulsalad@gmail.com](mailto:maramasoulsalad@gmail.com)

 Soul Salad Bar

**ihi** Research  
Social Change  
& Innovation

# Suicide Awareness & Prevention New Zealand

SAPNZ Charitable Trust | Waitaha

## Description

Husband and wife team, Jesse and Nicole McCormick, are the directors and owners of Suicide Awareness & Prevention New Zealand (SAPNZ). Their primary focus is to combat the stigma surrounding mental health and suicide, with a particular emphasis on supporting whānau affected by these. Motivated by loved ones struggling with mental health, Jesse and Nicole recognised the need for more support in their community.

To address this, they established a Facebook platform where individuals can come together, connect, and provide support throughout their personal mental health journey. The Facebook group is steadily growing and members actively engage and support one another. The group has three separate group chats for women, men, and a mixed group, all are monitored by Jesse, Nicole and volunteer mediators.

With the funding support from Te Pūtahitanga o Te Waipounamu, Jesse and Nicole organised an event to bring people together to raise funds to support mental health prevention. It was hugely successful and brought together members of their Facebook group who could meet in person and raise awareness for mental health in the community. Additionally, the funding enabled Jesse and Nicole to develop merchandise that raises awareness of their kaupapa. Their goal is to establish a charitable trust alongside their business, enabling them to expand support for suicide awareness and prevention in Aotearoa, providing much-needed practical assistance while breaking down barriers surrounding mental health.

## Reach

# 200

people attended the fundraiser

**There were personal testimonials on mental health alongside entertainment for whānau including music and games for children.**

A total of \$1,300 was raised for mental health support through Yellow Brick Road; a national organisation that supports whānau who have a loved one experiencing mental health challenges.

Additionally, their Facebook page boasts over 1,500 active members, serving as a platform for discussion and resource sharing and has expanded the reach of their kaupapa.



# Impact

Jesse and Nicole have positively impacted their community through their Facebook group and personal support. They receive messages from individuals struggling financially and mentally and are always willing to assist. They offer referrals to local community organisations and resources, maintain regular contact with those in need, and suggest helpful online support apps. It is gratifying for Jesse and Nicole to hear that their support has helped people overcome some of the challenges in their lives.

With the increase in the cost of living, many whānau are experiencing financial difficulties, and the stress of trying to make ends meet takes a huge toll on the mental health of whānau. In one instance, a woman reached out because she could not afford food for herself or her children. Jesse promptly ordered groceries for her and personally delivered them, ensuring that she and her whānau would not go hungry or without. This act exemplifies the many ways Jesse and Nicole go above and beyond to ensure whānau feel acknowledged and supported in their community.

Overall, Jesse and Nicole's willingness to provide practical assistance, emotional support and commitment to making a difference in the lives of those struggling showcases their genuine concern for their community.

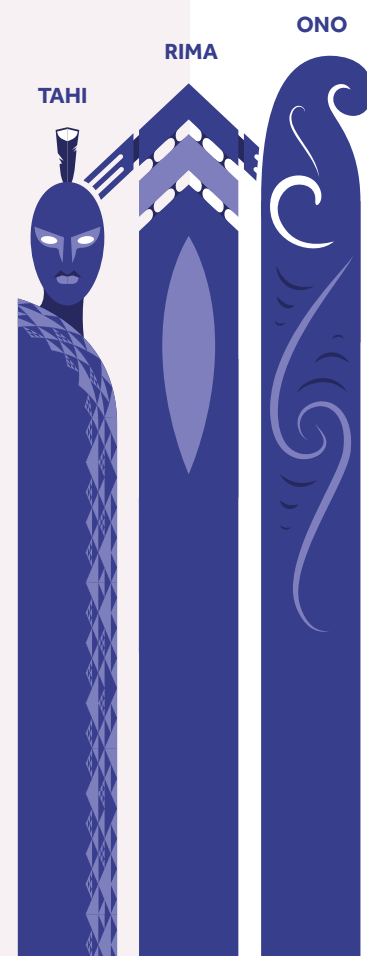
## Pou

Jesse and Nicole are dedicated to supporting whānau and promote self-leadership in their community. They focus on nurturing their members to develop resilience, particularly regarding mental health. They provide daily encouragement to individuals through their Facebook group, offering assistance during crisis and help whānau navigate community services to access the appropriate support. Their ultimate goal is whānau self-managing their wellbeing.

To demonstrate their commitment to their work, Jesse and Nicole actively engage in professional development by completing relevant courses and expanding their connections with other professionals in the mental health space. This shows their determination to continually self-improve and highlights the importance of their mahi to them.

In addition to their direct support, Jesse and Nicole have introduced merchandise to sell. Income generated through merchandise sales will help them work towards SAPNZ becoming financially sustainable, supporting them to continue their work in the community. This approach enables them to provide ongoing support, ensuring that individuals feel acknowledged and part of a supportive network of like-minded people.

Overall, Jesse and Nicole focus on nurturing and providing support to their community demonstrating their dedication to making a positive impact and creating an inclusive environment for those they serve.



# Tā Te Manawa

Pītakataka | Hokitika

## Description

Tā Te Manawa embodies a series of retreats aimed at helping Māori leaders nurture their mind, body, and spirit through connection to other leaders, Māori heritage, and te taiao. Leaders of this initiative plan to conduct the first of four retreats in Akaroa, with information evenings available to showcase the kaupapa to those interested. Tā Te Manawa aims to inspire participants to achieve their aspirations and empower other whānau.

Tā Te Manawa is an experience that offers diverse ways to support, collaborate and engage with whānau and Māori communities. Initiative developer Makaira Waugh recognises the critical importance of emerging leaders dedicated to serving their community, whānau, hapū, and iwi across the motu. As individuals pursue their passions or serve their communities, they often face numerous tasks. Being burdened with countless challenges and difficulties can lead to exhaustion and overextension. Makaira's unwavering efforts aim to complement, facilitate, and strengthen these individuals in a supportive capacity, providing them with the necessary space to recharge and prioritise their hauora and wairua, allowing them to continue their work without undue stress.

Makaira notices the compassionate nature of individuals. He says, *"Our culture is known for being big-hearted and strong-spirited, which is a beautiful thing. However, this also stems from the pain caused by historical trauma. Sadly, we have been subjected to a culture that lacks compassion and heart, making it challenging to thrive."*

## Reach

Makaira has successfully organised three Tā Te Manawa wānanga, with a total attendance of

# 30

people.

The most recent wānanga was held in Punakaiki and attracted 12 participants. Makaira commented on how incredible the experience was and that he was honoured to be part of such powerful events. Makaira worked with an external provider to capture the essence of the Tā Te Manawa wānanga on film. The footage will be developed into a promotional video for future use, featuring significant parts of the retreat.

Makaira has facilitated hui without interruption thanks to the unwavering support of his whānau. Their invaluable contribution to the wānanga has been duly recognised, and they are indispensable team members. The team's love and commitment were important in creating a safe and supportive environment.



# Impact

Within the Tā Te Manawa retreats, many have witnessed profound effects on attendees. The processes participants engage in reveal deep emotions that often lead to tears and emotional breakthroughs. To facilitate this release, Makaira creates sharing sessions after each wānanga. These have received overwhelmingly positive feedback and often bring about changes and shifts. However, it can be challenging to determine their impact on individuals once they return to their daily lives. It is important to note that some internal changes may not be immediately visible.

Makaira said being part of something so significant, holding space for individuals and providing them with the necessary support, has been remarkable to witness.

# Pou

Encouraging families to discuss their journey towards healing improves their overall wellbeing and helps them discover effective ways to lead healthier lifestyles. This process enhances their understanding of their environment and how to contribute positively to te ao Māori. By promoting coherence and resilience within whānau, their hauora can be nurtured. Tā Te Manawa is committed to nurturing individuals and harnessing their exceptional abilities for the betterment of whānau and our Papatūānuku. Whānau can seize the opportunity to explore and demonstrate their autonomy in pursuing knowledge, referred to as tino rangatiratanga, thus leading to the realisation and fulfilment of their individual and collective aspirations.



**Makaira Waugh**

021 180 7316 | [sweetcardamom@gmail.com](mailto:sweetcardamom@gmail.com)

[www.tatemanawa.com](http://www.tatemanawa.com)

**ihi** Research  
Social Change  
& Innovation

# Takitahi Kreation

Takitahi Kreation | Motueka

## Description

Takitahi Kreation teaches the traditional Māori art of raranga while providing a space for whānau to learn, share and strengthen their understanding of te reo Māori me ōna tikanga.

Missy Broughton began Takitahi Kreation after hearing from friends and the local community there was a demand for weaving classes. Classes allow Missy to share her passion and skills while providing a safe space for the weavers to kōrero Māori regardless of where they are on their te reo journey. Missy seeks to bring whānau together to learn, share and strengthen te reo me ōna tikanga and culture in the home and build confidence so whānau feel comfortable to kōrero in the community. Whānau also learn karakia and waiata and experience an increase in their social wellbeing.

Monthly wānanga are held at home, the local kōhanga and Te Āwhina Marae in Motueka, for pakeke wāhine and tāne. They involve prepping materials and making small crafts like putiputi and kōnae, they then progress to making larger kete, wall hangings and incorporating dying into their art. Missy works hard to remove barriers whānau may face to attend. Funding enables Missy to offer classes free of charge and supports her to provide catering and to purchase materials and dyes. Tamariki are welcome to attend, this ensures whānau don't miss out on classes due to lack of childcare.

## Reach

The popularity of Missy's classes exceeded expectations, with more than

# 10

wānanga held.

**Over 20 wāhine and tāne attended the first wānanga, around 10 pakeke consistently attend each wānanga.**

Most whānau have learnt of Takitahi Kreation through word of mouth and Missy's work at the local kōhanga. The popularity and demand of classes is testament to the dedication and passion she has for the kaupapa.





# Impact

Missy has identified several positive outcomes from the wānanga, including creating a safe, inclusive space to converse in te reo regardless of proficiency level, and learning tikanga around the gathering and use of harakeke and materials. Takitahi Kreations has also been providing a happy, therapeutic space for whānau to take some time out of their busy lives for some creative fun and whanaungatanga. The incorporation of karakia, waiata and tikanga around weaving has been an inclusive way for participants to connect with Māori culture and arts, while also increasing their social wellbeing. Missy believes a key strength of her wānanga is creating a safe space. *"... just bringing whānau together and to allow a space for them, for us, as Māori, to kōrero Māori as well. Although most of them are on their own te reo journey. I guess I created the space for us to converse, talk about and use as much reo as possible and at different levels, ... bring them out of their shell."*

Missy plans to continue her classes beyond the funding period. The funding and support from Te Pūtahitanga o Te Waipounamu provided the opportunity to increase her capability to develop and coordinate the classes. The funding helped build momentum for the wānanga and provided the necessary resources and materials reducing any financial barriers that might stop whānau being able to attend. Missy describes one of the best outcomes is the impact of the initiative rippling into the community. Some whānau are sharing their knowledge with others, gifting or taking their taonga to sell at local markets and continuing their learning outside of the wānanga.



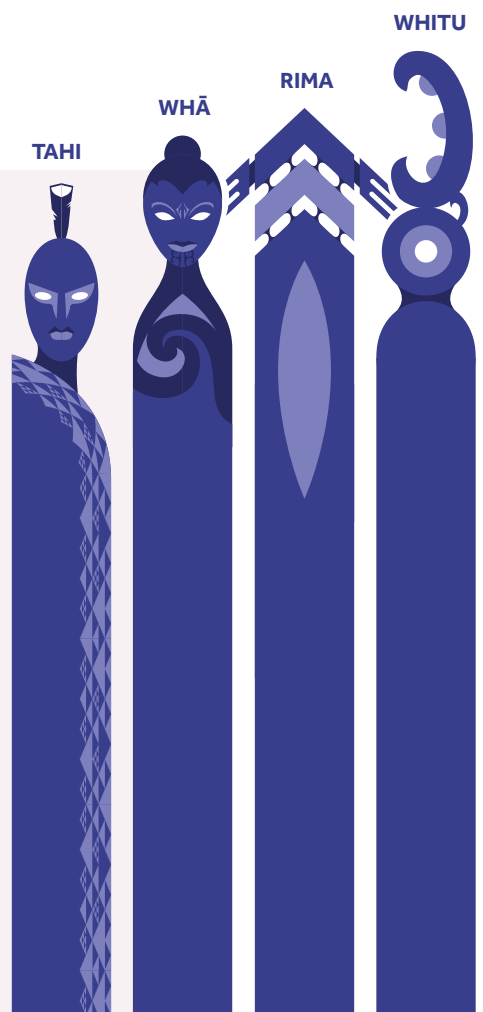
# Pou

Whānau are learning new skills and feel more confident to share these skills at home and in the community. Missy's tamariki help her at wānanga and as a result they have become much closer.

The wānanga have become a safe, inclusive space to celebrate raranga and toi Māori, while also encouraging the use of te reo. Many participants felt they didn't have many spaces to speak te reo freely, these wānanga have created that space and supported whānau to learn and grow.

Some participants have taken their mahi raranga to local markets, creating opportunities to support themselves and their whānau through additional income.

Participants have learnt tikanga raranga and are exercising kaitiakitanga by taking only what you need and giving back to te taiao what you don't. This has helped to change their mindset towards an Indigenous view of stewardship.



Missy Broughton

takitahikreations@gmail.com

# Taonga Iti

Oceana Olsen (sole trader) | Waitaha

## Description

Taonga Iti is a social enterprise seeking to create Indigenous affirmation art pieces. Owner, Oceana Olsen, is currently finishing her Bachelor of Fine Arts at the University of Canterbury. Her goal is to create a sustainable initiative by selling her Indigenous art. This kaupapa has focused on creating a social media-based platform for selling art pieces and other items that holistically promote and strengthen hauora for future generations. The pūtea will provide necessary resources and equipment, including a printer and website development. Taonga Iti aims to support the revitalisation of te reo Māori, with all art pieces customisable and available in te reo Māori or English, with the potential to expand to Pasifica languages.

## Reach

**Support from Te Pūtahitanga o Te Waipounamu has enabled Oceana to grow her capability by attending website development workshops and accessing appropriate services to help her grow her online business. Oceana will launch her website and social media platforms this year.**

# 16

unique art pieces have been created in both te reo Māori and English.

Oceana is developing customisable characters that can be included within the affirmation art piece. Oceanas' aim is that these will represent diverse communities to increase their visibility.

Once the website is launched, whānau can commission and build bespoke art pieces, with Oceana working with clients to develop custom-made designs. Clients can select an affirmation in the language and colour they choose, customise it, and add a character if they wish. Once completed, Oceana will print the artwork and send it to whānau.

# Impact

Through her art, Oceana hopes to increase the visibility of minority groups in the community. Many whānau don't feel they are well represented in their community; Oceana wants to change that. Her kaupapa promotes the inclusivity of those who feel excluded or marginalised. Oceana was born with a disability and knows how important words of affirmation and positive influence are in people's lives; *"I can see how if I didn't have words of affirmation and people pushing me to be authentically me, I wouldn't be here."*

Oceana attributes her positive mindset and confidence to her whānau, who have encouraged and supported her throughout her life. Oceana now wants to support other whānau to have the same positive affirmations surrounding them. By creating this representative art, it may reach tamariki and rangatahi who don't always have positive voices around them and support them to develop positive hauora.

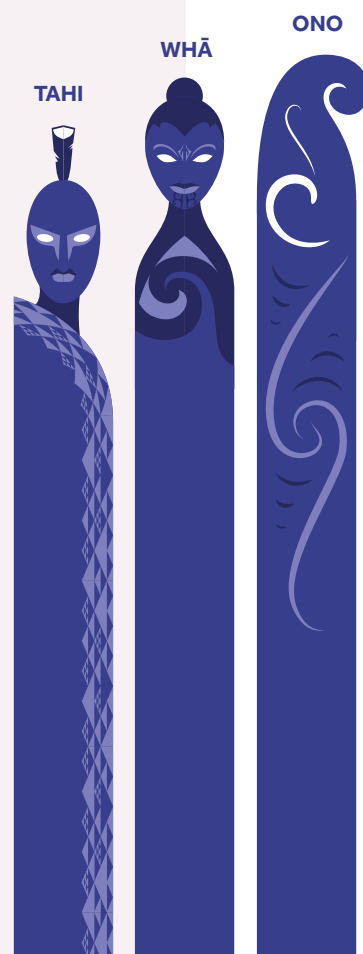
By making this art easily accessible and customisable, whānau can edit and create their own art that represents who they are.

## Pou

By starting Taonga Iti, Oceana is working to successfully build a platform to sell and advertise her toi Māori from and build a sustainable business utilising her current qualifications.

Taonga Iti promotes te reo me ōna tikanga and supports whānau to explore and expand their knowledge. When art is selected in English, Taonga Iti sends a te reo Māori translation so whānau can learn if they choose to.

This mahi supports the representation of minority groups and aims to increase visibility for whānau from all walks of life. Positive affirmations support a resilient and nurturing mindset.



# Te Haerenga o Te Pounamu

Poutini Pounamu - West Coast Jade | Murihiku (Invercargill)

## Description

Te Haerenga o Te Pounamu was inspired by Tyrone Tainui's passion for working with pounamu, to create individualised pieces that bring people connection and happiness. After receiving a work injury, Tyrone felt the pull back to his passion, creating unique pieces of taonga that allow him to bring joy into people's lives.

Since receiving wave funding, Tyrone has been able to purchase much needed equipment to create intricate and beautifully handcrafted pieces of pounamu. Funding has allowed Tyrone to purchase larger amounts of pounamu which has enabled him to create more pieces than he otherwise would have. This increase in production has increased Tyrone's ability to attend more markets and sell more pieces.

Through Poutini Pounamu, Tyrone has been able to support whānau and friends who have experienced personal challenges due to their own complex situations such as loss of jobs and COVID-19 restrictions. This mahi has created opportunities for Tyrone to take whānau down to the awa and help them to reconnect with themselves and find their purpose again.

## Reach

The purchase of new workshop equipment has enabled Tyrone to create over

# 1,000

taonga pounamu which he has been able to gift or sell at markets and through his Facebook page.

Tyrone has completed eight wānanga over the duration of the funding period. He spent the summer months taking friends and whānau down to the awa to find their piece of pounamu, this has sparked an interest in many of his whānau to explore their whakapapa and get behind the machines to carve their own taonga.

**At least 12 whānau have supported Tyrone on individual projects or aspects of the creative process in designing and creating the taonga pounamu.**

# Impact

Tyrone has given his cousin an opportunity to work alongside him, she works from home and makes the ropes for the pounamu, this has given her a pathway to financial freedom. This sophisticated job is time consuming and requires patience. Tyrone has described his cousins work as beautiful and regards her as one of the best. Tyrone said that through providing her this opportunity, she now wants to carve her own pieces. Tyrone was excited about this and will support her to explore this further.

Poutini Pounamu has had a lot of interest with many people approaching Tyrone about the mahi he does. Tyrone wants to run additional wānanga for more whānau and would love to provide further opportunities to whānau who are interested in being

involved. This would provide Tyrone with the opportunity to do the mahi he loves while supporting others to explore their whakapapa and utilise the journey for finding pounamu to explore their own identity.

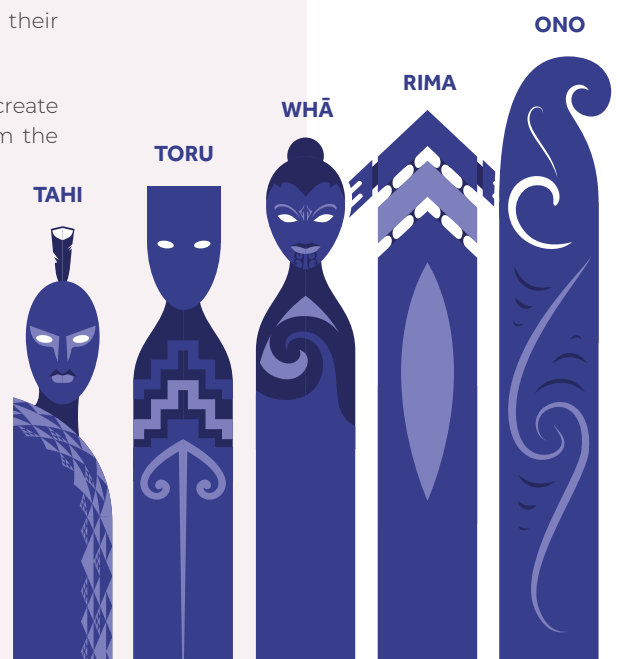
*"Seeing the creative side of someone come out is pretty impressive, that will be the biggest thing overall. Money is money, but you can't buy the feeling of making something with your own hands from scratch, it's the best feeling."* (Tyrone)

## Pou

Ancestral connection, understanding of one's whakapapa and developing a better understanding of tikanga and Māoritanga is what drives this kaupapa. Poutini Pounamu has created a space that allows people to take the journey of collecting pounamu and creating a long-lasting piece they can gift to whānau or carry with them for years to come.

Tyrone takes whānau and friends who are facing challenges in their lives on haerenga. Whānau hikoi the pounamu trails and collect pounamu from the awa. This helps to ground them and connect to the taiao and the whenua. They then design and create taonga, enabling them to give a gift from the heart. The kaupapa gives them the opportunity to connect and uplift their wairua, develop their hinengaro and enable them to pursue an artistic te toi pounamu career pathway, should this be their wish.

Whānau learn and develop the skills needed to create pounamu that can be sold at local markets giving them the opportunity to be involved in their own wealth creation.



**Tyrone Tainui**

021 091 45547 | tainuity@gmail.com

 Poutini Pounamu West Coast Jade

**ihi** Research  
Social Change  
& Innovation

# Te Manawa Ora

Whakatipurangahou Ltd | Waitaha

## Description

Whakatipurangahou Ltd has implemented the pilot programme 'Te Manawa Ora', based on mau rākau and te waka mauri ora. The courses are run within schools in Ōtautahi during the school terms providing rangatahi and tamariki with a connection to te ao Māori, helping them to identify positive aspects of their lives and encourage lifelong learning and wellbeing.

Running the pilot programme has enabled Whakatipurangahou Ltd to ascertain the need and demand within schools, the financial viability, and the possibility of expanding mau rākau and te waka mauri ora into other divisions such as community corrections and government.

Originally, Kevin Hapi founder of Whakatipurangahou Ltd, balanced work life with promoting Te Manawa Ora programme throughout schools. With funding from Te Pūtahitanga o Te Waipounamu, he has now been able to focus solely on the Te Manawa Ora kaupapa. This has allowed Kevin to build and nurture important relationships within local schools to ensure Te Manawa Ora is viable and sustainable going forward.



## Reach

Kevin has successfully collaborated with

# 10

schools and runs weekly mau rākau and te waka mauri ora programmes.

**Te Manawa Ora currently runs one module a week in each school over the duration of the school year. The same tamariki and rangatahi attend the weekly modules.**

Kevin plans to continue to expand Te Manawa Ora and will collaborate with other Māori kaiako to offer different cultural activities and kēmu. There is a clear need for more collaboration throughout different disciplines, such as kapa haka, mau rākau, and te reo kaiako. Kevin is working to build these relationships and look at how they can support each other within kura. Whakatipurangahou Ltd is planning for the future and building capacity and capability to meet the needs of tamariki and rangatahi.

# Impact

The Te Manawa Ora pilot has identified a clear need for cultural activities and te waka mauri ora programmes in mainstream schooling. Te Manawa Ora has given many rangatahi the opportunity to participate in te ao Māori, to build on their mātauranga and their understanding of their whakapapa. Teachers have reported increased engagement in school by students.

Rangatahi have reported increased confidence and mōhiotanga and fed back how much they enjoy being included in Te Manawa Ora. Although this kaupapa is about teaching mau rākau and other cultural development within schools, the social impacts for rangatahi and staff within schools are clear. The difference in the rangatahi is evident as they connect and participate with te ao Māori and build trusting relationships that support them with the challenges of home and school.

Te Manawa Ora is further impacting whole school environments, as these relationships have initiated open conversations regarding cultural advisory, competency and increased mātauranga for teachers and rangatahi.

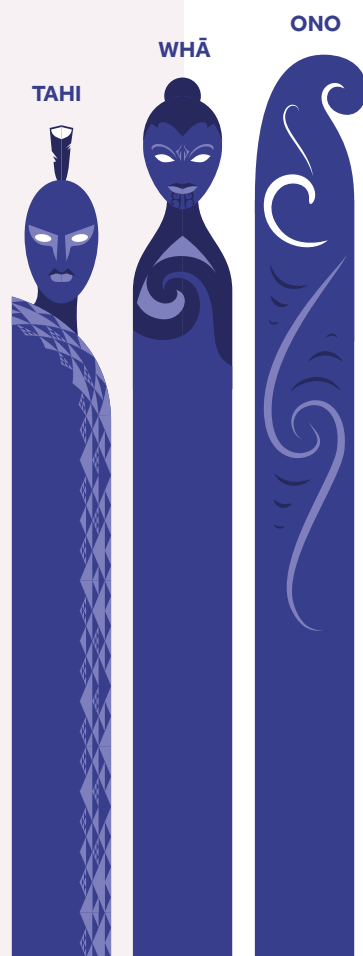


# Pou

The philosophy of Te Manawa Ora supports rangatahi and tamariki to thrive. Through connecting with culture and themselves, the younger generation's confidence and leadership are developed.

Whakatipurangahou is assisting in revitalising te ao Māori by making mau rākau and te waka mauri ora readily available for rangatahi to participate in, regardless of their school.

This entity creates supportive, nurturing relationships with the whānau they work with, involving mentoring and wellbeing mātauranga alongside teaching mau rākau.



Kevin Hapi

021 254 5717 | whakatipurangahou@hotmail.com

**ihi** Research  
Social Change  
& Innovation

# Te Rākau Mātauranga

Te Rākau Mātauranga | Arowhenua

## Description

Te Rākau Mātauranga supports the growth of a Māori worldview, the delivery of te reo Māori classes and encourages whānau to feel empowered in other areas of their lives.

The initiative is provided by Di-Anne Aroha Prescott-Wikaira with support from her whānau, who delivers Te Reo Ako, a beginner Māori language course to whānau in Waimate, South Canterbury. This initiative aims to support whānau to strengthen their resilience and uses natural resources such as rākau to support learning.

In the past, the Waimate district was not well served regarding accessing te ao Māori. There has been a lack of people and resources available for whānau who have a desire to increase their understanding of te reo Māori, tikanga Māori and mātauranga Māori. Whānau have not been able to attend kōhanga reo or kura kaupapa, and there is no maata waka marae in the Waimate district. Consequently, Māori ways of being and knowing have been marginalised, and it has been easy for whānau to feel isolated.

### This initiative works to:

- provide te reo Māori lessons to all whānau with a desire to learn;
- increase understanding of a Māori worldview by teaching tikanga Māori and mātauranga Māori;
- increase the visibility of te ao Māori in the Waimate district;
- create a community of language learners;
- provide a safe space for Māori whānau to gather together to be and learn as Māori.

Whānau are provided with resource packs to assist them with their learning and to enable them to practice in their own time.

Te reo classes are part of a broader effort to increase the presence of te ao Māori in Waimate. Aroha also champions waiata Māori by performing weekly at the local library, and her whānau are heavily involved in the Waimate Rugby Club.

## Reach

**COVID-19 had an impact on attendance and those teaching the classes. Generally, weekly te reo Māori lessons are held at the Waimate Rugby Clubrooms in ten-week blocks.**

Approximately

# 10-12

people attend each lesson





# Impact

Whānau are supported to learn karakia, mihimihi, pepehā and waiata. Classes encourage participants to kōrero with each other to support each other's learning. The rākau method pioneered by Te Ataarangi is integral to language learning as this was the method Aroha was taught through her own te reo journey. Midway through the class, the group breaks for a cup of tea/coffee, kai and waiata. Participants are given mahi kainga (homework) to practice at home. Repetition is central to the approach as participants learn and practice correct pronunciation and increase their vocabulary.

Impacts for tangata tiriti attending the classes include gaining an appreciation of a different worldview, improving pronunciation and increasing their Māori vocabulary. The Waimate area is rich in Māori history and local rivers and many locations have Māori names. Many kupu Māori have been mispronounced for generations.

Research (Te Huia, 2016) highlights how some Pākehā who are developing relationships with Māori through Māori language learning may become aware of the inequalities that exist between Māori and Pākehā. While these changes may not be immediately evident in participants, this is a significant potential impact, especially in small, rural areas where Māori are underrepresented in the community. Participating in an environment where their usually dominant cultural

norms become secondary is likely an unusual experience for many Pākehā. This provides opportunities for examining Māori experiences of marginalisation alongside Pākehā privilege. These discussions have the potential to gradually change the relationship between Māori and Pākehā in the Waimate district.

Opportunities for Māori culture to hold sway are rare in Waimate. Māori participants who attend the te reo classes can participate in an ao Māori environment and learn their reo without judgement. Aroha is aware of why whānau Māori may not have had access to the language. She is passionate about providing manaaki to whānau Māori seeking to reclaim their language and their knowledge of tikanga and mātauranga. She understands the importance of cultural connection as a protective factor for whānau Māori. Engagement with te ao Māori is a strengthening factor for her own whānau, and they are committed to sharing this with as many whānau Māori as they can.

Te Huia, A. (2016). Pākehā Learners of Māori Language Responding to Racism Directed Toward Māori. *Journal of Cross-Cultural Psychology*. <https://doi.org/10.1177/0022022116645663>

# Pou

Increasing the visibility of Māori people and te ao Māori supports Māori in the Waimate district to feel they can participate in society without changing who they are. The ability to gather together through a shared kaupapa increases whānau networks and enhances resilience within the Māori community.

Whānau can engage in Māori activities and increase their knowledge of te reo, tikanga and mātauranga in a safe space.

Increasing the visibility of things Māori and meeting together through a shared kaupapa creates networking opportunities and a cohesive and supportive community. Community cohesion increases the resilience of individuals and the community itself.



Di-Anne Aroha Prescott Wikaira

021 161 6551 | [stevearohawikaira@gmail.com](mailto:stevearohawikaira@gmail.com)

 Te Rakau Matauranga

 **Research**  
Social Change  
& Innovation

# Te Wairua Ltd

Te Wairua Ltd | Waitaha

## Description

Te Wairua Ltd provides whānau with alternative treatment products to reduce stress and anxiety and to support whānau in their natural wellbeing. Sheena McGlone launched her business venture in 2020, starting with custom-made bath soaks and bath bombs using natural products. Te Wairua Ltd is a kaupapa Māori business, and all treatments include natural remedial products and rongoā. Sheena has expanded Te Wairua Ltd and now creates a range of 13 products, such as oils, hydrosols, shower scrubs, foot soaks, massage bars, candles and bath packs to help treat medical conditions such as psoriasis and eczema.



## Reach

**Funding helped Sheena secure a permanent commercial space where she makes and sells her products. Sheena and her whānau renovated the area, creating a manufacturing area and a warm and welcoming retail space where products are displayed.**

Te Wairua Ltd is proudly a whānau-led business. A highlight is the help Sheena has from her tamariki with marketing and social media. Most of the client base has been built up through the website and social media, and improving the website functionality and increasing social media presence has helped expand reach.

Support from Te Pūtahitanga o Te Waipounamu has enabled Te Wairua Ltd to expand its services, and a recent growth area is customising unique packages for events and special occasions such as bridal parties. Sheena hopes to continue expanding the range and is looking into organising packages and retreats, particularly for wāhine to connect and relax.

Sheena is committed to sourcing sustainable, high-quality natural resources to create her hauora products. All of the products incorporate te reo Māori on the packaging and cards.

# Impact

Te Wairua Ltd provides unique, high-quality products for whānau for remedial use. These products are a natural option for skin conditions and safe for use with tamariki. The aim is to contribute to the revitalisation of rongoā Māori products and also contribute to whānau health, wellbeing and knowledge around rongoā Māori. Te Wairua Ltd supports the transmission of intergenerational mātauranga on wellbeing. Much of Sheena's knowledge has been learnt from kaumātua and rongoā tohunga. Support from Te Pūtahitanga o Te Waipounamu gave Sheena and her whānau financial stability so they could focus their time and energy on building a sustainable and healthy rongoā Māori business.



# Pou

Te Wairua is a whānau-led initiative and allows for Sheena and her tamariki to work together to provide whānau with rongoā Māori. Sheena is now self-employed, which gives her the flexibility to meet the needs of her whānau.

Te Wairua Ltd encourages whānau to embrace holistic models of hauora such as Te Whare Tapa Whā. The products incorporate rongoā Māori in their ingredients and include information on the ingredients' health benefits and healing properties.

The products and packages include hand-crafted cards with te reo Māori and English to encourage whānau to learn and understand te reo while providing information on the health benefits different rongoā can provide.



**Sheena McGlone**

tewairua14@outlook.com

[www.te-wairua-limited.myshopify.com](http://www.te-wairua-limited.myshopify.com)

 [tewairualtd](https://www.instagram.com/tewairualtd)

**ihi** Research  
Social Change  
& Innovation

# The Rib Shack

The Rib Shack Low and Slow Ltd | Murihiku (Invercargill)

## Description

The Rib Shack Low and Slow Limited, came about after Mark Hutana had an unfortunate accident which resulted in him not being able to return to his usual place of work due to the physicality of the job. Mark had to reassess his job options and decided he wanted to take his hobby of smoking meats seriously.

Mark has always had a passion for barbequed meats, he had spent years mastering flavour combinations and countless hours making sure that his smoking times were accurate. Mark utilised his friends' opinions to help him perfect his craft.

Once Mark had honed his meat smoking skills, he took his passion to the next level and in his words, "*it was time to throw his hat in the ring*". This is when the idea to create The Rib Shack came to life.

With funding from Te Pūtahitanga o Te Waipounamu, Mark purchased a mobile food truck, giving him the freedom to take his kai on the road and introduce it to people all over Te Waipounamu. Mark upgraded his smoker allowing him to smoke larger portions of different meat, making it easier for him to serve larger crowds.

The food truck has provided him the space and flexibility to prepare and serve food anywhere. Since setting up the food truck, Mark has taken his kai to festivals, markets, weddings, and end of year work functions alongside attending three Christmas in the Park events over the summer holidays. Mark has become a regular at events over the summer and people are recognising Mark and The Rib Shack brand. Mark said driving down the street and having people wave at him and knowing they must be a happy customer is the best feeling.

Mark's experiences throughout his food truck journey have given him insight into the realities of owning a food business. There have been challenges but his motivation to continue has not wavered. Mark has worked hard to understand all the finer details of owning a business by ensuring he is doing all he needs to do to make sure his business continues to stay above board.

## Reach

Over

# 1,000

meals have been made by  
The Rib Shack.

**Mark has catered for around 20 private and public events.**

**The Rib Shack team was awarded the Best in Show 2023 - Best Trade Stall Small, at the Wheels at Wanaka Festival.**



# Impact

As part of The Rib Shack initiative, Mark intends to give rangatahi and whānau in the community work experience, with the potential to move into full-time employment. Through connecting with members of his community, Mark was able to build a relationship with a local teacher. After some discussion they are working collaboratively so rangatahi can complete some of their NCEA food preparation credits with The Rib Shack. This will allow rangatahi to work with Mark and have hands on experience working and preparing food to industry standards and helping them gain further credits towards their end of year grade. This should be up and running in Term 3, 2023.

Mark currently has a young tāne working alongside him on the food truck. He goes with Mark on the road to different festivals and events. Mark says his helper never complains and he gets the job done. Mark can focus on smoking the meat as the other food preparation and serving is handled by this young tāne.

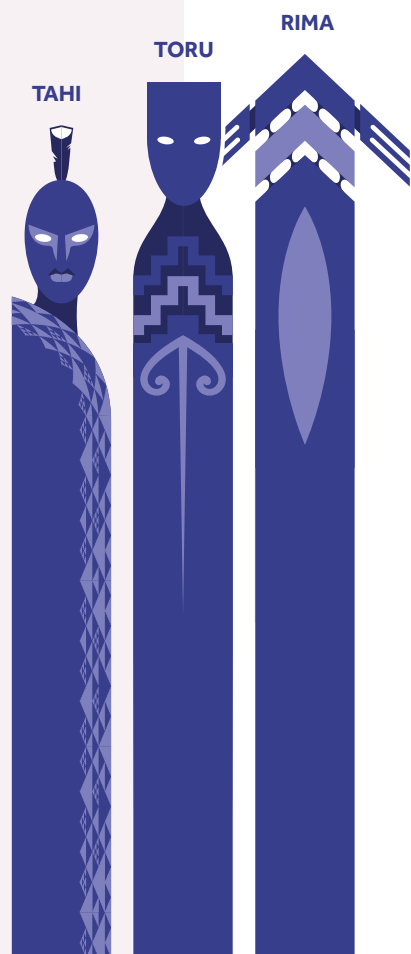
Mark also has support from a wahine in the community who prepares and supplies The Rib Shack with salads that accompany the meals. Mark prefers to give others the opportunity to make money which helps them financially and leaves Mark to the time consuming mahi of smoking meat. Mark enjoys having a team around him who support each other, *"it's a community of people that make it work."*



# Pou

Mark has taken this business opportunity seriously; he is developing his business skills and knowledge by taking advantage of all the mentoring and business advice he can get. Upskilling, building capability and capacity ensures he can continue to successfully run his business and provide opportunities for whānau to develop their skills, therefore increasing their employment and career options.

The food truck has increased the presence, participation and service of Mark and his team in the community, they have made many valuable and meaningful connections with whānau.



Mark Hutana

021 0292 4248 | markhutana@hotmail.com

www.theribshack.co.nz  The Rib Shack

 **Research**  
Social Change  
& Innovation

# Timata Technologies Ltd

Timata Technologies Ltd | Tahuna (Queenstown)

## Description

Timata Technologies has designed a platform and app to assist whānau with disabilities and those in aged care. The platform makes it easier to access support including food providers, health care, appointments and other support. The aim is to provide Timata members with more autonomy and control over their day-to-day lives. Timata is a person-centred platform. Its mission is to create equity for vulnerable people within their communities by supporting their members to live good lives and allow them to have self-determination to decide what is best for themselves and their whānau.

Ben McIntyre and his business partner Janice Lee from Koha Kai, a local registered charity that supports the tāngata whaikaha community, have been working collaboratively to develop the Timata platform. The inspiration for this initiative came during the COVID-19 lockdown when it became evident there was a serious need for online support as traditional face-to-face contact was not allowed.

The app consists of three parts. The first part is support for non-government organisations and service providers. The second puts whānau in direct access to food and meal delivery suppliers. The third is healthcare support and better access to pharmaceuticals. All three parts of the platform were considered pivotal in ensuring the tāngata whaikaha community is well-supported. Many whānau from the community struggle using technology, which was concerning given its importance in everyday life. Ben wanted to ensure the platform was easy to access and that service providers could easily support their community to learn how to navigate it.

With the funding provided from Te Pūtahitanga o Te Waipounamu, Ben and Janice were able to travel around New Zealand to meet and consult with service providers to ascertain and discuss the challenges faced by the whānau they work with. They were able to explain the goal of the Timata platform and gauge interest. After meeting with the service providers in the community they discovered there was a need for the platform to be expanded to a wider range of whānau, specifically those who had suffered traumatic injuries and had multiple agencies involved in their healing journey. Their efforts demonstrate they are dedicated to understanding the unique challenges faced by different marginalised groups in the community and their commitment to providing effective and inclusive support.

## Reach

The Timata platform was officially launched in April 2023.

After learning how Timata will reduce barriers and support whānau, providers were looking forward to connecting their clients and patients to the platform.

More than

# 100

whānau have attended and participated in Denise's raranga harekeke programmes and events.



# Impact

Ben and Janice are passionate about helping whānau and believe the Timata platform will positively impact whānau across New Zealand immensely. The platform is unique and built specifically to connect whānau directly to support. This one-stop-shop will make it easier for whānau to access providers and stay connected, ensuring they are working collaboratively to meet the needs of whānau.

The Timata platform has the potential to positively impact whānau in Aotearoa by enabling more community providers to join and empower whānau to utilise the platform efficiently.

The goal is to tour around New Zealand and share the platform with more people and educate service providers on its benefits. It is a great initiative to further spread awareness and adoption of technology. By educating service providers and sharing the platform with more people, the platform will be able to be continuously improved by receiving feedback from a wider audience.



# Pou

Timata Technologies and Koha Kai have worked collaboratively to make a positive impact on marginalised communities. They have connected with and developed good relationships with local farmers, ensuring they can reliably source fresh meat and produce for whānau while supporting their community.

The Timata platform connects whānau in the community and encourages service providers to nurture whānau to be the best they can be. The platform also helps whānau to take the lead on their health and wellbeing journey, regardless of any challenges they may be facing.

Budgeting support will be available to assist whānau who are feeling the impact of the increasing cost of living. The platform will continue to develop and evolve as further needs become evident, but the main focus is to help with what is believed to be needed most at present. Overall, the Timata platform aims to promote community engagement and relationships for those who need it most.



# Tinana Whakaora

Noa Fitness and Wellbeing | Waitaha

## Description

NOA Fitness and Wellbeing was established by qualified personal trainer Elizabeth Kelly. Her mission is to develop a support programme for whānau with a focus on those who may have ailments or disabilities due to their size or do not feel comfortable in a traditional gym setting. NOA Fitness and Wellbeing provides a space that is inclusive and caters to anyone who is on their fitness and wellbeing journey. Programmes take a holistic approach to nourishing wellbeing and incorporate the principles of Te Whare Tapa Whā.

More recently, the focus of these classes has been on cancer recovery, particularly for wāhine recovering from breast cancer surgery. Through her own experience, Elizabeth has identified post-breast cancer surgery as a challenging and isolating “mental rollercoaster,” and an experience that can be hard for others to understand. Elizabeth felt there were not many places where Māori could go for support so created a positive, encouraging judgment-free space for people to get fit and healthy while being able to talk about their struggles in a supportive community.

Funding from Te Pūtahitanga o Te Waipounamu reduced barriers for participants and facilitated the hiring of the gym. Funding was used for marketing and logo development, and to purchase special exercise equipment such as bands, dowel rods, supports and weights that make it easier to adjust and modify movements and workouts for the benefit of her participants. Funding has allowed this already successful kaupapa to expand to a wider range of wāhine and tāne and offer more specialised services throughout the week. Some of the specialised training programmes include breathing and meditation classes, lymphedema management workshops, nutritional advice and a hauora package.



## Reach

Around

# 30

participants, mostly Māori or Pasifika, have participated in NOA Fitness and Wellbeing classes.

**Group sessions are held twice a week with around 16 people attending each class. These sessions are highly beneficial for participants as they enable them to adapt their movements to any physical ailments they may have. An increasing number of kuia are joining the classes, seeking an inclusive fitness experience.**

NOA Fitness and Wellbeing wants to develop hauora packages or concession cards. The hauora packages include pre-packed meals, pick-up and drop-off services, as well as assistance with grocery shopping and other forms of support.

Elizabeth's ultimate goal is to turn this passion into a full-time profession and to deepen her level of support for each of her participants through tailored one on one support to meet each person's unique needs. She is registered with the Cancer Society and hopes this will help her to garner more interest in her programme, allowing her to develop it into a sustainable business.



# Impact

The fitness classes have made a remarkable difference in the confidence, health, and fitness of participants. One individual lost enough weight to undergo gastric band surgery, while another regained enough strength to lift her arm above her head post-surgery. The classes have had a positive impact on participants' anxiety, self-esteem, and mental health. One person who previously struggled to walk to the letterbox due to anxiety can now walk around the supermarket and even participate in community mini-marathons.

NOA Fitness and Wellbeing provides a welcoming and accepting environment for participants which empowers and motivates them to begin and continue their health and fitness journey. Some have started bringing their family members to the classes. The feedback on their Facebook page and engagement from participants and their whānau members has been overwhelmingly positive.

Elizabeth's work is significant because individuals who are morbidly obese, unhealthy, or recovering from cancer often cannot work, making it difficult to access

support. However, the funding has allowed them to receive much-needed support, and the feedback reflects the importance of this mahi. Elizabeth explains some of the changes for participants. *"They've come out of their shell, they wouldn't even come through the door, so to be out and about and let everybody see them is a huge thing. It's just things like that, little things, but big things for them."*



# Pou

Elizabeth has observed that some participants have taken on more responsibility for their wellbeing. Participants are gaining confidence in themselves, self-managing and taking control of their health. One individual ensures that everyone can attend class and has taken on organising transport to and from classes.

Participants are making sustainable and positive lifestyle changes in their lives outside of the fitness classes. Many are creating daily exercise habits, they are drinking less alcohol and making healthy food choices.


As participants' health and wellbeing improves, they feel more confident to participate and be part of their community. Being around others going through the same experience is motivating and inspiring as they share their stories with one another. One wahine lost a significant amount of weight and had the confidence to apply for jobs. As a result, she was presented with two job offers and ultimately landed a job.

The NOA Fitness and Wellbeing community is one big whānau, they support each other on their journey and are becoming more resilient.



Elizabeth Kelly

021 266 6529 | 50centmixs@hotmail.co.nz

 NOA Fitness and Wellbeing

 **Research**  
Social Change  
& Innovation

# TSK Conscious Eatery

The Saucey Kiwis Ltd | Waitaha

## Description

The Saucey Kiwis Limited is a mobile kai trailer that offers plant-based vegan food. The initiative is run by owners and directors Jordan Duggan and Ngaio Haraki, who view food as a form of medicine and strongly believe in the concept of hauora, which encompasses holistic wellbeing. Their passion lies in plant-based vegan food and the numerous benefits of consuming a plant-based diet. They have witnessed positive results within their own whānau after educating them about this lifestyle.

The Saucey Kiwis thrive on trying new meal ideas and flavours. They take pride in creating original authentic dishes influenced by their travels, such as al pastor vegan chicken tacos, Mediterranean vegan kebabs on chips, their popular quarter pounder, and for Matariki they created a vegan hāngī. By offering familiar flavours in a plant-based format, they provide people with an opportunity to try something they already enjoy, rather than presenting them with unfamiliar dishes.

Funding has enabled Jordan and Ngaio to purchase a mobile kai trailer. This has allowed them to travel throughout Ōtautahi and share their incredible food. They take great pride in their trailer and the success they have achieved since being funded. This opportunity has transformed their lives, allowing them to pursue their passion every day. Their focus is on establishing their brand as a sustainable and reputable business that serves quality kai. Since receiving the funding, they have continued to grow their social media presence, which has been instrumental in spreading the word about who they are and what they aim to accomplish.



## Reach

The Saucey Kiwis have a significant customer base and engage approximately

# 200

whānau over any given weekend.

**They have nearly 9,000 followers across their social media platforms. They utilise their social media presence to inform their customers about their location and the meals available for purchase. This approach helps them update their customers and maintain contact with their loyal followers.**

A notable milestone for The Saucey Kiwis is their expansion into Uber Eats and Door Dash. This has enabled them to extend their customer base even further, reaching individuals who prefer the convenience of food delivery. By partnering with these platforms, they can broaden their audience and make healthy and delicious food accessible to a larger customer base.

# Impact

The impact of The Saucey Kiwis approach to food goes beyond just serving meals. They believe that each meal they serve has the potential to 'plant a seed of possibility' in people's minds and demonstrates that there are delicious alternatives to traditional meat-based dishes. By creating meals that are not typically 'vegan', they have inspired others to think outside the box and consider different options to their usual food.

This approach has profoundly impacted their whānau, friends and customers. It has changed how they think about the food they consume and positively influenced their physical health and wellbeing. The knowledge they share with whānau and the community is helping people embrace healthier eating habits.

The Saucey Kiwis have had a noticeable impact on their community. Their success as a sustainable business has inspired their whānau and friends to pursue their own goals and aspirations. By witnessing the positive transformation in Jordan and Ngai'o's lives, their loved ones have realised the potential for creating better lives for themselves. The Saucey Kiwis serve as role models, demonstrating that it is possible to pursue a passion and positively impact your community at the same time.



# Pou

Tikanga is important to The Saucey Kiwis, and they have woven elements into their business. They have placed a kai karakia by their cash register, written in English and te reo Māori. They are also working towards having karakia on table talkers that will go in the food bags or have karakia printed onto the bottom of customers' receipts. Additionally, they use te reo Māori while serving food to incorporate Māori cultural practices into their mahi.

The Saucey Kiwis believe the food they choose to serve is important. They prioritise offering healthy and nutritious options that are also delicious, ensuring their customers can enjoy a satisfying meal while making mindful choices about their health and wellbeing. By preparing and delivering vegan food, they are the bridge towards a healthier lifestyle for their customers.

The Saucey Kiwis take various measures to minimise their environmental impact. They use biodegradable packaging and avoid using plastics. They are conscious of waste throughout their business operations and try to minimise waste where possible. They have established a system where an oil company removes their used oil, refines it, recycles it and returns it to them. This process ensures that the waste oil is not harming the environment and is responsibly managed.



## The Saucey Kiwis

027 351 1222 | [Thesauceykiwis@gmail.com](mailto:Thesauceykiwis@gmail.com) | [thesauceykiwis.com](http://thesauceykiwis.com)

 The Saucey Kiwis  [thesauceykiwis](https://www.instagram.com/thesauceykiwis)  [thesauceykiwis](https://www.tiktok.com/@thesauceykiwis)

# Two Oceans Meet

Two Oceans Meet | Wairau (Blenheim)

## Description

Mahana Wairua Riwaka supports whānau through imagery. Operating as Two Oceans Meet, her business covers a broad uplifting base from photos to kai-making videos. The wedding and elopement photography business is based in Marlborough and provides a safe and empowering space for couples to express their love and build a relationship based on trust and connection. Through her lens, Mahana aims to capture moments of joy while encouraging individuals to celebrate their unique qualities.

In addition to the wedding elopement photography, Mahana offers project Māreikura, which focuses on portrait sessions for individuals who have been impacted by family violence, sexual abuse, and anxiety. By providing these sessions, Mahana aims to support and uplift those who have experienced trauma.

Mahana also creates video resources showcasing healthy, cost-effective and simple dishes that can feed all the whānau. The aim is to encourage whānau to utilise what they already have to cultivate their māra kai. The entity also aims to promote the exploration of accessing kai from the moana and ngahere. The goal is that these video resources will be distributed locally and made available online.

Mahana has invested significant time and attention to detail in each aspect of her projects. While the journey has been challenging, Mahana expresses that she has learnt a great deal through the process. Attending workshops has helped her establish connections with other whānau in the photography industry, which has benefitted her website development and content creation for the kai videos. Mahana has also taken the time to connect with local community organisations, such as Oranga Tamariki, to offer her mahi as support for whānau.

Mahana is deeply passionate about the mahi she does and is dedicated to supporting whānau in her community.

## Reach

Mahana's impactful mahi has reached over

# 80

whānau leaving a positive mark on their lives.

**Her accomplishments include photographing five weddings, multiple portrait sessions for wāhine and whānau, and creating kai video content teaching whānau how to make affordable and quick meals at home. Through her support, Mahana strengthens relationships, creates cherished memories and empowers whānau within her community.**



# Impact

Mahana's mahi has profoundly and positively impacted many whānau in her community. One particular instance that stands out is her experience working with a young tāne trapped in a cycle of abuse, violence and dependency on welfare support. Mahana supported this tāne to utilise his resources to purchase new clothes and get a haircut from a professional salon, something he had never done before as he always wore a hat to hide his appearance. Mahana then captured photos of the young tāne with his new look, and the transformation was remarkable. His newfound confidence was evident, and he seemed like a completely different person.

The photos taken by Mahana played a significant role in the young man's life. He included the photos in his CV, and with Mahana's support, he had the opportunity to meet with a business owner. As a result, he secured full-time employment, a positive turning point in his life. The impact on him and his whānau was immense, inspiring his sister and her partner to make different choices and approach life from a new perspective.

Furthermore, Mahana has supported whānau in capturing precious memories. She worked with a whānau who faced multiple challenges, including tragedy, violence and illness. The photo shoot provided an opportunity for the whānau to come together and create cherished memories for future generations. Mahana finds great meaning in bringing whānau together and facilitating these special moments.

Mahana's mahi has brought about transformative changes in the lives of those she has worked with. Through her photography, she has empowered individuals, strengthened family bonds and sparked inspiration for positive change.

# Pou

Mahana's mission is to ensure that whānau fully participate in society, regardless of their past life experiences. Mahana believes in the importance of recognising and supporting individuals to grow and develop. Through her work, Mahana supports wāhine and whānau who have experienced traumatic incidents, whether through teaching them how to make kai, uplifting them with photos, or simply being present for them.

Teaching whānau to take the lead in their health and wellbeing is a cause that Mahana is deeply passionate about. This ongoing mahi involves whānau in prioritising their health and helps support them to develop the knowledge needed to make the changes. Mahana is working towards editing and making her kai making videos available to whānau to provide a valuable recourse for them.

Ultimately, Mahana's goal is to help whānau see the beauty they already have and support them in developing self-management skills. By doing so, she aims for whānau to become leaders in their own lives, fostering a sense of autonomy.



# Waiora Coffee

Waiora Coffee | Murihiku (Invercargill)

## Description

Samuel Boyles is the owner and director of Waiora Coffee. With funding and support from Te Pūtahitanga o Te Waipounamu, Samuel purchased a mobile food trailer which he has transformed into a fully equipped coffee trailer. Samuel is a father of five beautiful tamariki and is currently learning te reo Māori and incorporating it into his daily life. He had always dreamt of owning his own mobile coffee business and aims to serve high quality good-tasting coffee to the community, allowing people to come together and promoting a sense of community.

Samuel's wife, Sakura Stirling-Boyles, is an advanced speaker of te reo and has been supporting Samuel on his te reo journey and developing the coffee trailer. The couple believe that by making te reo a natural part of the business and everyday life, it can in turn encourage others to incorporate it into their own lives. Samuel and his wife have started greeting customers with "Kia ora" and were impressed to hear many people respond back in te reo. They want to continue promoting te reo through their service.

Samuel has a licence and registration from the local council to park his coffee trailer regularly in a spot in Invercargill. He understands trading may be challenging during the winter months but he is determined to get his name out there so people know where to find him every weekend.

## Reach

Waiora Coffee has attended two local events since its launch, selling

# 300-400

coffees on the first day.

**This was a great opportunity for the business to gain recognition and establish itself as a brand. By continuing to participate in events and serving high-quality coffee, Waiora Coffee can build a strong reputation and attract a loyal customer base within their community.**

**Waiora Coffee has attracted 364 followers on Facebook.**



# Impact

Starting Waiora Coffee has had a huge impact on Samuel and his whānau. Having autonomy over his work schedule allows Samuel to choose which events or markets he attends, enabling him to be there for his whānau and the complex health needs of his tamariki.

Samuel and his wife have received multiple messages from whānau in their community applauding them for their mahi and their determination to work towards their goals and dreams. One particular message came from a wahine who mentioned that she also has six children with multiple disabilities and was blown away by the strength of Samuel and his wife. She praised the couple saying, *“regardless of their obstacles they continue to push through and work towards their dreams.”* Samuel and his wife have recognised that by just doing the mahi, they are inspiring others to think about their futures, and although they have difficulties in their own lives, they can see that with the right support and perseverance they can achieve their goals.



# Pou

The mission of Waiora Coffee is to promote whānau to actively participate in all things te ao Māori. By speaking te reo to customers and at home, they hope to normalise its use and encourage others to incorporate it into their everyday lives. Speaking te reo in their own whare has helped their tamariki appreciate their language and be proud of their whakapapa and culture.

Starting their business has allowed Waiora Coffee to kick-off their dreams of sustaining a viable income. Despite the health challenges their tamariki face, they are determined to operate their business as best they can. By pursuing their own self-determination, they have also inspired others in the community to work towards their own goals.



**Waiora Coffee**

021 162 4605 | [waiora.coffee@gmail.com](mailto:waiora.coffee@gmail.com)

 [waiora.coffee](https://www.facebook.com/waiora.coffee)

**ihi** Research  
Social Change  
& Innovation

# Whakaraupō Kura

Whakaraupō Carving Centre Trust | Waitaha

## Description

The Whakaraupō Carving Centre Trust in Lyttleton provides educational Māori carving programmes for various groups, including at-risk youth and prisoners. The courses adapt to different groups and aim to support sustainable creative practices. Funding has supported the employment of a full-time kura manager for 12 months and contributed to the development and expansion of the programmes.

Courses are tailored to work with different groups, including schools, at-risk youth, disabled rangatahi and tangata whai kaha. Taura are taught about the spiritual origins of carvings, tikanga and kawa. The Toi Aro stream offers a range of whakairo courses that uphold tikanga, kawa, and the mana of kaupapa Māori toi. The Whakaraupō Kura stream involves developing programmes containing NZQA credit levels one to four in carving. A 12-week online programme has recently been developed, and funding has enabled an e-learning platform to be attached to the website, allowing taura to access assessments, lectures, and resources.

The last stream is Whatukura Toi, which involves artworks leased to Crown agencies. This creates an income for the artists as well as the Trust. This also includes other courses, including a cultural competency and personal discovery course available to commercial groups such as the Lyttleton Port Company.

The Trust is considering future programmes, including Toi Raupapa, an eight-week programme focused on commerce and the administrative side of being a creative. This programme aims to cover the operational costs by diversifying and creating a sustainable long-term business rather than relying solely on funding.

The initiative has also created Rei, a commission-free artist retail exhibition space in Lyttleton. Damian Mackie, Kaiwhakairo of Whakaraupō Carving Centre, explains, "In Rei we don't ask for commissions from our artists. The whole concept of Kura and Rei is to support and educate Toi practitioners and artists about what it means to have a sustainable creative practice, because it's pretty hard earning a living as an artist."

## Reach

The reach of Whakaraupō in the community is evident through the high level of interest and participation in the Toi Aro courses.

**Around 10 taura attend Whakaraupō Kura and Toi Aro.**

The latest Whatukura Toi intake had an impressive

# 38

taura, and the preliminary register for the next intake has over 40 people signed up.







## Impact

Funding from Te Pūtahitanga o Te Waipounamu has enabled the Whakaraupō Carving Centre to recruit a full-time educator to create and deliver carving programmes. Damian's son, Noah Mackie, has been employed as the kura manager and has developed and taught a fully online 12-week programme and an e-learning platform for students.

This ensures the needs of whānau to learn toi whakairo and connect them with te ao Māori me ōna tikanga can occur. The impact of having Rei in the community also means that Māori Toi is promoted and celebrated in a beautiful commercial space.

Oranga Tamariki has reported a reduction in the reoffending rates of rangatahi from their centres involved in Toi Aro, and that rangatahi are finding a sense of tūrangawaewae. They create toi that reflect their values and morals. These creations are placed on their walls at home as a reminder of the commitments made on the course. These carved pieces of rākau display images of aroha, whānau, honesty, or loyalty, things that hold great significance to the rangatahi and make them feel cared for and supported. At least

four taura have gone from Toi Aro into Whatukura Toi and progressed their education. Gaining a qualification helps to build their confidence and has a positive impact on future employment opportunities.

Damian has an example of a youth who came into his course:

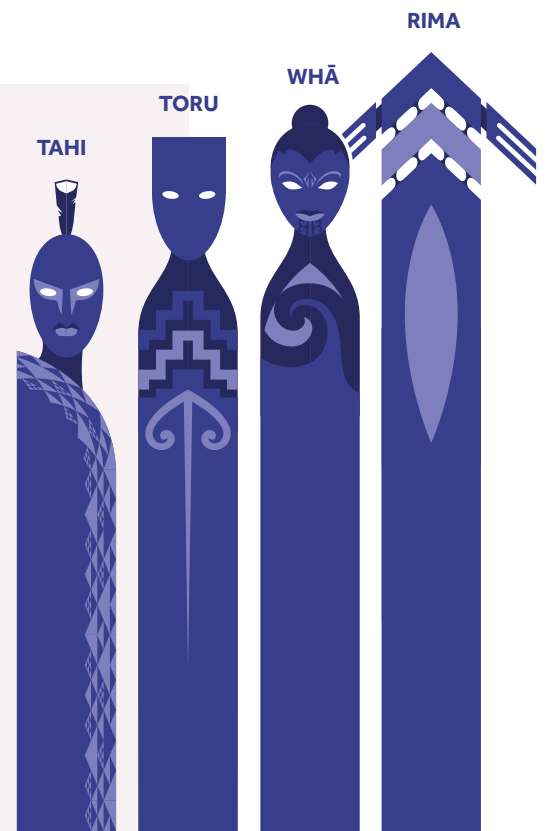
*"On the first Toi Ora programme that we delivered in 2022, we had a young man who was a mobster prospect. He came from a whole lot of dysfunction and trauma. He went to the courts and presented this (carving) piece to the judge. From that first programme, he then became a kaiāwhina delivering Toi Ora. We delivered five other programmes, and he was involved in those and supporting other rangatahi coming through. He went completely away from being a prospect. He's now studying under Whatukura Toi and the kōrero is, if he graduates, we'll give him a role here, under me as a carver. We can get some support from MSD for him to do that. Yeah, he's 16. He's making huge, huge changes in his life."*

## Pou

By employing Damian, the initiative has developed teaching courses and presented lectures while becoming a leader in the academic space. The kaupapa creates a space to think about relationships, intergenerational trauma, potential dysfunction within whānau, and how participants can become leaders and create change in their own whānau.

Many who engage in the Whakaraupō Carving Centre find a sense of confidence and identity that is essential to confidently participating in te ao Māori. Tikanga, kawa, and the maramataka are closely followed at Whakaraupō Kura. They are guided by tohu from the atua and te taiao in everything they do.

Whakaraupō Kura teaches taura how to price their work, engage in a commercial arrangement, e-commerce, marketing, branding, tax, health and safety, contractual agreements and other organisational skills necessary to run their own creative business.



Damian Mackie

[www.whakaraupocarving.maori.nz](http://www.whakaraupocarving.maori.nz) | [www.reimaori.com](http://www.reimaori.com)

 Whakaraupō Carving Centre Trust

**ihi** Research  
Social Change  
& Innovation

# WILD SKIN

WILD SKIN | Waitaha

## Description

Cinnamon Laubscher developed and launched her nail care brand 'WILD SKIN'. The philosophy behind the New Zealand owned and operated business is 'returning your skin to the wild'. All natural, high-quality products repair your nails and skin using vegan, chemical free and cruelty free products. Cinnamon is proud that all products are New Zealand made.

WILD SKIN has developed a range of cuticle oils which are designed to be absorbed into the natural nail plate and the surrounding skin to soften, moisturise and increase flexibility. With support from Te Pūtahitanga o Te Waipounamu, WILD SKIN has been working to improve the quality and the standard of their product, while expanding the current range. WILD SKIN is increasing its reach through connecting with nail artists and retail stores nationwide and online.



## Reach

**Cinnamon has been working alongside a local Ōtautahi marketing agency to design and refine packaging and has invested in professional photography for her website and social media platforms.**

Social media is a valuable marketing tool. Cinnamon has worked hard to build a strong social media presence and has now completed a professional high-quality e-commerce website. This has increased the visibility and reach of WILD SKIN products. Cinnamon has connected with home and salon-based nail artists, and commercial retailers, increasing the visibility and availability of products across Aotearoa. Cinnamon has worked hard and learnt many valuable skills along the way. She has had to learn the intricacies of marketing and design, engaging photographers and print houses, and the coordination of professionals and services to ensure her vision is accurately reflected in her final product and marketing.

Funding from Te Pūtahitanga o Te Waipounamu has enabled Cinnamon to research and invest in her brand, while providing her the financial freedom and support to modify both product and design as they grow and evolve.

# Impact

Cinnamon's hope is that her products provide whānau with a 'moment of self-care in their wild lives'. WILD SKIN encourages people to look after themselves by building a nurturing mindset. They have worked hard to produce a brand and a feeling that is unique. Cinnamon incorporates te reo Māori and supports kaupapa Māori products.

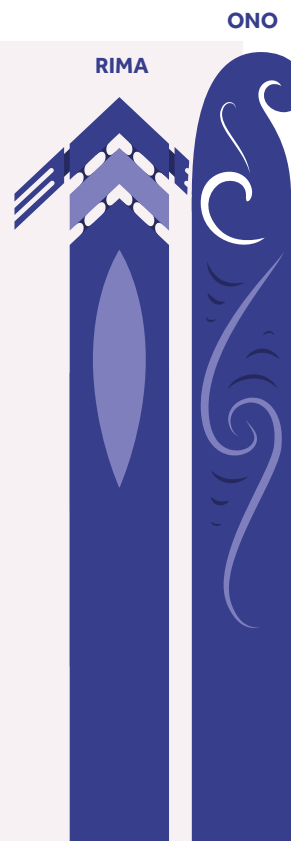
Cinnamon has received an overwhelming amount of positive feedback on the quality of WILD SKIN products. Clients of nail artists have reported back how happy they are with results from using WILD SKIN cuticle oils.

The values that underpin WILD SKIN are to be environmentally friendly, to use natural and organic ingredients where possible and to be accessible and affordable. These values are important to Cinnamon. She exercises rangatiratanga and mohiotanga through sharing information on the whakapapa of the products and supporting whānau to make informed choices to enhance their wellbeing through self-care.



# Pou

Creating a sustainable business that is self-reliant has been a key goal. The growth and success of WILD SKIN has ensured financial security and confidence the success can continue to be built on. WILD SKIN encourages whānau to take a moment for self-care, and endorse a self-nurturing mindset. They provide a small product which can help people to 'tame their wild'.



WildSkin

info@wildskin.co.nz

www.wildskin.co.nz



Wild Skin



wildskinnz



wildskinnz

ihi Research  
Social Change  
& Innovation

# References

- Bhandari, H., & Yasunobu, K. (2009). What is Social Capital? A Comprehensive Review of the Concept, *Asian Journal of Social Science*, 37 (3), 480-510. doi: <https://doi.org/10.1163/156853109X436847>
- Dalziel, P., Saunders, C., & Guenther, M. (2017). Measuring the Economic Impact of Whānau Ora Programmes: He Toki ki te Mahi Case Study. AERU Research Report No. 343, prepared for Ihi Research and Development. Lincoln University: Agribusiness and Economics Research Unit.
- Dalziel, P., & Saunders, C. (2014). Wellbeing Economics: A Policy Framework for New Zealand. AERU, Lincoln University.
- Fry, J. (2022). Together alone: A review of joined-up social services. Available from [www.productivity.govt.nz/inquiries/a-fair-chance-for-all/](http://www.productivity.govt.nz/inquiries/a-fair-chance-for-all/)
- Howard, K., Anderson, K., Cunningham, J. et al. What Matters 2 Adults: a study protocol to develop a new preference-based wellbeing measure with Aboriginal and Torres Strait Islander adults (WM2Adults). *BMC Public Health* 20, 1739 (2020). <https://doi.org/10.1186/s12889-020-09821>
- Hynds, A., & Maraki, J. (2022). Literature Review on the effectiveness of Whānau Ora and other whānau-centred approaches for Te Puni Kōkiri. Ihi Research, Ōtautahi.
- Jones, R., Thurber, K., Chapman J., on behalf of the Mayi Kuwayu Study team et al. (2018). Our Cultures Count, the Mayi Kuwayu Study, a national longitudinal study of Aboriginal and Torres Strait Islander wellbeing, *BMJ Open* 2018;8: 023861. doi:10.1136/bmjopen-2018-023861
- Lavoie, J. G., Stoor, J. P., Rink, E., Cueva, K., Gladun, E., Larsen, C. V. L., ... & Kanayurak, N. (2022). Cultural competence and safety in Circumpolar countries: an analysis of discourses in healthcare. *International Journal of Circumpolar Health*, 81(1), 2055728.
- Mansell, J.H. (2015). *Handing Back the Social Commons*. New Zealand Productivity Commission.
- Maraki, J., Goldsmith, L., Moyle, P., Martin, O., Savage, C., Leonard, J., Hynds, A., & Standring, K. (2022). The Evaluation of Wave 14 and 15 initiatives for Te Pūtahitanga o Te Waipounamu: Capability building. Ihi Research.
- Nussbaum, M. (2003). Capabilities as fundamental entitlements: Sen and Social Justice. *Feminist Economics*, 9:2-3, 33-59, DOI: 10.1080/1354570022000077926
- Nussbaum, M. (1997). *Cultivating humanity: A classical defense of reform in liberal education*. Cambridge, MA: Harvard University Press.

- Officer for the Auditor-General (2023). How well public organisations are supporting Whānau Ora and whānau centred approaches, Presented to the House of Representatives under section 20 of the Public Audit Act 2001. February 2023.
- Office of the Auditor-General. (2015). Whānau Ora: The first four years. <https://oag.parliament.nz/2015/whanau-ora/docs/whanau-ora.pdf>
- Plamondon, K.M., Caxaj, C.S., Graham, I.D. et al. Connecting knowledge with action for health equity: a critical interpretive synthesis of promising practices. *Int J Equity Health* 18, 202 (2019). <https://doi.org/10.1186/s12939-019-1108-x>
- Savage, C., Dallas-Katoa, W., Leonard, J., & Goldsmith, L. (2017). The Evaluation of Wave 2 and 3 Whānau Initiatives for Te Pūtahitanga o Te Waipounamu. Ihi Research. Ōtautahi.
- Savage, C., Leonard, J., Tikao, K., Fa'alili-Fidow, J., Jensen S., Pipi, K., Were, L. & Paipa, K. (2020). Te Piringa Whānau-centred Māori and Pacific Led Primary Health Care Case Studies. Ministry of Māori Development, Wellington.
- Savage, C. Goldsmith, L., Crawford-Moyle, P., Shelling, M., Maraki, J., Martin, O., Hynds, A., and Guerin, A. (2022). The Evaluation of Wave 12 initiatives for Te Pūtahitanga o Te Waipounamu: The development of social capital through commissioning. Ihi Research.
- Schram, S.F. (2016) Change Research: Narrating Social Change from the Bottom-Up. *Clinical Social Work Journal*. 45(3). pp 261–26.
- Sleeter, C.E. (Ed.) (2011). Professional development for culturally responsive and relationship-based pedagogy. New York: Peter Lang Publishing.
- Smith, A.; Stirling, A., (2016). "Grassroots Innovation & Innovation Democracy," Working Paper, STEPS Centre, University of Sussex, Brighton.
- Savage, C., Moyle, P. C., Kus-Harbord, L., Ahuriri-Driscoll, A., Hynds, A., Paipa, K., Leonard, G., Maraki, J., & Leonard, J. (2021). Hāhā-uri, hāhā-tea. Māori involvement in State Care 1950-1999. Ihi Research. <https://abuseinquiryresponse.govt.nz/assets/Uploads/Maori-research-report/Haha-uri-haha-tea-Maori-Involvement-in-State-Care-1950-1999.pdf>
- Te Hēmi, H., Leonard, J, Hynds, A., & Savage, C. (2018). Impact Report for Moana House Residential Programme. <https://static1.squarespace.com/static/5d8d41a61f23b42c65526b08/t/5dc202e7b67c9f54ac59ed1d/1572995871121/Moana-House-FINAL.pdf>
- Te Puni Kōkiri (2018). Tipu Mātoro ki te Ao: Whānau Ora Review. Final report to the Minister of Whānau Ora.
- Te Puni Kōkiri (2018). Whānau Ora review: Tipu matoro ki te ao: Final report to the Minister for Whānau Ora. Independent Whānau Ora Review Panel.
- Te Puni Kōkiri. (2015). Understanding whānau-centred approaches: Analysis of Phase One Whānau Ora research and monitoring results. <https://www.tpk.govt.nz/en/o-matou-mohiotanga/Whānau-ora/understanding-Whānaucentred-approaches-analysis-of>
- Te Puni Kōkiri. (2012). Tracking Whānau Ora Outcomes. [https://www.tpk.govt.nz/\\_documents/Tracking-Whānau-Ora-outcomes.pdf](https://www.tpk.govt.nz/_documents/Tracking-Whānau-Ora-outcomes.pdf)
- Thomas, V. G., & Parsons, B. A. (2017). Culturally Responsive Evaluation Meets Systems-Oriented Evaluation. *American Journal of Evaluation*, 38(1), 7-28. <https://doi.org/10.1177/1098214016644069>
- Waitangi Tribunal Report. (2019). HAUORA Report on Stage One of the Health Services and Outcomes Kaupapa Inquiry. Legislation Direct, Lower Hutt, New Zealand. [www.waitangitribunal.govt.nz](http://www.waitangitribunal.govt.nz)



# Appendix 1

## Wave 16 evaluation methodology

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

# Evaluation approach

This evaluation sought to answer three (3) key research questions:

- 1 What is the impact of the Wave 16 direct whānau commissioning?
- 2 How can we measure the impact of commissioning to determine return on investment?
- 3 What is the return on investment of the commissioning approach?

## Kaupapa Māori approach

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

## A kaupapa Māori/emancipatory approach to measuring wellbeing

In each of the 16 Wave evaluations, Ihi Research has employed a variety of approaches and methodologies, including blending Western conventional evaluation methods. The evaluations have been centred on kaupapa Māori research and emancipatory approaches which challenge power imbalances, privilege marginalised voices, promote social justice, and the voice of communities.

Kaupapa Māori research and emancipatory approaches seek to challenge power imbalances within evaluation processes. They critique dominant research/evaluation paradigms that perpetuate marginalisation and colonisation. By nature, our approaches must advocate for a shift in power dynamics, ensuring that decision-making, interpretation of data, and knowledge production

are shared and co-owned by Māori communities. In doing so, the aim is to address the historical and ongoing power differentials that exist in the state sector social services that have marginalised Indigenous communities.

Kaupapa Māori research recognises and values Māori knowledge, culture, and worldviews. The evaluation must include diverse perspectives and local knowledge systems to challenge dominant paradigms to produce more inclusive and contextualised evaluation outcomes. The aim is to inform policy, practice, and support advocacy efforts that challenge systemic inequities and support the self-determination of Māori communities.

In this evaluation, we seek to challenge and overcome the historical and ongoing colonisation, and oppression, that marginalises kaupapa Māori evaluation as unconventional and second class. Schram (2016) argues that “social science research and evaluation needs to listen to how people on the bottom experience their own subordination so that we can help them overcome their subjugation. Good social science includes taking the perspective of the oppressed in the name of helping them achieve social justice” (p. 262).

An important part of working within a kaupapa Māori evaluation model is acknowledging and critiquing the dominant research paradigms that perpetuate marginalisation and colonisation.

In this evaluation, we have situated these paradigms alongside one another to demonstrate

how Wave commissioning by Te Pūtahitanga o Te Waipounamu has achieved the seven Pou (outcomes as decided by the Whānau Ora Taskforce). This report presents 62 individual case studies of whānau activity within the Wave 16 commissioning model. Alongside this, Professor Paul Dalziel and Distinguished Professor Caroline Saunders from Lincoln University AERU have examined the impact of the investment on Treasury concepts of wellbeing. They have operationalised the Treasury Living Standards Framework Dashboard, which provides the indicators the Treasury believes are most important to inform wellbeing reporting and policy advice on cross-government wellbeing priorities.

The AERU and Ihi Research are well aware of the limitations of this conventional measurement approach but have agreed to situate this into the broader Wave 16 evaluation to demonstrate the impact on individual wellbeing within the wider outcomes achieved through commissioning.

## Document review

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

## Interviews

The interviews were designed to provide:

- An opportunity for initiatives to clarify and articulate their mission or purpose
- A space for reflection as a basis for strategic action (both individually, as a whānau and as a collective)
- A process for gathering and analysing outputs, outcomes and impact
- An opportunity to discuss the commissioning approach they have experienced through Te Pūtahitanga o Te Waipounamu

The interviews were scheduled to be held during March to June 2023.

Ihi Research partnered with Professor Paul Dalziel and Distinguished Professor Caroline Saunders, co-directors of the Agribusiness & Economics Research Unit (AERU) at Lincoln University to examine the ROI via a cost-benefit analysis.

## Survey

Whānau who were interviewed were asked to fill out a brief survey. The survey was developed with Professor Paul Dalziel and Distinguished Professor Caroline Saunders from AERU, to determine the return on the investment.





## There was a three-phase approach to this evaluation outlined in the following figure.



Figure 1: Three phases of evaluation

### Ethical protocols

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

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

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

Six evaluators interviewed 62 of the 83 Wave 16 initiatives over a period of six weeks. An information sheet was developed and emailed to whānau prior to interviewing. Whānau were given the opportunity to ask questions before they signed consent. Whānau could provide written or verbal consent, which was audio-recorded during the interview.

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



# Appendix 2

## Learnings from previous evaluations

The evaluation methodology, approach and research questions that are the focus of this evaluation have been developed from what has been learned from the 12 preceding Te Pūtahitanga o Te Waipounamu evaluations carried out by Ihi Research.

Evaluation	Initiative	Focus	Findings
<p><b>Wave 1 2016</b></p>	<p><b>24</b></p>	<p>The purpose was to understand and evaluate the impact of the 24 Wave 1 whānau enterprise initiatives and the process of commissioning supporting their success.</p>	<p>The evaluation found whānau experienced positive cultural, social, and economic outcomes.</p> <p>Whānau were able to be innovative and create their own response to the challenges they identified. The process enabled whānau to be self-determining in pursuit of their aspirations.</p> <p>There were barriers and enablers that hinder or support innovation and social enterprise. Whānau identified establishment challenges, monitoring requirements, tension within cases, business development expectations, time, and workload as the most significant barriers to overcome. The passion for their initiatives, the time whānau donated to their projects and the opportunity to collaborate with others were identified as key enablers of success.</p> <p>Te Pūtahitanga o Te Waipounamu contributed to the success of the whānau initiatives by supporting innovation and leading a strengths-based approach.</p>
<p><b>Wave 2 and 3 2017</b></p>	<p><b>38</b></p>	<p>This evaluation shifted the emphasis from understanding the innovation to reporting the outcomes and social and financial impact of the commissioned initiatives.</p>	<p>Thirty-eight initiatives were presented as one page info-graphics focussing on input, output, outcome and social impact mapped against Whānau Ora Pou. The most significant finding was evidence of greater social and cultural connection and the increased ability of whānau to support one another. The cost-benefit analysis case study demonstrated a monetarised value of social change through</p>

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

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

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

			<p>succession planning and how important it was to experience success as a whānau.</p>
<p><b>Wave 9</b> <b>2020</b></p>	<p><b>24</b></p>	<p>The evaluation was designed to investigate the implications of intellectual property produced through whānau commissioning. This evaluation was conducted during the COVID-19 pandemic in New Zealand, the evaluation discusses the impact of the pandemic on whānau initiatives.</p>	<p>Twenty-four Wave 9 initiatives participated in this evaluation. Under the COVID-19 lockdown, the kaupapa initiatives were innovative and adapted quickly to the changing environment. The initiatives provided a localised response, supported social cohesion, were innovative and adaptive, mobilised, and provided information. They were abled by a flexible commissioning environment.</p> <p>While Māori Intellectual and Cultural Property Rights do not fit the Western legal framework, there is the potential for whānau to be exploited if they do not consider how Intellectual Property may impact their mahi. There is a need to support kaupapa initiatives to identify their Intellectual Property and build capability and understanding of how they could potentially breach others' Intellectual Property or lose control of their own. Intellectual Property Rights have consequences for knowledge creation, power, and economics within the whānau commissioning pipeline and warrant further investigation from capability-building initiatives.</p>

<p><b>Wave 10</b> <b>2020</b></p>	<p><b>29</b></p>	<p>The evaluation reviewed 29 kaupapa initiatives. After 10 waves of commissioning, the evaluation reported on the impact of the model and key factors for success.</p>	<p>The purpose of this evaluation was twofold; to understand how the commissioned Wave 10 initiatives contribute to achieving the goals of Whānau Ora and the impact this has for whānau, and to review the intent, impact, and development of the commissioning model. The results culminate in a rubric of success factors designed specifically for the commissioning pipeline, from both the perspective of the kaupapa initiatives and the commissioning agency.</p> <p>This evaluation demonstrates the value and contribution of the commissioning pipeline to the Te Pūtahitanga o Te Waipounamu ecosystem. Investment in over 300 kaupapa initiatives in five years has created a layered effect, generating ripples of impact that amplify the regeneration and re-institution of whānau self-determination. Recommendations identify that increased support across government for kaupapa initiatives and the commissioning agency monitoring will increase impact. Further, continued investment in capability building and networking will optimise the gains made through commissioning.</p>
<p><b>Wave 11</b> <b>2021</b></p>	<p><b>30</b></p>	<p>The evaluation reviewed 27 of the 30 entities funded in Wave 11. The evaluation looked at the process of commissioning and impact on whānau.</p>	<p>This evaluation focussed on the Te Pūtahitanga o Te Waipounamu Wave 11 commissioning process and outcomes. The process is primarily a positive experience for all the kaupapa entities. There is an opportunity to adjust reporting and communication to support those new to the commissioning process including simplifying language, reducing reporting requirements for smaller entities, and providing online capability-building opportunities and feedback for learning.</p>



			<p>The evaluation found that there are significant outcomes across the commissioning wave. The outcomes from entities vary significantly and, unlike mainstream programmes, reach across the Whānau Ora Pou and traditional funding silos. Many of the kaupapa entities work with other entities and have created a network of support that appears to be regional.</p>
<b>Wave 12</b>	<b>35</b>	<p>The evaluation reviewed 31 of the 35 entities funded in Wave 12. The evaluation examined the social bonds and capital built through the investment approach.</p>	<p>The analysis highlights different types of social capital at work within the Te Pūtahitanga o Te Waipounamu model of change. Bonding social capital, based on in-group relationships, bridging social capital, which connects people across groups, and linking social capital, which connects people with those in power. Bonding social capital is the foundation on which the model stands, the investment directly strengthening whānau. Three recommendations have emerged from this research. Firstly, to support the development of localised organic networks, and secondly, leveraging relationships to support kaupapa initiatives to develop vertical relationships with those in power. Finally, government and funders need to recognise the wealth of resource and capability developed within the Wave model and commit to supporting widespread, sustainable system change through investment.</p>
<b>Wave 13</b>	<b>50</b>	<p>The evaluation reviewed 42 of the 50 entities funded in Wave 13. This evaluation focuses on the commissioning process and outcomes for whānau.</p>	<p>This evaluation examines the contribution of the commissioning approach to Indigenous commissioning for international health and wellbeing outcomes. Te Pūtahitanga o Te Waipounamu has not only disrupted the traditional service-focused ethos of public sector policy and funding but has significantly contributed to decolonising funding</p>

			<p>and delivery of indigenous health and wellbeing programmes through social enterprise or entrepreneurship. After 13 waves of funding and evaluation, the evidence demonstrates how a relatively small investment of public sector funding in Indigenous concepts of wellbeing, can disrupt the trajectory of intergenerational disadvantage. Te Pūtahitanga o Te Waipounamu has demonstrated rigour to establish and embed an adaptive learning environment.</p>
<p><b>Wave 14 and 15</b></p>	<p><b>50</b></p>	<p>The evaluation reviewed 41 of the 50 Wave entities funded in Waves 14 and 15. A total of 16 of these were funded in Wave 15. The evaluation examined the mentoring and coaching features of the commissioning process in contribution to whānau development.</p>	<p>This evaluation sought to understand how the mentoring and coaching features of Te Pūtahitanga o Te Waipounamu commissioning ecosystem contributes to whānau development. It is clear and evident that the mentoring and coaching features of the commissioning ecosystem contribute to positive social impact in communities and are important enablers to the model's success. The levels and types of supports accessed are determined by whānau themselves, evidenced by Te Pūtahitanga o Te Waipounamu enabling whānau entities to engage a range of supports from within and outside of their own commissioning ecosystem to meet whānau entities' needs and preferences best.</p>
<p><b>Wave 16 2023</b></p>	<p><b>83</b></p>	<p>This evaluation aimed to capture and understand how the 83 Wave 16 funded kaupapa initiatives contribute to the seven Pou outlined in Te Pūtahitanga o Te Waipounamu Whānau Ora Outcomes framework. Moreso, the impacts this has had on whānau and the ROI of the commissioned initiatives.</p>	<p>Evaluation results are compelling and demonstrate an increase in subjective wellbeing for whānau who participate. Using The New Zealand Treasury's extended cost-benefit analysis tool (CBAX) the AERU indicate that the return of investment is significant. Even restricting the participants to those who responded to the survey (48 of 83) the return more than covers the total investment for Wave 16 (in the order of \$3 million).</p>



# Appendix 3

AERU Research Note

# Whānau Ora Evaluation

Te Pūtahitanga o Te Waipounamu have commissioned Ihi Research and the AERU to carry out an evaluation of Wave 16 funding for Whānau Ora. As part of this evaluation, Ihi Research surveyed recipients of the funding. The survey included questions about subjective wellbeing, prepared in collaboration with the AERU based on questions asked in the General Social Survey (GSS) operated by StatsNZ.

Wave 16 initially funded 90 entities. Of these, two report to another funding source (rather than Te Pūtahitanga o Te Waipounamu) and a further eight entities had their contract either amended (and will now be evaluated in Wave

17) or terminated (due to not meeting any reporting requirements). Three did not meet all reporting requirements (see footnote 1 on page 12) but are included in this evaluation. Thus, this survey was sent to 83 entities and were completed by 48. This is a response rate of 57.8 per cent.

Figure 1 shows the response of the sample to the survey's main subjective wellbeing question: How satisfied are you with life as a whole; where 0 is completely dissatisfied and 10 is completely satisfied? The figure also shows a comparison with previous GSS surveys, presenting data for the Māori population and for the whole population.

## Q1. How satisfied are you with life as a whole; where 0 is completely dissatisfied and 10 is completely satisfied?

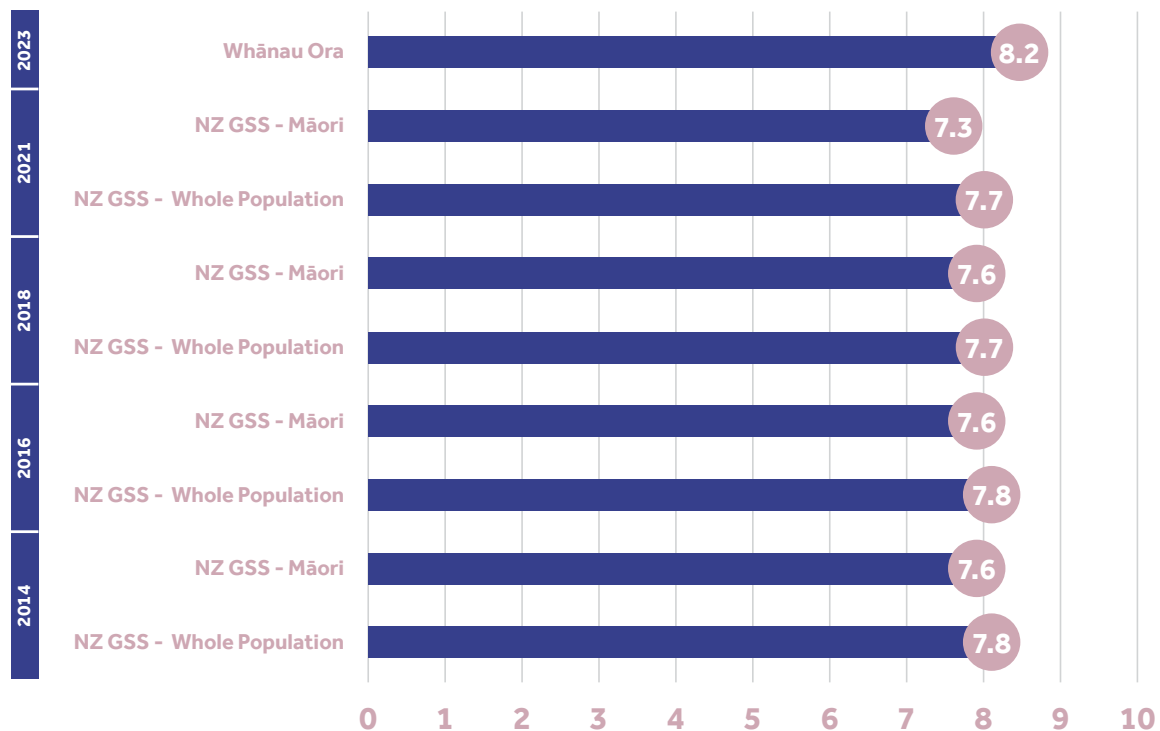


Figure 1: Current Life Satisfaction

Figure 1 shows that the mean response in the Whānau Ora Wave 16 survey (8.2) is higher for Māori than in the most recent GSS (7.3) and in the three previous surveys (7.6).

Another question in the survey asked: “How satisfied do you expect to be with life as a whole in five years’ time”, using the same scale. This has been asked only in the most recent GSS. Figure 2 shows the comparison. Again, the mean response in the Whānau Ora Wave 16 survey (9.2) is higher for Māori than in the most recent GSS (8.4).

## Q2. How satisfied do you expect to be with life as a whole in five years' time; where 0 is completely dissatisfied and 10 is completely satisfied?

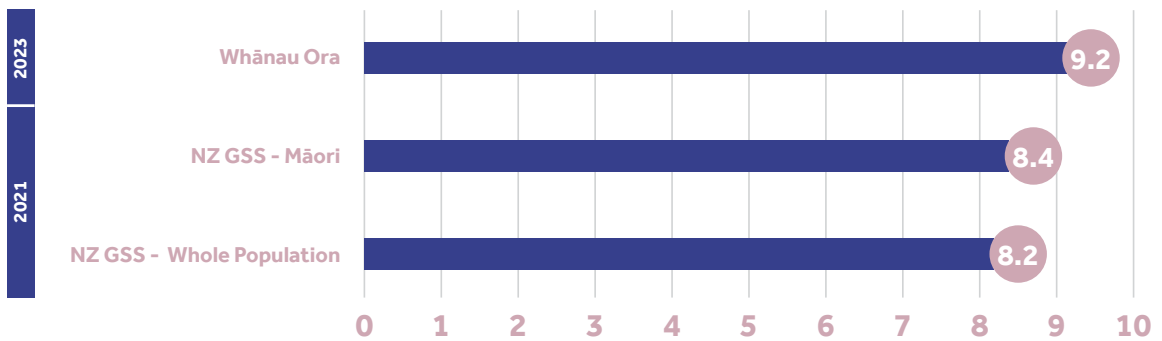


Figure 2: Expected Life Satisfaction

One reason why a survey might produce higher mean values for current and expected life satisfaction is if Whānau Ora is funding applicants who are already doing particularly well. Other questions in the survey provide evidence that this

is not the case. A question asked, for example, “How adequate is your income when it comes to meeting your everyday needs? The Whānau Ora Wave 16 survey produced a much lower percentage ticking “more than enough money”, as shown in Figure 3.

## Q6. How adequate is your income when it comes to meeting your everyday needs?

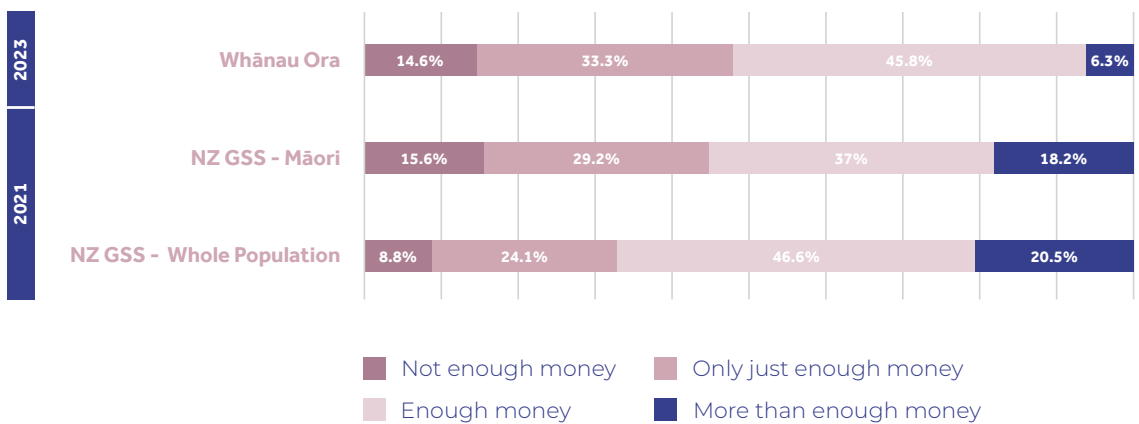


Figure 3: Income Adequacy for Everyday Needs

The Whānau Ora Wave 16 survey reveals that the respondents report an increase in current life satisfaction of 0.9 compared to the 2021 NZ GSS Māori population survey, and an increase in expected life satisfaction in five years of 0.8. It is possible that the current wellbeing responses in 2021 were impacted by the COVID-19 outbreak, and so a conservative estimate would be to use the increase of 0.6 compared to the results in the 2014, 2016 and 2018 GSS surveys.

Figure 4 shows the assumed increase in life satisfaction of Whānau Ora Wave 16 participants compared to the general Māori population used for the analysis of this research note. The analysis is conducted over ten years. It begins with an increase of 0.6 in Year 1, rising to 0.7 in Year 3 and to 0.8 in Year 5. This increase of 0.8 is assumed to hold for the remainder of the decade.

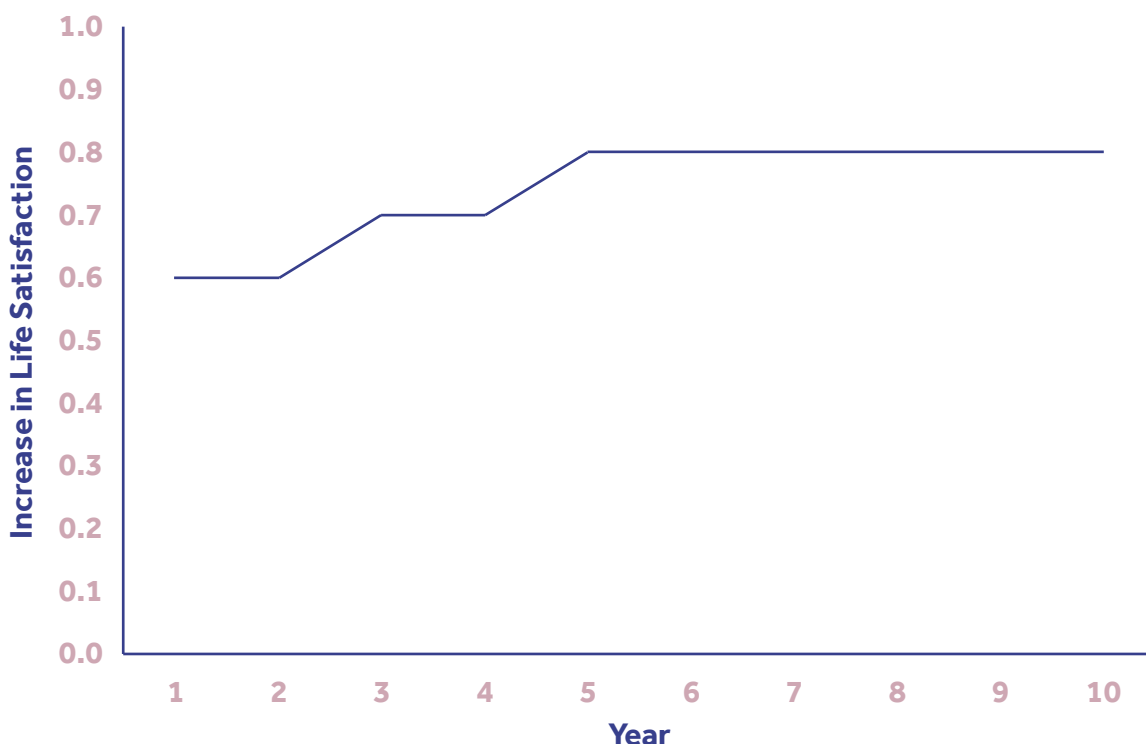


Figure 4: Assumed Increase in Life Satisfaction

It is possible to use survey data to estimate the monetary value of subjective wellbeing. The New Zealand Treasury's extended cost-benefit analysis tool (CBAX), for example, provides an estimate of the monetary value of a one-point increase in life satisfaction (e.g., from 7.0 to 8.0); see <https://www.treasury.govt.nz/publications/guide/cbax-spreadsheet-model>. The Treasury's midpoint estimate is \$15,511 per annum, measured at 2023 prices. The interpretation is that to increase life satisfaction by one point would require on average an increase in annual income of \$15,511.

Based on the Treasury's midpoint estimate of \$15,511 for a one-point increase in life satisfaction, an increase of 0.6 is valued at \$9,307, an increase

of 0.7 is valued at \$10,858, and an increase of 0.8 is valued at \$12,409.

The next step is to calculate the net present value of these increases to the current period. This calculation recognises that a dollar earned in a year's time is not as valuable as a year earned this year because the latter can be deposited to earn interest. The Treasury recommends using a discount rate of 5 per cent for this calculation. Using the time path shown in Figure 4, the net present value per person is \$87,433.

The final step is to determine how many persons should be included in the calculation. Table 1 presents data on four assumptions:

- 01** The number of participants is restricted to the 48 persons who returned a survey.
- 02** The number of participants is restricted to the 83 initiatives funded and reporting in Wave 16.
- 03** The number of participants is extended to the 1,647 whānau who participate in the 83 Wave 16 initiatives, calculated by adding up the whānau recorded for each initiative (recognising that there may be a small number of overlap).
- 04** The number of participants is extended to the 5,087 whānau members who participate in the 83 Wave 16 initiatives, calculated by adding up the whānau members recorded for each initiative (recognising again that there may be a small number of overlap).

Table 1: Number of Participants and Net Present Values

Description	Number	Net Present Value
<b>Survey Respondents</b>	<b>48</b>	<b>\$4,196,794</b>
<b>Number of Initiatives</b>	<b>83</b>	<b>\$7,256,956</b>
<b>Number of Whānau</b>	<b>1,647</b>	<b>\$144,002,495</b>
<b>Number of Whānau Members</b>	<b>5,087</b>	<b>\$444,772,734</b>

The table shows that the net present values are significant. Even restricting the participants to the 48 people who responded to the survey more than covers the total funding for the 83 Wave 16 reporting initiatives of \$2,738,050.

The response rate for the survey was 57.8 per cent. If it is assumed that the non-responding initiatives had the subjective wellbeing score on average, the net present value would be \$7,256,956. The authors think this is a reasonable assumption.

That figure remains a conservative valuation. On average, each initiative involved 20 whānau and more than 60 whānau members. There are no survey data on the subjective wellbeing reported by whānau members, but Table 1 shows that if these participants have the same increase as reported by the survey respondents, the economic value of those benefits would be very large compared to the cost of the programme.







A large, stylized graphic of a face with a prominent spiral pattern on its forehead, rendered in a lighter shade of blue against a darker blue background. The face has large, circular eyes and a wide, open mouth.

ihi

Research

Social Change  
& Innovation