Te Pūtahitanga o Te Waipounamu

The Evaluation of Wave 6
Whānau Initiatives for Te Pūtahitanga o Te Waipounamu

ihi Research
Social Change & Innovation

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EXECUTIVE SUMMARY

This evaluation focuses on the sixth wave of commissioning involving 27 whānau led initiatives contracted in July 2017. The data for this evaluation was collected between April and May 2018, 10 months into the contracting period. The purpose of this evaluation is to understand how the commissioned Wave Six initiatives are contributing to achieving the goals of Whānau Ora, and the impact this has for whānau.

In previous evaluations we have analysed each of the commissioning waves as multiple bounded systems[1]. In this evaluation we are focusing on the system itself seeking to illustrate the collective impact of the 27 initiatives on the fabric of the social system in Te Waipounamu and what can be done to support system improvement.

We sought to understand what drives the system by investigating whānau motivations to engage. All the initiatives are highly contextual, meaning they utilise local resources and experience and are 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.

We sought to understand what drives the system by investigating whānau motivations to engage.

It was clear there is a common agenda across the initiatives framed by the Whānau Ora Pou. The interview data indicated there are five predominant drivers that appear to be the motivation for whānau wanting to be part of the commissioning pipeline. Whānau were driven to:

- Use their experience and maximise the opportunity to make a difference in an area which they have knowledge and skills
- Work in a strengths-based way to bring about change for whānau
- Create opportunities for social and cultural connection
- Make a difference for their tamariki and mokopuna
- Create a Māori way of living by realising cultural aspirations in daily life

The activities apparent in the data appear to align with the intention of the overall change theory to realise Whānau Ora. The activities were able to be grouped loosely into whenua, cultural and te reo revitalisation, marae and community, disability advocacy and community, whānau resilience and wellbeing and enterprise. There are three significant features of the activities. Firstly, they are activities that are grounded in Te Ao Māori, secondly many of the activities would not be funded through other means and thirdly, the activities are mutually reinforcing of the shared agenda, Whānau Ora.

Evaluating the impact of the commissioning pipeline continues to be challenging and necessary. Previous evaluations have demonstrated the commissioning approach achieves significant social outcomes and value for money. This evaluation sought

[1.] A series of independent cases with each commissioning wave.

to determine whether the activities the initiatives are engaged in are aligned with the intention and theory of change. Across the 27 initiatives the whānau entities are achieving the goals they set, the activities align with the intention and it is likely the commissioning round will have significant impact for whānau. The extent of the outcome is generally dependent on the level of funding invested, the capability the whānau bring to the work, and the length of sustained activity.

The whānau entities are achieving the goals they set.

It is very challenging to quantify or measure all the capability being built through the commissioning approach. The outcome may be a new enterprise, a healthy tāne living free from drugs, or a whānau committing to learn te reo for their pēpi. A feature of the initiatives is that impact is wide and varied across the system. In this evaluation we have investigated the impact from the perspective of a social system change and found three main categories of impact; intangible impact, collective impact and sustainable impact.

There is evidence the commissioning pipeline has a significant impact for whānau that is intangible or immeasurable. This impact, best described through narratives, demonstrates the activities in the commissioning pipeline are improving whānau wellbeing, particularly in social and emotional areas, such as those described by whānau recovering from alcohol and other drug addictions. While there are individual impacts, collective impact is also apparent in the system. These collective impacts can be seen across the commissioning pipeline and occur as a result of collective activity such as building collective capability, demonstrating success, shared understanding of Whānau Ora, sustainable impact and new knowledge creation. Finally, it was apparent in the data that whānau talk about impact in terms of sustainable change, best described as economic, cultural and social sustainability.

The activities in the commissioning pipeline are improving whānau wellbeing.

Like previous evaluations, this evaluation investigates how Te Pūtahitanga o Te Waipounamu can support the continued improvement of the Whānau Ora social system. The investment in the system has created a change movement that is creating impact for whānau in Te Waipounamu. As found in other evaluations this impact is variable across the initiatives. There are four recommendations that if implemented would support the Te Pūtahitanga o Te Waipounamu system. These are, continued capability building, advocacy and networking, sustainable impact and investigating a Te Pūtahitanga o Te Waipounamu model of collective impact.

Given the current treasury context of measuring human capital and living standards (Treasury, 2017) the overall findings present opportunities to further explore Māori cultural and social resources and how these contribute to intergenerational wellbeing for whānau. The motivational drivers of whānau participating in Wave Six emphasise the underlying beliefs and principles that are important to them. Whanau Ora initiatives contribute to current understandings of economic and social wellbeing through a collective, ancestral, or Māori way of living; providing an opportunity for new indigenous systems and networked approaches.

INTRODUCTION

Te Pūtahitanga o Te Waipounamu is a partnership between the nine iwi of Te Waipounamu; Ngāi Tahu, Ngāti Apa ki te Rā Tō, Ngāti Tama, Ngāti Kuia, Ngāti Koata, Te Ātiawa, Ngāti Toa Rangatira, Rangitāne and Ngāti Rārua. It was formed in March 2014 as a legal partnership to reflect the aspirations of Te Waipounamu iwi for whānau. Te Taumata was established as a participants' council to act as guardians for the kaupapa of Whānau Ora in Te Waipounamu. In 2015, Te Taumata appointed an independent governance board. The organisation is the realisation of an iwi led Whānau Ora model that directly invests in whānau for social impact and to bring about positive change.

Te Pūtahitanga o Te Waipounamu capability development model intends to build the ability of whānau to respond positively to the challenges and opportunities 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. The provision of services tends to produce few immediate outcomes and minimal long-term outcomes, while capability development produces comprehensive outcomes over a longer period of time. Further, capability development is preventative as opposed to service delivery which is reactive. However, developing capability is much more complex than traditional service delivery models (Investment Plan, 2017-2018).

The purpose is to enable whānau to be self-reliant rather than depending on state intervention.

This evaluation focuses on the sixth wave of commissioning involving 27 whānau led initiatives contracted in July 2017. The data for this evaluation was collected between April and May 2018, 10 months into the contracting period. The purpose of this evaluation is to understand how the commissioned Wave Six initiatives are contributing to achieving the goals of Whānau Ora, and the impact this has for whānau.

1.1 LEARNINGS FROM PREVIOUS EVALUATIONS

The evaluation methodology, approach and research questions that are the focus of this evaluation have been developed from what has been learned from the three preceding Te Pūtahitanga

o Te Waipounamu evaluations carried out by Ihi Research.

The evaluation of **Wave One** initiatives sought to understand and evaluate the impact of the 23 Wave One whānau enterprise initiatives and the process of commissioning supporting their success. The evaluation found that whānau experienced positive cultural, social and economic outcomes. They 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.

The data indicated there are barriers and enablers that hinder or support innovation and social enterprise. Whānau identified establishment challenges, monitoring requirements, tension within initiatives, 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. Te Pūtahitanga o Te Waipounamu contributed to the success of the whānau initiatives by supporting innovation and leading a strengths-based approach.

The data indicated there are barriers and enablers that hinder or support innovation and social enterprise.

The data from this evaluation indicated projects that were better placed to bring about enduring change had an intergenerational focus and were planning for sustainability. It appeared there should be different expectations of sustainability for different initiatives and this should be planned for on commissioning.

The evaluation of **Wave Two** and **Three** initiatives shifted the emphasis from understanding the innovation to reporting the outcomes and social impact of the commisioned initiatives. Thirty-eight initiatives were presented as one page info-graphics focusing on input, output, outcome and social impact mapped against the Whānau Ora Pou. Under each of the pou significant themes reoccurred across the initiatives. The most significant finding was evidence of greater social and cultural connection and increased ability of whānau to support one another.

A research partnership with Lincoln University AERU presented a model of cost benefit analysis on one initiative. The cost benefit analysis case study demonstrated a monetarised value of social change through apprenticeship support and employment. The

report found that every $1 invested in the selected initiative generated a $7 return on investment.

Significant variability in readiness for sustainability across the initiatives was identified. Research in innovation suggests new innovations either succeed or 'fail fast'. As the recipients were whānau the evaluation proposed that it is risky and unethical to invest in innovation with a 'fail fast' mentality. The opportunity to reframe this as an 'evolve quickly' model, whereby whānau are given the direction they need to reframe their activity, attract other funding and consider how they might adjust their expectations to ensure they become sustainable was suggested.

In the **Wave Four** and **Five** evaluation, critical success indicators for the initiatives that achieved significant social impact were identified. They were social entrepreneurship, capability building, networking, sustainability, personal investment, communicating value and targeted to an area of need. Several themes were evident across the initiatives.

- An opportunity to blend existing evidence with the knowledge and cultural capacity of whānau to create new knowledge and innovative solutions.
- Several initiatives would have benefited from targeted capability building, coaching and business support prior to investment.
- The social enterprise focus was less evident than in other commissioning waves.[2]
- The majority of initiatives were commissioned from existing not-for-profits rather than being start-up social enterprises.
- The clause within the commissioning guidelines requiring proven financial stability may have prevented new and emerging social enterprises from being successful applicants.
- While social enterprises may appear to be a riskier investment, it was apparent they are driven to create sustainable, positive social change. In several of the contract driven not-for-profit organisations, there was no plan for sustainability post investment other than for the whānau involved to take over the activity without any resourcing.

The evaluation identified an opportunity for Te Pūtahitanga o Te Waipounamu to celebrate Māori social entrepreneurs and their 'kaupapa whānau' in order to raise the profile and value of social innovation, encouraging other whānau to consider how they might contribute to positive whānau transformation through social enterprise.

The report found that every $1 invested in the selected initiative generated a $7 return on investment.

In previous evaluations we analysed the commissioning waves as a bounded system. In this evaluation we are focusing on the system, the collective impact of the 27 initiatives on the fabric of the social system in Te Waipounamu and what can be done to support system improvement.

[2.] Entities considered in this wave included five mainstream entities transferred by the Ministry of Social Development and described by Te Pūtahitanga o Te Waipounam as 'Whānau Tautoko'.

METHODOLOGY

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

2.1 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).

Kaupapa Māori is about recognising the strengths and aspirations of Māori along with Māori rights to self-determination.

Six intervention elements are an integral part of Kaupapa Māori and are evident in Kaupapa Māori sites. These are:

- Tino rangatiratanga (the 'self-determination' principle)
- Taonga tuku iho (the 'cultural aspirations' principle)
- Ako Māori (the 'culturally preferred pedagogy' principle)
- Kia piki ake i ngā raruraru o te kainga (the 'socio-economic' mediation principle)
- Whānau (the 'extended family structure' principle)
- Kaupapa (the 'collective philosophy' principle)

To ensure the evaluation answered the questions posed by Te Pūtahitanga o Te Waipounamu and adhered to a Kaupapa Māori agenda, the six principles guided the research process, data collection and analysis.

2.2 DOCUMENT REVIEW

The evaluation process began by reviewing the contractual documents to understand what the initiatives had been commissioned to achieve. The commissioned initiatives had been collecting and reporting data throughout the length of the funding. To limit evaluation fatigue and avoid repetition, the evaluation team reviewed the monitoring information for

each initiative determining their evaluability (readiness for evaluation).

An interview schedule was co-constructed with the Te Pūtahitanga o Te Waipounamu outcomes specialist. The interviews were designed to provide:

- An opportunity for initiatives to clarify and articulate their social 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 involve whānau, staff and other key stakeholders in a whānau orientated way that reflected the values of Te Pūtahitanga o Te Waipounamu

2.3 ETHICAL PROTOCOLS

Ethical and interview protocols were created by the evaluation team to ensure the evaluation protected the rights of everyone who contributed. The researchers followed the guiding principles for working respectfully with indigenous peoples nationally and internationally. These are articulated by Kennedy and Wehipeihana (2006, p. 1-2):

- Self-determination - including the right to make decisions about all aspects of their lives. Clear benefits to those being researched.
- Acknowledgement and awareness - refers to respect and due recognition and appreciation for indigenous culture, values, customs, beliefs and rights, including an acceptance of a worldview that may not be consistent with Western ideologies.
- Cultural integrity - relates to the validity of indigenous knowledge and ways of being; that cultural knowledge must be protected from misuse or misappropriation and must be preserved for future generations.
- Capacity building - enabling indigenous peoples to participate actively in the research, with the aim to ultimately drive their own research.

An information sheet was developed and distributed by Te Pūtahitanga o Te Waipounamu prior to the evaluation. The evaluators also distributed the information sheet when they met the whānau who participated in the interviews. Whānau were given the opportunity to ask questions before they signed consent. They were assured the information they shared would not be identifiable. For this reason the data on each initiative is presented in an info-graphic rather than using direct quotes. In cases where whānau voice has been used in response to the evaluation questions the evaluators have ensured this is non-

identifiable by removing, or changing, identifying features.
Several of the initiatives are developing social enterprises with intellectual property tied to the success of its innovation. The evaluation process was particularly sensitive to this and only captured what was required without compromising the intellectual property of the whānau.

Te Pūtahitanga o Te Waipounamu has taken a whānau empowerment approach to investment. The evaluation planned to support this kaupapa by building capability through evaluation; specifically ensuring whānau were at the centre of the evaluation, that the data was returned to the participants and that whānau could exercise control over their own narrative. These processes enabled whānau to retain ownership of their kōrero and how it is presented in the evaluation.

> *Te Pūtahitanga o Te Waipounamu has taken a whānau empowerment approach to investment.*

2.4 DATA COLLECTION AND ANALYSIS

Four evaluators visited the 27 Wave Six initiatives over a period of six weeks. In total, 53 whānau were interviewed and three Te Pūtahitanga o Te Waipounamu staff. Where possible whānau who were architects of the initiatives and whānau who had benefited from the initiatives were interviewed. At least two whānau were interviewed from each initiative, except the smallest initiatives. Written feedback was received from two whānau contract managers.

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

2.5 RESEARCH QUESTIONS

The overarching evaluation question was:

> *How are the Wave Six commissioning initiatives meeting the goals of Whānau Ora for whānau in Te Waipounamu?*

There were two sets of research questions used to answer this question. The first set of research questions focused on the individual initiatives:

1. What is the social mission or agenda of the initiative?
2. What activities (outputs) have they produced?
3. What outcomes have they achieved?
4. How are they contributing to the goals of Whānau Ora?

The second set of research questions focused on the contribution of Wave Six to the Whānau Ora system:

1. What drives the system?
2. What activities are in the system?
3. What sort of outcomes are the entities achieving?
4. What impact are the activities having on the system?
5. What is needed to support the system?

TE PŪTAHITANGA O TE WAIPOUNAMU AS A WHĀNAU ORA SYSTEM

In this report we have investigated the Wave Six commissioning initiatives within the larger Te Pūtahitanga o Te Waipounamu 'system'.

A system is defined as a set of things working together as parts of a mechanism or an interconnecting network; a complex whole. Systems are composed of multiple components of different types, both tangible and intangible. They include for example; people, resources and services, relationships, values and perceptions. Systems exist in an environment, have boundaries, exhibit behaviours, and are made up of both interdependent and connected parts, causes and effects.

Figure 1 below illustrates a generic system with these characteristics.

Fig. 1

Social systems are often complex and involve intractable, or 'wicked', problems. In 1973, Rittel and Webber introduced the concept of a 'wicked problem' to describe a problem for which there is no clear answer, no one solution. The key driver for Whānau Ora is to make social gains for Māori addressing decades of injustice and inequality. This is a 'wicked problem'.

The key driver for Whānau Ora is to make social gains for Māori addressing decades of injustice and inequality.

The 27 Wave Six initiatives commissioned by Te Pūtahitanga o Te Waipounamu in 2017, contribute to a larger 'system' created by the previous five waves of commissioning and the workforce of 51 Navigators across Te Waipounamu. Situated in the larger social system, the approach taken by Te Pūtahitanga o Te Waipounamu to achieve Whānau Ora is to create a unique, large-scale system intervention to bring about structural change for Māori.

Fig.2
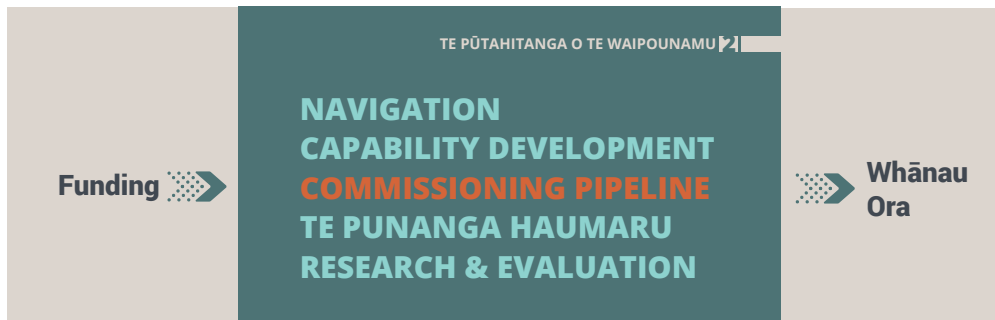
- A commissioning pipeline (144 entities)
- Whānau enhancement (51 navigators)
- Capability development
- Te Punanga Haumaru (sites of safety)
- Research and evaluation

The Whānau Ora Taskforce report (2010) noted, "although much of the focus during the consultation process was on social gains, the aspirational aims are premised on a balance between social gains (such as health, education and societal inclusion), economic gains (such as an expanding asset base), cultural gains (including participation in Te Ao Māori), and collective gains. These are strengthened by reciprocal commitments between and across generations, and between the ambitions of individuals and the shared hopes of the whānau" (p.7).

These aspirations created the foundation for Whānau Ora and led to the creation of the seven Whānau Ora Pou or goals:

This section seeks to understand how the system operates, and the relationship the parts of the organisation have on its success.

3.1 THE INTERCONNECTED PARTS OF THE SYSTEM

The following sections explore the various parts of the system using the data gathered through document review and interviews. The questions guiding the analysis have been used to structure each section, these are:

1. What drives the system?
2. What activities are in the system?
3. What sort of outcomes are the entities achieving?
4. What impact are the activities having on the system?
5. What is needed to support the system?

WHAT DRIVES THE SYSTEM?

In this section we sought to understand what is driving or motivating individuals within the Whānau Ora system in Te Waipounamu to firstly enter the system of change, and secondly, pursue the activities they are undertaking. When interviewing whānau in the Wave Six entities we asked them what their social mission was? What values were driving them? And what they were trying to change or achieve through the commissioning?

There were five predominant themes that whānau discussed:
1. Opportunity and experience
2. Strengths-based kaupapa
3. Social and cultural connection
4. Intergenerational impact
5. A Māori way of living

4.1 OPPORTUNITY AND EXPERIENCE

Whānau were highly motivated to bring about change by applying what they had learned through experience and creating new opportunities. They were motivated by the desire to provide new opportunities for their own whānau and to convey their belief that dreams could be achieved through collective work and focus. The experience of whānau, what they had learned and instinctively knew through their lives, played a significant part in their social mission. As this initiative leader describes:

"It's an initiative where Māori language is put to music, I came about it from my own personal development. That whole journey… it was about the use of music for learning, just learning in general, and then I linked that to learning Māori language. It's work with the whole family so it's a whānau centred approach. It's targeted

to babies and the connection between parents or caregivers and their babies in the home, and all whānau using te reo Māori, and so my wife said that's my mission, to align whānau dynamics with the whānau love of learning te reo… and the resource aligns with them at home."

For several whānau, hapū and iwi, the commissioning initiatives were a way of optimising a resource that had been underdeveloped due to lack of investment over the generations -whānau land.

"The whānau land always had sheep on it so that was the majority of the income that came in to pay the rates. But as those landowners got old the sheep amount came down and so did the regrowth of mānuka and that. So, sheep got smaller and the bush got bigger, instead of chopping all the trees down and trying to grow grass, which is the way they did it, we're hoping to let the trees grow and grow bees with the trees… so that's an income stream."

The opportunity presented by the whānau commissioning means all the initiatives are highly contextual, relevant to the issues or idea of that whānau and created to bring about change in the status quo, whether this was use of te reo, use of land, a business opportunity, learning new cultural knowledge, or supporting the wellbeing of other whānau.

The commissioning approach appears to provide a more integrated approach to change than previous models of service delivery. Rather than delivering a programme of work, the commissioning pipeline allows whānau to decide what is the best course of action to bring about change for themselves and their mokopuna.

Fig.3

4.2 A STRENGTHS-BASED KAUPAPA

Whānau were highly motivated by the opportunity to provide support in a kaupapa Māori strengths-based way. They talked about the opportunity Whānau Ora created; to work alongside whānau who in previous social service models may have been defined as 'problems', and to focus on the inherent capability within the whānau to bring about change. Despite dealing with quite significant challenges, several whānau discussed how they focused on a strengths-based approach, on wellness and building capability rather than fixing problems. This was a departure from a problem-based approach they had been working in prior to the Whānau Ora commissioning. Several of the initiatives discussed the inherent strengths a whānau has - no matter what challenges they faced. They saw the commissioning pipeline as an opportunity to pursue a strengths-based kaupapa rather than one driven by a problem or deficit.

Whānau were highly motivated by the opportunity to provide support in a kaupapa Māori strengths-based way.

"(Our social mission is to be...) To be strengths-based, the strengths-based conversations instead of 'oh no this has happened to you, what can we do?' It's trying to put it back on (whānau) you know, strengths-based conversations and what can you do about your situation?... So, we have a lot of whānau who come to us in crisis, we're dealing with crisis and... it takes them a long time to get to that strengths-based approach. The tool we have now (through this work) ... it doesn't matter if they're still in crisis, somewhere they will have some strength, and this helps us find that."

"We maintain those principles of consistently delivering, consistently encouraging our people to come back to a kaupapa of wellbeing such as this, it will enhance their wellbeing also. Not only for themselves but more importantly for their whānau."

4.3 SOCIAL AND CULTURAL CONNECTION

Whānau were driven by the opportunity to bring people together to create social and cultural connection through positive cultural activities and experiencing what it means to be Māori. Pou Whā (confidently participating in Te Ao Māori) was a key driver for whānau. Their purpose was to bring whānau together to participate and build capability through cultural activity; either creating new knowledge, or equipping whānau to make decisions in their own lives based on what they were learning. The social mission of several initiatives was deeply rooted in Pou Whā. This mahi was not solely about creating an opportunity to participate confidently in Te Ao Māori but also concerned with preserving traditional knowledge and place-based knowledge for future generations, as described by this whānau:

"Our initiative is about preserving our information, our history, as with a lot of iwi their history is recorded orally, so we're trying to preserve it by conducting interviews with our kaumātua. We are a smaller iwi and some of our kaumātua have already passed away so we're trying to get that information before they depart. Then we want to be able to share their information with the rest of our whānau and iwi members and the best way we can do that is through holding wānanga, then create a cultural map that marks places that were important to our iwi for a variety of reasons. Then include information about the sites, why they were important to the trust, so that's what we're trying to do."

A key driver in several of the initiatives was the opportunity to enable whānau to live 'as Māori' in their daily lives and empower them to use what they had learned confidently.

"One of my tuakana always says you've got to base all your decision making on what's best for the wellbeing of whakapapa. That means taking into consideration your ancestors integrity in your decision making and how is it going to impact on your whānau and your own wellbeing and how's it going to impact on the lesson?"

"It's a call for reclamation that's what it is, you know we've reclaimed our language but we're still on that journey to reclaim our culture."

"It's a call for reclamation that's what it is..."

4.4 INTERGENERATIONAL IMPACT

A key motivator for whānau was the opportunity to bring about an intergenerational change. The commissioning approach provided an opportunity to reach forward into the future, extending whānau and hapū expertise for the benefit of all and especially for the youngest members. As this initiative leader describes, while the immediate idea was to establish a whānau business to create a financially secure future for the whānau, a key driver and motivator was her tamariki:

"Well my whole dream was to be catering…. I love my food and I wanted to show my kids that if you work hard at something then you can achieve your goals and dreams and that you've got to work. It was just me and Mum growing up, so we had nothing. Anything I wanted we had to earn, that's why I worked two jobs from the age of 13. I just want to show my kids and teach them there are rewards if you work hard."

> ### *".....I wanted to show my kids that if you work hard at something then you can achieve your goals and dreams..."*

The idea that future generations would not have the challenges that whānau leading initiatives had experienced, either through economic hardship, being disconnected from their whakapapa, whenua and marae or living as Māori naturally, was a significant driver for several whānau. As this initiative leader describes:

"We wanted to have… rather than our positions as adults having to learn the language, learn our pūrākau, learn our history and then try and condense it up here, and don't decipher it, and understand it, and then take up the roles on the pae and other roles around the marae… just try to make it a more natural progression for our kids. So, they're not going to be taught, it's just a natural progression. They look, they listen, they hear and because they have a context and understand, or they've heard the kōrero when they hear it on the pae when they're seeing it being used they actually understand it."

4.5 A MĀORI WAY OF LIFE

Whānau were highly motivated to create new knowledge and new ways of living which they saw as a 'Māori way of living'. This initiative took the opportunity to consider how they could reconceptualise daily living, to live in a Māori way, and decolonise their urban life for their tamariki:

"It's one thing bringing up our kids in te reo and instilling tikanga in them, but not all of us have really in-depth knowledge around things like star lore, a lot of our creation traditions, pūrākau, that sort of stuff. We wanted to draw on experts, how do we make that stuff real? Yes, we speak Māori but incorporating our knowledge, our Māori, our Ngāi Tahu knowledge into everyday life, we know about normalising te reo for our kids, but it was another step to normalise our Māori knowledge. We can go to marae and you can do wānanga on things, but we need it every day and then the challenge is living urban. Yes, we're connected to our marae, we go home and do the tangi and all that sort of stuff but actually how do we do it every day? How do we instil that kōrero as part of everyday life? … We want our kids to be confident in their own tribal and hapū knowledge."

For this whānau, using traditional Māori knowledge they had to create an opportunity for other whānau. To redefine how they lived 'as Māori' was a key driver:

*"Rather than just having a focus on today and trying to figure out which way to go and how they actually live as a Māori in terms of connectedness to earth and to the tīpuna and them.
I wanted to provide that link to the ancestral knowledge and the whakapapa, so they could use that information and that knowledge to inform them on decisions that people make in their normal daily lives. Just to say, all their knowledge, all their whakapapa knowledge and all that has been compiled over numerous generations and to improve people's lives you know. Today I think we find ourselves going out into the world without any of that personal development knowledge and stuff. I thought we'll create a link to all that knowledge for the whānau to access so they can start using it to navigate their lives and also to engage in Te Ao Māori."*

Several whānau were able to clearly articulate a change in the way they live. The vision they sought was to create a Māori way of living through the Whānau Ora commissioning opportunity. This whānau describes their vision of 'ancestral living':

"The vision to develop a sustainable and thriving marae is really the driving force I guess, and that came from our legacy in terms of what was happening here at the marae. It's that we are still very much part of the marae. The place is just alive, it's humming. We have

cultural practitioners who are able to maintain those traditional values of ours, kāranga, whaikōrero, pou, it's a natural place, it's a natural part of their life that whānau are coming up here. Mum is dropping baby off at the gym, she goes over for a yoga class, Dad goes to te reo Māori at night time. They're all highly involved with their sports, innovation, social enterprise, they've already got those type of things. The marae is very much a model of the hub where people are able to be nurtured and then it's a springboard where they go out and we talk about our people as being migratory and so that they're here at home. In the kōhanga they get in the nest, they get nurtured, they get all that goodness and then they go out and explore the rest of the world and then they bring all that good stuff back with them. We're trying to develop a type of person who is culturally confident, they're practised globally, they're a digital native, they act on a global scale but from a local perspective everything they do".

"The vision to develop a sustainable and thriving marae is really the driving force..."

4.6 SUMMARY

All the initiatives are highly contextual, meaning they are enmeshed in the community and whānau that are driving them, utilising local resources and experience. Rather than a one-size-fits-all approach to achieving Whānau Ora, the commissioned initiatives are all unique opportunities to realise Whānau Ora. Whānau saw these key drivers as interconnected and enmeshed, and to some extent interdependent on one another, it was clear there is a common agenda across the initiatives framed by the Whānau Ora Pou.

The interview data indicated there are five predominant drivers that appear to be the motivation for whānau wanting to be part of the commissioning pipeline. Whānau were driven to:

- use their experience and maximise the opportunity to make a difference in an area which they have knowledge and skills
- work in a strengths-based way to bring about change for whānau
- create opportunities for social and cultural connection
- make a difference for their tamariki and mokopuna
- create a Māori way of living by realising cultural aspirations in daily life

WHAT ACTIVITIES ARE OCCURRING IN THE SYSTEM?

The activities noted in the contract documents and interview data appear to align with the social mission and intention of the change system. The contract for each of the commissioned initiatives articulates a theory of change and describes the activities that are to take place to achieve the change goal. Grouped loosely, the activities and initiatives appear to fall into the seven broad kaupapa, illustrated in figure 4.

Fig.4

5.1 WHENUA

Whenua based activities across the six commissioning waves are generally concerned with whānau, hapū and iwi land and involve activities associated with establishing governance, investigation into land usage, cultural mapping, developing enterprise on whānau land, building capability on the land, developing careers associated with the land and learning about cultural heritage associated with Māori land.

The activities in this wave appear to be predominantly focused on developing governance structures and investigating the best possible use of Māori whānau land. Māori land initiatives in the Marlborough Sounds are one example. Trustees are investigating how to best create an income from the land to pay rates and reinvest in land development. Te Pūtahitanga o Te Waipounamu investment has enabled whānau to learn about beekeeping, planting appropriate trees, aquaculture and other potential developments.

5.2 CULTURAL AND TE REO MĀORI REVITALISATION

There is a significant group of entities that have engaged in cultural activities in the Wave Six commissioning round. Most include building the cultural capability of whānau through wānanga and whānau hui. Cultural capability building included te reo, mau rākau, rongoā, whakapapa, pūrākau, karakia, waiata, preserving traditional knowledge and creating contemporary Māori knowledge.

These activities range from wānanga with experts to online whānau social media groups to learn about whakapapa and whaikōrero and teaching te reo to tamariki. A feature of the Wave Six commissioning round is the number of cultural initiatives focused on building cultural capability and sustaining cultural knowledge for future generations. An example is the Korotangi initiative

where whānau engage with, and have access to, resources to support te reo learning with their pēpi. When a whānau commits to teaching their child te reo, the whānau learns together through activity; using music and short chunks of te reo to scaffold learning for the child and the whānau.

There is a significant group of entities that have engaged in cultural activities.

5.3 MARAE AND COMMUNITY

These activities are focused around creating social connection around place. The activities are generally social and centred on whanaungatanga with a purpose.

Omaka Marae is creating a range of Māori style preserves using local produce called Manaaki Products. Wāhine come to the marae to help prepare the preserves which are packaged and sold to provide an income for the marae. Every batch sold funds the purchase of a woollen blanket that is donated to whānau in need. The activity has the purpose of creating an enterprise and the benefits of social connection, working and learning together and providing for whānau in need.

The activities are generally social and centred on whanaungatanga with a purpose.

5.4 DISABILITY ADVOCACY AND COMMUNITY

One initiative was established to support Māori whānau living with disability. This initiative, Hei Whakapiki Mauri, is unique and after several rounds of investment through the commissioning pipeline, the impact of the activities is apparent.

The initiative provides disability support and advocacy for whānau, firstly to live 'as Māori' and secondly to ensure they can access the support they need to live as independently as possible, making their own decisions and exercising rangatiratanga. From the activities a community of Māori whānau living with disability has been established across Waitaha. They engage in activities together, have wānanga, learn together, support one another through difficult situations such as illness and celebrate successes. The approach is different to a service provision approach. It is creating a community amongst the whānau

and provides access to information, navigation and support to ensure the person living with the disability and their whānau can live 'as Māori'.

5.5 WHĀNAU RESILIENCE AND WELLBEING

These initiatives are focused on providing support for whānau with a strengths-based focus and approach. The initiatives focused on whānau wellbeing and share an understanding that there is inherent strength and potential in the whānau, regardless of the challenges individuals may face.

The approach has a significant impact on the type of activity that occurs with whānau who require support. Activities such as pathway planning, positive whānau engagement and activity in cultural and land activities are evident in this commissioning wave. For some individuals dealing with addiction the activities that are whānau centred have been life changing, affirming their valued place in their whānau.

There is an inherent strength and potential in the whānau regardless of the challenges they face.

5.6 ENTERPRISE

These initiatives are focused on wealth generating activities. The range of activities are varied and include creating taonga pounamu, a firewood business, a food truck, whenua initiatives and creating products to generate income.

As well as generating income these initiatives generate significant capability building as whānau learn what they need to do to create a business, meet gst and tax obligations, undertake business planning and financial modelling. Like many new start-ups, most of the enterprises are not fully financially sustainable at the end of the first year.

There are three significant features of the activities. Firstly, they are activities that are grounded in Te Ao Māori, secondly many of the activities would not be funded through other means, and thirdly, the activities are mutually reinforcing of the shared agenda – Whānau Ora.

5.7 ACTIVITIES THAT CHALLENGE THE STATUS QUO

There is evidence that while many of the activities in the commissioning system are as a result of experience, opportunity and a desire for change, many are new opportunities for whānau and represent a new way of doing things. The activities, evidenced in each of the whānau entities in section 3, demonstrate significant growth within the Māori community across Te Waipounamu in social support, enterprise, and cultural activities. Several of the initiative leaders discussed how they saw their activities as reclaiming, supporting 'an ancestral, or Māori way of life,' and providing an opportunity for whānau to do things differently.

"It's a call for reclamation that's what it is, you know we've reclaimed our language but we're still on that journey to reclaim our culture, as a people we're still not comfortable in our own skin. There are individuals who are very strong, (but as a whānau, hapū and iwi) we have a way to go. And, so I think that's what I want for our kids. Just to make our life, our knowledge as natural as possible."

5.8 ACTIVITIES THAT WOULD NOT BE FUNDED BY OTHER FUNDERS

A common theme in the data was that the commissioning system was unique and provided whānau the opportunity to realise dreams and aspirations they would not otherwise have been able to pursue. As the leaders of this initiative describe:

"Te Pūtahitanga o Te Waipounamu has been very inclusive and this needs to be recognised, I don't think we'd ever get this amount of support (with another commissioning agency) because they fund services. There's nothing out there for us, we're so lucky to have (Te Pūtahitanga o Te Waipounamu)."

The commissioning system was unique and provided whānau the opportunity to realise dreams and aspirations.

The evidence indicates that much of the activity occurring in Wave Six would not occur under any other funding model. The opportunity for whānau, marae, land trusts, iwi, not-for-profits, and providers to co-exist within the commissioning wave that allows varied activity but with a shared Whānau Ora agenda, is unique to Te Pūtahitanga o Te Waipounamu.

5.9 THE ACTIVITIES ARE MUTUALLY REINFORCING

The activities across the commissioning wave are mutually reinforcing of the overall goal of Whānau Ora. All the entities are engaging in activities which address the seven pou of Whānau Ora. Many of the entities engage with one another in activity. As an example, Hei Whakapiki te Mauri took its community to Hale Compound Conditioning and Yoga Warriors to participate in physical activity. While the info-graphics demonstrate each individual initiative activity, it is important to consider how this activity impacts as a collective on the system, and on the wider social system within Te Waipounamu.

5.10 SUMMARY

The activities apparent in the data appear to align with the intention of the overall change theory, that is, to realise Whānau Ora. The activities were grouped loosely into whenua, cultural and te reo revitalisation, marae and community, disability advocacy and community, whānau resilience and wellbeing and enterprise. There are three significant features of the activities - they are activities that challenge the status quo, the activities would not be funded through other means and the activities are mutually reinforcing of the shared agenda – Whānau Ora.

Fig.5

WHAT SORT OF OUTCOMES ARE THE ENTITIES ACHIEVING?

In this section we explore the activity (or outputs and outcomes) that are a result of the Wave Six commissioning round. Throughout the evaluations we have continued to find measuring the true impact of the initiatives challenging. This is a challenge that is shared and has been well documented (Office of the Auditor General, 2015). This is not surprising as measuring impact is generally the most challenging aspect of evaluation. In the second and third evaluation we focused on measuring impact through a social value framework alongside a cost-benefit analysis. Previous evaluations found the commissioning pipeline is achieving Whānau Ora outcomes and the benefits of these outcomes far outweigh the investment (Savage et al., 2017).

For whānau, identifying outcomes is easy, but measuring the outcomes and impact they are having can be challenging. They can identify and measure their activities (outputs) and whether they have achieved their goals, such as the number of whānau attending a te reo wānanga (outcomes) but find it more difficult to measure the impact they are having for whānau as a result of the initiative. It is easier to measure activity as outputs of the investment. In the initiative info-graphic activities have been measured and recorded. In terms of evaluation our interest is in whether the activities align with their theory of change and what it is the whānau are trying to achieve or change. In terms of evaluation this tells us if whānau are likely to achieve their aspirations and intent for change.

For each info-graphic we have analysed the outcomes according to the pou identified by whānau during the interviews. The info-graphic demonstrates key activities and outcomes across all the initiatives and notes the outcomes according to the pou they have been working to.

The following info-graphics indicate the spread of outcomes across the 27 initiatives:

Measuring impact is generally the most challenging aspect of evaluation.

Pou Tahi	Pou Rua	Pou Toru	Pou Whā	Pou Rima	Pou Ono	Pou Whitu
1 0	6	4	1 6	7	8	0

Spread of Outcomes Across all Pou

Initiative Name	Pou Tahi	Pou Rua	Pou Toru	Pou Whā	Pou Rima	Pou Ono	Pou Whitu
KAHUKURA POUNAMU	X			X		X	
WHENUA ORA – TANGATA ORA					X		
TE PITO O TE ORA				X			
HUI RANGIORA							
TE PAI TAWHITI / TE PAE TATA							
EARWIGS	X		X	X		X	
HEI WHAKAPIKI TE MAURI	X					X	
RESILIENCE DOUGHNUT	X					X	
TE WHARE O MANAAKI TANGATA				X	X		
MAHIA TE WHENUA – ANGIA TE WHĀNAU							
WHĀNAU AND WHENUA					X		
TOKORĀKAU					X		
THE KAI SHACK					X		
MANAAKI SALES AND MARKETING					X		
TE PĀ WĀNANGA – LEARNING VILLAGE	X		X	X			
HEMI WHĀNAU RONGOĀ		X		X			
WHAKAMAHERETIA TE MĀTAURANGA				X			
TE TAIAO O TE AO MĀORI				X			
TANIWHA DRAGON TAONGA					X		
TE KŌRARI		X				X	
MOKOPUNA REO	X	X					
TORO MAI TŌ RINGA		X					
TE REO IN ACTION	X			X		X	
CORSTOPHINE COMMUNITY HUB		X	X			X	
TŪ TE TANGATA	X						
MOANA HOUSE WHAKAOREORE	X		X	X			
MOBILISING TE MANAWA O MATAURA		X		X			

The map indicates the spread of Wave Six initiatives across Te Waipounamu.

LOCATION

TAKAKA	1
WHAKATŪ	4
WAIKAWA	1
WAIRAU	3
SEDDON	1
WARD	1
KAIKŌURA	1
OXFORD	1
ŌTAUTAHI	1
CHRISTCHURCH	7
AROWHENUA	1
ŌTAKOU	5
GORE	1
TOTAL	27

CORSTORPHINE COMMUNITY HUB

MEDIUM

ŌTĀKOU

DESCRIPTION

Corstorphine Community Hub is a gathering place for whānau to connect and engage with services and purposeful activities that enhance their wellbeing. The Hub facilitates a Whānau Ora response to isolation by providing whānau with access and opportunities to participate as a community. A key goal is raising independence for whānau coming into the hub by being part of the hub community.

POU

Pou Rua: Whānau attend health clinic and visit free nurse. Whānau can access food parcels and free meal.

Pou Toru: Whānau are supported to find housing, accessing government support. Whānau attend community events such as playgroups.

Pou Ono: Whānau are working together to support the activities of the community hub.

REACH

27 WHĀNAU ARE REGISTERED WITH THE HUB.

IMPACT

- Whānau have been reinstating the community centre in Corstorphine at another location.
- Whānau have been supported into study and work through the hub.
- A playgroup has been established to support local mums and tamariki.

LEARNING

A committee 'Corstorphine Residents and Ratepayers Association' runs the hub. Establishing as a trust and understanding more about requirements and legislation. The hub whānau have mentoring support to understand roles and regulations. The hub will build fences and a maara kai put in to build whānau capability growing kai.

The hub whānau have been talking with Janice Lee from Koha Kai, they are interested in establishing a maara kai, food support and catering in the community to create a sustainable community hub.

The hub is reliant on community volunteers and this is at the heart of the sustainability plan.

SUSTAINABILITY

KOROTANGI (NZ) LTD - EARWIGS

MEDIUM

ŌTAUTAHI

DESCRIPTION

Whānau led initiative who wish to create an innovative whānau based way to learn te reo through music.

The intention is to support whānau with pēpi and tamariki to build bilingual homes, through creating functional language, pathway te reo plans and resources. They have focused on functional language, waiata, karakia, whānau learning together.

POU

Pou Tahi: Whānau have created their own te reo plans and identified personal goals.

Pou Toru: Whānau are participating fully in society.

Pou Whā: Whānau reported increased connection to Te Ao Māori and confidence using te reo in their home.

Pou Ono: Whānau have been learning together, some whānau have been learning with reo speakers in their extended whānau.

REACH

13 WHĀNAU HAVE BEEN ENGAGED (64 INDIVIDUALS)
Whānau have been meeting with other whānau engaged in the project to share learning.

Some whānau have taken what they have learnt and are applying this in their workplace (early childhood centre).

IMPACT

- Intellectual property has been investigated and a process put in place to create a brand for the resources.
- There has been an increase in the use of te reo in whānau homes.
- Whānau are actively planning to use te reo in their home and continue their own learning.
- Whānau have provided feedback that has been incorporated into the resource development.
- Whānau have been highly engaged.

LEARNING

The funding was for resource development, but expectation from TPoTW was to engage with whānau.

This was challenging as they worked alongside whānau while also creating the te reo resources and programme.

They have created volume one of the resources and see the continued development of the resources as fundamental to continued support for whānau.
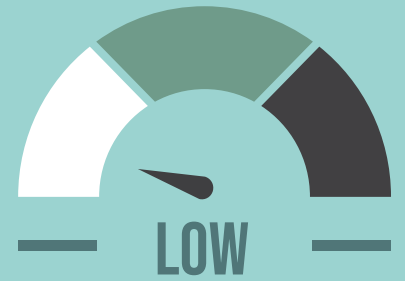
They did not anticipate the success or uptake of the home visits and are looking at ways in which they can sustain this activity post investment.

SUSTAINABILITY

-024

THE KAI SHACK

LOW

WARD
MARLBOROUGH

> ## DESCRIPTION
>
> The food caravan (Kai Shack) is a whānau business enterprise that will provide a mobile catering service in a small, rural town six days a week.
>
> The Kai Shack aims to be a sustainable whānau led business that uplifts a community with no food stops in a 45km radius, by providing a healthy kai service to locals, workers and tourists in the area.

POU

POU Rima: Whānau are setting up an enterprise in Ward, Marlborough to support whānau to be financially secure.

REACH

ONE WHĀNAU FOUR TAMARIKI.

IMPACT

• Whānau business has been created, business planning, accountant and tax requirements.

• Whānau have created food planning, menus and created a costing plan.

• Whānau have commissioned a food truck.

LEARNING

Funding drops of money made it challenging to get the food truck built, project required up front funding to get up and running rather than milestone payments over a year.

Challenges have been with quality of the workmanship on the trailer and has held up business start-up.

Once established the food truck will be fully sustainable.

The funding has been budgeted to allow for product to be bought when trailer is complete.

SUSTAINABILITY

-025

HEI WHAKAPIKI TE MAURI

MEDIUM

ŌTAUTAHI

DESCRIPTION

Hei Whakapiki te Mauri work alongside whānau who are living with disabilities to enhance and support their ability to live full and dignified lives.

The initiative supports whānau to develop a customised plan and will facilitate and connect whānau to the resources they need to achieve whānau ora.

POU

POU Tahi: Whānau are able to live more independently with access to resources, entitlements and advocacy. Whānau are taking on leadership roles and working together to address systemic inequality evident for Māori whānau living with disabilities.

POU Ono: Whānau are part of the Māori community, attending hui and supporting one another and the Whānau Ora kaupapa.

REACH

Over a 100 individual whānau members are engaged in the kaupapa who come from approximately 50 whānau.

Facebook page has 176 followers, 70% engage reading the monthly newsletters.

Holding the fifth te reo workshop for whānau.

Hosting two to three hui a month with whānau.

IMPACT

- Whānau are growing in confidence and taking leadership roles, leading workshops and supporting one another. Whānau are more confident making connection to Te Ao Māori.
- Whānau are able to get entitlements and navigate the system to ensure that they can be independent in managing their lives through navigator support.
- Whānau meet and share kai, other cultures and communities attend, connecting whānau with community through hui.
- Whānau report improved living conditions and opportunities to be independent.
- Support workers are more informed about what it means for whānau Māori who are living with a disability.
- Whānau are stepping into Trust leadership roles.
- Whānau are working with other initiatives such as Yoga Warriors, Grace Training, and HCC.

LEARNING

Whānau have identified that there is a need for a Māori support worker to be available to support Trust whānau, respite, immediate needs, or things that arise.

SUSTAINABILITY

Hei Whakapiki Mauri has been established as a Trust, whānau are taking leadership roles in the Trust. They have been working with a coach to create a business plan, looking at other Government agencies to support funding and raising funds through enterprise or events.

-026

KAIKAIAWARO CHARITABLE TRUST - HEMI WHĀNAU RONGOĀ

LEVEL OF FUNDING

LOW

WHAKATŪ

DESCRIPTION

Kaikaiawaro is a whānau initiative that focuses on learning and understanding of rongoā Māori, including, karakia, ngā atua, whakapapa, mauri, taha tinana, mirimiri, romiromi and kete pōhatu.

The core activities have been facilitated through wānanga to enhance cultural identity, physical and spiritual wellness, and engagement with the natural environment.

POU

Pou Rua: Whānau have been learning about rongoā, using natural remedies rather than chemicals.

Pou Whā: Whānau have been working together to produce rongoā, learning te reo, karakia and tikanga associated with rongoā.

REACH

THREE WĀNANGA, OVER 40 WHĀNAU AT EACH WĀNANGA.

IMPACT

- Whānau have been able to share knowledge and spend time learning together.
- Whānau who have not had maara kai are now gardening and collecting seeds.
- Intergenerational wānanga, five generations participating, sharing rongoā knowledge.
- Whānau participating received rongoā bowl ingredients, to make own rongoā, beeswax wraps and wai rākau.
- Whānau have a whānau plan and are achieving goals.

LEARNING

The seasonal nature of rongoā can make it difficult to produce on demand.

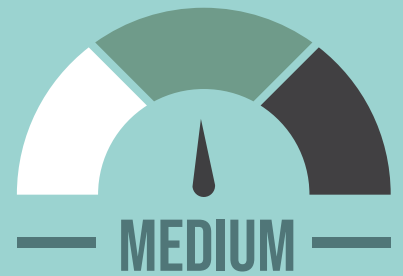Whānau learnt a lot about working to a contract, administration and reporting.

Whānau are considering establishing a business to sell rongoā products and provide 'an opportunity to build, to self-manage, to be self-sustaining, build a Hemi whānau'.

SUSTAINABILITY

HUI RANGIORA

MEDIUM

ŌTAUTAHI

DESCRIPTION

Hui Rangiora is a whānau led initiative that supports whānau to research and understand their history, to reclaim their culture and learn how to use traditional knowledge to achieve whānau ora.

The aim is to empower whānau with the knowledge and tools necessary to incorporate tikanga and traditional Māori living into their everyday lives.

The two main activities will include research and wānanga to improve whānau skills, knowledge and practices about te reo, mahinga kai, star lore, astronomy, karakia and other Māori ways of being.

POU

Pou Whā: Whānau are confidently participating in Te Ao Māori. Normalising mātauranga Māori in everyday life. Applying knowledge in the whānau environment.

Reclaiming culture as a next step on from revitalisation of te reo in the participating whānau. Utilising the knowledge and skills of people recognised in their own iwi and hapū to spark discussion and learning through wānanga.

Understanding the deeper meaning behind pūrākau and karakia. Learning from one another's strengths and knowledge. Giving greater confidence in their knowledge.

IMPACT

REACH

•Have run three main wānanga and four informal day/evening wānanga, have one more wānanga to run. Direct impacts on 10 -15 adults and their whānau. Secondary impacts on marae, kōhanga, in their work lives and on those who come to them seeking advice.

IMPACT STATEMENTS

The whānau involved in this initiative are mandated to perform a variety of leadership roles by their own marae. This initiative has enabled them to create deeper knowledge and understanding of mātauranga Māori; its application, relevance and whakapapa and share this knowledge with other groups e.g. kōhanga and marae.

An important element has been supporting those who have been identified by their iwi and rūnaka as future and emerging leaders. Providing a natural environment so that tamariki can learn and use knowledge in a way that is relevant to their everyday lives has been an important outcome evidenced by tamariki independently using new karakia, kōrero and mātauranga.

The rōpū was already meeting prior to receiving funding. The funding provided by Te Pūtahitanga o Te Waipounamu enabled them to access experts that would enable them to plug knowledge gaps and explore various kaupapa in a way that they would not have been able to on their own. The rōpū intends carrying on with this mahi at the conclusion of the funding period.

SUSTAINABILITY

-028

MAHIA TE WHENUA - ANGIA TE WHĀNAU

LOW

WAIKAWA

DESCRIPTION

Mahia Te Whenua – Angia Te Whānau initiative is driven by the Mereana Keenan Whānau Ahu Whenua Trustees, who will bring whānau whakapapa together to engage in wānanga and plan for papakāinga developments and whānau enterprises that generate revenue and support whānau to be connected to their whānau.

POU

POU Wha: Whānau have come together to make decisions about the use of whānau land.

REACH

42 SHAREHOLDERS IN THE GROUP, 15 ATTENDED THE WHĀNAU HUI.

LEARNING

There is a need for capability building for whānau in governance to manage decisions on behalf of trustees.

IMPACT

• Whānau held a hui with extended whānau. Māori consultants provided an overview of what land could be used for and an outline of a strategic direction was produced.

• The Trustees will make future decisions about the use of the whenua with the information they have.

The goal is to achieve economic sustainability, and investigate the possibility of a sustainable economic business, that is a well-managed, well-funded, self-sustaining business with competent management. The outcome would be sustainable support to the whānau in terms of scholarships, grants, sponsorships and so on.

SUSTAINABILITY

MANAAKI SALES AND MARKETING

MEDIUM

WAIRAU

DESCRIPTION

Omaka Marae seeks to diversify the Manaaki enterprise (Kai Kart) and developing the Manaaki range of healthy indigenous inspired kai sold through the Kai Kart at different markets and festivals.

The Manaaki Kai Kart will employ a part-time production manager who will coordinate and deliver a marketing strategy that enables the business to reach local, national and international foodies.

POU

POU Rima: Whānau are working so that their Marae will be economically secure and are successfully involved in wealth creation.

REACH

WHĀNAU FROM OMAKA MARAE AND THE MĀORI WOMENS WELFARE LEAGUE HAVE BEEN INVOLVED IN PRODUCTION.

LEARNING

The product sales are stalling due to constraints on business development, product is handmade which is time intensive and limits production.

IMPACT

- Whānau have created branding, packaging, and advertising collateral to support the sale of the product.
- Whānau (the Aunties) volunteer time to prepare fruit and vegetables to make product.
- Whānau are learning about business development and enterprise on the marae.
- Product has been sold and the funding put back into the business.
- Woollen Blankets have been distributed to local whānau through a service provider as a result of profits.
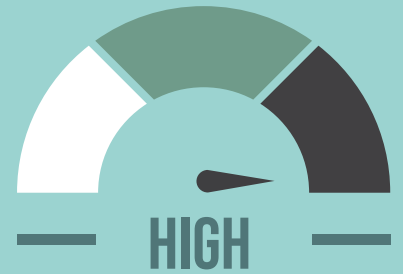
The products are sold in stores and have been featured in magazines.
Supply is constrained by time intensive production, Omaka Marae whānau are solving issues around supply and demand.

SUSTAINABILITY

MOANA HOUSE - WHAKAOREORE

LEVEL OF FUNDING

HIGH

DESCRIPTION

Moana House provides specialist Whānau Ora staff who will work with tāne and their whānau encompassing both clinical and cultural strategies and programmes for transformation.
Te Pūtahitanga o Te Waipounamu is contracting Moana House to be engaged in the following:

- Developing and implementing a plan using a Whānau Ora approach to changing the pattern of reoffending of recently released Māori offenders who use this service.
- Develop and encourage a Whānau Ora connection to whānau of the tāne using the service.
- Recruit suitable kaimahi who specialise in transformative mahi to support this initiative.
- Create individual and whānau goals to support the tāne and whānau through a journey of transformation.
- Develop and implement programmes that have a Whānau Ora focus and delivery method that is drawn from the whānau engagement.

ŌTEPOTI

POU

Pou Tahi: Whānau are learning to self-manage their life independently free from drugs, alcohol and violence.

Pou Toru: Supporting tāne who are released from prison to reconnect with whānau, support to re-establish connections with tamariki.

Pou Whā: Whānau embrace tikanga as guiding a healthy way to live through heke tikanga.

REACH

Moana House caters for 17 tāne but often has up to 21. There is a waiting list. Whānau are included in the change process and supporting tāne, programmes have far reaching consequences.
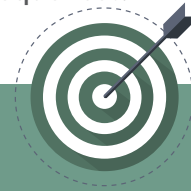
IMPACT

- Tāne have their own journey of transformation through new learning, reconnecting with whānau.
- Whānau have been supported to access additional support services at home, to find out about studying, visit and engage in the activities at Moana House with their tāne.
- Whānau who require supervision to see their tamariki can do so with support, learn how to play with their tamariki and engage and develop positive relationships with guidance.

LEARNING

The challenges of short term funding and managing up to 6 different contracts each year. Managing reporting requirements with basic equipment.
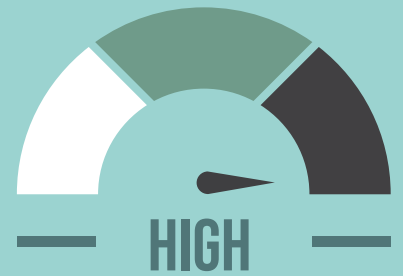
Currently Moana House runs a level 7 course and would like to continue training in order to build capability and create a sustainable funding stream. They would like to find long term funding agreements to make the programme sustainable and future proofed.

SUSTAINABILITY

MATAURA & DISTRICT MARAE INC.
- MOBILISING TE MANAWA O MATAURA

HIGH

MATAURA

DESCRIPTION

Mataura Marae committee will lead a Marae construction and revitalisation project to complete and install kōwhaiwhai and tukutuku panels for the wharenui 'Ngā hereherenga o Ngā Waka'.

The project will further include the addition of maara kai gardens and developing a sustainable marketing plan.

POU

Pou Whā: Whānau from the marae, community and kura have been working together on the marae.

Pou Rima: Whānau have been building local capability using the marae

REACH

BETWEEN 50 TO 80 WHĀNAU HAVE BEEN ENGAGED IN THE COMPLETION OF THE WHARENUI, INCLUDING WHĀNAU GROUPS, TAMARIKI AND RANGATAHI FROM THE KURA.

IMPACT

- Increased relationship with kura as they have been helping with tukutuku.
- Building capability on marae with governance, administration and accounting.
- Creating a safe marae that can be used by the hapū and wider community.
- The initial inspiration for the application was the desire of the whānau to complete the wharenui, to finish the carvings, the kōwhaiwhai, the tukutuku.
- The marae community have focused on building community spirit, community wellness, and community involvement.

LEARNING

Marae committee has learnt about managing the contract and maintaining their own autonomy.

The marae whānau are investigating opportunities to create an income from either maara kai or other marae-based initiatives, such as weddings and events. The aspirations is to have a sustainable marae that whānau are engaged with.

SUSTAINABILITY

MOKOPUNA REO

AROWHENUA
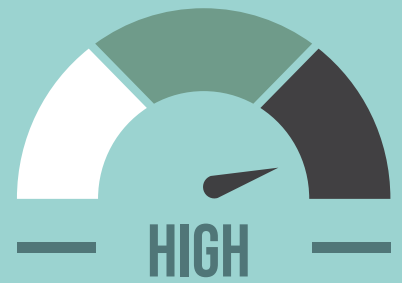
DESCRIPTION

Mokopuna Reo is an initiative with a vision for reintroducing pēpi, mothers and whānau to tīpuna practices by utilising Puna Reo sites to educate and manaaki the whānau and use the opportunity to educate in the old prayer, hīmene and blessings to whānau.

It also proposed to develop an understanding of the seasons of the year and align this with Maara kai and harvesting practices used by their tīpuna to create kai preserves.

STATEMENTS ABOUT POU

POU Whā: Whānau attending are more confident participating in Te Ao Māori, speaking te reo and attending marae.

POU Ono: Whānau are supporting one another in learning, attending events together and activity.

REACH

FIVE TO SEVEN WHĀNAU FAMILIES, MOTHERS AND PĒPI ATTEND CONSISTENTLY, UP TO 20 WHĀNAU ATTEND WHEN THEY CAN.

LEARNING

Whānau come and go but they have a regular group that attends.

The kai mahi has experience as an early childhood teacher, playcentre and environment so skills have been shared amongst the group

They are considering how to access funding from other agencies to support the kaupapa continuing.

SUSTAINABILITY

IMPACT

• Whānau are more confident using te reo.
• Whānau have been out in the environment together learning about mahinga and maara kai and monitoring the waterway.
• Whānau learning karakia, pepeha, and waiata together.
• Whānau from the Awarua community attend, not just marae whānau so Māori and Pākehā learning te reo together.
• Whānau learning tukutuku and ngā toi.
• Whānau walk together, learn about healthy kai, and waiata.
• Whānau went to Okains Bay for Waitangi Data Celebrations.
• It is obvious whānau are feeling safe and have begun to unbundle themselves and to ask for help preparing their mihimihi, for help with transportation from hospital appointments, asking and rongoā if they are feeling unwell.
• It was also noted that after powhiri, whānau are becoming more competent reciting mihimihi and waiata.

TE PĀ WĀNANGA – LEARNING VILLAGE

WAIRAU

" DESCRIPTION

Te Pā Wānanga – Learning Village is a unique education model to provide whānau and their tamariki with access to kaupapa Māori medium from early childhood through Primary to secondary school.

A project manager (.05) has been employed to manage the establishment phase of the kura, and will be responsible for meeting obligations essential to the opening and operation of the kura in term 3, 2018. "

POU

Pou Tahi: Whānau are managing and leading the development of their Kura at the marae.

Pou Whā: Whānau are ensuring that tamariki will be able to confidently participate in Te Ao Māori. Whānau are creating ancestral living from a kaupapa Māori world view through Te Pā Wānanga.

REACH

A 0.5 project manager has been appointed and is leading the development of the kura.

The establishment committee meets every week. Cultural content, structures and systems have been established.

20 tamariki and their whānau have expressed intent to enrol, forecast is to reach 50 - 60 tamariki within five years.

IMPACT

- The mauri stone was buried at the marae just before Christmas and building of the kura is nearly complete.
- The Kaiako position has just been appointed.
- The establishment of the kura will contribute to the long-term sustainability of the marae.

LEARNING

The whānau feedback indicated that the kura will be bilingual rather than full immersion when it is established.

The kura is currently under the governance of Randwick School, the long-term intention is to become a stand-alone kura.
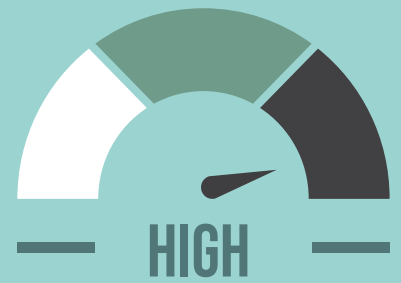
The funding has been secured to establish the school, building is nearly complete.

The Kura will contribute to the long-term sustainability of Omaka Marae and Pā concept of a thriving community at the marae.

SUSTAINABILITY

TE RŪNANGA O MAATA WAKA - RESILIENCE DOUGHNUT

HIGH

ŌTAUTAHI

DESCRIPTION

Nga Hau E Whā will continue to be a kaitiakitanga for whānau. Sharing a model that communicates to whānau kaupapa Māori values and tikanga is what this whānau initiative will provide. Allowing whānau to take accountability finding a solution that re-empowers the whānau to take back the control is a dream of fulfilment but enabling a mechanism that is going to paddle this waka is Ngā Hau e Whā maraes wawata.

The whānau initiative focuses on empowering whānau through a Resilience Doughnut (Australian model) a simple and practical tool that builds resilience in children, youth, adults, organisations, and communities. In time whānau will start depositing strengths into their 'wellbeing bank account' from this a positive flow on effect of growing whānau strengths.

POU

Pou Tahi: Self-managing and empowered leaders Whānau can identify their own strengths. Whānau are supported to identify the positive contribution they make within their whānau. Whānau set their own goals and develop a pathway and milestones toward their aspirations.

Pou Ono: Whānau are cohesive resilient and nurturing. Whānau can identify goals that they have achieved and experience success Visual representations of progress enable whānau to see the gains they are making.

IMPACT

- Whānau and navigator meet monthly to track and acknowledge progress. This enables a relationship to be built around a positive strengths-based discussion.
- Whānau are motivated to improve their scores in each of their three areas of strength.
- Whānau are becoming more confident and able to express themselves more freely.
- Navigators are able to discuss dilemmas in their practice and support each other.
- The tool brings whānau and navigators back to a strengths-based discussion This is especially important when whānau are experiencing challenging situations.
- Whānau are supported to recognise resources in their community and see how they contribute to their community. This encourages social and community connection.

LEARNING

Administration heavy for the whānau in the first year.
Taking an Australian model and ensuring it fits the Māori context

REACH UP TO 40 MAATA WAKA STAFF & WHĀNAU.

On-going training of staff is currently delivered online from Australia. Ngā Hau e Whā is currently investigating options for training to be delivered from within New Zealand. New staff will need to be on-boarded as they commence employment.
There is a desire to see the Resilience Doughnut rolled out across the services that Ngā Hau e Whā provide.

SUSTAINABILITY

TAONGA BY TIMOTI LIMITED - TANIWHA DRAGON TAONGA

LEVEL OF FUNDING

MEDIUM

WHAKATŪ

DESCRIPTION

Taonga by Timoti Limited is a whānau company that will set up a workshop equipped with tools that will be used to carve sacred taonga collected from the awa.

Once the workshop is established, carving sessions will be delivered to schools and other organisations that focus on building cultural confidence and practical knowledge in the art of carving.

STATEMENTS ABOUT POU

Pou Whā: Whānau are participating in Te Ao Māori, networking and creating an enterprise.

Pou Rima: Whānau are creating a successful enterprise with their whānau.

Timoti and his partner Morganne have created a business with initiatives in ngā toi, carving, visits, and night markets. Timoti has engaged whānau to work alongside him in the business.

REACH

There are now five employees working for Taonga by Timoti.
24 whānau directly involved in different aspects of the initiatives.
Have engaged with over 500 individuals through their mahi via presentations, school visits and night markets.

IMPACT

- Completed the Tū Māia course and built whānau business capability.
- Created a business plan, and working with Dr Eade and the Westpac bank.
- Hosted geologists, archaeologist and Ngāti Koata board.
- Investigated markets for taonga and develop potential supply possibilities.

LEARNING

The need to develop health and safety guidelines and insurance for ecotourism and school visits.

Timoti is focused on creating a sustainable business that has a variety of initiatives all focused around the valley. The initiatives range from GNS mapping taonga, eco tourism, Air B&B accommodation, working with rangatahi. His aim is to create a charitable arm to the business to give back to whānau.

SUSTAINABILITY

TE ATAARANGI KI TE TAU IHU O TE WAKA-A-MĀUI – TE KŌRARI

HIGH

MULTIPLE

Mohua, Motueka, Whakatū, Tapawera, Te Hora & Wairau.
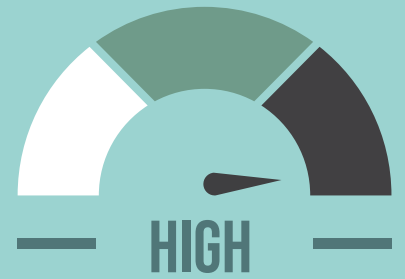
DESCRIPTION

Te Kōrari initiative is about the development of a customised home delivery te reo Māori literacy programme to whānau. Each whānau who engages in the programme will receive a unique reo development plan and be mentored to build their own language skills and become role models in the community.

POU

Pou Rua: Reo is an essential part of whānau living healthy life.

Pou Whā: Whānau are participating in Te Ao Māori, learning te reo together as a whānau and rōpū.

REACH

14 Kaiako and 24 whānau, 114 individuals involved, 55 adults and 58 children.

60% of our adults are Māori, 100% of our tamariki are Māori.

14 community classes running across the top of Te Waipounamu, meeting weekly.

IMPACT

- Te Ataarangi ki te Tau Ihu o Te Waka-a-Maui has built infrastructure and employed a full time Kaiwhakahaere.
- Relationships between Kaiako and whānau have been built through mentoring which has created a network of connections across the rohe.
- Each whānau has a personalised te reo pathway mapped out, identifying strategies to speak te reo as a whānau, providing supporting resources and personalised delivery.
- Whānau within each area meet to learn waiata and speak te reo socially.
- Kaiako are engaged in teaching te reo alongside whānau, this has been very rewarding and has had an impact on their own te reo journey and created a network (whāriki) across the rohe.

LEARNING

The idea of the hapū reo has developed rather than a whole rohe approach because of whānau engaging a hapū.

Kaiako and whānau availability can be challenging finding times that suit both to meet consistently.

Te Ataarangi ki te Tau Ihu o Te Waka-a-Maui is established as a not for profit incorporated society. They have been working to build the enterprise aspect of their organisation, they are developing a strong contracting base with many organisations locally for professional learning and development.
A sustainability plan has been developed and is in action.

SUSTAINABILITY

PĀTAKA KŌRERO LIMITED
- TE PITO O TE ORA

LOW

ONLINE

DELIVERED ONLINE TO WHĀNAU THROUGHOUT NZ & AUSTRALIA.

DESCRIPTION

Te Pito o Te Ora is an online interactive learning forum that encourages whānau to explore their culture and identity from their own home.

The main activities are online fortnightly learning sessions where whānau demonstrate and fine tune their language structures, waiata and karakia based on weekly tutorials.

POU

Pou Whā: Whānau are confidently participating in Te Ao Māori through online interactive learning.

Whānau are increasingly more knowledgeable about their whakapapa and its impact on their daily lives.

Whānau have increased their capability in Te Ao Māori by learning te reo Māori, waiata and karakia.

REACH

40 WHĀNAU MEMBERS CONSISTENTLY VIEWING CONTENT. 10 WHĀNAU REGULARLY CONTRIBUTING CONTENT.

IMPACT

- The revitalisation of mātauranga Māori within the whānau has provided a context for rebuilding relationships and reconnecting the whānau with one another.
- There is evidence of inter-generational transmission as tamariki are excited to learn with and from their whānau.
- An increased understanding of whakapapa and the legacy of their tīpuna has provided a new direction and understanding for whānau of their place; and how their actions contribute to the ongoing evolution of their whakapapa.
- Increased understanding of tikanga in formal and informal situations.
- Increased confidence and whanaungatanga as whānau learn together.

LEARNING

Supporting whānau to engage – especially single parents. Maximising technological capabilities to reduce workload.

Ensuring that the knowledge that is shared is protected and respected.

Improving the quality of communications, information and delivery – support for the capability building of key whānau.

SUSTAINABILITY

Plans in place to expand the online offerings and build on the knowledge base that has been established by providing support and inspiration to whānau on a variety of kaupapa including financial literacy, parenting support, physical wellbeing, nutrition, mental health, drug and alcohol education. Such support to come from a Te Ao Māori worldview that supports whānau to embed practical tikanga into their everyday lives. There is an understanding that this project is currently reliant on key whānau and spreading responsibility will be central to long term sustainability.

WHAKARURUHAU LIMITED - TE REO IN ACTION

MEDIUM

ŌTEPOTI

DESCRIPTION

Te Reo in Action is a whānau centred approach to increase Te Reo Māori literacy and fluency by co-designing sessions with whānau and identifying reo leaders to be tutors within the community. This initiative will start with the Kōhanga Reo whānau and then include whānau whanui and the wider community.

POU

Pou Tahi: Whānau leading learning te reo with other whānau.

Pou Whā: Whānau are more confident using te reo and tikanga in daily life.

REACH

THER HAVE BEEN UP TO A 100 IN THE PROGRAMME, CURRENTLY 50 INDIVIDUALS ARE ENGAGED IN TE REO IN ACTION.

IMPACT

- Te reo is being normalised in whānau homes.
- Whānau are learning from one another, paired together in tuakana teina relationships.
- The learning from the programme is being applied to other initiatives in maara kai and financial literacy.
- Relationships have been built in the community through the whānau engaging and learning alongside other whānau.
- Whānau have taken in leadership roles teaching other whānau te reo.

LEARNING

In some homes they wanted more tikanga than reo. Some whānau wanted more karakia and waiata from their own iwi. Programmes were adapted to suit the needs of the whānau.

Leaders cleverly adapted te reo using a dictaphone and visual cues for whānau who had dyslexia.

Whakaruruhau Limited is developing smart and whānau wise, financial literacy and maara kai programmes as part of supporting economic development in the community and contributing to the sustainability of the organisation.

SUSTAINABILITY

TE TAIAO O TE AO MĀORI

LOW

TAKAKA

DESCRIPTION

Te Taiao Te Ao Māori is an initiative for whānau to enhance their knowledge about protection and connection to the environment and natural world, including sacred maunga, waterways and cultural landmarks.

POU

Pou Whā: Whānau have learnt about their whakapapa and history of the place.

Whānau are learning localised karakia and waiata together and sharing whānau waiata and karakia. Whānau report increased connection to the land through intergenerational experiences.

REACH

35 WHĀNAU ENGAGED, 19 FEMALES AND 17 MALES.

IMPACT

- The purpose is to connect kaumātua, rangatahi, tamariki and mokopuna with the rohe and environment in authentic and traditional ways sharing mātauranga Māori.
- Whakawhanaungatanga between extended whānau connecting to place and whānau.
- Whānau have visited Waikoropupū and are more informed about the water protection issues and claim.

LEARNING

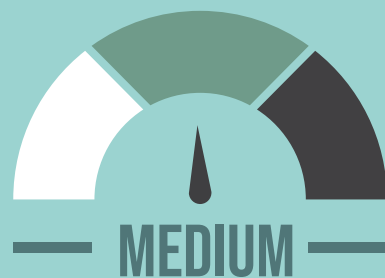The extreme weather event in Takaka had an impact on the activities.

The whānau are working on a sustainability plan with Ngāti Tama to investigate how they can continue to support cultural activity for the whānau and spread the idea for other whānau.

SUSTAINABILITY

-040

TE WHARE O MANAAKI TANGATA

MEDIUM

KAIKŌURA

DESCRIPTION

Te Whare o Manaaki Tangata aims to enhance whānau wellbeing through knowledge and career pathways in horticulture, mahinga kai, hauora, tikanga, kawa, flora and fauna.

The three core activities are mentoring and training in horticulture, establishing maara kai and herb gardens, and business development to export edible products for profit.

POU

Pou Tahi: Whānau managing their own Trust and business ventures. Whānau becoming self-sustainable for employment and financial stability.

Pou Whā: Whānau empowered to recognise and share their skills and knowledge. Whānau are utilising the mātauranga present within the whānau to teach others and grow capability in Te Ao Māori.

REACH

APPROXIMATELY 20-25 WHĀNAU AND TRUST MEMBERS.

IMPACT

• The initiative provides a vehicle for the everyday application and understanding of Māori values.
• Gained GAP (Good Agricultural Practices) accreditation.
• Inter-generational transmission of knowledge in regard to the uses and care of flora, knowledge of traditional kai and rongoā.
• Increased knowledge of Papatūānuku and how to care for the environment.
• Social connection through business connections within and beyond the local community.
• Business coaching has grown capability.

LEARNING

Road closures and transportation difficulties provided delivery challenges.

Earthquake related housing and infrastructure issues.

Learning about the effects of weather conditions on the plants.

The whānau recognise that it would have been beneficial to have business coaching in place from the outset.

Potential for growth into international markets.
Inclusion of younger whānau members to build capability.

SUSTAINABILITY

TOKORĀKAU

LOW

WAIRAU

DESCRIPTION

Tokorākau is a whānau led firewood business that started in January 2017.

The whānau will develop their business image and continue to build their capacity and capability in self-managing a sustainable whānau enterprise.

POU

Pou Rima: Whānau have created their own firewood business. They have sourced, cut, gathered and sold wood.

This opportunity has stimulated other business ideas, such as a lawn mowing business.

REACH

ONE WHĀNAU.

IMPACT

- The whānau have undertaken business planning and have purchased the machinery necessary to run a firewood business.

- The whānau are hopeful of a future where they are economically secure and self-employed.

LEARNING

The initial funding was dropped on milestones and this impacted on thenbusiness's ability to get underway.

Sourcing enough wood to meet demand is an on-going challenge. Having a storage facility to store the wood between when it is collected and sold.

There are plans for a lawn mowing business to supplement the income gained from the firewood business.

SUSTAINABILITY

TORO MAI TŌ RINGA

LOW

ŌTEPOTI

DESCRIPTION

Toro Mai tō Ringa will deliver wānanga and strategies to whānau that focus on mental health and wellbeing.

The initiative will increase whānau of knowledge and awareness of mental wellbeing by highlighting and demonstrating the importance of physical activities to enhance whānau and community participation.

POU

Pou Rua: Whānau are leading healthy lifestyles through participating in sports, and wellbeing programmes run through Toro Mai tō Ringa.

Pou Ono: Whānau are supporting one another in and outside the club.

REACH

WHĀNAU IN THE SOUTH PACIFIC RUGBY LEAGUE AND SPORTS CLUB.

IMPACT

- Whānau have attend wānanga and participated in the wellbeing initiative through the sports club.
- The club has grown and attracted new members because of the wellbeing activities.
- Study support nights have been held with meals provided for young people studying.
- Whānau get together days have been held with a focus on whanaungatanga and developing the ties between club whānau.
- The suicide prevention focus has moved to a more holistic wellbeing focus as more whānau participate.
- The club provides connection for young people who are away from home studying, a whānau away from home.
- An active face book page keeps whānau engaged. reduction plan' to ensure that intergenerational harm stops with their generation.

LEARNING

The club members have built capability working on the project alongsideTPoTW, particularly running a project and understanding the impact they are having for whānau.
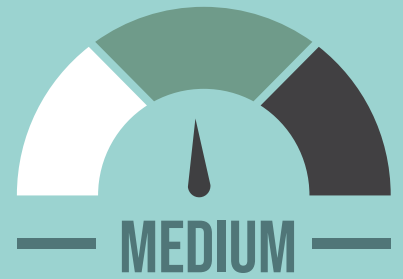
The club has been active for over 20 years and has a strong membership. The club members are keen to continue to develop their wellbeing approach and are currently looking for corporate sponsors.

SUSTAINABILITY

-043

A3 KAITIAKI LTD - TŪ TE TANGATA

LEVEL OF FUNDING

MEDIUM

ŌTEPOTI

DESCRIPTION

Tū Te Tangata initiative is about supporting whānau to lead, plan, heal and build pathways to resolutions that support them to regain their lives and make a stand against family violence. Tū Te Tangata will facilitate, mediate, educate and manaaki whānau through a healing process that includes wānanga, activities and therapy-based sessions to assist them to create safe, secure and strong connections that enable them to be free from family and violence.

POU

Pou Tahi: Whānau learn to self-manage and are empowered to lead lives without harm or harming others, supported by their whānau.

Pou Ono: Whānau who are experiencing family harm are planning and working towards being cohesive, resilient and nurturing.

REACH

22 WHĀNAU.

IMPACT

- Whānau are engaged in pathway planning and identifying family harm reduction.
- Whānau who are high end, high complex needs and their whānau, some of whom are not receiving any other support, are engaged in stopping violence and creating a safe future.
- A3 Kaitiaki work closely with police, community probation and community support. Relationships between whānau and these agencies are more positive because of the support from A3 Kaitiaki.
- Whānau are treated as rangatira, a strengths-based position with the mission to make small transformational changes.
- Whānau attend wānanga and noho to develop 'a whole of whānau harm.

LEARNING

The biggest challenge is ensuring that whānau are motivated to change.

The contracting period needs to be longer to support whānau to make sustained change in challenging lifelong behaviours.

A3 Kaitiaki has a sustainability plan, and received funding from a variety of stakeholders. They have identified a need for research support to demonstrate impact to secure future funding.

SUSTAINABILITY

TŪ TOKA TŪ ARIKI INC. - TE PAE TAWHITI / TE PAE TATA

MEDIUM

ŌTAUTAHI

DESCRIPTION

Tū Toka Tū Ariki are a wairua based organisation/whānau that promote aukati - smoke, alcohol, drug and violence free lifestyles for tāne Māori through the art form of mau taiaha and the promotion of traditional wellbeing practices such as celebrating whakapapa (ancestral connection), taonga tākaro (traditional Māori sports and physical activity), mahi toi (mauri kōhatu, Māori arts) and mahinga kai (traditional food gathering).

POU

Pou Whā: Tū Toka Tū Ariki is an inclusive kaupapa that humbly maintains the sacred whakapapa and traditions of our tīpuna as of right. The kaupapa acknowledges mana wahine, wahine rangatira, kōtiro and mokopuna.

Māori weaponry (taiaha) is a vehicle for Māori men and boys to explore the positive roles that healthy tāne Māori play within their whānau, hapū and iwi, where tikanga Māori and whakapapa are the driving forces behind learning and returning to traditional values.

REACH

Wānanga based programmes 6-8 times a year at Te Awhitu Estate, Taumutu, during long weekends / school holidays / public holiday weekends.

Consistent numbers in attendance are around 50 - 70 Māori men and boys aged from 10 years upwards.Kura classes vary between 12 - 30 tamariki and rangatahi across 14 kura.

IMPACT

- Marae-based wānanga (Te Pae Tawhiti), have been held, many whānau return from previous wānanga.
- Kura based mau rākau (Te Pae Tata) are held across Ōtautahi with participating kura, rangatahi experience mau rākau, tikanga and mātauranga Māori.
- Tū Toka Tū Ariki has a korowai of anti-smoking, alcohol, drug and violence free community, a message of returning to traditional way of life for improved whānau health.
- Leadership within Tū Toka Tū Ariki has grown as a result of the wānanga and kura initiatives.
- The wellbeing of whānau is enhanced through tikanga of manaakitanga,whanaungatanga, kaitiakitanga, and through the kaupapa of mau rākau.
- Māori men learn about traditional Māori lifestyles, traditional practices of humility, whānau wellbeing, and our aspirations to be role models and leaders within our whānau, hapū, iwi and local communities.

SUSTAINABILITY

Tū Toka Tū Ariki has been operating for over 20 years predominantly through volunteer support. The funding has enabled the activities to be spread and shared, they have been in talks with other funders to investigate continued support for the kaupapa.

LEARNING

Establishing relationships with schools and managing expectations.

WHAKAMAHERETIA TE MĀTAURANGA

WHAKATŪ

DESCRIPTION

Whakamaheretia te Mātauranga aims to increase connection, confidence and participation by creating a whānau archive of Ngāti Koata traditional knowledge.

This includes the development of a database to record sites of significance and will build knowledge of tools to capture and record data for the future.

POU

Pou Whā: Whānau are confidently participating in Te Ao Māori. Recording oral histories and developing cultural maps.

REACH

FIVE KAUMĀTUA HAVE BEEN INTERVIEWED. FOUR WĀNANGA HAVE BEEN HELD WITH APPROXIMATELY 10 WHĀNAU.

IMPACT STATEMENTS

An increased sense of belonging for whānau members who have been part of the project.

Hearing the oral histories of kaumātua has increased whānau identity and connection to the iwi. Iwi and whānau capability has been built using technology to map areas.

Whānau built capability working with the national library to learn how to record oral histories.

Whānau involved are volunteering to participate in other iwi activities.

LEARNING

There was a limited budget, so they had to be very frugal.

A staff member leaving meant that circumstances changed, but the project has met contractual obligations.

An application to a philanthropic organisation will support the completion of the project. The project focused on cultural sustainability and recording oral histories of kaumātua to be shared with coming generation.

SUSTAINABILITY

TINUI LTD
- WHĀNAU & WHENUA
- OPTIMISED & RECONNECTED

LOW

WAIRAU

DESCRIPTION

Whānau and Whenua – Optimised and Reconnected is a two-tier business expansion and development project that seeks to build on an existing Marine Farm project, and to establish Bee-hives for Mānuka/Kānuka honey products on whānau land.

POU

Pou Rima: Whānau are creating an enterprise to ensure that whānau land will be economically secure and be able to be utilised for wealth creation.

REACH

ONE EXTENDED WHĀNAU.

IMPACT

- Whānau are realising a plan that began in 2003 to establish an enterprise on whānau land to ensure that the rates can be paid, and the land can remain in the whānau trust.
- Whānau have completed the beekeeping qualification with Ngāti Kuia.
- One hundred box hives have been purchased and are currently being stored ready for installing.
- Another string for the mussel farm has been added and is operational.
- Whānau are working with Scion to produce a report on best land use.
- Whānau have built capability learnt new skills and have a series of ideas for land use in the future.

LEARNING

It has been a challenge to bring the extended whānau together to make plans about future land use.

Running the project while also holding down full-time work is challenging, particularly when meeting reporting requirements.

The enterprise has been developed to lessen the load on whānau having to pay the rates. The aspiration is to create an enterprise that can sustain whānau locally in employment, develop the land and create an income for whānau. They are currently developing ideas in land use that range from rongoā to educational activities.

SUSTAINABILITY

-047

WHENUA ORA – TANGATA ORA LTD.

LOW

OXFORD

DESCRIPTION

Whenua Ora – Tangata Ora Limited is a whānau business enterprise that aims to increase employment opportunities in Tawera.

The existing business has a whakapapa whānau resource, and will lead wānanga to teach traditional knowledge and skills to be shared across generations.

POU

Pou Rima: Whānau are working towards establishing a business based on their whānau land that will support their four whānau and later provide opportunities for others.

REACH

FOUR WHĀNAU.

IMPACT

The initiative has given the whānau a sense of pride and shared purpose as they work together on establishing their business.

Site preparation is complete and the land required has been secured.

The whānau have had to be resilient and determined as they have dealt with contractual issues that are out of their control. Created a reduction plan to ensure that intergenerational harm stops with their generation.

LEARNING

Learning about the challenges of securing contracts, risk mitigation and business planning.

Forming a company.

Investigating opportunities and ways that the whānau can achieve their dream.

The whānau have a number of plans for future sustainability once their contract to supply is secure, including honey and accommodation. They intend acting as a distribution centre for other whānau who can utilise their own land to supply them with produce.

SUSTAINABILITY

-048

MATARIKI SERVICES LTD - KAHUKURA POUNAMU

LOW

ŌTAUTAHI

DESCRIPTION

Kahukura Pounamu is an initiative based on the inspirations of takatāpui whānau. Its intention is to bring together takatāpui to identify issues specific to them. Matariki Services Ltd shall engage and facilitate with Kahukura Pounamu takatāpui to explore a strategy moving forward that supports leadership and networks to develop stronger whānau ties within this community.

This will be supported with a survey to identify issues on behalf of takatāpui whānau. This initiative will work on developing a coordinated approach to assist takatāpui to feel a sense of identity along with a sense of belonging/resilience/connectedness and confidence to participate in Te Ao Māori.

POU

Pou Tahi: Takatāpui whānau are empowered to lead and establish a support network.

Pou Whā: Takatāpui whānau are confidently participating in Te Ao Māori.

Pou Ono: Takatāpui whānau are cohesive and resilient, nurturing one another through connection.

REACH

48 INDIVIDUALS HAVE REGISTERED INTEREST.

IMPACT

The funding recognised takatāpui whānau as a whānau, and as part of Whānau Ora, creating a space for takatāpui people to engage in a strength based kaupapa. The success is the connected takatāpui whānau. The rōpū achieved the purpose of getting together to set the foundation and invite a wider group. The first hui, an all-day hui at Te Puna Wānaka had 35 people attend. A follow up whānau day was held and a confirmation hui to establish the kaupapa formally. They have achieved the establishment of a core reference organising group, a web presence through a Facebook page, planning requirements, put policies in place, vulnerable children's policy, and developed a risk matrix.

LEARNING

By being whānau and being in whānau, and being intentional, it became an educative process for whānau, for hapū, for iwi, for pan Māori organisations.

The aim is that the initiative is organic and alive as a whānau – a sustainable network. They are discussing developing a formal structure.
Future activities that they would like to carry out, include; kapa haka, waiata, te reo, a noho marae, engaging with our history, understanding our history, celebrating our heroes and raising political issues.

SUSTAINABILITY

6.1 WAVE SIX WHĀNAU ORA INITIATIVES

The level of funding invested, the capability the whānau bring to the work, and the length of sustained activity are factors that impact on the outcomes produced in each initiative. For example, it is challenging for a new whānau enterprise start-up to achieve significant outcomes, such as a sustainable income, within one year. This is not due exclusively to the Te Pūtahitanga o Te Waipounamu model but is a challenge common to most new businesses. It is evident in this evaluation that greater outcomes can be achieved when activities are sustained over a longer period of time. This is further enhanced when whānau are able to harness networks of expertise. Hei Whakapiki te Mauri is in its second to third year of operation, it is starting to generate visible outcomes, has achieved significant spread, has networked with other commissioned initiatives and is able to articulate the impact it is having for whānau in its community.

A key feature of the commissioning approach is that most of the whānau engaged in the activities are leading their own activity, not just participating or receiving a service such as in a service provision model. In previous evaluations we noted the dual layers of outcomes for the whānau leading the initiatives and for those participating alongside the whānau. An example in this wave is the Korotangi Te Reo initiative. Firstly, the whānau leading this initiative are creating and generating resources to develop their te reo business model. Secondly, the whānau engaged in the te reo learning are benefiting from the activity. This is unique to Te Pūtahitanga o Te Waipounamu commissioning model, it is not a feature of commissioning service provision from a provider. As demonstrated in figure 6, all the commissioning in Wave Six is working towards achieving the goals set through the contracting agreement with Te Pūtahitanga o Te Waipounamu, therefore an outcome of the system are the Whānau Ora Pou.

A key feature of the commissioning approach is that most of the whānau engaged in the activities are leading their own activity, not just participating.

6.2 SUMMARY

Evaluating the impact of the commissioning pipeline continues to be challenging and necessary. Previous evaluations demonstrated the commissioning approach achieves significant social outcomes and value for money. This evaluation sought to determine if the activities the initiatives are engaged in are aligned with the intention and theory of change.

Across the 27 initiatives the whānau entities are achieving the goals they set, the activities align with the intention and it is likely the commissioning round will have significant impact for whānau. The extent of the outcome is generally dependent on the level of funding invested, the capability the whānau bring to the work, and the length of sustained activity.

Fig. 6

WHAT IMPACT ARE THE ACTIVITIES HAVING ON THE SYSTEM?

The interview data from the 27 initiatives was analysed across cases to collectively understand the impact the initiatives are having. There are three areas of impact that consistently arise in the data; intangible impact, collective impact and sustained impact. As outlined in figure 7 these are considered outcomes of the system.

7.1 INTANGIBLE IMPACT

Measuring the impact of the commissioning approach is challenging. In 2010, the Whānau Ora Taskforce noted whānau transformations are likely to happen over the long-term rather than the short-term, making it difficult to attribute changes to a single policy intervention such as Whānau Ora. Perhaps the most challenging aspect of attributing and measuring change is the nature of human change and collective agency. Much of what Whānau Ora has been created to achieve is intangible, meaning it can't easily be measured. It is difficult to quantify or measure what impact increased cultural identity, connection to the marae, or increased social connection and improved relationships has for whānau. We can however describe experiences of whānau and the impact they believe this has on themselves and their whānau.

> *Whānau transformations are likely to happen over the long-term rather than the short-term.*

In research these qualitative outcomes are often referred to as 'soft' benefits and valued less than 'hard' outcomes that are tangible, measurable and can be prescribed a cost. Rather than attempt to quantify these impacts we have chosen to present them in a narrative form.

In this section we have presented two case studies. Whānau across the initiatives were interviewed about the impact of their involvement in the commissioning round. These two whānau are tangata whaiora, in residence at Moana House, post release from prison. The first case study demonstrates how one tāne reconnected with his whānau with the support of Moana House. The second case study demonstrates how Māori cultural values have supported a whānau who have been affected by methamphetamine to begin to live a new life. We selected these case studies as they demonstrate how a kaupapa Māori approach has impacted on the decisions these men are making about their lives.

7.1.1 MOANA HOUSE CASE STUDIES

Last year, Moana House celebrated 30-years since it was established as a therapeutic residential community hub based in Dunedin supporting adult male offenders who want to change their lives. Many present high and complex needs and are influenced by the abuse of alcohol and other drugs. Moana House provides a supportive whānau oriented safe environment, underpinned by a kaupapa Māori philosophy 'Heke Tikanga'. The core values of 'Tika, Pono and Aroha' form the foundation of the therapeutic practice carried out by Moana House staff working with tangata whaiora.

Fig. 7

7.1.2
WHĀNAU CASE STUDY 1

Rangi joined Moana House six-months ago after serving almost six-years in prison. Family is hugely important to Rangi but growing up he lacked a sense of identity within his whānau and explains that not having his biological father in his life influenced his choices.

"My step-dad has been in my life since I was two-years-old and my parents have always loved me unconditionally, but my biological father has never been around so that's sort of, that was basically my tipping point in terms of the beginning of my issues."

Moana House plays an integral part in helping Rangi reach his goals, make positive choices and reconnect with his whānau.

"Moana House gives you the right skills to lead a life without the impact of harmful effects on myself and others, being here I have goals and recognise how, through my own individual ability, I will achieve my dreams."

Rangi explained that Moana House is more than just a therapeutic programme,

"Like it holistically supports you in every realm of living, how one lives in the community."

".....I have goals and recognise how, through my own individual ability, I will achieve my dreams."

Throughout his life, Rangi has had an awareness of kaupapa Māori values, and being at Moana House has enabled Rangi to consider how he lives these values in his daily life.

"I've always known that I have aroha and I guess I did love to a certain extent but in terms of tika and pono, these may have been on my radar. I've always cared for others and done a lot for other people more so than myself, but now I realise that's a form of escaping my own inadequacies and trying to fulfil I guess a void I had within myself."

Moana House has helped Rangi understand how tika, pono and aroha can be used to create a better life.

"Knowing what these values are now and living by them, having them role modelled to us and guided that way and knowing them now becomes again this practice, a practised way of life."

Moana House provides a safe environment for tangata whaiora,
"It's a loving caring environment here, I'm dealing with my issues and it's created peace in myself which is having a positive influence on my whānau."

".....here, I'm dealing with my issues and it's created peace in myself which is having a positive influence on my whānau."

It was a month before Christmas when Rangi came to Moana House and usually over the Christmas period Moana House staff and residents go camping. To his surprise Rangi, was encouraged to invite his whānau to join Moana House on its last camping trip.

"Whaea says, 'Oh bring your whānau', and I scratched my head as felt very whakamā of Whaea. I said, 'But there's about 10 or 12 of them.' Whaea said, 'Oh it doesn't matter if there's 20 just get it sorted,' and I was just like, wow."

Whānau participation at Moana House is an essential part of the recovery for tangata whaiora and for Rangi, having his whānau participate and always feel welcome and part of the Moana House whānau is a big deal for him and important to reaching his dreams.

"My whānau know Moana House on an intimate level and they love this place, yep they love coming here, they always feel special and feel that manaaki. It's created peace in myself which is creating my whānau.... My little girl, both my two young ones were born while I was in prison. I was able to go down to the hospital and spend the whole day there when she had her tonsils and adenoids out. I got to carry her into the theatre and have her anaesthetised in my arms, just those things you notice that being there, in that space, just with a peaceful empty mind or a peaceful wairua. Usually before prison and before all this... my mind 'Oh I'm up to no good, I'm planning, I'm strategising, I've got phones going off in my pockets'. But to be there without any of that it was beautiful. Living a life that I'm available for my children at all times, not thinking I am, or pretending I am, or fitting them into my schedule / diary, just living my life that way."

Moana House provides Rangi with the right environment and tools to keep him out of prison and is also supporting him to build a positive relationship with his whānau. Rangi spoke about the anxiety he felt leading up to his release from prison and returning to the place he grew up.

"I was very anxious about getting released, you know and stigmatisation and my own inadequacies and self-esteem. Getting out of prison and to be able to engage in things like we do here gives me a chance to change, if I wasn't here I would've gone straight back to offending."

Rangi has a greater sense of self-worth and belonging since being at Moana House. He discussed how he has been able to see how his offending has impacted on his whole whānau, the thing he cares most about.

"I've just got to be available and learn the lessons of the impact of my offending on my older daughter. I don't want to repeat that with my younger one, so I've got to be very, very on my game."

7.1.3
WHĀNAU CASE STUDY 2

James is 32-years-old and has struggled with addiction to methamphetamine for the past 10-years. In 2017, he found himself in prison and it was the push he needed to try and change his life and enter Moana House. The support from Moana House staff helped James to reconnect with members of his whānau and address the relationships in his whānau that supported his drug addiction.

"I never had a relationship with my dad and when I first met him I got arrested about a month and a half later and sent to jail. The bond I've built with him and my step-mum wouldn't exist if it wasn't for Moana House. My dad's come to camps and he's come for a whānau visit in April for my birthday, the first birthday I've ever had with my dad and so none of that would have been possible without the whare and the staff."

"They've helped me change the relationship with my mum. My mum was, she was my best friend and my using partner. They've helped me to grow so I was able to put boundaries in place to say, 'Well this isn't what I want any more, I don't agree with that life anymore. This is where I want to go, and this is what I want to do, and I love you and I hope you can support me on that.' Don't judge me for the life she still chooses to lead because I used to lead that life as well, but I just don't agree with it anymore. I've let her know that and she's fully supportive of what I do here. It's kind of inspired her to want to be a better person and start looking at the process. So yes, Moana House has really helped me. Not just me, it's helped my entire whānau."

"Well this isn't what I want any more, I don't agree with that life anymore."

The core values of tikanga for Moana House 'Tika, Pono and Aroha' are underpinned by Ngā Heke, a kaupapa Māori approach to support recovery. James found that this approach, with the foundation in Te Ao Māori, gave him a new way to live life. As he explains:

"(Kaupapa Māori approach) affects me in really strange ways. Like I didn't really think about 'tika' before, like knowing something that's right without having to be told it's right. I just disregarded that completely in my old life. But now when certain things are happening, or things are being said, or I'm doing something, you know like simple things, like using the mop that's allowed in the kitchen and the mop that's allowed in the bathroom. It's like,' Oh no use that,' or just reminding myself of those little things and I catch myself in the moment going, 'Oh this is the kaupapa that we're meant to follow,' so follow it. Or you know simple things like Whaea says, "If you don't make your bed in the morning then your day's going to be disorganised." I used to think whatever, and now I've started making my bed and honestly things change, like it just sets you up for a good day. Then it gets bigger like someone will be having a conversation that is not part of the kaupapa and I will be like, 'Oh come on brother we don't talk like that round here, or we don't do that here' and it starts to extend into the community."

James could see the impact of the therapeutic approach was extending into his view about the world and how he lived his life. Things he used to think were the problem, like laws and

the police, have become part of his new normal.

"At the moment I'm going to Stopping Violence and there was a man talking about how he thought it was less harmful to beat his missus up, than to ring the police and have her sent to jail. In my head, I was just thinking wouldn't you just call the police if she was attacking you, those sorts of things that I never would have dreamed of in a million years. I used to see the law as the problem, not myself. Like all of those sorts of things have changed because of (Moana House). Then with pono, it's more about being pono to myself and what I've been taught. I've been taught these things and as part of being (at Moana House) I've said I will live by the social context that society's put in. You know, you live this way and you can be free, go to work, have a whānau, all those sorts of things. It's more about committing to living that way, so it's about being true to myself and actually living that way, even when no one else is around. It's about being true to what I've committed to and I've never had any of that in my past life. Yes. I didn't have those values and as for aroha well it's just be kind to everyone really. Be kind to myself and be kind to everyone else."

"Be kind to myself and be kind to everyone else."

Prior to coming to Moana House, James had very little experience with Te Ao Māori, he felt disconnected and had learned negative stereotypes about being Māori. The approach at Moana House has introduced James to Te Ao Māori and given him a sense of connection and identity which he feels has contributed to his healing.

"I used to come from quite a racist background, so my family was quite racist. I came here and started to learn a bit about Te Ao Māori and the tikanga that comes with that. (Staff member) usually takes our te reo class, so I go every week, even when I'm not feeling good, because it lifts my wairua, I don't know it's just something about being there. So, I'm learning to give the whakatau. There's actually three of us, learning the whakatau, it's given me confidence and it's given me my pepehā, that's where I come from, that's who I am you know, that's my identity and my whānau identity and it's connected me with those things, so that's a big part of it, just the whole tikanga."

This case study describes the impact a kaupapa Māori approach to recovery has had for James. Including and acknowledging the place of his whānau in his recovery and learning new ways to live that are underpinned by Māori values has given James the tools to start creating a new way to live without methamphetamine. The impact and reach of this new learning and new way of life, has begun to reframe how he sees the world in which he chooses to live now. Finally, learning about his connection to Te Ao Māori, his whakapapa and te reo, has given James a new confidence to live his life without drugs.

".....it's given me confidence and it's given me my pepehā..."

These two case studies demonstrate the impact of one commissioning initiative. Both tāne have had significant challenges to overcome and these case studies are stories of significant change. For these whānau and their extended family the impact is significant.

7.2 COLLECTIVE IMPACT

This section explores the collective impact across the initiatives to understand what the commissioning approach is achieving for whānau in Te Waipounamu. In the commissioning pipeline, impact can be viewed in two ways, firstly each individual entity and the impact it has for whānau in their region, and secondly as a collective across Te Waipounamu. Funding whānau led activities in communities over a period of four years has had a collective impact across Te Waipounamu. It is evident in the data that over the four-year period the commissioning approach has:

7.2.1 BUILT COLLECTIVE CAPABILITY FOR WHĀNAU, HAPŪ AND IWI

There is evidence across the evaluations that capability is being built within the commissioning approach. Evidence indicates economic capital, knowledge capital, human capital and social capital has been built through the commissioning pipeline.

"We're trying to build capacity within the community. We're adding value to what's there by providing opportunities for people in the future. We also offer wānanga about governance and developing people in the community so they can be more engaged in school boards or community boards, and even what we do for ourselves that we're better at doing (those things) for ourselves. So te reo is important, the kāranga and whaikōrero is important, waiata is important but also if we don't grow as a committee and as a community in our ability... because governance has become so much harder... I think there's been quite a bit of collective learning that has come out of what we've done... so it's about upskilling and becoming more aware of what is required."

"We're trying to build capacity within the community."

7.2.2 DEMONSTRATED WHĀNAU SUCCESS AS MĀORI

When interviewed whanau referred to several very successful initiatives from previous waves that received media attention such as Koha Kai, Omaka Marae, Reo Pēpi, Hale Compound Conditioning, Bros for Change, Ariki Creative and Rangatahi Tūmeke. These initiatives have redefined Māori succeeding as Māori. This should not be underestimated in terms of what it communicates to Māori about what Māori can achieve. These success stories have raised expectations about what's possible for Māori whānau in Te Waipounamu.

"You know Madison interviewed me the first day I arrived in Christchurch when we had the Whānau Ora symposium last year. It was the first time I'd gone to one. I'd never been with a large group of Māori who now I would call heroes. Who have been brought together through an agency like I say Marvel Comics which Te Pūtahitanga is. These amazing super heroes are normal people, not aliens with amazing super powers, and it's the first time I have ever been in that. And so the whole symposium I cried. Cried the whole symposium. It's given me a voice and it's given me heart. So it's you feeling confident and strong in yourself. Within myself. That's success."

"It's given me a voice and it's given me heart."

7.2.3 CREATED A SHARED UNDERSTANDING OF WHĀNAU ORA

A common thread across the initiatives is a shared understanding of what Whānau Ora is. Whānau who are involved in the commissioning initiatives understand the seven pou of Whānau Ora and can talk about what this means for them as whānau. Many of the initiatives have completed or participated in pathway planning and have created an understanding of what Whānau Ora means to them personally as a whānau, hapū or marae whānau. This understanding of a social policy by the community which it serves is unprecedented. The Whānau Ora outcomes have been communicated so widely and as such a shared understanding is evidenced across the commissioning pipeline.

"We did a pathway plan when we first started a few years ago which was a great exercise for us in terms of making our way forward. We've done strategic plans in the past, but they just ended up in the bottom of the drawer and no one read them. So, like that info-graphic, the pathway hangs up in the kitchen. It's visual, everybody owns it, everybody was part of that and we completed, if not all, 90% of the plan. Now we are at a stage where we have to go back and revise, do a new one."

"The pou, we strategically picked those pou for special reasons and it has really worked out well. It didn't just happen. I'd hate you to think these things just happen, we were very strategic right from the start."

7.2.4 INCREASED MĀORI NETWORKS IN TE WAIPOUNAMU SUPPORT MĀORI SUCCESS

There has been evidence of increased social connection for whānau across Te Waipounamu, noted in the evaluation of Wave Two and Three and evident again in this wave of commissioning. Whānau are working together, networking, making new social connections and creating a kaupapa community around their initiative.

"I talk about the most rewarding role being an aunty because they really are the backbone of, or the foundation of, manaaki, and it wouldn't happen without them. They're learning so much as well around business. You know what it does for our ladies in particular who are up here, so our ladies were up here till 10 o'clock last night cutting apples, but what happens when the ladies are together and again when they're at symposium. One of our aunties was at the symposium and she's walking around, and they go, 'Oh that's one of the aunties'."

The momentum of activity through commissioning is creating networks of kaupapa whānau across Te Waipounamu. Increased social connection for whānau who may be isolated is particularly important for long-term health and wellbeing.

"We are seeing new people turning up for hui... and that's what success is... as I said before, after these people who have participated, or are participating, they now volunteer to become involved with other trust activities that we hold, whereas before it was the same group of people who would be doing it, but now our circle is expanding. So, for me that is success."

> **".....but now our circle is expanding. So, for me that is success."**

7.2.5 CREATED NEW KNOWLEDGE

A key feature of the commissioning approach is the learning that is taking place because of the activity. It is apparent that through creating an initiative to address an issue or realise an aspiration, whānau must be engaged in building their own capability and the capability of those around them.

"Before this initiative I didn't really know much to be honest and I'm pretty much in the same boat as a lot of iwi members who didn't know too much about the history of the iwi...There's also been a lot of learning I have had to do... it's just really how to use the tools there. One is Google Earth which is free to use, another one is Queue GIS which is also free to use. The other one is called Arc GOS, that's expensive, but it's the best tool and a lot of the local councils use that for their mapping system. And we've also met with representatives from Google who said iwi can use their cameras to map their rohe and so people can go onto Google Earth Google Maps and they can do a tour just because someone's used the camera and they can go right along different sites. We did oral histories training with the National Library, so we've done one workshop with them. We've got to do one more workshop with them as well and that helps to educate how to conduct interviews, how to transcribe and all that sort of stuff... so it's been a lot of learning... things like, how to use the camera, how to ask effective questions, how to be respectful."

7.2.6 INITIATED INTERGENERATIONAL IMPACT

There is evidence across the commissioning pipeline that tamariki and rangatahi have been involved in the whānau initiatives. As this whānau member describes the evidence of the impact they are having is in their children, the use of te reo, the way in which they apply what they have learned through being part of a whānau initiative.

"Yeah (impact)... with the kids I think it's seeing them use the knowledge in everyday life just as we planned. For example, if I take an element of karakia, ... it's a karakia for children, it might only be three or four lines long, really simple. So now whenever we're near the water my four-year-old, 12 and 13-year-olds, they'll go up and they'll start having those karakia and connecting to the wai. Wherever we are you know, if we get up in the morning it's not about being all esoteric and having these big 20-minute-long karakia every day but when they get up in the morning, 'Oh tēnā koe Ranginui.' That's probably the most rewarding part of it is when you see the kids just naturally taking up these little jewels and just using them and you know you're getting something right."

> **".....when you see the kids just naturally taking up these little jewels and just using them and you know you're getting something right."**

7.2.7 CREATED NEW CULTURAL KNOWLEDGE AND CONNECTIONS

The interview data indicated whānau have increased connection to marae and have built cultural knowledge and connections. A feature of Wave Six is the number of cultural initiatives focused on building the cultural capability of whānau to live as Māori in their communities.

"People think they are embarking on a journey of te reo, but they find in the end they're coming back to themselves and that they belong to a collective, and that they're very proud of that. That's a real personal journey. Some people surprise themselves about how much they didn't realise they were missing, I think that gives them more confidence to kōrero Māori.... And we see what parents want themselves and what's going to make them feel good about themselves and their whānau. That's been a huge thing for me... is seeing that whānau want to come back and that's what we talked about success, people wanting to come back or sending other whānau members."

There is evidence in the data that building and sharing cultural knowledge is a key activity for whānau. There is a significant amount of cultural capability being built and shared in Te Waipounamu as a result of the collective activity across the commissioning pipeline. The initiatives range from engaging whānau to learn about their whakapapa and basic te reo to use at home with their tamariki, to creating contemporary waiata, understanding and revitalising tikanga, and creating a vibrant marae community.

There is a significant amount of cultural capability being built and shared in Te Waipounamu.

7.3 SUSTAINABLE IMPACT

In this evaluation we asked whānau leading the initiatives how they viewed sustainability, particularly in terms of how the impact of their activities and outcomes would be evident after the funding period. While the initiatives are commissioned annually and usually for the period of one year, the outcomes are intended to be sustainable. The data indicates whānau view sustainability in terms of economic, social and cultural sustainable impact, rather than just if activities can continue post investment. The following section explores the concept of sustainability post-investment and how whānau who are actively involved in the commissioning initiatives view sustainability.

7.3.1 ECONOMICALLY SUSTAINABLE

Economic sustainability is defined as the ability to generate economic production or income at a level that can sustain whānau indefinitely. In this wave of commissioning there are several initiatives established with the purpose of generating income to support whānau or marae as a social enterprise. These entities have been established to create a product or service to ensure ongoing income.

- Marae social enterprise - Manaaki Products was established to create ongoing income for Omaka Marae, which will contribute to the sustainability of the cultural community at Wairau.
- Whānau land – Whānau land trusts such as Tinui have utilised the Te Pūtahitanga o Te Waipounamu investment to investigate possible investment opportunities or enterprise. Māori land can be a burden on whānau if it is not productive, particularly with rates and ongoing expenses. For some whānau the expectation is the land will be able to financially sustain itself, and potentially earn income for the whānau.
- Navigator whānau – There is a group of whānau who are creating enterprise as a result of their navigation pathway planning. These whānau enterprises include the Kai Shack, Tokorākau, and Kahukura Pounamu. The whānau are creating a business to create additional income for their whānau and bring about wealth generation.

Through this evaluation we have learned it is particularly challenging for any enterprise (regardless of whether it is a marae initiative, land initiative or whānau led initiative) to achieve economic sustainability within a one-year period. Start-up is a challenging phase of any business and there are high rates of business failure. Estimates suggest at least 50 % of new small businesses fail in the first five years in New Zealand (Pinfold, 2000; Corner, 2001). The most recent statistics from Stats NZ indicate that during the February 2017 year 65,930 new enterprises started operation; 57,500 enterprises ceased operation during the same period (StatsNZ, 2017).

One of the major causes of SME failure in New Zealand and overseas is undercapitalisation of a company (Massey et al., 2004). Small businesses tend to fail because they do not have adequate finance to cover the revenue shortfalls typical to the start-up or expansion phase of a business. This is particularly

problematic for whānau who are shifting from benefits or very low income into enterprise. Essentially, they have no residual income to support their enterprise development which creates a very fine tipping point between success and failure as this whānau member described:

"I was relying on this to be able to give us that extra bit of money, you know, because like pretty much we live day to day. So if I've got to try and find money for (additional resources) I don't know what I am going to do."

Achieving economic sustainability for an enterprise is one of the most challenging aspects of the commissioning approach and more investigation, particularly into successful whānau enterprises, is warranted. It appears from the data that building business capability and providing financial support (which may be through a supported loan system rather than procurement) would support whānau, marae or land trusts that have little economic foundation to successfully move through business start-up and expansion.

7.3.2 CULTURALLY SUSTAINABLE

'Cultural sustainability' is important to the whānau engaged in the Wave Six commissioning initiatives. Cultural sustainability is the effort, 'to preserve the tangible and intangible cultural elements of society' (Robertson-von Trotha, 2011). Cultural sustainability appears to be particularly important for the whānau in these initiatives as they seek a contemporary way to 'live as Māori' as described by this initiative:

"It (sustainability) would be our kids, (they) would have chosen with no coercion to transmit this to their children. It's just the same as language acquisition. We don't know we've been successful until our kids choose to speak Māori to their kids. Likewise, with this knowledge, I think the real success will be when I see my grandchildren not having to do what I've had to do and not having to do what my children are having to do and learn. It's just our way of life."

It is evident that several of the initiatives are operating as decolonising mechanisms in order to create a Māori way of life. Although Māori are more likely to be marginalised in Te Waipounamu there is significant evidence the whānau commissioning pipeline activity is contributing to a sustainable Māori way of life. It is well documented that health and wellbeing is inextricably tied to culture. The well-established premise is that although wellbeing depends on many factors, for indigenous peoples, cultural identity is a critical prerequisite (Durie, 1999, 2008). The preservation and dissemination of knowledge is a critical element underpinning social and cultural sustainability (Waikato, nd.). For the whānau engaged in cultural activities sharing knowledge, creating contemporary Māori knowledge and returning to Māori values as a foundation for living is critical to sustainability. For Omaka Marae, the opportunity to create a social enterprise and a kura through the commissioning pipeline has always been about creating a sustainable marae, that supports a Māori way of life as they describe here:

"The Pā Wānanga will be part of the sustainability of the whole marae thing and they will become the core crew and already are to a certain degree. There's a core group of kids who are enrolled and their families are already involved with the marae. For the sustainability for the marae itself - the school would play a big huge part in that."

7.3.3 SOCIALLY SUSTAINABLE

The general definition of social sustainability is, 'the ability of a social system to function at a defined level of social wellbeing indefinitely' (Rogers et al., 2013). That level of social wellbeing should be defined in relation to the quality of life accessible to those living and their descendants. Human wellbeing is a key concept that incorporates many of the measures of social sustainability. Aspects such as quality of life, standard of living, human development, welfare, life satisfaction, utility and happiness are terms used interchangeably with wellbeing and indicate a level of social wellbeing that can be sustained. The Whānau Ora outcomes framework to some extent defines social sustainability. The whānau interviewed in the Wave Six initiatives described social sustainability as collective wellbeing, achieving social justice and closing the gap of opportunity apparent in New Zealand society for Māori.

A key driver for whānau engaging in commissioning was the desire to improve the wellbeing of whānau and particularly for tamariki. The importance of intergenerational outcomes, of achieving sustainable social change for whānau, was a strong and recurring theme in the interview data. Further, the wellbeing of the extended whānau was paramount to the wellbeing of the entire social system. Therefore, the activities in the commissioning pipeline that were focused on creating strong and resilient whānau were likely to have a sustainable social impact for whānau and the system. As explained by Dame Tariana Turia, social sustainability lies at the heart of Whānau Ora: *"It is about our transformation; celebrating the power and potential of a whānau-centred approach which will enable our people to flourish. Whānau Ora is the ultimate expression of our*

survival." (Turia, 2011)

Achieving long term, sustainable, positive social change is central to Whānau Ora. Recognising social sustainability as part of a larger sustainability framework will help clarify what whānau are trying to achieve through commissioning.

7.4 SUMMARY

It is challenging to quantify or measure all the capability being built through the commissioning approach. The outcome may be a new enterprise, a healthy tāne living free from drugs, or a whānau committing to learn te reo for their pēpi. A feature of the initiatives is that impact is wide and varied across the system. In this evaluation we have investigated the impact from the perspective of a social system change and found there are three main categories of impact; intangible impact, collective impact and sustainable impact.

There is evidence the commissioning pipeline is having a significant impact for whānau that is intangible or immeasurable. This impact, best described through narratives, demonstrates the activities in the commissioning pipeline are improving whānau wellbeing, particularly in social and emotional areas, such as those described by whānau recovering from alcohol and other drug addictions. While there are individual impacts, collective impact is also apparent in the system. These collective impacts can be seen across the commissioning pipeline and occur as a result of collective activity, such as building collective capability, demonstrating success, shared understanding of Whānau Ora, sustainable impact and new knowledge creation. Finally, it was apparent in the data that whānau talk about impact in terms of sustainable change, best described as economic, cultural and social sustainability.

Fig. 8

RECOMMENDATIONS

8.1 CONTINUED CAPABILITY BUILDING

Previous evaluations have demonstrated the positive effect of the support and capability building available to the initiatives while they are receiving funding (Savage et al., 2017). This was reaffirmed in this evaluation as this initiative noted;

"When we need support, we don't just listen to anybody, but to those people who can share the issue with us and have the insight to analyse it and see things from our perspective. (The staff) from Te Pūtahitanga they are such key people. They're just awesome supporters. You know they stay close in times of turmoil that we're going through and their experiences, their knowledge that they bring to the fore to help and support us through issues it's just phenomenal. I have so much respect for them. Whānau Ora and Te Pūtahitanga are the best programme in this country. You know in this country and to have people who work with their hearts, it just bloody awesome".

Therefore planning and risk management is crucial.

In this wave there are several whānau who have come from the navigation pipeline into whānau commissioning with the goal of creating a sustainable income for their whānau through enterprise. This is an important part of the model as it demonstrates how whānau, who are coming from challenging circumstances working with a Navigator, are working to realise their aspirations. It is apparent that these whānau may need targeted support to build the capability and entrepreneurial leadership to run a successful business. There are significant implications for whānau if they fail. Business start-up is challenging, and the likelihood of failure can be high.

Te Pūtahitanga o Te Waipounamu should consider developing a specific navigation to commissioning capability support package, where whānau can learn about tax commitments, build and create local business networks with other whānau entrepreneurs, develop mentoring relationships and learn how to budget and plan for business success.

There is evidence that whānau would welcome this opportunity to learn and would be receptive to support at this stage.

"I mentioned to them earlier as well, is when someone new is starting with Te Pūtahitanga it would be good to have access to those who have been through the process before, so they can tell you, or show you, how they've gone about their plan, what mistakes have been made or what things they need to be aware of. It could be something to do with reporting, it could be something to do with you know, how they engaged whānau members, because I always like learning from other people's experiences."

The interviews suggest this will need to be additional to the current contract managers and the current pastoral support offered through Te Pūtahitanga o Te Waipounamu. These whānau are often living week to week and do not have the financial back up to deal with unexpected costs associated with their initiative - therefore planning and risk management is crucial. Their lives are often challenging due to lack of security and unexpected challenges can create difficulties that seem insurmountable without support. This whānau enterprise had established his business from home, only to be told the landlord is going to sell the house: *"I've done all the main jobs, I've bought all my main stuff, then the landlord wants to go and sell this house. That just landed on top of us like three weeks ago."*

RECOMMENDATION

A pre-investment capability building programme, particularly for whānau moving from navigation to commissioning, should be established to ensure whānau have the support required to be successful, particularly in enterprise.

8.2 ADVOCACY AND NETWORKING

The data indicates there is an opportunity to create pathways for current successful initiatives to move into other government funding or to enter markets that could potentially transform their enterprise. Te Pūtahitanga o Te Waipounamu currently supports whānau commissioning initiatives to access other support by bringing funders together and connecting whānau with agencies that could support their kaupapa. It appears that although this is occurring, a lack of awareness, particularly in the government and philanthropic sectors, contributes to missed opportunities for whānau.

A pre-investment capability building programme should be established.

This role could advocate and connect whānau to future

opportunities to ensure continued support as part of the business/strategic plan. This may not necessarily be continued funding. It may be supporting access to New Zealand Trade and Enterprise, having products featured in magazines, accessing philanthropic support, or becoming part of a business support network. While this activity is currently occurring and Te Pūtahitanga o Te Waipounamu staff are connecting and supporting whānau, there is an opportunity to scale this up and ensure support does not end post-commissioning. As this whānau enterprise leader notes:

"The big thing is the opening of the doors and in particular with (our product), and it still could happen and it's definitely something that I put in my latest report again, is that you're (Te Pūtahitanga o Te Waipounamu) in the know, we're not. There are things that we said that are happening out there we're like, 'Oh I wish we had known about that'."

The data from this evaluation and previous evaluations indicates there are existing networks within the social system that have evolved because of the commissioning. These networks of whānau initiatives and enterprise have organically created support within the system. While this is enabling for those who are able to access these networks, there are others within the system who are not engaged in these networks and would benefit from this support. Furthermore, there is evidence in the interview data that many whānau, particularly those who are in enterprise, would like the support they have received through the commissioning to continue. They believe this would ensure they can continue to grow and succeed. As this whānau enterprise describes:

"I've got the help of a business mentor to make sure I'm doing things right and (the enterprise) is up and running you know, I've got that support there and now my report's finished, (my enterprise isn't fully sustainable), my contract's finished, I'm going to lose all my support now to make sure that I am growing you know."

Many whānau would like the support they have received through the commissioning to continue.

Finally, there is evidence in the data that some initiatives may benefit from research support to demonstrate evidence, particularly when they have a highly innovative approach. As this initiative describes, when they are working on a constrained budget having the resources to demonstrate impact to ensure that they can transition to other funding stakeholders is

challenging;

"On that sustainability korero though… we're too little, and too broke to have Ihi Research clipping alongside us. So, in terms of sustainability I know it's those research documents that get attention, not me bellowing away I don't get a word in. If we had a paper on what the success of project was, people read that and you know a Pākehā economist… they won't listen to me, they won't give a wee bit of attention and I accept that. That's the way the game's played. So most definitely, in terms of sustainability if we could get some funding for Ihi Research to clip onto us particularly when we fire our project off again. That is going to be valuable, that will help to support our sustainability model."

RECOMMENDATION
To scale up the advocacy and support that focuses on creating sustainable opportunity, connecting whānau commissioning entities with opportunities, networks of support and research to support innovation.

8.3 SUSTAINABLE IMPACT
There is an opportunity to consider what sustained impact for whānau is being achieved through the commissioning approach. There is significant work internationally by UNESCO that examines the intersection of growth and sustainability across multiple indicators. Current sustainability measures focus on understanding if activity continues post-investment. However, whānau view sustainability not just as continued sustained activity, but also in terms of what is being achieved through cultural, intergenerational and social change. Cultural sustainability examines ways 'to enhance our cultural identity and sense of place through heritage, shared spaces, public art, social capital, educational opportunities, and public policies in ways that promote environmental, economic, and social sustainability' (Robertson-von Trotha, 2011). It was clear that for whānau in this evaluation, cultural sustainability and revitalisation were about the reclamation of a Māori way of life.

Brocchi (2010) writes that, 'sustainable development means the change of the dominant monoculture of globalisation into a diversity of cultures of sustainability.' In his view the standardisation effect of globalisation has led to a cultural pauperisation. Subcultures and alternative lifestyles have difficulty developing themselves in this context, or even to exist. This decrease in cultural diversity has led to a decrease in the evolutionary ability of the social system. In his view globalisation has much the same impact as colonisation, his response is situated in understanding how cultures can be sustained.
The Whānau Ora Taskforce report (2010) noted that aspirational

aims are premised on a balance between social gains (such as health, education and societal inclusion), economic gains (such as an expanding asset base), cultural gains (including participation in Te Ao Māori), and collective gains. These aims should be reflected in a sustainability framework that clearly articulates to the whānau engaged in commissioning what the post-investment expectations are. There is an opportunity to develop a clear, shared understanding about what sustainability is, by investigating how whānau articulate sustainable growth from social, cultural, and economic perspectives. Establishing a shared view of the long-term goals for Whānau Ora will ensure whānau in the commissioning pipeline are clear about how they can achieve sustained change and the supports available to them.

Establishing a shared view of the long-term goals for Whānau Ora will ensure whānau can achieve.
sustained change.

RECOMMENDATION

Investigate a sustainability framework from a Māori perspective, being clear about what the expectations for sustainability are in order to support whānau entering and leaving the commissioning pipeline.

8.4 TE PŪTAHITANGA O TE WAIPOUNAMU MODEL OF COLLECTIVE IMPACT

The system intervention that Te Pūtahitanga o Te Waipounamu is operating is a unique model of collective impact. Collective impact as described by Kania and Kramer (2013), refers to a collaborative, structured approach to solving challenging adaptive problems. Collective impact initiatives have a common agenda, a shared measurement system, mutually reinforcing activities, continuous communication and a backbone organisation, best described by Kania and Kramer in the following table.

A Common Agenda	**All participants have a shared vision for change including a common understanding of the problems of a joint approach to solving it through agreed upon actions.**
Shared Measurement	**Collecting data and measuring results consistently across all participants ensures efforts remain aligned and participants hold each other accountable.**
Mutually Reinforcing Activities	**Participant activities must be differentiated while still being coordinated through a mutually reinforcing plan of action.**
Continuous Communication	**Consistent and open communication is needed across many players to build trust, assure mutual objectives, and create common motivation.**
Backbone Support	**Creating and managing collective impact requires a separate organisation with staff and a specific set of skills to serve as the backbone for the entire initiative and coordinate participating organisations and agencies.**

(Kania and Kramer, 2013 p.1)

The way Te Pūtahitanga o Te Waipounamu operates, through the commissioning pipeline and other workstreams, is a model of collective impact. However, the model is unique as it is driven from the ground up. While there is a common agenda of achieving Whānau Ora, whānau decide how they interpret what Whānau Ora means for them and how they will achieve it for themselves. This unique feature creates a collective of whānau enterprise initiatives that are bringing about change within the social system, both for themselves and others, linked by a shared agenda.

Whānau decide how they interpret what Whānau Ora means for them.

Collective impact is a Western framework that uses organisations or providers as a way of bringing about change, regardless of the adaptive problem it is trying to solve. By funding whānau directly Te Pūtahitanga has taken a bottom up approach. This is an important and different positioning, as research indicates transformation cannot be handed down from above. Rather, it is a process people must do for themselves (Thompson, 2000). Fundamentally, emancipatory approaches begin with the premise that those who experience disparity know best what the problems and solutions are. Who defines the problems and their solutions is shifted from members of the dominant society to marginalised communities as a broader effort to claim, share and use power for the community's benefit (Sleeter, 2011).

Throughout the waves of evaluations evidence has indicated many of the whānau involved in the commissioning activities had worked on their initiatives prior to funding as they knew both the problems and the solutions for whānau. Funding from Te Pūtahitanga o Te Waipounamu mobilised this mindset and capitalised on the desire whānau already had for bringing about change in their own whānau, hapū and community. Understanding how the Te Pūtahitanga o Te Waipounamu, as a backbone organisation, has contributed to a common agenda, shared measurement, mutually reinforcing activities and continuous communication, from a whānau led approach will enrich understanding of what it means to transform outcomes for whānau through an emancipatory approach.

RECOMMENDATION

To investigate an indigenous model of collective impact as it is realised in the Te Pūtahitanga o Te Waipounamu commissioning model.

DISCUSSION

Whānau Ora can be simultaneously described as an overarching philosophy, a process of service delivery and/or model of care, and as a desired outcome (Te Rau Matatini, 2014). The realisation of Whānau Ora through the commissioning agencies varies across Aotearoa. The commissioning approach taken by Te Pūtahitanga o Te Waipounamu is a grassroots social innovation movement. Grabs et al., (2016) define grassroots initiatives "as including any type of collaborative social undertaking that is organised at the local community level, has a high degree of participatory decision-making and flat hierarchies. In addition, initiatives generally engage the voluntary contribution of time and resources of the organisations' members to achieve a particular shared cause" (p. 100). Grassroots initiatives globally are most likely to be community responses to environmental challenges to bring about more sustainable community action, such as community gardens, car share schemes, or waste reduction and recycling initiatives.

By applying a grassroots approach to bringing about social change for whānau in Te Waipounamu, Te Pūtahitanga o Te Waipounamu has created social innovation which is developing into a social movement. Social innovations comprise a change of attitudes, behaviours and perceptions, as well as emergent forms of collaborative action (Gernert et al., 2018). Bringing these two movements together has created a bottom up social change movement that has the potential to create widespread social change. Grassroot initiatives in this context, are whānau trying to create solutions to challenges as they see them, practically expressing the core values of Whānau Ora.

Whānau trying to create solutions to challenges as they see them, practically expressing the core values of Whānau Ora.

There are two features of this movement that are particularly important to note, participation and empowerment.

9.1 PARTICIPATION

The Te Pūtahitanga o Te Waipounamu model of commissioning is highly participatory and is based on the premise that people at the grassroots level already have the ideas, knowledge, tools and capabilities required to create their own innovative solutions to the challenges they experience in their communities. Grassroots innovation, as seen in this commissioning model, is a diverse set of activities in which networks of whānau, marae, hapū, and iwi work with people to generate bottom-up solutions for sustainable development; novel solutions that respond to the local situation and the interests and values of the communities involved; and where those communities have control over the process and outcomes (Gupta et al., 2003; Seyfang & Smith, 2007).

The diversity of people, and in this case whānau, bring different forms of expertise and experience into the collective endeavour (Middlemiss, Parrish, 2010). The cultivation of knowledge, skills, capabilities, working practices and community development is simultaneously a requirement for grassroots innovation and a measure of successful outcomes. Business acumen, materials, tools, knowledge, even markets, are an important part of the story, but so too are participants' imaginations, values, skills and social relations, which animate these materials and motivate other people to join in and put their ingenuity into grassroots innovation (Smith, Stirling, 2018). Even if something does not work out, "the efforts nevertheless cultivate capabilities and lessons of more enduring value" [Smith et al., 2017, p. 193) which remain in the community.

The whānau commissioning model, has engaged whānau across Te Waipounamu directly in the Whanau Ora movement. They have brought their skills, experience, resources, and social connection to their initiatives, resulting in widespread ownership and participation in bringing about social change for whānau. In short, the model created by Te Pūtahitanga o Te Waipounamu is inclusive of whānau, cognisant of the skills and resources in the community, highly innovative and contextually relevant.

9.2 EMPOWERMENT

There is evidence across previous evaluations that the whānau commissioning model is emancipatory and deeply rooted in a communitarian approach which emphasises compassion, social obligation and mutual determination (Savage et al., 2017). Put simply because the model funds whānau directly to bring about their own change through aspirational activity, it operates to empower individuals to overcome the barriers to success as they see and experience them. Smith and Stirling (2017) argue

that grassroots innovation is an intensively political activity. Grassroots innovations, like the commissioning approach adopted by Te Pūtahitanga o Te Waipounamu model, can create empowering configurations that might otherwise be suppressed by interests around more mainstream innovation systems.

As Smith and Stirling (2017) note: "While grassroots initiatives might be just as susceptible to social, economic and cultural constraints as the wider societies in which they operate, it is often precisely these constraining social structures that grassroots actions aim to counter with their innovative efforts. They tend to aim to bring otherwise-marginalised issues and groups into innovation processes. They tend to work on a different, much broader, set of inclusions (e.g. issues, groups, values, visions, criteria) than is the case in conventional innovation management practice".

Grassroots initiatives create working innovations while developing critical knowledge about the injustices imposed by dominant regimes. Their social innovations are directed towards vulnerable societal groups (Haxeltine et al., 2013). By giving voice to those unheard and marginalized in a society, grassroots initiatives stimulate critical reflection on the current system (Smith, Stirling, 2017). They raise questions regarding distributive, procedural and cognitive justice (Smith et al., 2017).

As we have noted in previous evaluations, developing solutions collectively and fostering active whānau participation, these initiatives counter the trend towards individualisation and social isolation; building social capital and capacities to create inclusive communities instead. Research demonstrates that increased participation, in turn, boosts efficiency, transparency, accountability and community ownership, (Maschkowski et al., 2017; Kummitha, 2017; Smith et al., 2017; Smith, Seyfang, 2010; Ely et al., 2013; Hargreaves et al., 2013).

9.3 IMPLICATIONS

The commissioning approach adopted by Te Pūtahitanga o Te Waipounamu is highly innovation, participatory and emergent. The pipeline has commissioned over 100 grassroots initiatives in Te Waipounamu over the past four years. The full impact of this collective social movement across Te Waipounamu is yet to be realised, however the evaluations note that outcomes are being achieved in a very short time (Savage et al., 2016, Savage et al., 2017). The steering of social innovation like this, is an inherently an emergent process. Stirling (2014) notes it is about the collective "culturing" of futures, this is exactly the feature that makes innovation so important in what social movements do and grassroots collective action so important to innovation.

Results from this evaluation highlight the purposeful behaviour of whānau and the ways in which "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. Interestingly, Dalziel and Saunders (2014) have argued there is a unique opportunity within Aotearoa to 'pioneer' further transformations in how collective effort can enhance the wellbeing of all people, shifting from a 'welfare state' to a 'wellbeing state' (p.14). These authors argue:

"The fundamental difference is where agency is thought to lie: in a welfare state, it is accepted that agency lies primarily with central government and the public service; in a wellbeing state, agency is conceived as lying primarily with the country's citizens" (p. 14).

The results of the Wave Six evaluation highlight the opportunities to explore further Māori cultural and social resources.

The results of the Wave Six evaluation highlight the opportunities to explore further Māori cultural and social resources and how these contribute to intergenerational wellbeing for whānau given the current treasury context of measuring human capital and living standards (Treasury, 2017). The motivational drivers of whānau participating in Wave Six emphasise the underlying beliefs and principles that are important to them. Further, they contribute to achieving the types of wellbeing economic indicators that Dalziel and Saunders (2014) argue for. Whānau Ora initiatives contribute to present understandings of economic and social wellbeing through a collective, ancestral, or Māori way of living; providing a unique opportunity for an indigenous system and networked approach.

Our findings highlight the driving motivations of participants within the Whānau Ora system in Te Waipounamu to firstly, enter the system of change, and secondly, pursue the activities they are undertaking. Five predominant themes emerged:

1. Opportunity and experience
2. Strengths-based kaupapa
3. Social and cultural connection
4. Intergenerational impact
5. A Māori way of living

Whānau were driven by their desire to:

- use their experience and maximise the opportunity to make a difference in an area which they have knowledge and skills
- work in a strengths-based way to bring about change for whānau
- create opportunities for social and cultural connection
- make a difference for their tamariki and mokopuna
- create a Māori way of living by realising cultural aspirations in daily life

In this evaluation we investigated impact from the perspective of a social system change and found there are three main categories of impact; intangible impact, collective impact, and; sustainable impact. There is an opportunity to co-create 'collective value added' measures of impact which allow whānau and Te Pūtahitanga o Te Waipounamu to track progress and how whānau utilise existing networks of expertise in Te Ao Māori and beyond.

The overarching research question for this evaluation is 'How are the Wave Six commissioning initiatives meeting the goals of Whānau Ora for whānau in Te Waipounamu?'

The evidence from this evaluation clearly indicates the goals of Whānau Ora, specifically the seven pou, are being realised in the Wave Six commissioning round.

The evidence from this evaluation clearly indicates the goals of Whānau Ora, specifically the seven pou, are being realised in the Wave Six commissioning round. The key learning from this evaluation is a greater understanding of the impact on the overall system of Whānau Ora by the Te Pūtahitanga o Te Waipounamu commissioning model. Given that this is the sixth wave of commissioned initiatives in Te Waipounamu, these 27 initiatives join the network established by the previous 79 whānau led entities. This level of activity within the fabric of the Māori social system across Te Waipounamu is having a significant impact, and with continued support has the capability to achieve Whānau Ora.

9.4 CONSIDERATIONS FOR FUTURE RESEARCH

It is important to note the tension that exists when grassroot initiatives engage with larger organisations and mainstream institutional structures. Fressoli et al., (2014) notes they often tend to hang on to the assumptions, agendas and routines which frame their own action. They usually see grassroots innovation as producing ideas in need of further development or scaling up promising artefacts or service models and rolling them out widely. What gets overlooked is the diversity of other things and relations that are being produced and reproduced in grassroots innovation (Smith, Stirling, 2017).

Arguably the most important qualities to cultivate in mainstream innovation support are abilities to listen very carefully and engage with grassroots activity in a reflexive, self-aware way. By this Smith and Stirling (2017) mean first trying to understand grassroots innovation initiatives on their own terms, and the different motivations and values amongst the groups of people involved. What are their aspirations or needs, and why are they addressing them in the ways that they do? That is, a question of recognition (Fraser & Honneth, 2003). In this evaluation we have presented the motivations and underlying of values of the whānau initiatives to demonstrate how whānau view their own positioning and solutions. It is a critical piece of understanding the change logic and social motivation to bring about change in their whānau, hapū, iwi or wider community.

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'. To this end, there are several tension points between the model of whānau commissioning or grassroots innovation and mainstream monitoring and evaluation. We need to do research that promotes positive social change.

Reflexivity, for researchers and agencies engaging with these entities, means being aware of one's own position towards these initiatives and reflecting upon that carefully. What are the assumptions and agendas that you are bringing with your attention to grassroots innovation? Are there any preconceptions that need to be checked? This is as much about a culture of respect, care, sensitivity and transparency in articulating one's own position as it is about specific practices (Stirling, 2016). This positioning aligns with Kaupapa Māori processes as outlined in the methodology and has been crucial to the evaluation over the past three years, ensuring that the evaluation process recognises and respects the skills, knowledge, experiences of those who participate in bringing about grassroots change in their community.

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