

NGĀ TINI WHETŪ

THE BLUEPRINT FOR SYSTEM CHANGE

2022

CONTENTS

2 INTRODUCTION

3 NGĀ TINI WHETŪ: QUARTER ONE July-September 2021

- 4 Insights, Trends and Shared Themes
- 16 Challenges
- 21 Key Stories & Narratives
- 27 Conclusion
- 28 Appendix

35 NGĀ TINI WHETŪ: QUARTER TWO October-December 2021

- 36 Key Activities and Developments
- 44 Revisiting Trends from Quarter One
- 46 Challenges
- 48 Conclusion

49 NGĀ TINI WHETŪ: QUARTER THREE January-March 2022

- 50 “NTW Breaks the Mould of Other Services and Programmes”
- 56 Challenges
- 58 Conclusion

59 NGĀ TINI WHETŪ: QUARTER FOUR April-June 2022

- 60 Transformational Journeys of Whānau
- 71 Vital Elements to Ngā Tini Whetū Success
- 75 Challenges and Reflections
- 80 Conclusion

INTRODUCTION

This booklet contains the four Insights Reports documenting the July 2021 to June 2022 period. These reports provide insight into the transformational journeys that whānau have undertaken on Ngā Tini Whetū, detailing the underpinning drivers of success, the activities and outcomes achieved by whānau, Kaiārahi, Partners and Collectives.

Below summarises each quarterly insights report, providing an overview of the journeys undertaken by whānau on Ngā Tini Whetū:

Quarter One - July to September 2021: Steady progress is being made as whānau start on their journeys towards their goals, and building trusting and genuine relationships with Kaiārahi.

Quarter Two - October to December 2021: Whānau mindsets are shifting as they progress on their journeys and are resourced and supported.

Quarter Three - January to March 2022: Transformational change is being created and is rippling out into wider whānau and communities.

Quarter Four - April to June 2022: Intergenerational change is happening and whānau are thriving.



Hector Kaiwai
Director – Wai Rangahau

QUARTER ONE:

JULY - SEPTEMBER 2021

The prevalent theme of Quarter One was the steady progress of whānau continuing their aspirational journeys, despite the challenges of the Delta COVID-19 lockdowns. Whānau and Kaiārahi demonstrated incredible resilience and flexibility in the face of these challenges, proving that the Ngā Tini Whetū (NTW) kaupapa can continue to produce results even in the most challenging environments.

The goals and moemoeā of whānau are diverse across the programme, yet some common themes have emerged. Whānau aspire to achieve financial independence, and, enabled by Kaiārahi, have made progress towards this goal through a variety of activities encompassing employment, education and housing. These actions position whānau to be more financially resilient and reduce the danger of slipping back into poverty and crisis. Whānau also aspire to create safe, stable, loving family environments for themselves and their tamariki, which are free from violence. Many NTW whānau have demonstrated a willingness and openness to engage in activities and seek support that contribute to this kaupapa, such as counselling and parenting programmes, and they are already seeing the beneficial results of these for their wellbeing.

The programme continues to be driven by a culturally grounded, holistic, strengths-based and whānau-centric approach, supported by whānau planning which identifies their goals and places a comprehensive care package in place to help achieve them. Key to this progress has been the high levels of trust between whānau and Kaiārahi, based upon an ongoing commitment to whanaungatanga and manaakitanga. The results of this are evident in the increasing levels of whānau motivation to engage with their plans, particularly as they begin to see the outcomes of the changes they have made. For some whānau, the journey has been even more profound! For example, one Kaiārahi adds that for the whānau they work with, “success is no longer an aspiration but an expectation.”

Other positive effects are also being seen in increasing levels of whānau self-confidence, self-belief and hope, and strengthened ties within whānau, their tamariki and community. The programme continues to be embedded in transformation within the context of deepening connection to Te Ao Māori, as many of the tools the whānau are acquiring to help achieve their moemoeā are rooted in kaupapa Māori. In particular, many of the whānau cite the knowledge they are gaining about whakapapa and tikanga as a highlight of the programme thus far.

This reporting period has also seen significant progress around the development of the Ngā Tini Whetū Outcomes Framework and is attached as an adjoining document to this insights report. This document aims to walk the reader through the process used to develop the draft Ngā Tini Whetū Outcomes Measurement Framework. In brief, the Framework uses Te Hīnātore Pou as Impact Domains and proposes a draft outcomes measurement framework for measuring whānau outcomes including Immediate, Short-term, Medium-term, and Long-term Impact indicators.

INSIGHTS, TRENDS AND SHARED THEMES

WHĀNAU ASPIRATIONS FOR FINANCIAL INDEPENDENCE

This quarter, many whānau have aspired to achieve financial independence. This has been worked towards through accessing financial entitlements with the help of Kaiārahi, gaining employment, securing permanent housing, pursuing kai sovereignty, learning about and establishing small businesses, and gaining access to Te Kete Oranga. Seeking financial independence, which in turns provides stability and resilience for whānau wellbeing, aligns with the Child and Youth Wellbeing Strategy of reducing poverty for whānau and tamariki¹. Improving the material wellbeing of whānau then supports the development of other forms of wellbeing and enhances mana. This reflects Te Whare Tapa Whā model², in which hauora is made up of multiple elements; hinengaro, wairua, whānau, tinana and whenua. NTW offers pathways for whānau to move out of spaces of financial vulnerability and into spaces of empowerment and independence. These kaupapa contribute to the alleviation of poverty as well as build financial resilience against potential future uncertainties.

Kahungunu Whānau Services have established the kaupapa ePakihi which is a business and income kaupapa aimed at:

“...getting whānau to explore their business idea(s) and test its viability and their readiness to be a business owner. Through one-on-one business coaching and the online ePakihi Hub they are able to access education through workshops, inspiration from existing successful business owners, tools & resources, and support to implement. Completion of a business plan is one of the outcomes.” (Project Manager, Kahungunu Whānau Services)

This kaupapa engages whānau who wish to be economically self-sufficient and provides them with the opportunity to gain business knowledge and networks in order to become financially independent. The provider ran this kaupapa generally but whānau from the NTW cohort were enrolled in the course. The cohort enrolled gained skills in business planning, tracking of income, and teaching business essentials.

A whānau enrolled in ePakihi is working towards owning a food truck for their seafood business:

“My whanau saw the lockdown as a tohu to help her make a definite decision on her end goal. My whanau was still working out whether her end goal for her seafood cook business looked like she'd take it into a retail space or work towards owning a food truck. She reached out to friends and the community after lock down to question where businesses were at financially. She noticed a lot of stores had closed or were open understaffed, friendly advice from strangers and her and I had the final korero where she will now be working towards a food truck.” (Kaiārahi, Kahungunu Whānau Services).

Kaiārahi actively support whānau in their ambitions to become financially independent and alleviate aspects of hardship and poverty through supporting whānau to establish a small business or to gain employment. For example, Te Kōhao have had “whānau meet weekly to wānanga what starting their own business would look like” (Kaiārahi, Te Kōhao).

Te Ao Hou Trust have assisted a whānau in establishing their rongoā business:

“This whānau continues to work hard with producing her rongoā and now has a steady customer base. She has employed her niece and this has been working well for both of them. She has reached the majority of her set goals for the quarter and continues to set new tasks regularly and is grateful that she is able to utilise whānau land to grow and harvest plants for her rongoā.” (Kaiārahi, Te Ao Hou Trust)

¹ Child and Youth Wellbeing. (2019). *Child and Youth Wellbeing Strategy*. <https://chilidyouthwellbeing.govt.nz/resources/child-and-youth-wellbeing-strategy.html> ² Durie, M. (1994). *Whaiora: Māori health development*. Auckland: Oxford University Press.

At Te Puna Hauora ki Uta ki Tai, a whānau has continued to strive for employment opportunities despite setbacks. Support from Kaiārahi and whānau commitment to their moemoeā is key. This whānau simultaneously obtained full time mahi, as well as began developing an online business system. Steps taken in this journey with the whānau included:

“Kaiārahi and regional Māori economic development agency business advice given:

- Referred to Māori Women’s Development Inc.
- Referred to Ka Hao i te Ao \$7,500.00 e-commerce scholarship
- Referred to Digital Boost
- Referred to Alibaba.com
- Referred to Manaaki – a free online platform for connecting to online business experts
- Referred to Stratigi – wāhine Māori business coaches and mentors
- Kaiārahi referral to event, “Understanding Māori Business Support”
- Started developing business plan
- Started building website
- Registered company
- Moved to new residential accommodation, closer to tūrangawaewae” (Kaiārahi, Te Puna Hauora ki Uta ki Tai)

Kaiārahi noted that the outcomes achieved through this mahi has included:

- Strengthening self-belief and hope to restore mana
- Obtained employment working from home
- Started developing online business system including website
- Occupational assessment including home office workstation set up
- Moved to new residential accommodation, closer to tūrangawaewae
- Met with ACC and occupational therapist” (Te Puna Hauora ki Uta ki Tai)

The whānau continues to grow and strengthen their business enterprise as well as access business mentoring support. These outcomes have seen strengthening in the wairua, whānau, hinengaro, ngākau, and tinana for this whānau, as discussed by the Kaiārahi. This gaining of business skills, employment, and the establishment of an online business enables whānau to move closer to their aspirations of being financially independent and resilient.

Te Kete Oranga has been an important resource for whānau on their aspirational journeys to financial independence and security. Te Kete Oranga has helped whānau clear debt, as well as open education and business opportunities that can lead to financial security and build resilience against poverty. For a whānau at Te Manu Toroa, NTW has met many foundational needs that enable them to have the extra finances to cover essential costs, reduce debt and thus create greater financial security:

“Many of the foundational areas of need are unmet particularly in the housing space, household income (Benefit), forms of basic Identification such as Drivers License and Community Services Cards, GP/Hauora existing debt, (mental) health, and dental concerns. This is because they either don’t have the additional finances to pay for these services therefore don’t go, or have limited or no knowledge of how to go about getting these e.g. applying online for a Community Services Card. Actions taken include beginning to address each outstanding activity with whānau and allowing them to take the lead as much as possible on the actions.” (Kaiārahi, Te Manu Toroa)

Te Kete Oranga can reduce other costs, which enable whānau to focus on and invest pūtea into their business aspirations, ultimately leading to financial independence in the future:

“...whānau have completed a cooking class around healthy eating, this mama was able to get salon supplies to contract herself to the salon she currently works part time at and eventually work from home to spend more time with her 2 children. Kete oranga funds has helped this single mama of 2 with home appliances that she was unable to replace due to her financial situation. She has completed her 6 free sessions of counselling that has helped her learn to deal with the trauma of her break up and breakdown her issues within herself.” (Kaiārahi, Ngā Matāpuna Oranga)

Secure, affordable and quality housing is key to alleviating poverty and maintaining financial independence. Securing quality and safe housing is a common aspiration for whānau on the NTW journey. Kaiārahi support whānau to secure rentals, to upgrade current housing to reach healthier standards, to purchase homes, and to live on whānau land.

Increasing the standard of housing is key to ensuring that whānau and tamariki have an environment to thrive and be well in:

“One of the challenges for this whānau was getting warmer housing. Their home had no appropriate heating and both Nan and moko continued to get sick and unable to engage in services and their community activities. We made a referral to sustainability trust, wellhomes and was able to get a heatpump in the home which has changed the whole environment and provided warmer and healthier home.” (Kaiārahi, Whānau Whanake)

Whānau are working with Kaiārahi to access Te Kete Oranga to increase the standard of their housing:

“The whānau would like to access He Kete Oranga funding in order to support them with foundational mahi for their home i.e., rotten rock, connection to power and water.” (Kaiārahi, Te Korowai Hauora o Hauraki)

Kaiārahi at Te Korowai Hauora o Hauraki also supported whānau into securing housing on their whenua:

“Whānau have secured rent to own tiny home accommodation that they have put on their own whenua to support their growth within Hauraki Ora.” (Kaiārahi, Te Korowai Hauora o Hauraki)

Te Kete Oranga has also been utilised to enable the purchasing of a permanent home for a whānau, which in turn will significantly reduce housing insecurity in the future:

“...this whānau of 4 has currently been battling in trying to find a home to call their own. With the help of kete oranga funds this whānau was pre-approved for \$740,000.00. This whānau’s goal was to become homeowners and secure a property for their 2 children. They are currently in the process of building their dream home in Maketu on whānau land. This whānau has achieved a fulltime job/attendance to wananga to learn Te Reo. Their challenge during covid was not being able to spend any of their savings that they had saved for their deposit to spend on their children as they had to always come back to their main whānau goal.” (Kaiārahi, Ngā Matāpuna Oranga)

Many whānau are disproportionately impacted by the systemic housing crisis; affordability, quality, security, and accessibility. Kaiārahi support whānau in navigating the multiple systems in order to get whānau access to secure, quality, and affordable housing:

“Single parent Whānau with six children, living in lwi transitional home. Whānau are self-sufficient outside of needing their own accommodation and for the most part Mum is able manage her work-life commitments without needing support. Mum has full time employment and is constantly reviewing her budget and savings plan, which is supportive of her long-term goal of purchasing her own home. Housing continues to be the biggest challenge. Whānau have financial means to pay for their own bond and set up fees, but to date they have not been successful with any of their multiple applications or viewing requests with local Real Estates and private rentals. Whānau are also registered with Kainga Ora and have been told there are no homes available to fit the size of their Whānau. Feedback from Whānau has highlighted a decent level of feeling let down, but also a high level of determination to not give up on being in their own home.” (Kaiārahi, Te Runanga O Turanganui A Kiwa)

Alongside housing, accessing education opportunities for whānau has also been a key aspect of whānau pursuing financial independence. Gaining education opportunities provides whānau with the skills to enter into the workforce and gain employment that suits them and their moemoeā.

A whānau at Ngā Matāpuna Oranga has been working toward forklift certifications:

“...single mama of 2 has completed her forklift OSH cert[ificate], and is now in training for the F endorsement. She was able to achieve her main goal of getting her teeth done and feel more comfortable smiling as her goal was to not be in pain but also be able to smile without covering her face. Kete oranga has impacted this whanau in a positive way to secure appropriate bedding/clothing that this mama was not able to purchase due to being on a benefit. She is currently enrolled into next year’s intake at Toi Ohomai to attend heavy machinery course to help her get into the truck driving business.” (Kaiārahi, Ngā Matāpuna Oranga)

Whānau also have the desire to have sovereignty over kai and be able to provide for whānau regardless of changing environments and uncertainty such as Covid-19 lockdowns and consequential disruptions to supply chains:

“Common trend throughout the whanau in Ngā Tini Whetu is the desire to be self-sustainable. Whānau want to have their own gardens, grow and produce their own vegetables, do hunting and fishing to provide for themselves. They have shared that with the uncertainty of COVID-19 in the world, whānau do not want to be relying on supermarkets to provide their kai, but to be more independent in their lifestyle choices.” (Kaiārahi, Ngāpuhi Iwi Social Services)

“This whānau seeks food/kai sovereignty and to be able to feed the whanau, hapu and iwi with the home grown maara that he will be producing.” (Kaiārahi, Poutiri Trust)

A whānau at Ngāti Kahu Social and Health Services ended up dropping off in Quarter One due to completing goals of accessing housing, employment, and reducing debt:

“There was a whanau that did drop off, as their goals were met and they felt satisfied with where they had come so far in securing a home for all of their tamariki, secured employment, and debt was reduced.” (Kaiārahi, Ngāti Kahu Social and Health Services)

Throughout Quarter One many whānau have taken great steps in reaching their aspirations of becoming financially independent and secure. Kaiārahi continue to support whānau and provide kaupapa and awhi that enables whānau to reach their goals. Securing employment, housing and establishing small businesses play important roles in alleviating poverty and hardship for whānau and tamariki.

WHĀNAU ASPIRATIONS FOR SAFE, VIOLENCE-FREE LIVES

Whānau aspire to create safe, loving environments free from violence for themselves and their tamariki and NTW offers the opportunity to access the tools and support needed to begin this journey of transformation. Many of the whānau stories highlight the lifelong impact of family violence and abuse upon whānau tinana and hinengaro. Moving from a place of conflict and violence into a place of healthy, flourishing relationships is a complex and difficult process, which also involves addressing the underlying historical and intergenerational traumas that contribute to violence. Change does not happen in a matter of days or weeks but over months and years. The NTW Kaiārahi support these whānau on the beginning of this journey, through a focus on healing from past trauma to enable whānau to reach their full potential, supporting whānau to access counselling and parenting services, putting in place plans to ensure the safety of tamariki and celebrating whānau successes. This aligns with Te Aorerekura, the National Strategy to Eliminate Family Violence and Sexual Violence. Shift 6 of the strategy focuses on the need for increased capacity for healing and Action 37 acknowledges the role of NTW and Whānau Ora in extending and expanding whānau-centred early intervention.³

The need for whānau to be provided with the space and time to heal from past traumas as a part of their change journeys has been a key theme in the Kaiārahi reports. Some whānau have experienced severe and ongoing physical and mental injuries as a result of past violence and these need to be considered to enable them reaching their moemoeā:

“Whānau of three - Mum and two children. Mum was in an abusive relationship for many years and suffered some permanent brain damage as a result. She wants to be able to continue to live independently and raise her children to the best of her ability.” (Kaiārahi, Te Kao Health)

“Whānau 1: 45 yr old single wahine

Moemoeā: Social connections

Due to being in two long-term relationships with violent partners, she experiences high anxiety and lacks confidence. Beneath this layer of trauma is a very capable and intelligent woman who’s mental and emotional wellbeing has been seriously eroded.” (Kaiārahi, Te Waiariki Pūrea Trust)

“Māori 38yrs....Oranga Tamariki as a child. Mutilated by own father as a child. Received multiple fractures, busted kneecaps as 7yr old. Extensive head injuries, resulting in loss of hearing. Permanently crippled. Walks with calipers.” (Kaiārahi, Kahungunu Health Services - CHOICES)

Kaiārahi are sensitive to the specific issues caused by unresolved traumas and support whānau in the process of understanding how these issues continue to influence their actions and decisions:

“The needs of whānau are complex and historical. The ability for Māori providers to respond appropriately to Māori and to maintain and keep pepi and tamariki Māori safe within this environment requires ongoing negotiation, with whānau Māori and with the State. There are multiple facets that need to be considered. Historical events and trauma that whānau have lived with across several generations that have left Māori battered and bruised. Unresolved issues that cause whānau to act and respond as they do...” (Kaiārahi, Kahungunu Health Services - CHOICES)

“A trend that has emerged with whānau on my caseload is trauma. This has resulted in a change to my cohort to be more aligned with the purpose of NTW; supporting whānau to strengthen foundations and provide pathways to heal trauma, supporting whānau to minimise state intervention, or, if there is already intervention, supporting the whānau through this process.” (Kaiārahi, Te Manu Toroa)

Significantly, allowing space for reflection then creates opportunities for whānau to think about how to break intergenerational cycles of abuse:

“Supporting the whānau by exploring the underlying historical issues of the not so good parts of how the whānau were raised in their own childhood experiences. For the whānau to recognize that that behaviour cannot be transferable to the next generation of the tamariki.

³ Te Aorerekura: *The Enduring Spirit of Affection - The National Strategy to Eliminate Family Violence and Sexual Violence*, 2021, 33; <https://violencefree.govt.nz/national-strategy/shift-6/>

A lot of lightbulb moments for the whānau and breaking down the walls of trust. Providing the tools for the whānau to prevent their own tamariki from future harm. Allowing the whānau a safe space to have these courageous conversations. Has been huge for this whānau.” (Kaiārahi, Ngāti Maniapoto Marae Pact Trust)

Some of the providers offered wānanga focussed on healing from trauma as part of the NTW programme, focusing on kaupapa Māori techniques such Rongoa Māori and Mirimiri. However, such activities during Quarter 1 were restricted by the COVID-19 lockdowns.

Whānau grappling with the impact of past trauma, or who are addressing current issues with conflict and violence within relationships are supported by Kaiārahi to seek counselling and attend parenting programmes. For example, one whānau in Quarter 1 attended counselling and a parenting programme as part of their plan to apply through the courts for unsupervised access to their children, who are currently in the care of other whānau. Another whānau who had been referred to Oranga Tamariki because of domestic violence were supported by their kaiārahi to attend couples counselling. Some kaiārahi have also noted an increased willingness from whānau, especially men, to seek relationship counselling voluntarily:

“One of the trends I have seen with my whānau is Relationship Counselling. It was quite surprising for me seeing how many couples wanted help and hearing the males particularly asking for help made me happy, knowing that males of this certain age group are willing to ask for help was good to hear and that maybe there is a change happening for our young Māori males where you don’t have to be tough and you aren’t weak if you ask for help.” (Kaiārahi, He Iwi Tatou Trust)

“An increased request for counselling and relationship counselling has been a strong theme through 3 cohorts, whānau are wanting to engage with the services and open to the support for whānau to work through and overcome challenges. In turn this has improved communication skills - in turn improving relationships and being able to communicate effectively and start problem solving.” (Programme Manager, Ngati Hine Health Trust)

Kaiārahi also work with whānau directly to offer techniques and strategies to de-escalate conflict and encourage positive communication in the home:

“I was in a good position when issues arose in terms of whānau relationship break-downs, to offer a short-term solution, whānau staying with whānau until tension decreased and whānau were able to korero, and live with each other.” (Kaiārahi, Nga Puhi Social Services)

“Creating awareness for safe time out areas for the parents and the tamariki to self-regulate emotions and access online tools to assist the parents....Creating an outdoor space where the tamariki can explore the garden and place themselves in a quiet space when they are feeling angry and frustrated to self-regulate their emotions.” (Kaiārahi, Ngati Maniapoto Marae Pact Trust)

As some of these examples indicate, kaiārahi work with whānau who have been perpetrators of violence, as well as those who have been victims. Wraparound, holistic support has been shown to be the most effective path to change for people who use violence, and is recognised by Te Aorerekura as a key area for development. For example, one whānau who had been imprisoned for assaulting his children was working with his NTW Kaiārahi on a reintegration plan following his release from prison. This involved anger management and parenting programmes, along with reconnection with his children. Nevertheless, Kaiārahi place the safety of whānau at the centre of their work, especially that of tamariki:

“The safety of tamariki must be the centre of care at all times...caregivers and parents must be accepting of the need for ‘CHANGE’ and have the ability to respond positively and appropriately to matters of concern or with agencies and those working with them to keep their tamariki safe.” (Kaiārahi, Kahungunu Health Services - CHOICES)

Recovering from trauma and creating change is a long-term process, yet Quarter One already witnessed progress for some whānau in terms of creating safer homes and increasing wellbeing:

“A notable point of success for this Whanau came during lockdown, where they did not come to the attention of Police or any Service. When this was reviewed with them they openly acknowledged this time made them change how they managed conflict and appreciate the quality time they had together without others in their immediate space.” (Kaiārahi, Te Runanga o Turanganui a Kiwa)

In the case of the wahine struggling with severe anxiety because of trauma from past violence, the Kaiārahi noted the changes that were already occurring for her:

“She is now walking outdoors with confidence. This was an agreed strategy to help build her confidence and connect with the outside world. She can now go to the supermarket on her own without fear. Her ahua is much brighter and her confidence continues to grow. Her moemoeā is to live her life with no fear, with confidence, and to have good friends in her life. The walking is the start to this, as is attendance at the Women’s empowerment Group weekly sessions.”

Quarter One has therefore shown the potential for NTW to make a significant contribution to addressing issues of trauma and violence within whānau. With the multifaceted, holistic support that kaiārahi provide, whānau are in much stronger positions to be able to break intergenerational cycles of abuse and create safe, positive environments where they and their tamariki can thrive.

STRENGTHS-BASED AND WHĀNAU-CENTRIC

NTW throughout Quarter One, 2021 has remained steadfast in its strengths-based and whānau-centred approach. NTW partners continue to create and sustain kaupapa to support whānau in their moemoeā journeys. Kaiārahi are led by whānau voice. Confidence has grown amongst whānau as they are supported by Kaiārahi and are a part of mana-enhancing kaupapa. Success looks different for each whānau, what seems like small steps for some are huge for others, and NTW offers the breadth and depth of kaupapa to support these diverse aspirations.

The biggest observation to come out of this Quarter from Kaiārahi, has been the shift in mind-set for whānau as they see their aspirations become a reality. Whānau have been undertaking multiple kaupapa and activities to pursue their moemoeā. For example, creating maara kai, setting up small businesses, and reconnecting with their whakapapa, whenua and Te Ao Māori through learning pepeha, visiting their marae and enrolling in te reo Māori courses. For whānau this quarter “success is no longer an aspiration but an expectation” (Kaiārahi, Whānau Whanake). This shift in mind-set has been supported through the strengths-based and whānau centred approach of NTW, enabling whānau to determine their own destinies:

“When whānau can visualize their pathway and achieve the goals that they have set for themselves this determines progression and their ultimate outcomes.” (Raukawa Charitable Trust)

Kaiārahi support whānau in a way that reflects their inherent mana; all aspects of whānau hauora and lives are considered, supported and respected throughout the NTW journey. Every whānau has the mana and kaha to determine their own aspirations and pathways ahead of them and Kaiārahi are here to walk alongside them. Te Pae Herenga o Tāmaki share this sentiment throughout their reporting, noting:

“Every whānau has mana and every whānau has the right to determine their own destiny. If we build the capability and resilience of whānau they can take control of their lives and lead the change” (Kaiaarahi, Te Pae Herenga o Tāmaki)

Another steadfast aspect of NTW this quarter is the emphasis on supporting whānau rangatiratanga through the prioritisation of whānau voice, aspirations and strengths. As noted by Kaiārahi at Raukura Hauora o Tainui, we need “the system to fit the whānau, rather than the whānau fitting in the system”. This whānau-centric approach remains strong, and Kaiārahi have not only continued to be led by whānau voice, but have also noticed an increase in whānau confidence, leadership and independence over the last quarter:

“I went along as a support person for her and after two classes had gained the confidence to attend the last classes by herself which is amazing, her confidence has grown not only around achieving and completing her course but in everyday life and achieving her independence. Her confidence also showed in her wairua and appearance as she achieved certificates at different stages of the course, and you can see how proud she is of her achievements to date.” (Kaiārahi, Te Arawa Whānau Ora)

Kaiārahi at Raukura Hauora o Tainui share the importance of the kaupapa being whānau led, as well as the inherent transformative nature of the kaupapa because it is whānau led:

“What has been great about Ngā Tini Whetu is that Whānau lead their journey and they get to tell us what they want and need. Our mahi is to walk alongside these whanau to navigate and negotiate opportunities and resources that are specific to what you want for yourself and your whānau. Because of the long-term nature of the programme, it requires a high level of commitment from participants, and provides an exceptional standard of workshops, guest speakers, and expertise” (Kaiārahi, Raukura Hauora o Tainui)

Many partners noted that the strengths-based and whānau-centred environment that NTW provides does seem to find particular resonance with whānau who are ready for change, rather than those in crisis:

“Whānau want more, have big dreams, and are motivated and ready for change. Partners understand that Ngā Tini Whetū is not a space for our ‘high-needs’ or most vulnerable but rather, an opportunity for whānau that display attributes of growth mindset want to give back to their community” (Kaiārahi, Whānau Whanake)

However, what it means to be in crisis differs across whānau and providers, and the kaupapa is still adaptable to those who may need extra support to move from a place of crisis into flourishing:

“Kaiārahi reflect on the importance of working with all whānau members, of providing advocacy and support in accessing services and helping the whānau learn new skills so they can transition from dependency and crisis towards tino rangatiratanga” (Raukura Hauora o Tainui)

Kaiārahi from Te Kōhao have established a system for on boarding whānau to identify their differing needs and stages, ensuring needs and aspirations are met through the diverse skills of the wider team:

“We have two kaiārahi and a Whānau Ora navigator in our team. The navigator prepares whānau who might need a bit more support before moving into the Ngā Tini Whetū realm and provides wrap around support to overcome any social issues. Not all whānau require this support, some go straight into Ngā Tini Whetū. One of our kaiārahi supports whānau with their legal affairs and Oranga Tamariki dealings. Another kaiārahi works with whānau around parenting and achieving their aspirational goals. Our team share their skills with one another, raising the capability of the team.” (Te Kōhao, Kaiārahi)

Achievements on the NTW journey look different for every whānau. What appears to be small steps for some are transformative for others. The flexibility, strengths-based and whānau-centric approach of NTW means that these differing understandings of success can be accommodated for.

Success came in diverse forms for whānau this quarter:

“For most whanau involved in our service, any success associated with the healing of intergenerational trauma through contact with their tamariki and/or rangatahi is an achievement – this is an ongoing theme.” (Kaiārahi, Te Tihi o Ruahine)

“Our whānau have a broad spectrum to describe the achievements accomplished during this period. For example, some whānau have met with their kaimahi for the first time ā kanohi after the lockdown period which they consider a success, whereas other whānau had significant changes occur like the completion of their TAWO plan after 6 months of working with their kaimahi. They too consider this an achievement.” (Kaiārahi, Te Tihi o Ruahine)

Within their reporting, Kaiārahi continue to focus on the strengths of whānau throughout this Quarter despite ongoing Covid-19 disturbances. Both whānau and Kaiārahi adjust and adapt to the changing Covid-19 environment with resilience and mana. Most whānau remain committed to the kaupapa, despite other stressors and challenges arising with lockdown. Both Kaiārahi and whānau find ways to continue on the aspirational journeys despite the lack of kanohi ki te kanohi, and redeployment for Kaiārahi. Kaiārahi from Ki A Ora Ngatiwai discuss that despite the ongoing Covid crisis, whānau remain innovative and creative in regards to their aspirational journeys:

“Recognizing ongoing epidemics of COVID, whanau are intuitive and creative of their isolated environments, in reference to, education, health, wellbeing and whanau relationships. Whanau have taken advantage of their situations by utilizing maramataka calendar, to engage with natural resources, upskilling their whanau, and relationship building, e.g., kai collecting, water safety, gardening.” (Ki A Ora Ngatiwai - Kaiārahi)

WORKFORCE DEVELOPMENT

Workforce Development has remained a strong focus for partners this quarter. NTW partners continue to work with Kaiārahi to identify potential pathways of skill strengthening in order to better support whānau. Kaiārahi have continued to respond to the changing needs and aspirations of whānau, reflecting on their own practice and models of working to further awhi whānau in their aspirational journeys. The end goal of Workforce Development is to be able to offer the best awhi to whānau and to create the best environments for them to flourish within NTW. Alongside this, Kaiārahi are continuously reflecting on their practise and model of working with whānau in response to whānau feedback.

Raukawa Charitable Trust Kaimahi took the Delta lockdown as an opportunity to drill down into their NTW kaupapa and how it can be best delivered to support whānau to achieve their dreams:

“Due to the uncertainty of expectations of what the Ngā Tini Whetū initiative should consist of, we had to research and understand the message of what “Ngā Tini Whetū” should reflect in regards to guidelines and how we would ensure all aspects were captured within our delivery. If there was a need to drill down within our organizational structure and our own self values then this would be the best platform to deliver such an initiative. This gave us opportunity to design and enhance the best options for our whānau entrepreneurs to dream the biggest dream or to have the desire to change known to themselves that would enable growth and stability for their own.” (Raukawa Charitable Trust, Kaiārahi)

Whānau Whanake described their ongoing Workforce Development for Kaiārahi within reporting, honing in on their strengths and how to best bring these out to best support whānau. They have utilised the 34CliftonStrengths program to identify Kaiārahi strengths and create a common language for Kaiārahi to identify their natural strengths in working with whānau. The strengths-based approach of NTW not only applies to whānau, but to Kaiārahi as well, nurturing them into the best wayfinders of the stars that they can be:

“Ongoing development and training to support Kaiārahi capacity in Tūmanakohanga – the space of wellbeing, whānau aspiration not crisis. Our Kaiārahi too must exhibit this mindset. Varying levels of Kaiārahi engagement in training and development.

...We focus on identifying and celebrating what kaiārahi naturally do well. By doing so, this empowers our Kaiārahi to increase their skills and knowledge that allow for improved performance and well-being. Investing in our Kaiārahi has a positive flow on effect for whānau.” (Whānau Whanake Insights Report)

WHAKAWHANAUNGATANGA AND TRUST

The building of relationships through trust, whakawhanaungatanga, aroha and awhi continues to be a key pillar to the success of this kaupapa. Kaiārahi continue to deepen and nourish their relationships with whānau in order to best support them through NTW. Both whānau and Kaiārahi continue to learn from one another. As a Kaiārahi from Horouta Whānau Ora discusses, Kaiārahi learn from whānau, it is not a one-sided relationship:

“I have enjoyed driving one of our kaumatua around town in Gisborne looking for items/quotes. Prior to this, I Didn’t know much knowledge about building materials or purchasing household products which has added to my kete. One home visit up the Coast for our kaumatua was very memorable. His car broke down just before the hill heading into Tokomaru Bay, so Laurie and I turned around from Te Puia springs as we were supposed to meet him in Waipiro. We towed him up on the top of the hill and I hopped in his car as it had no power steering, 80 plus in age, car wouldn’t start so I pushed his car forward for enough momentum and quickly jumped in the driver’s seat to roll down the hill in neutral.” (Kaiārahi, Horouta Whānau Ora)

The reciprocal, respect-based, and mana-enhancing relationships established between whānau and Kaiārahi are clear throughout the Quarter One reporting:

“The initial time with whanau has been to really build reciprocal relationships so whanau felt they were able to trust NTW kaiārahi. A result of investing time into this process is whanau have formed respectful relationships with Kaiārahi and feel this is a safe space to korero about underlying issues that have impacted on whanau flourishing and achieving long-term goals. It has offered the opportunity for appropriate supports and services to be put in place.” (Kaiārahi, Ngā Matāpuna Oranga)

Trust building continues in Quarter One, as this is an ongoing journey. For Te Manu Toroa, further trust building between Kaiārahi and whānau has been a key focus:

“The primary focus for this quarter has been to engage in the whanaungatanga process and build the foundations for a reciprocal relationship whereby whanau feel that are able to trust Kaiārahi and the opportunity offered by engagement with Nga Tini Whetū. Whanau who have acknowledged trauma and requested support to access pathways to commence a journey of healing that will benefit whole whanau unit.” (Kaiārahi, Te Manu Toroa)

Kaiārahi remain very understanding of whānau lived experience, and this respect, understanding and aroha is a key aspect to the strong connections built between Kaiārahi and whānau. Kaiārahi have an understanding of the challenges that whānau can face and continue to support them through this from an empathetic and mana-enhancing place:

“Over lockdown, I connected with all whanau. Life takes many unexpected twists and turns, things crop up and unforeseen circumstances happen, even to someone like myself who is employed full time, but it doesn’t mean that I am in crisis. I understand the plight, I have lived it” (Ngāti Hine Health Trust, Kaiārahi)

Kaiārahi also understand the time that it can take for whānau to move into a space of readiness to aspire for their goals, and that it is important for whānau to take the time to come to a space of clarity around their moemoeā:

“Taking a slow measured approach which this kaupapa allows has meant that the aspirational goals that come out of the planning and the korero has more meaning and in particular increasing self belief and identifying self sabotage blocks clears the way for whanau to reach their goals.” (Kaiārahi, Te Hiku Hauora)

EMBEDDED IN TE AO MĀORI

The kaupapa undertaken with whānau within Quarter One, like previous quarters, are firmly embedded within te ao Māori and tikanga, reconnecting whānau with their whakapapa and identity. This kaupapa Māori approach to NTW has been critical to whānau success thus far, and offers a firm footing for whānau to continue to flourish. Wānanga have been a key kaupapa, largely based around whakapapa, whanaungatanga, tikanga, healing trauma, and connecting with the maramataka.

For many whānau in this quarter, connecting with whakapapa, te ao Māori and their whenua has been a key aspiration. Moreover, NTW has offered the pathways for whānau to work towards this:

“A very small whānau with very little knowledge around whakapapa, marae and hapū, this whānau has made amazing progress in terms of discovering who their tupuna are and where they come from and are now working on expanding their whakapapa knowledge wider than the direct line they have discovered already. With half of this whānau living out of rohe and the country coming home to connect a-tinana together is a huge part of the plan for this whānau and those living here are working hard to make preparations for that. This whānau is currently in the process of setting up a whānau trust so they can succeed to land.” (Kaiārahi, Te Oranganui)

Confidence has also been built for whānau in reconnecting with te ao Māori:

“Can confidently appreciate and engage in’ Te Ao Māori’. Love the maramataka calendar. It has helped our whanau identifying and understand low/high energy days to plan tasks and achieve goals.” (Kaiārahi, Ki A Ora Ngatiwai)

Kaiārahi work with whānau through a kaupapa Māori approach, and this has inherent adaptability during times of crisis, ensuring that te ao Māori remains central to whānau journeys:

“Although COVID-19 Delta conditions challenged kaiārahi to work in different ways to support whānau. Face-to-face hui are not always an option, which gave us the opportunity to be more dynamic in continuing engagement. Whānau were engaged via video conferencing and online support groups. Some of our whānau engaged in daily karakia with kaiārahi via video calling, they were given daily information on maramataka Māori, kiwaha, and kupu o te rā. Whānau meet weekly to wānanga what starting their own business would look like. They also had weekly virtual walks with kaiārahi and other whānau on the programme for their wellbeing (mental and physical exercise). The current COVID situation has also prompted discussions with whānau about being prepared for future lockdowns.” (Kaiārahi, Te Kōhao)

A focus for some whānau this quarter has been healing from trauma through wānanga and kaupapa Māori approaches. Koiora Collective held wānanga for whānau across the collective that explored healing from trauma through the breath, through kaitiakitanga, mirimiri and rongoa Māori.

Tui Ora have created a kaupapa to build confidence, motivation, and whanaungatanga for whānau through activities on social media and online platforms. This has included Te Kāre: Online Specialist Seminars, which brought in motivational speakers from the community for whānau to engage with online. Another was Pūkana Wero, where whānau were encouraged to upload their best pūkana onto social media platforms. And finally, Kōrero Friday: Building in abundance, where whānau were encouraged to connect with a stranger through initiating kōrero with them.

Through kaupapa embedded within te ao Māori, whānau continue to build positivity and confidence, moving closer towards their aspirations:

“Whānau have secured rent to own tiny home accommodation that they have put on their own whenua to support their growth within Hauraki Ora. Whānau are also working on other areas to support their growth within their Hauraki Ora via pūrākau wānanga and “Off grid hiko” induction participation. These positive moves have supported the whānau to achieve aspirational goals.” (Kaiārahi, Te Korowai Hauora o Hauraki)

TE KETE ORANGA

For providers who have successful processes and criteria to access Te Kete Oranga, it has been a transformational resource for many whānau. Te Kete Oranga removes barriers that enable whānau to feel focussed, build confidence and have the means to move towards achieving their aspirations. The flexibility of this pūtea enables whānau to put it towards their aspirations in ways that work best for them, a bespoke funding mechanism as such which works in opposition to traditional government top-down, blanket approaches to funding.

Ngāti Hine Trust discuss how “some kaiārahi have drawn down on Kete Oranga funding to support whānau in reaching aspirational goals – which has been life changing for whānau thus far” (Kaiārahi, Ngāti Hine Trust Insights Report).

Te Kete Oranga is implemented and designed in such a way that will best benefit whānau on their aspirational journeys:

“Whānau plans have been created to ensure Kete Oranga investment is channeled in the most beneficial manner for whānau to achieve positive outcomes” (Kaiārahi, Te Wānanga Whare Tapere o Takitimu)

Whānau stories from Tu Mai Harakeke and Ngā Mātapuna Oranga illustrate the positive and transformative effect that having access to a bespoke fund can have for whānau:

“For example, one wahine already has her own established business, has a solid business plan, knows what she needs and how to access support, she won’t be told how to run her business, and clearly all she requires from TMH is whanaungatanga and manaakitanga to support her rangatiratanga. One specific aspect of this is the support of Kete Oranga putea to keep moving her forward and evolving her business growth and development, ultimately for the hapori. She clearly is exercising her Mana Motuhake.” (Kaiārahi, Tu Mai Harakeke)

“Kete oranga funds has helped this single mama of 2 with home appliances that she was unable to replace due to her financial situation. She has completed her 6 free sessions of counselling that has helped her learn to deal with the trauma of her break up and breakdown her issues within herself.” (Kaiārahi, Ngā Mātapuna Oranga)

“Kete oranga has impacted this whānau in a positive way to secure appropriate bedding/clothing that this mama was not able to purchase due to being on a benefit. She is currently enrolled into next year’s intake at Toi Ohomai to attend heavy machinery course to help her get into the truck driving business. She has started her counselling sessions to begin her healing process in becoming a better mum to support her children on her own”(Kaiārahi, Ngā Mātapuna Oranga)

However, some providers have had less success than others in establishing processes that make Te Kete Oranga funding accessible in a timely manner. In some cases, the length of time it has taken to access Te Kete Oranga has impacted the relationship between the whānau and their kaiārahi and affected whānau motivation and engagement. One provider noted that some whānau dropped off the programme due to their frustration over access to funding. Establishing clearer guidelines on these funding issues could help providers to iron out these problems. When the processes for accessing Te Kete Oranga work well, the potential for rapid and profound transformation is huge.

DIVERSITY OF NTW WHĀNAU COHORTS ACROSS PROVIDERS/COLLECTIVES

Each provider is empowered to define and decide the attributes of whānau they wish to on-board into the cohort, based on their local knowledge of needs in their communities. For example, Kahungunu Health Services - CHOICES focuses on hapu māmā at risk of having pepe uplifted, Te Runanganui o Ngati Porou’ whānau cohort focuses on housing and whānau needing support to establish papakāinga on whenua, while Te Hau Awhiowhio o Otangarei NTW programme focuses on whānau raising mokopuna. Other providers simply focus on whānau who are not in crisis and ready to embark on their aspirational journey. The flexibility for each provider to define who is ready for the NTW journey without having to subscribe to strict criteria imposed from above avoids the pitfalls of a one-size-fits-all approach and allows the programme to be responsive to local communities’ needs. As noted above, providers use a variety of methods to on-board whānau into the programme, depending on the needs of each whānau. Kaiārahi have noted the importance of taking all factors into account when assessing whether whānau are ready for the NTW kaupapa - what ‘not in crisis’ looks like is very different for different whānau and even those who have struggled in some areas can still make progress in other areas:

“It is important to recognise that whānau can still flourish in many ways even while enduring significant adversity. Perhaps the most ardent observation to emerge from the initial delivery of Ngā Tini Whetū has been the desire of each whānau to walk this path.” (Kaiārahi, Waahi Whanui Trust)

CHALLENGES

COVID-19 DELTA RESPONSE

Unsurprisingly, the Quarter One reports show that the COVID-19 Delta lockdowns from August 2021 presented barriers to whānau progress on their aspirational journeys. Lockdowns impacted whānau progress in a variety of ways including:

- Preventing kanohi ki te kanohi interaction between whānau and kaiārahi, which has resulted in disengagement for some whānau.
- Postponement of wānanga, noho marae and other planned activities, which prevented opportunities for whakawhanaungatanga with kaiārahi and between whānau and interrupted momentum.
- Some whānau plans were unable to be carried out under Level 4 & 3 eg. whānau with building plans had these delayed due to problems with getting tradespeople and accessing building materials.
- Increase in immediate financial needs/stresses, leading to requests for support with kai, electricity bills, technology to support connection and education, support for attending tangihanga.
- Stress and difficulty of supporting tamariki and rangatahi learning from home.
- Increased levels of stress sometimes led to family dysfunction/breakdown during lockdown.
- In some rohe, kaiārahi were redeployed to the frontline COVID-19 response, leaving less time to concentrate on supporting NTW whānau.
- COVID-19 and vaccine misinformation impacted whānau and was mentioned by kaiārahi as a frustration - 'dispelling the negative stories is overwhelming' (Kaiārahi, Raukura Hauora o Tainui)

All of these factors meant that for some whānau, motivation, and focus were difficult to maintain and in many cases, a shift from long-term aspirations to dealing with more immediate needs was required. This required Kaiārahi to be sensitive to the situation of each whānau and be willing to work with whānau to adjust plans where necessary, so as not to overwhelm whānau who were already under considerable stress.

However, the key message from the reports was that whānau were also resilient and flexible, and progress was still possible despite the lockdowns. In some cases, positive factors emerged from the lockdowns. Kaiārahi observed that some whānau actually engaged better in an online environment. Online hui meant greater flexibility for some whānau, especially for those who worked long hours or who had young children.

"Whānau who struggled to engage before this lockdown have strengthened their relationships with kaimahi during this timeframe, many whānau who found kanohi ki te kanohi engagement difficult reached out through apps like FB, Messenger and Zoom or their cellphones to ask for tautoko. This form of communication established stronger relationships between kaimahi and whānau, and has continued through to L2." (Kaiārahi, Te Tihi o Ruahine)

"Approximately 50% of the whānau have embraced meeting over Zoom and this has continued into Level 2, surprisingly some have opened up more using this communication than face to face and it has not impacted on their progress negatively." (Kaiārahi, Te Hiku Hauora)

For some whānau, lockdown also provided an opportunity for whakawhanaungatanga and to reassess and redefine their NTW direction and goals. Kaiārahi have noted that while the lockdowns may have altered the immediate needs of whānau, there was still a focus on continuing to foster whānau capacity to attain their aspirations and show that there is mana in resilience.

"Delta has affected Nga Tini Whetū but only in the way of how we do things, we have to sometimes think out of the box but we as Māori adapt and learn how to do things differently to achieve what we want." (Kaiārahi, Te Arawa Whānau Ora)

It was noted by many Kaiārahi that key to maintaining successful whānau engagement during the lockdowns was adequate access to digital technology - ensuring that all whānau had devices and wi-fi access. The COVID-19 pandemic and associated lockdowns have exacerbated the issue of the digital divide in communities, and this is also true of the NTW whānau. In adapting to the online delivery of the programme, providers had to assess the online capacity of their whānau cohorts. For example, Tui Ora distributed laptops to their whānau at the beginning of lockdown to enable them to pivot to an online platform for the delivery of activities as part of their NTW kaupapa. One Kaiārahi has suggested that ensuring whānau have adequate online access is something that should be established at the beginning of the kaupapa:

“Ensure there is a video link between whanau and kaiārahi, whether that be via zoom, or FB messenger. It serves the journey well when we cannot visit in person. I feel ensuring this is set up at the beginning of each kaupapa will be relevant and useful to the journey ahead, particularly in this age where lockdowns are becoming more apparent.” (Kaiārahi, Ngati Hine Health Trust)

Another Kaiārahi noted that the impact of the lockdowns has fundamentally changed the way they are looking to deliver the programme in the future:

“Our focus moving forward is normalizing what service delivery could look like in lockdown or restrictions, so ascertaining what the best method of contact is and preparing whānau for when that time occurs. We will be actively trying to shift whānau mind set from “kanohi ki te kanohi” to utilising digital means of communication which could include possible resourcing.” (Kaiārahi, Tūwharetoa ki Kawerau Hauora)

Once again, this highlights the flexible and innovative approaches taken by the providers to ensure that the kaupapa remains ongoing despite challenges.

BUREAUCRATIC PROCESSES ACT AS BARRIERS TO GOALS

Kaiārahi cite the state bureaucracy as a barrier to whānau success. Whānau continue to have to fight large amounts of bureaucratic red tape to make changes that will improve their lives, or to get access to their entitlements. The support of Kaiārahi has been key to enabling whānau to overcome these barriers, but this absorbs a large amount of their time and energy. For example, one Kaiārahi referred to the resilience shown by one whānau in the face of a drawn-out process of applying for a Ministry of Social Development business grant:

“Whanau demonstrated a significant level of tolerance during the MSD business grant application process. This process took seven months to eventuate and involved more than four different MSD case managers. At times the process seemed like it would never happen due to systemic requirements needing to be repeated and/or the same information requested repeatedly in a different format, or long periods of not being responded to by MSD.” (Kaiārahi, Te Runanga o Turanganui a Kiwa)

Another Kaiārahi referred to the red tape stifling whānau plans to build on whenua or establish papakāinga among her cohort:

“During this process whānau have learnt that systems set up by governing agencies made things harder than they need to be for whānau.” (Kaiārahi, Te Runanga o Ngati Porou)

During lockdown, accessing resources from mainstream state providers became even more difficult for whānau:

“...closure of bureaus, phone congestion was difficult when trying to access assistance. Access to MSD entitlements were compromised, struggling to meet criteria for assistance, as some did not qualify. Hence, accessing these services was challenging.” (Kaiārahi, Ki a Ora Ngatiwai)

It is apparent from the whānau stories that many whānau struggle with understanding how to navigate government systems and are met with what one Kaiārahi termed ‘continuous brick walls’ when trying to achieve outcomes for themselves. This is where the experience and advocacy of Kaiārahi becomes invaluable:

“I recently had to utilise my own knowledge and networks through my work experience working with Oranga Tamariki, to be able to assist whānau who are having difficulty navigating their way through the OT process.” (Kaiārahi, Te Runanga o Ngati Porou)

MAINTAINING ENGAGEMENT/MOTIVATION FOR WHĀNAU

Maintaining whānau momentum and motivation was a key challenge in this quarter. The obstacles caused by the COVID-19 lockdowns could be detrimental to whānau momentum and motivation, as mentioned above. However, some barriers are more complex and sometimes stem from within whānau themselves. Many whānau have come into the programme with a high degree of scepticism and distrust, given that they have been repeatedly let down and disenfranchised in previous engagements with authorities and state bureaucracy. Overcoming this scepticism takes a high degree of patience and persistence from Kaiārahi, highlighting once more the importance of whakawhanaungatanga and the non-judgemental approaches required to build engagement and motivation.

Feedback from Whanau was initially mixed and ambivalent, but over time and with acknowledgement of their small successes the overall Whanau attitude has changed.

Whānau Voice – “thank you for caring about all of us, thank you guys for coming back even when we ignore your calls.

Feedback from Whānau has seen them acknowledge this process, while challenging at times, has assisted them to start having more confidence in asking for support or using systems they have previously felt let down by for years.

Whānau Voice – “thank you, I never expected anything because the system has bullied me for years.”
(Te Runanga o Turanganui a Kiwa)

Kaiārahi reflect on whānau who do drop out of the programme, often seeing this as an opportunity to review processes for how whānau are brought into NTW. One Kaiārahi noted that in the case of two whānau who had been withdrawn due to non-engagement, both had been referred by outside agencies, however, they had not yet been ready to commit to the changes necessary to successfully engage with the programme. Another Kaiārahi noted that following the withdrawal of two whānau from her cohort, changes were made to the enrolment process, where a commitment to engage with Kaiārahi was added as part of the assessment of whānau.

Therefore, the need to make the expectations of the programme clear to whānau from the beginning has become more apparent in this Quarter. One Kaiārahi noted the importance of explaining to whānau from the start that NTW is a different kaupapa from that which they might have been used to previously when engaging with social services:

“Ensure from the get go that whanau understand the importance of working autonomously, with guided support from their Kaiarahi. Some are still in the whakaaro that this is a support service as you would find in programs such as Family start, or from a Whanau Ora navigator. Some are in the whakaaro that without guided support they can’t do the mahi which needs a change of perspective. A purposeful korero discussing this matter from the whanaungatanga stage will be very important.”
(Kaiārahi, Ngati Hine Health Trust)

Another Kaiārahi observed that it is worth investing time and energy at the beginning into ensuring that whānau are in the right mental space for the kaupapa:

The biggest and most significant learning from this kaupapa to date is the time it has taken to get whanau to a safe place of digging deep into their blocks, their self sabotage and their understanding of their own value, what they have to offer....Taking a slow measured approach which this kaupapa allows has meant that the aspirational goals that come out of the planning and the korero has more meaning and in particular increasing self belief and identifying self sabotage blocks clears the way for whanau to reach their goals. (Kaiārahi, Te Hiku Hauora)

KAIĀRAHI/KAIMAHI BURNOUT

Supporting whānau to overcome these challenges requires a high level of commitment, patience, and perseverance from Kaiārahi. The diversity and complexity of whānau needs also mean that Kaiārahi are constantly being presented with situations and issues that they may not have had experience in dealing with before. While many people can thrive in such a diverse and stimulating work environment, this also requires a huge amount of mental and physical stamina. On top of this, the extra demands of COVID-19 lockdowns from both work and family have placed Kaiārahi under a lot of pressure. As one Kaiārahi has noted, the lingering impact of the COVID-19 redeployment has left many in the workforce with extreme fatigue. An insight from a NTW Programme Manager suggests one way that some of this stress on Kaiārahi could be mitigated:

“Across the majority of the partnerships I have noticed partners engaged in Ngā Tini Whetū kaupapa spread their kaiarāhi out across Whanau Ora Navigation roles and NTW – thus creating a larger work load for kaiarāhi and taking them away from much needed planning and engagement with NTW. This approach causes kaiarāhi to spend a lot of time and resource with whanau in crisis and juggling an extremely busy workload. Partners using this model to fill employment gaps of spread funding over is detrimental to the NTW kaupapa as whanau are then short changed of valuable time and resources.”

KEY STORIES & NARRATIVES

Key stories arose out of the analysis of the Quarter One reports that illustrate the main thematic findings this quarter.

WAIKATO-HAURAKI – KOIORA COLLECTIVE NGĀ TINI WHETŪ WĀNANGA

Across the Koiora Collective of the Hauraki-Waikato rohe, wānanga was central for whānau on their aspirational journeys. Multiple wānanga have been planned, and two have successfully gone ahead prior to the Delta outbreak. The first wānanga:

“...focused on reiterating to Whānau the overarching goals of the Ngā Tini Whetū initiative, Whanaungatanga and reconnecting back to the Marae was the core emphasis. It was also an opportunity for Whānau to reaffirm their commitment and full participation and recognise the huge step they have taken already by attending the first wānanga” (Kaiārahi, Raukawa Hauora o Tainui)

This wānanga built the foundations for whānau to head towards their aspirational journeys. Creating a safe, trusting environment, building relationships with whānau across the collective, as well as with Kaiārahi. The second wānanga:

“...focused on healing past trauma using Kaitiakitanga, Rongoa Māori, Mirimiri and Breathing techniques. Whānau also participated in Maramataka and Planning workshops” (Kaiārahi, Raukawa Hauora o Tainui)

The collective wānanga was naturally underpinned by te ao Māori, providing an inherently Kaupapa Māori experience for whānau. This connects whānau to their whakapapa, hītori, and tikanga. Healing journeys in the second wānanga for whānau were guided by kaitiakitanga, breathing techniques, rongoa Māori, and mirimiri. This ensures that mātauranga and te ao Māori is central to the journey for whānau. Whānau shared that they recited whakapapa at each wānanga which ensured whanaungatanga and whakapapa remained central to the kaupapa, as well as encouraging whānau growth on their journeys.

Kaiārahi reflected on whānau journeys involved in the wānanga, expressing that:

“This approach is more proactive than reactive and aims to strengthen whānau so they are empowered to control their own journeys and have resilience to challenges down the road. It is about setting them up to succeed, their way.” (Kaiārahi, Raukawa Hauora o Tainui).

The wānanga held across the Koiora collective was a mana-enhancing experience for both whānau and Kaiārahi, continuing to nourish and build the reciprocal, respect-based relationships between whānau and Kaiārahi. Whānau shared that through the Ngā Tini Whetū kaupapa, they have been inclined to think bigger, worry less about what others think, and want to learn more Te Reo and connect with whakapapa and Te Ao Māori.

NGĀTI MANIAPOTO MARAE PACT TRUST

A whānau story from Ngāti Maniapoto Marae Pact Trust illustrates the change in mind-set for whānau when they are supported by Kaiārahi who provide aroha and awhi, and have access to the necessary knowledge and resources in order to flourish on their aspirational journeys. The story follows a whānau who have a tamaiti with a disability, and their journey towards moving into a space of understanding, trust and acceptance:

“Working alongside the whānau with assisting their tamaiti who has a disability.

Addressing the fear and high anxiety of the parents. Had to build relationship trust and acceptance, whakawhanaungatanga within their whānau. Acknowledging their tamaiti was their tāonga was the breakthrough and korero tautoko with Mum and dad rowing the same waka to address their anxiety and the old ways of their knowledge of disability not being inclusive in community setting.

Assisted mum to attend hui with principal meet and greet with the teacher and the class setting, to gauge what supports will be in place for her boy to restart school again negotiating the days and times for their boy to attend school.

Each day I would go and meet mum and tamaiti and pick them up and support mum in the school setting.

The biggest shift for mum was when she got to see her boy interactive with other peers and classroom setting was a positive experience. Mum became very emotional and overwhelmed with her boy displaying smiling happy claps due to his way of expressing his verbal expressions. Due to this tamaiti is nonverbal has multiply health needs and has autism and sensory sensitive disorder.”
(Kaiārahi, Ngāti Maniapoto Marae Pact Trust)

The journey undertaken by the whānau illustrates the importance of whakawhanaungatanga in building trust, acceptance, and understanding within the whānau. Kaiārahi helped to navigate whānau through the education system, and build relationships in the community, which meant both tamaiti and māmā, could feel comfortable, safe, and happy. Supportive kōrero was also key for the whānau as they learnt new knowledge regarding their anxieties for their tamaiti. These supports created by the Kaiārahi provided the environment for whānau to come to mind-shifts and changes in outlook in their own time. It is clear the aroha the Kaiārahi has for this whānau.

PATH PLANNING IN TE TAI TOKERAU

Partners across Te Tai Tokerau have expressed the success that PATH planning has offered for whānau across their partners. PATH (Planning Alternative Tomorrows with Hope) Planning is:

“...a creative planning tool that uses symbols and colour to map out a plan that includes dreams and aspirations, looking at proposed achievements, a reflection on values and a range of things to consider alongside an action plan.”⁴

This has been utilised across Whānau Ora partners to offer whānau a creative strategy for future planning that encourages action through providing clarity, motivation, and images of their desired futures.⁵ The PATH planning also encourages relationship building, encouraging whānau to get others on board, creating collective momentum on their aspirational journeys.⁶

He Iwi Kotahi Tatou Trust and Ngāpuhi Social Services share how the tool has been very positive for whānau in creating an exciting and motivational environment for whānau on their aspirational journeys. A Kaiārahi from He Iwi Kotahi Tatou Trust expressed that:

“Having whanau drive their own plans has been awesome to see. Majority of the time whanau have been able to resolve their own issues they have identified after seeing it all laid out in a PATH Plan format.”

⁴ Pipi, K. (2015). P.A.T.H as a tool for Whānau Ora. <https://www.pathplanning.nz/path-as-a-tool-for-wh257nau-ora.html> ⁵ Ibid. ⁶ Ibid.

The PATH Plan not only provides a visual representation of whānau moemoeā, but provides a sense of confidence and pathway forwards over challenges and towards achieving aspirations. For Ngāpuhi Iwi Social Services, PATH Planning appeared to be a key kaupapa for whānau on their aspirational journeys providing a strong foundation for whānau to flourish and to build confidence from:

“However the highlight for all the whānau during this quarter was the development of their PATH plans. Whānau are excited to be thinking about where they want to go and what they want to achieve for present time and their futures. What I found as the kaiārahi was whānau were more motivated to complete PATH plans and achieve small tasks.” (Kaiārahi, Ngāpuhi Iwi Social Services)

PATH plans have also been a key mechanism ensuring that the NTW remains guided by and centred around whānau voice:

“Having their PATH plans on their walls was a great tool to encourage whānau as they are their plans not ours” (Kaiārahi, Ngāpuhi Iwi Social Services)

A whānau story from Ngāpuhi Iwi Social Services encapsulates how PATH planning can be a transformational tool for whānau, and be a foundational tool for whānau for the diverse kaupapa, activities, and goals that make up their Ngā Tini Whetū journeys:

“Whānau 1 has reviewed her PATH, and accomplished 90% of previous PATH and created new goals, she continues with counselling, and has a clear vision on what she wants to achieve and what she wants to pursue career wise. She is settled and lives closer to children’s school and closer to Rawene for more support. She is awaiting a response for her complaints she laid with Hokianga Health, which is still under investigation, in terms of her employment being let go. She also attends IYP Parenting Programme.

Challenges for this whānau is having no vehicle, also more recently losing her brother and first cousin over the COVID-19 Lockdown. Not being able to have a tangihanga and be with whānau for over 5 weeks, was a major challenge to keeping whānau on track. I have spoken to whānau since the burial, and have said its time to get on track, focus on dreams, and tamariki wellbeing.

Whānau have since contacted me and said they are ready to get back on track, things will be slow, however they are willing to be strong and get through, which I thought was a major breakthrough.” (Whānau Story - Ngāpuhi Iwi Social Services, Kaiārahi)

NGĀTI HINE HEALTH TRUST

A whānau story from Ngāti Hine Health Trust illustrates the true resilience and commitment from both whānau and Kaiārahi on the Ngā Tini Whetū journey. Through this kōrero, you can feel the aroha between whānau and Kaiārahi, and the consideration, patience, understanding Kaiārahi have for whānau, making for truly transformative kaupapa. Despite the inherent ups and downs of life, whānau and Kaiārahi remain committed to each other and the Ngā Tini Whetū kaupapa. The story also captures the diverse kaupapa and support that Ngā Tini Whetū provide for whānau, as well as the long-term commitment that must be made by whānau and Kaiārahi on these journeys.

“1 whānau did consider leaving the kaupapa when her very balanced life (as a result from the kaupapa) took a turn for worst. The following happened:

- She accidentally studied the wrong subjects. She realized this at the exam and although she did get 35% the school were willing to be flexible and give her time to re-sit, however she went into anxiety overdrive and felt there was too much to study, feeling deflated at that prospect.
- Her ex left her (again) with the tamariki, knowing all her obligations.
- She was obviously feeling restless, as she started making clothes again, moving WELL away from her goal.
- Her tamariki became sick with school sores.

Feeling hopeless, she contacted me to say that she felt incredibly overwhelmed and wanted to exit the program. Due to health and safety, there was a week's grace before heading out to visit whānau. We stayed in contact online. When we finally met it was evident she was overwhelmed and had lost the big picture of our mahi. We reflected on many things. She stated 'I have heard that some whānau are on the pathway to homeownership and maybe she should have picked that instead'. After listening to her korero I sensed she was in somewhat of a defensive mind frame. I felt the need to have a gentle, honest conversation with her highlighting the following:

- Our journey has never included her de-facto as he was deemed unreliable.
- We had ensured the tamariki were in kura to free mum up to study. This should still stand.
- She had been provided with the tools that she required to make this journey as smooth as possible.
- Lockdown may be a contributing factor as to why she was in a state of anxiety.
- She assured me that she could complete the course, and insisted on the one we paid in full for.
- Those who are on the home ownership journey are required to save \$250-\$500 per week.
- We are working on a journey that she chose, and that she was given the time (2 weeks) to consider.
- We are too far into her journey, and she has spent over half of her allocated money.
- If she did not wish to continue that would be her decision, but I advised that I believed that she would regret not completing the journey. I reminded her how fortunate we are to have this opportunity to realise a lifelong dream. She questioned 'what am I even getting out of this?'. I reminded her, the opportunity to own her own business; the opportunity to be self-sustainable; off the benefit; independent and providing for her tamariki.
- I did state further into the korero that so late in the journey I would not consider switching aspirational goals. We would need to discuss exiting.

It was not an easy conversation, but to me the kaupapa has been very generous and shown great manaakitanga to Shardaye. I observed she was just overwhelmed and restless. I believed it was my job also to reinvigorate her enthusiasm for the mahi again. After much discussion we came to the following plan:

- She would remain on the kaupapa
- She may be eligible for cross crediting from others certificates/ courses which would get her to a pass.
- It may cost \$250 admin fee but I advised we could access kete orange, or whānau direct if required.

After the cross credit korero she felt empowered again and ready to dive back into her course.

From this I realized that it was important that I create some type of visual board or goal plan that can be placed on the wall so that whānau are continuously reminded of the goal or 'big picture' in order to stay focused. I considered that perhaps throughout whānau tangata we might do something creative such as create a 'dream board' as we get to know each other and plan the journey. It might be a worthwhile bonding activity."

This whānau story illustrates the adaptability, flexibility, and commitment of Kaiārahi to support whānau on their journeys. Kaiārahi are consistently reflecting on the journey with whānau, and encouraging them to continuously reflect on and stay grounded in their 'big picture'; their aspirational goals and futures. For this whānau, gaining self-determination through accessing education to start a business and support their tamariki has been the key goal, and remains so even after challenges. Despite these challenges, Kaiārahi encourage whānau to stay focussed on their goals and dreams and use aroha and gentleness when challenges are faced in order to overcome these together.

WHĀNAU WHANAKE

Whānau Whanake shared many transformational whānau stories this quarter. The kaupapa undertaken by Whānau Whanake this quarter has increased whānau independence:

“Whānau are more independent. This is evident through, creating maara kai, reconnecting with whakapapa, whenua and Te Ao Māori. Learning pepeha, visiting marae, enrolling in Te Reo Māori courses.” (Kaiārahi, Whānau Whanake)

For a whānau in the Whānau Whanake cohort, reconnecting with tūpuna, marae, whenua, and whakapapa has been a key aspect of their transformational journeys with NTW. The whānau visited their marae in Taihape, and visited the urupā of tūpuna, and learnt about the hītori and their whakapapa:

“When we arrived at our Marae, we were greeted with a powhiri. It was good to meet my uncles and Nannies who live at the Marae. We settled into the Marae and dinner had been arranged for us.

That night we all laid back in the whare moe and we were given a talk about the history of the people and the whenua. Purakau – stories about the whanau were funny, sad, encouraging, uplifting, and traumatizing, as I was able to associate some things to the way I am, and it gave me clarity about my life and why I am the way I am. As far back as I can remember, I had always had nightmares and would be so afraid of what they may mean. After being at the Marae and learning about the history of Wairuatanga belonging to this whanau, hapu and iwi. I now understand my dreams have been passed down through generations as my maternal grandmother’s people are known as ‘Te Maramatanga’ this was their beliefs of faith, the whanau are catholic, but were strong in their beliefs before they became Catholic, and they had a strong connection to Atua – God, they had a close connection to an old kuia named ‘Mere Rikiriki’ who was apart of the genesis of Te Maramatanga and Te Ratana Hahi. So now I have a better understanding about the dreams I have, and I know longer fear them, but welcome them into my life. This has also helped me to learn how to make better life decisions and I can cope better with stress because of the connections I now have with my wairua – spirit, my hinengaro-emotional wellbeing and my tinana – physical being.

We were shown who we directly descended from, and this began to make me feel I was home. The environment of the place made me feel like I belonged there, it was the first time I had visited my great grandmothers Marae and the feeling was more welcoming that I imagined. My uncle Kemp was able to tell us how the different areas of the Marae was to be cared for and what was off-limits to whanau. There are certain areas in the Urupa that we could not approach, and my uncle told us that when you stand at the gate that we are to take our items out of our pockets as a sense of respect for our loved ones.

There is a mass grave that has over a hundred children buried in there. This happened at the time of the epidemic in the early 1900s when many children were dying from the illnesses, and we were able to relate it to the pandemic of the corona virus today. This area of the Urupa is Tapu – which means that it is off-limits, and he also told us about the invitation to approach the mass grave. I have learnt to listen to my insights or intuitions, or my spiritual senses, who guide me where I can go and where I shouldn’t go. Having this knowledge gives me a right of entry to engage with my tupuna-ancestors. I didn’t know that there were so many different bodies of knowledge that I could tap into, and its in me and was given to me by my tupuna- ancestors.

I am eager to learn the other side of my whanau with Nga puhi, Te Whanau A Apanui, Ngati Porou and Ati Hau nui a paparangi, as these are bodies of knowledge that I can connect too and get better understanding about who I am.

As a result of our visit to my Marae, wider whanau are now connecting to us, and we are arranging a whanau reunion in 2023. We meet online through Facebook messenger every fortnight and talk about the purpose, the aim and the events and activities for the reunion. Because of our visit to the Marae everyone wants to have that experience too and engage in whakapapa. Looking forward to greater things happening for our future and that of our children. The visit to my Marae was about creating memories, visiting the whenua showed me how involved we should be with our resources and the importance of knowing who you are and where you come from and where you are going. Learning these things have put me on a pathway that has a history, a present and a future. I am visiting the past, so I can understand the present and move into the future.” (Whānau Member, Whānau Whanake)

This whānau kōrero speaks for itself. The impact that this reconnection with whakapapa has had for this whānau is immeasurable, and is a critical aspect of their transformational journey towards their aspirations for them and their wider whānau.

For a second whānau a part of Whānau Whanake, building maara kai for herself and her mokopuna has been a key aspiration on her Ngā Tini Whetū journey:

“I love gardening and am very happy that the season has come to get in my garden and plant my seedlings. I want to make a garden to teach my moko how to grow kai and where kai really comes from. I want to be able to provide for my whānau and wider whānau in the community. It is exciting to watch things grow and know that I am the one who made this, It makes me proud to have this kind of knowledge and able to pass it onto my mokopuna and whānau” (Whānau Member, Whānau Whanake)

Not only has this whānau established a garden for themselves and their mokopuna, and see it as an opportunity to pass down knowledge and skills to their whānau, they have also been involved with literacy learning, gaining a drivers licence, participating in harakeke weaving, and have secured a heat pump in their home. This all moves towards the aspirational outcomes of the NTW kaupapa, increasing whānau wellbeing, knowledge, and living standards.

This whānau story reflects the wider diversity and breadth of programme activities taking place within the Whānau Whanake collective and the entire NTW cohort. The Whānau Whanake cohort has been increasing whānau standards of living through home ownership, insurance, furnishings, transports, and establishing maara kai for their whānau. Whānau have been strengthening relationships and connecting deeper into the community, and focussing on whānau health and engagement in te ao Māori through visiting whenua, marae, researching whakapapa, learning pepeha and te reo Māori.

CONCLUSION

NTW continued to establish and strengthen its kaupapa in Quarter One. This is the first quarter in which whānau have been fully engaged in the NTW kaupapa, given that much of the pilot up to this point has been taken up with the establishment of the programme, recruitment of whānau, whakawhanaungatanga and planning. However, even in this short time, whānau are beginning to see the results of their mahi. From the steadfast foundations of whakawhanaungatanga, manaakitanga and trust, alongside the inherently kaupapa Māori and whānau-centric approach, whānau continue to progress and transform on their aspirational journeys.

Whānau this quarter have aspired to financial independence, safe and violence-free homes, and pursued a diverse range of aspirations ranging from housing, employment, whānau wellbeing, to connection with whakapapa and Māoritanga. Whānau voice has grown in confidence and strength this quarter, with whānau gaining the skills and resources to determine their own destinies. The growth in confidence and self-belief, in turn, creates an environment where whānau remain committed to and engaged with achieving their goals. Many whānau have also attributed this to a greater connection to their whakapapa and te ao Māori. The programme continues to be embedded in transformation within the context of deepening connection to Te Ao Māori. The key stories and narratives included in this report illuminate the diverse kaupapa, themes and aspirations discussed.

Te Kete Oranga this quarter has provided whānau with a potentially transformational resource, which makes their aspirations become a more achievable reality through removing systemic and financial barriers. One area for development is to ensure that access to Te Kete Oranga is equitable across the entire programme, and that all providers have adequate systems in place so that whānau can benefit from this funding quickly and efficiently. Workforce Development also remained a key priority for Kaiārahi, ensuring they have the best kete of skills available to support whānau on their journeys. Kaiārahi are the taonga on which the kaupapa depends, and improvements can be made in how some of the providers deploy their workforce, in ways that can benefit both whānau and Kaiārahi. This might include employing dedicated NTW Kaiārahi, rather than spreading staffing resources between the various Whānau Ora programmes. However, recruitment and staff retention remain crucial issues in the sector.

The August 2021 lockdown was unsurprisingly a challenge for both whānau and Kaiārahi. However, whānau and Kaiārahi remained dedicated and committed to the kaupapa through innovative and creative approaches, despite Kaiārahi/Kaimahi burnout and disengagement of some whānau. The lockdowns highlighted the importance of securing digital access for whānau - this was a time when, more than ever, whānau needed access to technology for mahi, communication and learning. Bureaucratic processes both internal and external to NTW have presented obstacles to progress this quarter. However, like other challenges faced, both whānau and Kaiārahi continue to overcome these with wisdom, resilience, and innovation.

The NTW pilot continues to grow and solidify itself this quarter as a transformational, whānau-centric kaupapa that allows whānau the opportunity to pursue moemoeā with aroha, awhi and guidance from committed and passionate Kaiārahi.

APPENDIX

NGĀ TINI WHETŪ DRAFT OUTCOMES MEASUREMENT FRAMEWORK

Background

Ngā Tini Whetū (NTW) is an innovative social service prototype being implemented by two government agencies (Te Puni Kōkiri and Oranga Tamariki) and a Crown entity (ACC), in partnership with the Whānau Ora Commissioning Agency (WOCA) across Te Ika-a-Māui. Māori using a Whānau Ora approach. Described as devolution by design, NTW unbundles multi-government agency funding to facilitate a ‘by Māori, for Māori’ approach to whānau realising their own aspirations.

NTW refers to the many stars in the sky, and symbolises both the potential inherent in all whānau and the multiple pathways that enable whānau to realise their own aspirations and unleash their own potential.

The vision for NTW is:

He tini whetū ki te rangi, he moemoeā, he tūmanako ki te tangata. For every star that appears in the universe, there are also dreams and ambitions that those on the land aspire to achieve.

Te Hīnātore is a framework developed by Emeritus Sir Mason Durie for understanding the journey of whānau to wellness. According to the Framework, Mauri noho is the state in which whānau are languishing. Within this state whānau experience cultural, spiritual, and social isolation, negative emotions, relationships, and chronic health issues. Many whānau in this state are also unaware of the potential they possess and lack the supports they need to initiate positive, mana-enhancing change. The framework then describes the whānau journey to Mauri Oho, a flourishing state. Within this state, whānau are engaged socially and culturally with the mental, spiritual, and physical vitality to participate in sustainable and rewarding relationships and activities. The mana of whānau is enhanced.

In terms of this document, Te Hīnātore provided a conceptual framework for understanding and measuring the whānau transformation journey from languishing to flourishing. There are four dimensions that encompass Te Hīnātore and the emergence of whānau with mana.

These dimensions are:

- Ngā Whetū o Te Mangōroa ‘faint stars in the distant milky way’- Preconditions for whānau with mana
- Ngā Whetū Tīramarama ‘glimmers of light from the stars’ - Some qualities for whānau with mana
- Ngā Kāpehū Whetū ‘navigating by the stars’ - Pathways towards whānau with mana
- Ngā Tini Whetū ‘multiple stars that light up the way’ - The outward expression of whānau with mana

Introduction

This document proposes a draft outcomes measurement framework for measuring whānau outcomes and aims to walk the reader through the process used to develop the draft NTW Outcomes Measurement Framework.

The NTW Outcomes Measurement Framework uses the Te Hīnātore Pou as Impact Domains and the four dimensions mentioned above as Immediate, Short-term, Medium-term and Long-term Impacts. Going forward, the NTW Outcomes Measurement Framework will use the activities undertaken and changes that Partners see when working with family over quarters one to four of year two (FY2021/22) of the pilot to develop and refine outcomes and indicator sets to assess progress for NTW whānau.

Method

The draft NTW Outcomes Measurement Framework begins by aligning the five Te Hinātore Pou to the nine aspirational areas used in Partner reporting. The Partner Activity Sets and Potential Outcomes Sets (see Figure 1 below) to each of the nine aspirational areas were created from the data that Partners collected in Quarter 1. The Outcome sets were produced by aligning the Activity Sets to the existing WOCA Outcomes Measurement Framework.

Figure 1: Draft Outcomes Measurement Framework

| Ngā Tini Whetū | | | | | Ngā Whetū o Te Mangōroa Faint Stars in the distant Milky Way | Ngā Kāpehu Whetū Navigating By The Stars | Ngā Whetū Tīramarama Glimmers of light from the Stars in the distant Milky Way | Ngā Tini Whetū Stars that light up the sky |
|--|---|--------------------------|----------------------------------|--|--|---|--|--|
| Impact Domains | Aspirational Areas | Kaupapa | Activity Sets | Outcome Sets | Immediate Impacts | Short term Impacts | Medium term Impacts | Long term impacts |
| Mātauranga Whānau with mana are knowledgeable. They are well versed in Mātauranga Māori and also in knowledge related to urban environments. They value education, participate in wānanga, are literate in a number of spheres such as digital technology, and are willing to share their knowledge with others. Tertiary education is a goal for their rangatahi and they believe in life-long learning with a readiness to apply learning to improve whānau circumstances. | Te Ara Mātauranga This kaupapa creates space to nurture whānau pathways to success providing access to educational and training opportunities that contribute to individual and the collective growth of the whānau and community. | As reported by Partners. | Based on Partners Activity Sets. | Whānau are formulating strategies for positive development and seeking knowledge and information aligned to their pursuit. | Whānau access knowledge and learning opportunities to live well in contemporary and future environments. | Whānau have acquired skills, knowledge and attitudes to rise above adversity. Enabled to make informed decisions exercising their rangatiratanga. | Whānau are repositories of knowledge, literate in a number of spheres. This is exchanged for multiple generations. | |
| | Whanake Umanga The kaupapa that develops employment, business and financial wellbeing; fostering economic agency and prosperity. | As reported by Partners. | Based on Partners Activity Sets. | | | | | |
| Rangatiratanga Rangatiratanga is about the demonstration of collective leadership by the whānau as a whole rather than individual leadership within a whānau. The whānau benefits from shared leadership rather than relying on a single point of leadership. Rangatiratanga also presumes that the whānau collective is a significant force that can address current and future challenges. The demonstration of leadership is a function of the group acting together for the collective benefit and, beyond the whānau, for wider societal benefit. Whānau with mana contribute to their communities and are ready to support, comfort, lead, and defend when necessary. Their presence at meetings, hui, tanghanga is both visible and felt. | Tuhono Tangata The kaupapa that enhances whānau involvement in their communities; nurturing reciprocal and supportive relationships and encouraging whānau to be future change makers. | As reported by Partners. | Based on Partners Activity Sets. | Whānau rehabilitate and reintegrate back into their communities, with improved awareness and social connection to confidently participate. | Whānau can navigate and access quality community services and institutions aligned to their interests and needs, driven by choice and culturally | Whānau reap the rewards from participating in society, they exercise their rights and are confidently advocating for their whānau and | Whānau are active community leaders, courageous in response to societal change. Adding value to promote vibrant and thriving communities. | |
| | Mana Motuhake The kaupapa that empowers whānau to live a positive lifestyle; growing capability and capacity to be leaders of self, whānau and community | | | | Whānau are developing nurturing, safe environments and relationships, by addressing their behaviours and choices. | Whānau relationships are strengthening. Positive engagement with support services aligns to their transformation journey | Whānau relationships are positive, functional and uplifting of all. Whānau confidently address challenges together. | Whānau experience long lasting safe and nurturing relationships and imbed this for future generations. |
| Ōhanga Material necessities are high on the agenda of whānau with mana. Wealth creation by itself is not their goal, but neither do they want to be dependent on others for day to day living. Instead whānau with mana want to be economically secure, financially literate, to have access to a savings account, to have meaningful employment, and to be able to propel the next generation into high standards of living. That will require active planning so that the wealth accumulated in one generation can increase the wealth of future generations. Whānau with mana are conscious of their responsibilities for mokopuna and mokopuna tuarua. | Whakapakari Whānau The kaupapa that facilitates whānau to be cohesive and confident in their capacity to provide solutions that strengthen the whānau unit now and for future generations. | | | Whānau have options to attain income, resources, services and assets to improve standards of living and reduce stress and struggle. | Whānau develop and implement strategies to secure and strive for better living standards and wealth creation, independant of State. | Whānau generate income and assets. Financial literacy is applied to advance standards of living they aspire to. | Whānau achieve quality standards of living. Protect assets and wealth for future generations. High satisfaction with income generating activity. | |
| | Whakaruruahu The kaupapa that promotes and facilitates safe, sustainable and loving living environments, empowering whānau to access, maintain and enjoy affordable housing and living solutions. | As reported by Partners. | Based on Partners Activity Sets. | | | | | |
| Tikanga Whānau with mana are guided by values that derive from Tikanga Māori. In all their dealings and activities they are conscious of the need to demonstrate that tikanga is integral to their own lives and tikanga shapes the way they interact with others. Speaking te reo Māori in daily conversations, adopting Kawa to ensure that relationships within the whānau are positive and enduring, and creating Kawa to deal with new challenges such as digital communication, will be hallmarks of mana. Tikanga Māori will act as a protective philosophy that can give added meaning to whānau life but it will also count against the assimilation of whānau into a bland urban existence. Being Māori will be key to having | Te Reo, Tikanga, Toi The kaupapa that promotes and amplifies whānau pride in being Māori and fosters a Māori worldview of living and being | As reported by Partners. | As reported by Partners. | Whānau reconnect to their Turangawaewae, Marae, Hapū, Iwi to revive te reo, tikanga, matauranga into their lives. | Whānau actively seek and access opportunities to be immersed in Te Ao Māori to strengthen bonds for further growth and development. | Whānau access cultural knowledge, engage in knowledge creation, and transfer that knowledge amongst themselves. | Whānau are major contributors to the cultural vibrancy and development of their own communities. | |
| | Whakapapa, Whenua The kaupapa that enables whānau to explore their past, present and future, fostering an enduring and profound whānau connection to Marae, Iwi, Hapū, Tūrangawaewae and te Taiao (i.e. connection to maunga, awa, and waka). | As reported by Partners | Based on Partners Activity Sets. | | | | | |
| Oranga Wellbeing is important to whānau with mana and they value health literacy. They want their babies, children and rangatahi to be healthy and to have all their people live well into old age. Whānau with mana pursue lifestyles that are healthy and they encourage others to do so. Moreover, their aspirations for wellness include concerns for healthy environments - natural environments including rivers, land and air as well as built environments. Urban living presents many environmental challenges: air and noise pollution, alcohol and tobacco outlets, homes that are cold or damp, and streets that are unsafe for children. Whānau with mana are ready to protect their own people and the community as a whole from unhealthy environments. | Mauri Ora The kaupapa that builds the mauri of whānau and communities, promoting physical, mental, emotional and spiritual health that leads to individual, whānau, community and intergenerational wellbeing. | As reported by Partners. | Based on Partners Activity Sets. | Whānau improve knowledge and practise for their personal health goals - physical, emotional, spiritual and mental wellbeing. | Whānau have timely access to exemplary and culturally adept health support services to meet their health and wellbeing needs and goals. | Whānau role model their ability to take responsibility for their health and wellbeing by making good choices impacting their health. | Whānau are health literate, reflecting a quality of life that expands across their lifespan and those they influence. Wellbeing is sustained. | |

Results

Quarter One activities data was collected via the regional collective leads for 56 different Partners. Each Partner briefly described the activities undertaken with and by whānau. The 56 Partners reported a combined total of 573 activities. These 573 activities were then combined into similar activities and reduced down to 59 core activities (i.e. 59 Activity Set). Finally, these 59 core activities were then aligned with the nine aspirational areas and the WOCA Outcomes Framework. Several Activity Sets were not able to be aligned to the existing WOCA Outcomes Framework. As a result, new Outcome Areas and new Outcome Sets needed to be created.

Accordingly, Figure 2 below shows how the WOCA Outcomes Framework aligned to the nine aspirational areas. The yellow highlighted red text represents new WOCA Outcome Areas.

Figure 2: Alignment of Aspirational Areas to WOCA Outcome Areas and WOCA Outcome Domains.

| NTW Aspirational Areas | WOCA Outcome Areas | WOCA Outcome Domains |
|--|---|---------------------------------------|
| Te Ara Matauranga & Whanake Umanga | Education/training | Whānau knowledge |
| | Financial literacy/Budgeting | Whānau knowledge |
| | Health literacy | Whānau knowledge |
| | ICT literacy | Whānau knowledge |
| | Leadership/confidence/life skills | Whānau knowledge |
| | Business development/social enterprise | Whānau standards of living |
| | Skills/knowledge for employment (work readiness) | Whānau knowledge |
| | Parenting knowledge/skills | Whānau relationships |
| Mana Motuhake & Tuhono Tangata | Access to community resources | Whānau participation in the community |
| | Community leadership/Engagement in civic affairs | Whānau participation in the community |
| | Connection to community networks | Whānau participation in the community |
| | Legal Doc's/Passports/Personal ID/Drivers License | Whānau participation in the community |
| | Sports and recreation | Whānau participation in the community |
| | Connections with Māori networks | Whānau engagement in Te Ao Māori |
| | Involvement with Māori community organisations | Whānau engagement in Te Ao Māori |
| | Relationships with service providers (incl Gov. Dep.) | Whānau relationships |
| | Safety issues/legal issues/risk management | Whānau relationships |
| Wakapakari Whanau & Whakaruruhau | Whānau/Household relationships | Whānau relationships |
| | Wider whānau relationships | Whānau relationships |
| | Adequate insurance | Whānau standards of living |
| | Basic household items, amenities or clothing | Whānau standards of living |
| | Financial provisions for future/savings/investments | Whānau standards of living |
| | Food or Food Security | Whānau standards of living |
| | Home ownership/housing standards (incl accommodation/emergency housing)/house maintenance | Whānau standards of living |
| | Reduced debt/payment of bills/fines | Whānau standards of living |
| | Safe transport options | Whānau standards of living |
| | Telecommunication/internet | Whānau standards of living |
| | Whānau employment | Whānau standards of living |
| | Whānau/household income | Whānau standards of living |
| | Alcohol/drugs/gambling | Whānau health |
| | Mental health | Whānau health |
| Mauri Ora | Nutrition | Whānau health |
| | Oral health | Whānau health |
| | Physical/personal health | Whānau health |
| | Physical activity/exercise | Whānau health |
| | Smoking/Tobacco use | Whānau health |
| | Spiritual health (wairua) | Whānau health |
| | Violence/abuse (physical/verbal) | Whānau health |
| | Whānau/social health | Whānau health |
| | Te Reo Māori | Whānau engagement in Te Ao Māori |
| | Tikanga Māori/lore/customs | Whānau engagement in Te Ao Māori |
| Te Reo, Tikanga, Toi & Whakapapa, Whenua | Kapahaka, marae and/or other cultural activities | Whānau engagement in Te Ao Māori |
| | Whakapapa/whānau connections | Whānau engagement in Te Ao Māori |
| | Whenua tupuna | Whānau engagement in Te Ao Māori |

Figures 3 to 6 show how the 59 Activity Sets align with the nine aspirational areas and the WOCA Framework (i.e., aligned to WOCA Outcome Domains, Outcome Areas and to whānau Outcome Sets). The yellow highlighted red text represents new WOCA Outcome Areas.

Figure 3 shows how the Aspirational Areas align with the Activity Sets and the WOCA Outcome Domains and Outcome Areas, as well as the whānau Outcome Sets (changes in knowledge and skills, changes in behaviour and attitudes, changes in resources and opportunities, and changes in whānau situation and circumstances).

Figure 3: Alignment of the Aspirational Areas of Mana Motuhake and Mauri Ora and their Activity Sets to the WOCA Outcomes Framework.

| Aspirational Areas | Activity Sets | WOCA Outcome Domain | WOCA Outcome Areas | Change in Knowledge/Skills | Change in Behaviour/Attitude | Change in access to resources /opportunities | Change in whānau situation/circumstances |
|--------------------|--|---------------------------------------|---|--|--|--|--|
| Mana Motuhake | Legal Aid/Legal Advocacy/Legal action/Engagement with Lawyers/Will & Testaments/Lawyer sessions/advice/Court Appearances | Whānau participation in the community | Access to community resources | Increased knowledge/skills regarding access to community resources | Improved confidence/attitude regarding accessing community resources | Improved access to community resources | Increased access to community resources |
| Mana Motuhake | Kaiārahi - Whanaungatanga, Wellbeing Planning, Support and Navigation-social, legal, housing etc/Kaiārahi and whānau wellbeing planning, navigation and support/Personalised support/Kaiārahi tautoko and support/Kaiārahi-Whakawhanaungatanga with whānau, plan development, implementation, and reviews/Goal Setting and Planning/Goal Viability Sessions/Goal setting and milestone reviews/Navigating Systems Workshops/Whānau Assessments/PATH Planning/Review Whānau Plans/Kaiārahi supported engagement across various Educational Services | Whānau participation in the community | Access to community resources | Increased knowledge/skills regarding access to community resources | Improved confidence/attitude regarding accessing community resources | Improved access to community resources | Increased access to community resources |
| Mana Motuhake | After school and holiday programmes | Whānau participation in the community | Access to community resources | Increased knowledge/skills regarding access to community resources | Improved confidence/attitude regarding accessing community resources | Improved access to community resources | Increased access to community resources |
| Mana Motuhake | Online Whānau Connect Platform/Online Whānau Support Group/Whānau Development Sessions | Whānau participation in the community | Access to community resources | Increased knowledge/skills regarding access to community resources | Improved confidence/attitude regarding accessing community resources | Improved access to community resources | Increased access to community resources |
| Mana Motuhake | Whānau advocacy/Advocacy for whānau with external agencies/MSD Advocacy/Hui-a-Whānau/Hui ā whānau with kaitiaki present | Whānau participation in the community | Access to community resources | Increased knowledge/skills regarding access to community resources | Improved confidence/attitude regarding accessing community resources | Improved access to community resources | Increased access to community resources |
| Mana Motuhake | Acquisition of legal documents (e.g. birth certificates, passport, 18+ Card etc.) | Whānau participation in the community | Legal Documentation/Birth Certificates/Passports/ID/ Drivers Licence | Increased knowledge/skills regarding applying for legal documentation/Birth Certificates/Passports/ID/ Drivers Licence | Improved confidence/attitude towards Legal Documentation/Birth Certificates/Passports/ID/ Drivers Licence | Improved access to Legal Documentation/Birth Certificates/Passports/ID/ Drivers Licence | Increased possession of Legal Documentation/Birth Certificates/Passports/ID/ Drivers Licence |
| Mana Motuhake | Government agency collaboration/Govt Agency Support | Whānau relationships | Relationships with social, health, and education service providers (including Government Departments) | Increased knowledge/skills regarding improving relationships with social, health, and education service providers (including Government Departments) | Improved confidence/attitude towards relationships with social, health, and education service providers (including Government Departments) | Improved access to more empowering and rewarding relationships with social, health, and education service providers (including Government Departments) | Improved relationships with social, health, and education service providers (including Government Departments) |
| Mana Motuhake | Licensing and vehicle activities/Informing whānau of safe transport options and resourcing the utilisation options | Whānau standards of living | Safe transport options | Increased knowledge regarding safe transport options | Improved confidence/attitude towards safe transport | Improved access to Safe transport options | Increased use of safe transport options |
| Mauri Ora | AOD support programme/AOD Services/Smoking Cessation programmes/Self-exclusion from pokies | Whānau health | Alcohol/drugs/gambling | Increased knowledge/skills regarding negative effects of alcohol/drugs/gambling | Improved confidence/attitude around rehabilitation from alcohol/drugs/gambling use | Improved access to alcohol/drugs/gambling rehab services | Reduced alcohol/drugs/gambling use |
| Mauri Ora | COVID support & resources resources/COVID literacy/COVID vaccinations/Education on covid and its effects/Covid Wellbeing Visits/Manaaki packs/Covid Innovation Group/Covid supports | Whānau health | Family/social health | Increased knowledge/skills regarding spiritual health | Improved confidence/attitude around family/social health | Improved access to family/social health services | Improved family/social health |
| Mauri Ora | Tukaha Mental Health Services/Mental Health Support and Services | Whānau health | Mental health | Increased knowledge/skills regarding mental health | Improved confidence around managing mental health | Improved access to mental health services | Improved mental health |
| Mauri Ora | Creation and maintenance of Maara kai/Maara Kai/Healthy kai | Whānau health | Nutrition | Increased knowledge/skills regarding nutrition | Improved confidence around better nutrition | Improved access to nutrition services | Improved nutrition |
| Mauri Ora | Dental work/Dentistry | Whānau health | Oral health | Increased knowledge/skills regarding oral health | Improved confidence around better oral health | Improved access to oral health services | Improved oral health |
| Mauri Ora | Sports and Recreational Activities/Physical Activity/Exercise/Walking Groups/Fitness Groups/Softball competition/Yummy Mummies programme | Whānau health | Participation in sports and recreation | Increased knowledge/skills regarding participation in sports and recreation/physical activity | Improved confidence/attitude towards participation in sports and recreation/physical activity | Improved access to sports and recreation/physical activity | Increased participation in sports and recreation/physical activity |
| Mauri Ora | Health - Medical admission/Health specialist engagement/Health assessments/Healthcare support/Health and wellbeing activities/Support/Hauora /Wellbeing Services/General Health Services | Whānau health | Physical/personal health | Increased knowledge/skills regarding physical/personal health | Improved confidence around management of physical/personal health | Improved access to physical/personal health services | Improved physical/personal health |
| Mauri Ora | Rongoa - Mirimiri/Rongoa Wananga/Romiromi/Mirimiri | Whānau health | Physical/personal health | Increased knowledge/skills regarding physical/personal health | Improved confidence around management of physical/personal health | Improved access to physical/personal health services | Improved physical/personal health |
| Mauri Ora | Te Hii me te Haa – Breathing workshop via Tools to control Emotions/Feelings | Whānau health | Physical/personal health | Increased knowledge/skills regarding physical/personal health | Improved confidence around management of physical/personal health | Improved access to physical/personal health services | Improved physical/personal health |
| Mauri Ora | Counselling Services/Counseling/Therapeutic engagement/Kaitiakitanga – Healing Trauma via Kai Koorero/Healing and whakapapa | Whānau health | Spiritual health | Increased knowledge/skills regarding family/social health | Improved confidence/attitude around spiritual health | Improved access to spiritual health services | Improved spiritual health |
| Mauri Ora | Tangihanga | Whānau health | Spiritual health | Increased knowledge/skills regarding family/social health | Improved confidence/attitude around spiritual health | Improved access to spiritual health services | Improved spiritual health |
| Mauri Ora | Anger Management Programme/Safe whānau wananga/Domestic Violence/Family Violence/Abuse/Trauma programmes | Whānau health | Violence/abuse (physical and/or verbal) | Increased knowledge/skills regarding prevention of violence/abuse (physical or verbal) | Improved confidence/attitude around prevention of violence/abuse (physical or verbal) | Improved access to violence/abuse prevention services | Reduced violence/abuse (physical or verbal) or violence/abuse (physical or verbal) free |

Figure 4 shows how the Aspirational Areas of Te Ara Mātauranga and Te Ara Mātauranga/Whanake Umanga align to the Activity Sets and to WOCA Outcome Domains and Outcome Areas, as well as the whānau Outcome Sets (changes in knowledge and skills, changes in behaviour and attitudes, changes in resources and opportunities, and changes in whānau situation and circumstances).

Figure 4: Alignment of the Aspirational Areas of Te Ara Mātauranga and Te Ara Mātauranga/Whanake Umanga and their Activity Sets to the WOCA Outcomes Framework.

| Aspirational Areas | Activity Sets | WOCA Outcome Domain | WOCA Outcome Areas | Change in Knowledge/Skills | Change in Behaviour/Attitude | Change in access to resources /opportunities | Change in whānau situation/circumstances |
|----------------------------------|--|---------------------------------------|---|---|---|---|--|
| Te Ara Mātauranga | Maramataka for Wahine wananga | Whānau engagement in Te Ao Māori | Māori lore/knowledge/customs | Increased knowledge regarding Māori lore/knowledge/customs | Improved confidence/attitude towards Māori lore/knowledge/customs | Improved access to Māori lore/knowledge/customs | Increased use of Māori lore/knowledge/customs |
| Te Ara Mātauranga | Surveying/Council Consents | Whānau knowledge | Access to community resources | Increased knowledge/skills regarding access to community resources | Improved confidence/attitude regarding accessing community resources | Improved access to community resources | Increased access to community resources |
| Te Ara Mātauranga | Career pathways/Formal study for qualifications/Trade training/Online learning and Webinars/Enrolment in higher education/Professional Development | Whānau knowledge | Education/training | Increased knowledge/skills acquired through education/training | Improved confidence around education/training | Improved access to education/training courses/programmes | Improved qualifications and/or employment |
| Te Ara Mātauranga | Wananga/Study/Courses/First Aid Training/Training - Whānauangatanga, whakapapa/Toi Ohomai Cosmetology, Skincare and Makeup/Monaco Nail Academy/Womens Empowerment Group/Self-development and wellness course | Whānau knowledge | Education/training | Increased knowledge/skills acquired through education/training | Improved confidence around education/training | Improved access to education/training courses/programmes | Improved qualifications and/or employment |
| Te Ara Mātauranga | COVID Imac Training/Vaccination Centre LVC/CIR Training/Observation Training | Whānau knowledge | Education/training | Increased knowledge/skills acquired through education/training | Improved confidence around education/training | Improved access to education/training courses/programmes | Improved qualifications and/or employment |
| Te Ara Mātauranga | Financial Capability programme/Budgeting/Mortgage tips/Mortgage Broker/Money Mates Training/Financial Management Mentorship | Whānau knowledge | Financial literacy/Budgeting | Increased financial literacy and/or budgeting skills | Improved confidence around Financial literacy/Budgeting | Improved access to literacy/budgeting courses/programmes | Better financial management and/or budgeting/Reduced Debt |
| Te Ara Mātauranga | Digital course/ICT Literacy programmes | Whānau knowledge | Information Communication and Technology literacy | Increased knowledge of Information Communication and Technology | Improved confidence around Information Communication and Technology | Improved access to Information Communication and Technology | Improved ability in use of Information Communication and Technology/Improved employment/Increased |
| Te Ara Mātauranga | Life Coach/Mindset/Health Coaching/Mentoring/Supervision/Ngā Tini Raukura - Wahine empowerment workshop/Ngā Whatukura - Tāne | Whānau knowledge | Leadership/confidence/life skills | Increased knowledge/skills regarding Leadership/life skills | Improved confidence regarding Leadership/life skills | Improved access to Leadership/confidence/life skills training | Improved Leadership/confidence/life skills |
| Te Ara Mātauranga | Home Schooling/Tamariki Learning/Tamariki education and learning/Parenting Programme/Parenting Programmes/Whakatipu Mokopuna via Grandparents Raising Mokopuna | Whānau knowledge | Parenting knowledge/skills | Increased parenting knowledge/skills | Improved confidence/attitude towards parenting | Improved access to parenting courses | Improved parenting |
| Te Ara Mātauranga | Kaitiaki Tamariki vai Tamariki – Child focused activities/Tamariki programme | Whānau knowledge | Parenting knowledge/skills | Increased parenting knowledge/skills | Improved confidence/attitude towards parenting | Improved access to parenting courses | Improved parenting |
| Te Ara Mātauranga | Driver Licensing/Driving Courses/Driver Licensing Programmes/Transport courses/Safe To Go driving Programme/Defensive Driving Course | Whānau knowledge | Skills/knowledge for employment | Increased knowledge/skills relevant for employment | Improved confidence around employment | Improved access to employment opportunities | Improved employment and/or income |
| Te Ara Mātauranga | Employment Support/Employment Readiness/Job Readiness/Work experience/Employment Skills/Readiness programmes/ Employment Bakership/Supported employment/Engaged in employment opportunities | Whānau knowledge | Skills/knowledge for employment | Increased knowledge/skills relevant for employment | Improved confidence around employment | Improved access to employment opportunities | Improved employment and/or income |
| Te Ara Mātauranga | Resource Proposals/Funding hui with external funder | Whānau participation in the community | Access to community resources | Increased knowledge/skills regarding access to community resources | Improved confidence/attitude regarding accessing community resources | Improved access to community resources | Increased access to community resources |
| Te Ara Mātauranga | Kai Ora programme | Whānau standards of living | Food/Food Security | Increased knowledge regarding Food/Food Security | Increased confidence/attitude towards food/food security | Improved access to food | Improved food security |
| Te Ara Mātauranga | ACC accreditation | Whānau relationships | Relationships with social, health, and education service providers (including Government Departments) | Increased knowledge/skills regarding improving relationships with social, health, and education service providers | Improved confidence/attitude towards relationships with social, health, and education service providers | Improved access to more empowering and rewarding relationships with social, health, and education service providers | Improved relationships with social, health, and education service providers (including Government Departments) |
| Te Ara Mātauranga Whanake Umanga | Small business development/pathway/ Business Planning and support services/Business Marketing/Mentor/IT support/comms set up | Whānau standards of living | Business development/ Social Enterprise | Increased knowledge regarding Business development/ Social Enterprise | Improved confidence/attitude towards Business development/ Social Enterprise | Improved access to services/resources related to Business development/ Social Enterprise | Increased whānau Business development/social enterprise/employment |
| Te Ara Mātauranga Whanake Umanga | Youth-SAYE Workshops/SAYE Mentorship/SAYE Business Training | Whānau standards of living | Business development/ Social Enterprise | Increased knowledge regarding Business development/ Social Enterprise | Improved confidence/attitude towards Business development/ Social Enterprise | Improved access to services/resources related to Business development/ Social Enterprise | Increased whānau Business development/social enterprise/employment |

Figure 5 shows how the Aspirational Areas of Te Reo Tikanga, Toi; Whakapapa Whenua; Tūhono Tāngata; Whakaruruhau; and Whanake Umanga align to Activity Sets and to WOCA Outcome Domains and Outcome Areas, as well as the whānau Outcome Sets (changes in knowledge and skills, changes in behaviour and attitudes, changes in resources and opportunities, and changes in whānau situation and circumstances).

Figure 5: Aligning of the Aspirational Areas of Te Reo Tikanga, Toi; Whakapapa Whenua, Tūhono Tāngata; Whakaruruhau; and Whanake Umanga and their Activity Sets to the WOCA Outcomes Framework.

| Aspirational Areas | Activity Sets | WOCA Outcome Domain | WOCA Outcome Areas | Change in Knowledge/Skills | Change in Behaviour/Attitude | Change in access to resources /opportunities | Change in whānau situation/circumstances |
|----------------------|---|---------------------------------------|---|--|---|---|---|
| Te Reo, Tikanga, Toi | Connection to Marae | Whānau engagement in Te Ao Māori | Involvement with Māori community organisations | Increased knowledge regarding Māori community organisations | Improved confidence/attitude towards accessing Māori | Improved access to Māori community organisations | Increased connections and engagement with Māori community organisations |
| Te Reo, Tikanga, Toi | Waka Ama/Mau rākau programme | Whānau engagement in Te Ao Māori | Kapahaka, marae and/or other cultural activities | Increased knowledge regarding participation in Kapahaka, marae and/or other cultural activities | Improved confidence/attitude towards participation in Kapahaka, marae and/or other cultural activities | Improved access to Kapahaka, marae and/or other cultural activities | Increased participation in Kapahaka, marae and/or other cultural activities |
| Te Reo, Tikanga, Toi | Wānanga/Marae based wānanga | Whānau engagement in Te Ao Māori | Kapahaka, marae and/or other cultural activities | Increased knowledge regarding participation in Kapahaka, marae and/or other cultural activities | Improved confidence/attitude towards participation in Kapahaka, marae and/or other cultural activities | Improved access to Kapahaka, marae and/or other cultural activities | Increased participation in Kapahaka, marae and/or other cultural activities |
| Te Reo, Tikanga, Toi | Whakawhanaungatanga/Whānau Hui/Kai & Korero (Informal)/NTW Pūkana Wero/Kōrero Friday-Building in Abundance | Whānau engagement in Te Ao Māori | Māori lore/knowledge/customs | Increased knowledge regarding Māori lore/knowledge/customs | Improved confidence/attitude towards Māori lore/knowledge/customs | Improved access to Māori lore/knowledge/customs | Increased use of Māori lore/knowledge/customs |
| Te Reo, Tikanga, Toi | Te Reo me on Tikanga: Hiitōri, Whakatauki, Waiata via Te Pou hono ki te Marae, Atea workshop/Waiata workshop/Kawa & Tikanga o te marae/He Papa Tikanga/Undertaking karakia | Whānau engagement in Te Ao Māori | Māori lore/knowledge/customs | Increased knowledge regarding Māori lore/knowledge/customs | Improved confidence/attitude towards Māori lore/knowledge/customs | Improved access to Māori lore/knowledge/customs | Increased use of Māori lore/knowledge/customs |
| Te Reo, Tikanga, Toi | Whānau Pūrākau/Legacy programme/Orator Workshop | Whānau engagement in Te Ao Māori | Māori lore/knowledge/customs | Increased knowledge regarding Māori lore/knowledge/customs | Improved confidence/attitude towards Māori lore/knowledge/customs | Improved access to Māori lore/knowledge/customs | Increased use of Māori lore/knowledge/customs |
| Te Reo, Tikanga, Toi | Te Reo Māori classes | Whānau engagement in Te Ao Māori | Te Reo Māori | Increased knowledge regarding the ability to speak te reo Māori | Improved confidence/attitude towards speaking Te reo Māori | Improved access to te reo Māori courses | Increased use of Te reo Māori |
| Whakapapa, Whenua | Whānau and land trust hui with Maori land court kaimahi/Supported navigation through Māori Land Court | Whānau engagement in Te Ao Māori | Knowledge about whenua tupuna | Increased knowledge about whenua tupuna | Improved confidence/attitude towards accessing knowledge about whenua | Improved access to knowledge about whenua tupuna | Increased Knowledge about whenua tupuna |
| Whakapapa, Whenua | Development on Papakainga/Papakainga Support | Whānau engagement in Te Ao Māori | Knowledge about whenua tupuna | Increased knowledge about whenua tupuna | Improved confidence/attitude towards accessing knowledge about whenua | Improved access to knowledge about whenua tupuna | Increased Knowledge about whenua tupuna |
| Whakapapa, Whenua | Reconnection to whenua | Whānau engagement in Te Ao Māori | Knowledge about whenua tupuna | Increased knowledge about whenua tupuna | Improved confidence/attitude towards accessing knowledge about whenua | Improved access to knowledge about whenua tupuna | Increased Knowledge about whenua tupuna |
| Whakapapa, Whenua | Whakapapa Workshop/Wānanga whakapapa, takahi whenua, wānanga a whānau /Connecting to Whakapapa/Researching Whakapapa/Whānau Profiling/Video | Whānau engagement in Te Ao Māori | Whakapapa/whānau connections | Increased knowledge of whakapapa/whānau connections | Improved confidence/attitude towards Whakapapa/whānau | Improved access to whakapapa/whānau connections | Increased whakapapa/whānau connections |
| Tūhono Tāngata | Community Hui/Support/Community Tree Planting | Whānau engagement in Te Ao Māori | Involvement with Māori community organisations | Increased knowledge regarding Māori community organisations | Improved confidence/attitude towards accessing Māori community organisations | Improved access to Māori community organisations | Increased connections and engagement with Māori community organisations |
| Tūhono Tāngata | Whānau reintegration/Healing Wānanga/Healing historical trauma/Reconnection with extended whānau | Whānau relationships | Wider whānau relationships | Increased knowledge/skills regarding improving wider whānau relationships | Improved confidence/attitude towards wider whānau relationships | Improved access to more empowering and rewarding wider whānau relationships | Improved wider whānau relationships |
| Tūhono Tāngata | FGC (Family Group Conference and support/navigation with OT) | Whānau relationships | Safety issues/legal issues/risk management | Increased knowledge/skills regarding improving safety issues/legal issues/risk management | Improved confidence/attitude towards safety issues/legal issues/risk | Improved access to resources or support regarding safety issues/legal issues/risk | Improved safety issues/legal issues/risk management |
| Whakaruruhau | Educating around benefits of insurance and support in establishing insurance policies | Whānau standards of living | Adequate insurance | Increased knowledge regarding adequate insurance | Improved confidence/attitude regarding adequate insurance | Improved access to Adequate insurance | Adequate insurance |
| Whakaruruhau | Innovative options to furnish a whare with limited income and utilising space for whānau | Whānau standards of living | Basic furnishings/amenities | Increased knowledge regarding basic furnishings/amenities | Improved confidence/attitude regarding improving basic furnishings/amenities | Improved access to Basic furnishings/amenities | Increased Basic furnishings/amenities |
| Whakaruruhau | Business Enterprise/Business mentoring/Whānau Business Innovation/Business start-up/Business and IT Preparation Course/Te Kāre- Online Specialist Seminars/Whānau presentations- Business Plans | Whānau standards of living | Business development/ Social Enterprise | Increased knowledge regarding Business development/ Social Enterprise | Improved confidence/attitude towards Business development/ Social Enterprise | Improved access to services/resources related to Business development/ Social Enterprise | Increased whānau Business development/social enterprise/employment |
| Whakaruruhau | Home Improvements/Home Repairs/Education around healthy homes and resource support to enable healthy housing solutions/Housing literacy workshops/Healthy homes//House viewing/Pest infestation control | Whānau standards of living | Home ownership/housing standards (incl accommodation/emergency housing)/house maintenance | Increasing knowledge regarding home ownership, housing standards including household maintenance | Increased confidence/attitude towards improving home ownership, standards including household maintenance | Improved access to increasing home ownership, Housing standards including household maintenance | Increased housing standards including home ownership, completed household maintenance |
| Whakaruruhau | Whānau rehousing/Accommodation Support/Whānau relocation/Navigating Housing issues e.g. Kainga Ora, Emergency Housing/Support with accessing Housing/Accommodation Support/Pathways | Whānau standards of living | Home ownership/housing standards (incl accommodation/emergency housing)/house maintenance | Increasing knowledge regarding home ownership, housing standards including household maintenance | Increased confidence/attitude towards improving home ownership, standards including household maintenance | Improved access to increasing home ownership, Housing standards including household maintenance | Increased housing standards including home ownership, completed household maintenance |
| Whakaruruhau | Home ownership/Own home preparation/education | Whānau standards of living | Home ownership/housing standards (incl accommodation/emergency housing)/house maintenance | Increasing knowledge regarding home ownership, housing standards including household maintenance | Increased confidence/attitude towards improving home ownership, standards including household maintenance | Improved access to increasing home ownership, Housing standards including household maintenance | Increased housing standards including home ownership, completed household maintenance |
| Whanake Umanga | Identifying resources for purchases aligned to goals/Kete Oranga Financial Support/Whānau Laptop Distribution/Purchase of resources to enable progress toward whānau moemōā | Whānau participation in the community | Access to community resources | Increased knowledge/skills regarding access to community resources | Improved confidence/attitude regarding accessing community resources | Improved access to community resources | Increased access to community resources |
| Whanake Umanga | Supported Network Accessibility | Whānau participation in the community | Connection to community networks | Increased knowledge/skills regarding connections to | Improved confidence/attitude | Improved access to community networks | Increased Connection to community networks |

Discussion

This draft NTW Outcomes Measurement Framework is a ‘work in progress’ and will be refined as additional NTW Partner data becomes available. The next step in the development of the draft NTW Outcomes Measurement Framework will be to use Quarter 2 Partner data to further verify and refine the Outcome Sets. Additionally, Quarter 2 and Quarter 3 Partner data will be used to help define Indicator Sets to measure progress against the Outcome Sets. Once the Outcome Sets and Indicator Sets are developed and refined a finalised NTW Outcomes Measurement Framework will be completed.

Bibliography

Whānau Ora Commissioning Agency (WOCA). *Whānau Ora Commissioning Agency Annual Investment Plan 2021/22*. Auckland, New Zealand. July 2021.

Whānau Ora Commissioning Agency (WOCA). *Ngā Tini Whetū. Whānau With Mana. 2021/22. Annual Investment Plan*. Whānau Ora Commissioning Agency (WOCA). Auckland, New Zealand. Published June 2021.

Whānau Ora Commissioning Agency (WOCA). *Kai Koi Te Hirikapo. “Mā te mōhio ka mārama Mā te mārama ka mātau Mā te mātau ka ora.” Ngā Tini Whetū Report 1: Quarter Four (1st April to 30th June) 2020/21*. Whānau Ora Commissioning Agency (WOCA). Auckland, New Zealand. Published September 2021.

Whānau Ora Commissioning Agency (WOCA). *Kia Mataara Te Whānau. “Ko ngā pae tawhiti whāia kia tata Ko ngā pae tata whakamaia kia tina.” Ngā Tini Whetū Report 2: Quarter Four (1st April to 30th June) 2020/21*. Whānau Ora Commissioning Agency (WOCA). Auckland, New Zealand. Published September 2021.

Whānau Ora Commissioning Agency (WOCA). *Kia Kapohina Te Anamata. “Kei te kapū o ō ringa te orange.” Ngā Tini Whetū Report 3: Quarter Four (1st April to 30th June) 2020/21*. Whānau Ora Commissioning Agency (WOCA). Auckland, New Zealand. Published September 2021.

QUARTER TWO: OCTOBER-DECEMBER 2021

Quarter Two has seen whānau continue on their Ngā Tini Whetū (NTW) journey, building on the progress we saw in Quarter One.

Kaiārahi have worked with whānau to solidify their plans, and in some cases adapt and refine plans when circumstances require. This progress has seen many of the immediate needs of whānau starting to be met through the NTW kaupapa. Housing, debt reduction, transport and health and wellness needs have been addressed, often through the utilisation of Te Kete Oranga. This has had transformational flow on effects for whānau, resulting in collateral change around financial independence, creating safer homes for tamariki, securing employment and education, and giving back to their hapori.

These activities all have major significance for key government initiatives, and particularly align with the Child Youth and Wellbeing Reducing Child Poverty Strategy, which focuses on actions relating to improving earnings and employment, improving housing affordability, quality and security, and helping families with the cost of essentials.¹ This Quarter Two report provides an overview of these developments, along with an update to the trends reported in Quarter One, and the challenges faced in Quarter Two, including those surrounding COVID-19.

¹ <https://childyouthwellbeing.govt.nz/reducing-child-poverty>

KEY ACTIVITIES AND DEVELOPMENTS

DEBT REDUCTION AND BUILDING FINANCIAL RESILIENCE

A significant achievement for many of the whānau in Quarter Two was reducing debt. This has cleared the path for whānau to be able to fully focus on taking the next steps to achieve their moemoeā. The whānau stories highlight how debilitating debt anxiety can be for many whānau and how once they are freed from this burden, building financial resilience and making progress towards independence becomes easier.

Addressing debt is often one of the first issues Kaiārahi work on with whānau, to enable them to move towards their moemoeā.

‘Mum is working with a financial mentor and with recommendations I have been able to support her to reduce her debts and get her to a place where she is able to save.’ (Kaiārahi, He Iwi Kotahi)

This is not always a straight-forward process, as whānau are often whakamā about discussing their debt situation with outsiders. This therefore involves a process of whakawhanaungatanga and building trust between the Kaiārahi and whānau. Once this trust is built, Kaiārahi can then support and advocate for whānau with external agencies if required, as this example shows:

On reflection, where I started with kaumatua and mokopuna was a learning experience. Kaumatua at first would not ask for anything. This took about a month to gain understanding and trust between both sides before they opened up. Before I could get into what Nga Tini Whetu was able to do for them I had to tidy up their overdue rent, electricity, and WINZ payment. I was able to guide them to ring and explain what, how they will pay off their debts. This then gave them the kaha to deal with some of their issues. At times they would make contact with myself and state they were having trouble getting people at the other end to understand. I would then complete the issue for them and verbally share what happened. The whanau are now more verbal and trusting. The whanau are more resilient and this has enhanced their mana. (Kaiārahi, Te Hau Āwhiowhio)

Alleviating debt is not usually the main moemoeā of whānau, and often there are other complex challenges that whānau face. But NTW allows whānau the opportunity to discuss with Kaiārahi and other advisors the path to achieving their goals, and this often involves addressing their debt situation. This becomes a stepping stone to progress for whānau, by helping to alleviate stress for the whānau and contributing to greater overall wellbeing. This example from one whānau demonstrates how addressing debt provides the foundation from which progress can be made:

They started in a post-domestic violence situation, hapu, dad was on bail and gang affiliated; tamariki had regular health issues and they were drowning in debt. To date we have worked closely with a financial planner; minimized significant debt and enabled the whanau to start seeking affordable materials/options to build on their own whenua. Initially, they wanted first home ownership, but with their significant debt and discussions with a broker [redacted], at that stage, they would not be considered desirable candidates for a home loan. We discussed alternatives, and despite them initially being apprehensive about this particular option (moving onto and building their own whare on their Maori land), they realised it was the most viable and achievable option to them. To date dad is continuing with his apprenticeship and loving the mahi of knowing his is doing something legit, and for the future of his whanau, which gives him an immense sense of achievement and pride in himself. (Kaiārahi, Ngāti Hine Health Trust)

PROGRESS ON HOUSING MOEMOEĀ

Quarter Two reporting provided stark evidence of the effects of the current housing crisis on whānau. Many whānau are disproportionately impacted by housing challenges, facing issues of affordability, quality, security, and accessibility. Accessing appropriate housing has been a common moemoeā for whānau through Quarter Two. Kaiārahi have continued to support whānau into navigating pathways towards secure, affordable and quality housing. Through NTW, whānau have pursued the renting and purchasing of homes, securing Government housing and emergency housing, establishing papakāinga, and upgrading their current homes. Whānau who have achieved housing moemoeā have experienced wider outcomes for hauora such as tamariki and whānau wellbeing, financial security, and improved whānau relationships.

Partners have discussed the impacts of the housing crisis on whānau in reporting:

The lack of Kainga Ora and community housing stock in the Hokianga, has created Housing issues for our whānau, as a number of them were removed off their whenua and had nowhere to go. (Kaiārahi, Ngāpuhi Iwi Social Services)

Despite these challenges, NTW continues to utilise the innate strengths of whānau and Kaiārahi to pursue whānau aspirations. For example, a Kaiārahi assisted a whānau into housing through offering accommodation upon their own whenua:

This whānau was made homeless due to the breakdown in her relationships, currently resides at the Kaiārahi whenua in a cabin/batch. As a result, her living situation has improved immensely. She is now able to keep in contact with her whānau and daughter. (Kaiārahi, Ngāpuhi Iwi Social Services)

Kaiārahi in Te Hiku Hauora shared a story of a wahine who was able to access emergency housing and this improved her taha hinengaro and taha whānau:

This last quarter has seen a major crisis event that has led to mama and baby now living in emergency accommodation which most people would see as a negative or a step backwards but in fact in this situation this is massive progress and mama and baby have not been this happy in some time. While mama is now technically homeless she has a new psychological freedom, like the mist has cleared and she can see things for what they are. (Kaiārahi, Te Hiku Hauora)

Success continues to be whānau-defined in NTW:

Interestingly, progress comes in many forms and even a whanau falling into what appears to be crisis and now residing in emergency housing is actually a positive for her situation and represents a freeing from challenges that were impeding her making progress - it highlights the very unique nature of each individual journey and the beauty of the NTW kaupapa, what can appear to be a negative when you take surface view and which would be for another whanau represents a very different picture for other whanau. (Kaiārahi, Te Hiku Hauora)

Gaining secure housing for a whānau helped to establish the foundations to have their tamariki returned to their care:

Kaiārahi supported Mum with resource for her unborn pepe and supported her move into housing. Mum expressed the need for support with her tamariki, and their return. Her tamariki were transitioned back into her care. This started with unsupervised weekends until her court hearing which took place in December. (Kaiārahi, Te Kōhao Health)

Many whānau on the East Coast have pursued moemoeā surrounding housing. Kaiārahi have assisted whānau in navigating external agencies and supporting them through resource delays due to COVID-19:

Most of my cohort are still working towards either building on their whanau whenua, returned to the East Coast to start Papakainga, or are wanting to repair their homes. Most whanau currently have cabins on their existing property. During this process whanau have learnt that systems set up from governing agencies make things harder than they need to be for whanau, with lots of red tape and restrictions. COVID-19 has affected materials and delivery times as the product are sitting in containers but can't be shipped for example whanau could be waiting for a water tank to be delivered for a minimum of 17 weeks. (Kaiārahi, Horouta Whānau Ora)

Throughout Quarter Two, Kaiārahi connected whānau with services to clear the path towards reaching their housing moemoeā:

This whānau are currently renting their home from Housing NZ. The whānau have been offered an opportunity to purchase the house but need advice and support. Nga Tini Whetu have just secured a Māori Financial Advisor who has agreed to facilitate 3 online sessions that will cover goal setting, a debt burner plan with a follow up plan. (Kaiārahi, Ngāti Hauā)

For a whānau in Te Tai Tokerau, their focus of Quarter Two was warming their home to pursue healthy living:

For this whānau we focused on healthy living (warmer home for whānau) in this period. We were able to support them with this by providing thermal curtains for them, which was a big help for them. (Kaiārahi, He Iwi Kotahi)

Te Kete Oranga has enabled whānau to purchase resources to improve their quality of housing. Accessing these resources have flow on impacts for whānau hauora:

This whānau is doing well, her baby is thriving now and mum is chipping away at her goal to restore the whānau home. Contact has been reduced due to lockdown restrictions and limited connectivity at the home but this has not impacted mum's progress, she has temporarily relocated to be with whānau while the interior of the home is being painted and once she is back in the home we can progress other things. Kite Oranga was able to support fencing the property to allow mum to play safely with her toddler while caring for her unwell baby. (Kaiārahi, Te Hiku Hauora)

Once whānau access resources through Te Kete Oranga, Kaiārahi see a growth in confidence in whānau as their dreams become more tangible:

Whānau are extremely excited to see the progression of their goals and aspirations from being talked about in the beginning to now making the leaps towards the goals being achieved assisted by the purchase of the resources. The purchasing of the resources is adding strength to the whānau plans by adding tangible evidence of the dreams becoming realities which is creating huge positive repercussions for themselves and their whānau. (Kaiārahi, Poutiri Trust)

Securing a home can set the foundations for whānau to build community, seek a fresh start and have their immediate needs met to focus on their moemoeā:

Life for me has begun again and I have hope then in my new area I am living with my for children in our own home what's my children engaging in school and with my positive friends to support me to be the best that I can be is exciting and is reassuring me that my life will get better and with the support of my navigator I am able to move towards my dreams and inspirations with a positive outlook on my future and what their future looks like will only be determined by me I am hopeful in ready to start this new chapter of my life. (Whānau, Raukawa Whānau Ora)

ADDRESSING TRANSPORT NEEDS

The benefits of using Te Kete Oranga to support the transport needs of whānau was more pronounced this quarter. Te Kete Oranga has played an important role in enabling whānau's moemoeā journey. Whānau who live in rural areas or in locations where public transport is infrequent need some form of transport to be able to go to work, do their shopping, attend appointments or visit whānau and friends.

The following examples illustrate how Te Kete Oranga has played an important role in enabling/ contributing to whānau's moemoea journey.

A Kaiārahi reported many whānau have vehicles that they would like to fix and get them to a road worthy standard while others would just like to have a vehicle of their own.

Another Kaiārahi supported a young man who was able to complete two months' work on a New Zealand film set and he received a credit for that. As a result of that mahi, he was asked to work in an upcoming documentary. He was reluctant at first because he was not keen on vaccination and did not have a vehicle.

Together they discussed the importance of maintaining a connection with the industry and remaining within that network plus the work experience opportunity. He accepted the offer and they applied for funding for a waka which was approved.

A whānau who was on an apprenticeship applied for a contribution payment for the purchase of a waka because his fellow apprentice with whom he travelled to work each day left so he had no means to get to work. Unfortunately, although his application was made mid-November and approved, due to slow in-house processing he was not able to access the funds till late January when staff returned to work. He was very grateful for the investment.

Being able to purchase a waka reduced another whānau's expense of having to rely on others. They were paying \$100-150 a week to others for transport and childcare so they could do shopping and attend appointments – for example, each trip cost: \$20 petrol, \$20 childcare, \$20 to the person providing the transport.

A whānau have had to face the challenge of not having their own reliable transport. They have a car, but it has no warrant and needs a number of repairs. They are currently getting a quote for repairs and will process this through Te Kete Oranga. They are ecstatic about this opportunity because they have been relying on whānau and friends to transport them as they cannot rely on public transport due to the sensory overload on the two children. Having their own waka will increase independence for the whānau and alleviate stress for them.

This kōrero from whānau indicates the significant impact that NTW support for transport needs can have for whānau to realise their moemoeā:

'The new vehicle that we received has taken a huge weight off my shoulders. I have studied and sat my learners licence test and passed. I am currently driving daily to build my confidence and to become familiar with Roads, Rules & regulations, which [redacted] also assists me with, which helps go for my restricted licence. By having the car I can attend different Kaupapa within and out of our local community.' (Whānau, Whanau Whanake)

PURSUING HEALTHY LIFESTYLES

For many whānau, NTW is an opportunity to heal. Kaiārahi build trust through whakawhanaungatanga, and allow whānau to be honest and vulnerable in the journeys they wish to undertake. Moving through trauma and undertaking healing has positive follow on effects for whānau and their hapori. A whānau member at Tui Ora has utilised NTW to pursue his own healing, as well as encourage healing within his community:

Growing up E had an estranged relationship with his mother. This caused resentment that E has carried around for many years until recently. Not having anyone to confide in with his feelings he decided to turn to social media. E created the [redacted] movement. Through [redacted] E shared with his viewers the whakapapa behind the estranged relationship with his mother and his journey to forgiveness. E is actively in communications with his mother and is working on a healthy connection and wants to arrange a visit for his mum to spend time with his daughter. E is currently making a difference with the ability to reach whanau in the community which he planned to do when he started his platform. The goals were to help motivate, educate, and inspire others to make positive changes in their lives. Also, to help spread awareness for mental health and other kaupapa he was passionate about. E started sharing videos on social media accounts Instagram and Facebook to help others feel comfortable to reach out and ask for help. The message shared is that it is okay to not be okay, it is not weak to speak and that talking about our feelings help. (Kaiārahi, Tui Ora)

Whānau have successfully pursued positive whānau relationships this quarter, with some participating in counselling and parenting programmes in Quarter Two. Pursuing positive whānau relationships has reduced contact with Oranga Tamariki systems for some whānau:

Whanau 6 has been quite quiet over the quarter, working through their whānau and health issues and identifying strengths and weaknesses and being supportive of each other, creating a loving and caring environment for their three tamariki. Letting whānau have time to themselves to assist them to develop their own strategies and their independence at when they're ready to engage they will, which was the case with this whānau.... This young whānau have had OT involvement in the past however since the FGC last year May, they have had no call outs or concerns, this is a massive transformation for this whanau. They are determined once settled to re-engage in counselling and will attend their parenting programme. (Kaiārahi, Ngāpuhi Iwi Social Services)

Breaking intergenerational cycles of trauma has been a key aspiration for whānau in Quarter Two. NTW has provided whānau with the resources and relationships to clear immediate barriers to undertaking journeys of healing for themselves and their whānau. This sees whānau nourish positive and healthy relationships with their tamariki and mokopuna. A whānau from Te Tihi shared their journey of healing through NTW:

I'm like 'here we go again' it had to be something they were used to in that environment raised in, of violence, alcohol, drugs... they were brought up in all that. I reflect where I was growing up in that same environment... the effects are real... when you realise it does infest (in your upbringing) where you have been, and they have been also. From a very early age the moko' were uplifted... aged ten and eleven now. I had a good korero with a Clinical Psychologist... 'This is her advice; all children want is to be loved and belong... (these) two things will work wonders in their life....' It is ongoing, and each day is not the same, each day in our household to nurture each day as it comes was different, sometimes days were challenging, so you are always looking for strategies and hopeful that the mustard seed planted will be a lifetime journey for each of us to grasp and reflect on and to keep moving forward, ahakoa... (Whānau, Te Tihi o Ruahine)

Through NTW whānau have pursued lifestyles that enhance their hauora. This has come in many forms this quarter, such as increasing community involvement, pursuing healthy family relationships, establishing maara kai, accessing dentistry work and healthcare, joining the gym and participating in sport. The growth in confidence and sense of achievement that arises from this translates into other outcomes for whānau hauora; taha tinana, taha hinengaro, taha wairua, taha whānau.

Gaining access to eye surgery enabled a whānau to continue pursuing their moemoeā of establishing a small business out of their hobby:

To date, JM has received cataract surgery on his 2nd eye which went very well. John works part time as a farm hand in Te Karaka but has planned to pick up his craft full time at the end of the 2021 year as orders are starting to pick up with his son exposing his mahi on social media. Whanau have seen JM's work on facebook and he now has Orders coming in from as far as Australia!

Highlights for me is hearing how excited JM gets when I ring him up and he has received his brand-new tools to complete his new mahi. The passion, enthusiasm, and excitement is rewarding as you can hear it in his voice when he speaks. When he got his eye surgery completed, he said he felt like "A new man" this to me reflects the Ngā Whetū Tiramarama state where he is excited, he's resilient and forward planning. (Kaiārahi, Horouta Whānau Ora)

Whānau have shared the collateral changes that NTW has brought about for themselves and their wider whānau through Quarter Two. All aspirations pursued by whānau are interconnected and result in multiple transformational outcomes for Te Whare Tapa Whā of whānau:

My highlight is staying proactive, connected and present with myself and my surroundings. Softball is definitely a huge highlight for me. Finding Mahi is a bonus ..couple hours here and there waiting for training next week but being staying motivated is a work in progress ... New year new mindset new way of learning all about myself all over again as person but most importantly a mum .. Aroha Mai for my big Novel whanau.. today is beauty and it's going to be just one of those days .. Before I get on with my day, [redacted] I just want thank you for all that you have done to awhi me in my journey for the endless opportunities you continue to give. Kaare kore nga mihi e tū atu I tēra cuz Just blessed .. loves up to all of us who are chugging along no matter how fast or slow..and all the best on our journeys wherever they may take us.. Mauri Ora. (Whānau, Ngāpuhi Iwi Social Services)

Through the utilisation of Te Kete Oranga whānau have been able to access dental care that has seen an increase in confidence for whānau. Whānau meet their immediate needs through NTW, alongside pursuing a web of other moemoeā, as seen within a whānau at Ngā Mataapuna Oranga:

Single mama of 2 has completed her forklift OSH cert, and is now in training for the F endorsement. She was able to achieve her main goal of getting her teeth done and feel more comfortable smiling as her goal was to not be in pain but also be able to smile without covering her face. Kete oranga has impacted this whanau in a positive way to secure appropriate bedding/clothing that this mama was not able to purchase due to being on a benefit. She is currently enrolled into next year's intake at Toi Ohomai to attend [a] heavy machinery course to help her get into the truck driving business. She has started her counselling sessions to begin her healing process in becoming a better mum to support her children on her own. (Kaiārahi, Ngā Mataapuna Oranga)

Improving nutrition and physical activity have also been a feature of the NTW kaupapa for many whānau:

Hauora has been the pattern with eight of the ten whaanau that are on our books. Giving them the support that they are needing to build their knowledge in the gym has been no.1 for myself as we are needing to keep them safe whilst training in these facilities. Memberships have been brought and I feel that this has helped take a bit of the financial pressure off themselves and the living costs that Rangatahi are starting to experience. (Kaiārahi, Whaiora)

Whanau are more equipped with some skills and knowledge to maintain healthier lifestyles, they are becoming more inclined to make better choices around nutrition and also keeping active and participating in regular physical activities. (Kaiārahi, Ngā Waihua o Paerangi)

Progress on establishing maara kai, with the support of Te Kete Oranga pūtea, has been a Quarter Two highlight for some whānau. This has the benefit of encouraging better nutrition, while also contributing towards whānau financial resilience and independence, as well as strengthening whakawhanaungatanga and rangatiratanga:

My Maara is my own personal major highlight hands down .. while I nourish and give my Hua life to feed me and my whanau I'm also re-learning how to nourish and care for myself as well. Taha wairua hinengaro and Tinana. (Whānau, Ngāpuhi Iwi Social Services)

For some whānau, Quarter Two represented the end of their NTW journey, as they had attained the wellbeing moemoeā they had set out to achieve:

It was truly wonderful to support her for a one year period. She was grateful for the encouragement, advice, support, and for simply being there. One of her highlights of support was the walk and talk visits we'd have in the Redwood forest, along the streets, and the Mokoia Tree Trust. It lifted her confidence to be outdoors, something she couldn't do when I first met her. Due to experiencing high anxiety levels as a result of previously being in two abusive relationships, the walks not only lifted her confidence but her self-esteem too. I noticed this change and it was evident in her brighter ahua. She didn't have a lot of trust in people but is ready to start making friends. We ended our partnership with each other's blessing. (Kaiārahi, Te Waiariki Pūtea Trust)

For other whānau, Quarter Two saw a continuation of their efforts to address trauma:

This whaanau struggles to leave a DV relationship and requires deep healing and counselling to address past trauma. Whilst Nga Tini Whetu has given this whaanau hope for a better future, she relies on intensive support to ensure she stays on track. Whaanau has no problems engaging with Kaiārahi with open and honest conversations. We continue to work through the challenges with the whaanau with the focus of healing at the forefront. (Kaiārahi, Raukura Hauora o Tainui)

COLLATERAL CHANGE

The significance of the collateral change created within whānau and their hapori has become more apparent in Quarter Two. As trust has been affirmed between Kaiārahi and whānau, material, financial and emotional barriers are cleared, and whānau confidence grows, the impacts of these transformational journeys are felt within their wider whānau and hapori. This creates a ripple effect throughout communities, as whānau pursue moemoeā that benefit the collective. Many whānau undertake moemoeā to give back to their hapori.

For example, a whānau working with Kaiārahi at Tūwharetoa Health has completed their tohu in Applied Counselling. Their moemoeā is now to provide kaupapa Māori counselling services to their wider community:

My moemoeā was to create my own practice where I could practise counselling from a kaupapa Māori lens. Where I could help our Māori people of all ages with depression, and suicide and anxiety and things like that ... The idea came about when three years ago I lost whānau, all my generation, all very young, to suicide. And I thought about how I could best help our community. Counselling, that's how I wanted to help our people. (Whānau story, Tūwharetoa Health)

Whānau see NTW as a transformational opportunity not only for themselves but for their hapori:

This whānau has gone from strength to strength and is now in a position of reciprocating her learnings and becoming a leader in her community ... She became a co-founder of a new business in Te Teko called [redacted] and is responsible for the creation of training courses for business plans and the preparation of whānau for employment. (Kaiārahi, Tūwharetoa ki Kawerau Hauora)

This inspiring lady wants to start an association of rangatahi creatives with a highlight on critical thinking, producing music videos to open and nurture the pathways for their futures. Her hope is to prevent future crime in her area while generating income. Advocate for struggling rangatahi and highlight local talent as an anonymous partner (wants little to no recognition in the product). (Kaiārahi, TWPT)

A whānau became self employed as a gardener, and this has had positive impacts for her tamariki:

Whānau member is now fully self-employed. Her abilities as a gardener have been recognised within the community and she now has five regular weekly gardening jobs at private properties. She continues to build her enterprise and her gardens are thriving, some produce and products are now at the stage of readiness for sale. She expresses one of her greatest joys throughout this process has been the involvement of her whānau, in particular, her tamariki who are learning beside her as her business grows and develops. (Kaiārahi, Te Ao Hou Trust)

As whānau move closer to their moemoeā and begin feeling the wider impacts within their whānau and hapori, confidence, self-empowerment and independence grows. Whānau become equipped to express mana motuhake.

KAIĀRAHI STEP BACK AS WHĀNAU GROW IN CONFIDENCE

In Quarter Two, many whānau have moved through Ngā Whetū o te Mangōroa and Ngā Kāpehu Whetū and are now reaching the Ngā Whetū Tiramarama stage of their journey. Whānau grow in confidence and independence as they become resourced and barriers are cleared in pursuing their moemoeā. Kaiārahi have expressed the desire to step back as whānau take the reins of their journeys. Whānau are building resilience, security and independence in pursuing their dreams. This is the long term goal of NTW; whānau to flourish in a space of mana motuhake.

Quarter Two illuminated the growth in confidence and independence of whānau. Some whānau have developed greater confidence through building relationships with Kaiārahi and becoming resourced:

After our initial meeting, (MM) met with me several times after to follow up and realign her goals. (MM) was able to gain confidence and direction, she was able to set goals pertaining to her business venture and focus on what was important to her, her family and realigned her aspirations around her family. Doing this she was able to set time for herself and articulate what she needed for her small business requesting stationary and online courses to deal with cooking at home and working on her confidence. (MM) is still analysing her needs the more orders she gets and markets she attends, but for now is happy. (Kaiārahi, Tūwharetoa ki Kawerau Hauora)

Whānau have been engaged in our programme for over 10-12 months now and are more confident to navigate this process on their own, requiring less and less assistance from me. (Kaiārahi, Ngā Wairua o Paerangi)

Kaiārahi highlighted the success of the NTW setting whānau on a path of independence and empowerment:

Whanau when called to discuss their progress demonstrate themselves how much independent and confident they are to manage their environment and their mokopuna. No big wahoo just a robust process that has enabled them to take back the reins. (Kaiārahi, Te Hau Āwhiowhio)

Some Kaiārahi also shared that for whānau, needs decreased in Quarter Two as they grew independence through resources and support:

The initial phases of their personal journeys into business and housing have been completed and they are at a point in their pathways where the majority of the input is self-monitored and directed.

Whānau needs decreased this quarter with recognition that the whānau that sit the within the pou of business/enterprise are steadily achieving their goals and set tasks. They are at a place in their journey where they are able to progress more independently. (Kaiārahi, Te Ao Hou Trust)

Whānau confidence and independence has grown from the strong foundation and long-term investment into whakawhanaungatanga between Kaiārahi and whānau. Kaiārahi continued to share the importance of whakawhanaungatanga in building whānau confidence:

Another highlight was navigating my initial hui with a whanau member onboarding. Despite his social angst and stand-off-ness, he has since come out of his shell and I'm confident we have built trust enough to feel like he's being heard and that his dream is valid/worth believing in. An achievement for him was opening up with the barriers he faced, making courageous choices to be vulnerable and work on himself for his children, whānau and Māori people. Eventually he felt comfortable enough to bring his children to meet with me, and he met with my manager in return revealing how this task alone was a breakthrough for him. (Kaiārahi, Te Arawa Whānau Ora)

Most of my whanau were very shy about their moemoea and a bit scared to even think about having a dream but I have seen them become more open and more trusting in me and the process of helping with their aspirations. Whanau now realise the background mahi that's involved in making their moemoea no matter how big or small that moemoea may be but it is so important to do the background stuff first. For them to put their hand out for their dream has been a real issue for them but we can now see the light at the end of the tunnel, with their hand extended we need to now learn how to grab it. I've also noticed my cohort having more confidants in themselves as they complete different work shops and activities set by themselves. (Kaiārahi, Te Arawa Whānau Ora)

Quarter Two reporting reinforced that NTW is a long-term kaupapa. It requires long-term resourcing to enable the robust process that sees whānau flourish and assert mana motuhake. Kaiārahi made it clear that NTW has experienced immense disruption due to COVID-19 and on this basis funding should be extended:

Timeframe limitations, again we request an extension to our program beyond 30 June 2022. Our whānau (and kaiārahi) have endured significant disruption with Covid-19, Delta and now Omicron in our communities, and yet they are 'dreaming' and achieving. Our whānau have invested in a two-year program – we must honor their commitment by ensuring a genuine two year delivery. (Kaiārahi, Whānau Whanake)

REVISITING TRENDS FROM QUARTER ONE

The NTW pilot has strongly established its foundations and trends within Quarter Two. NTW continues to move from strength to strength reinforcing its core components of whakawhanaungatanga, trust, te ao Māori, and mana motuhake. As whānau continue on their haerenga and become resourced they have redefined their resilience, shifting from reactive to proactive mindsets. NTW resources whānau to clear their path forward to asserting their mana motuhake.

In line with Quarter One insights, NTW continues to build whānau resilience, reigniting their wairua. As whānau gain employment and education opportunities, are provided with resource, and pursue healthy lifestyles for themselves and their tamariki, resilience grows:

Gaining this knowledge, having the necessary study supplies and having the appropriate clothing to get out in the elements has given me the resources and confidence to pursue a career in conservation – a life long dream of mine. I feel this would not have been possible without the overwhelming support and aroha I have received from this program and I look forward to continuing this journey with [redacted]. (Whānau, Whānau Whanake)

The moemoeā of whānau remain diverse. Whānau are pursuing financial independence, pursuing mana motuhake, reconnecting with Māoritanga, and creating safe, healthy and violence free homes for their tamariki. Whānau are creating long-term, transformative intergenerational change through NTW:

ACC engagement with this caseload of whanau has been minimal, and those that are navigating this pathway is due to historical trauma and accessing appropriate supports. One of the whanau has been engaged with a psychologist through ACC and has made some amazing transformations through his healing journey that will re-shape his future and that of his tamariki. (Whānau, Te Manu Toroa)

A highlight of Quarter Two has been the return of tamariki to their whānau. This is mana-enhancing for whānau and their tamariki, building resilience and empowerment within their household:

Goal of returning tamariki to whanau care. Goals achieved, tamariki returned to parent's care, vehicle purchase, waka is safe and insured, papa working through driver licencing process, papa seeking full time mahi, mama's goals to be revisited as now that they have tamariki in their care, her time is more limited. (Kaiārahi, Tūwharetoa Health)

Whakawhanaungatanga remains a key element of the kaupapa through Quarter Two:

Most of my whanau were very shy about their moemoea and a bit scared to even think about having a dream but I have seen them become more open and more trusting in me and the process of helping with their aspirations. (Kaiārahi, Te Arawa)

Kaiārahi continue to maintain and nourish trusting relationships with whānau, ensuring that whānau are supported and empowered in their journeys:

Every week I felt closer and closer to my goals and have ended this year knowing what my future will look like come next year being able to have someone like [redacted] in my corner was what helped me gain confidence and having her support me and encourage me to stick to my goals and my dreams for the future. (Whānau, Whānau Whanake)

Through whanaungatanga, whānau voice remains central. Whānau assert mana motuhake through driving their own plans and Kaiārahi respond to what whānau actually need:

I have learned so far how to use my own voice again how to reach out for support and how to be just me watching my children grow and giving them the life I never had gives me the motivation to pursue my dreams and overcome all barriers of my past in slowly learn to let go of all the things they have held me back at this stage of my life I feel blessed I feel encouraged and I build myself esteem to be a strong mana Wahine. (Whānau, Raukawa Whānau Ora)

Kaiārahi are a highly specialised and unique workforce, their skills are the platform for change. Kaiārahi are constantly adapting and evolving their skills to ensure that whānau are being met with the best possible support throughout their changing journeys. The kaupapa is adapted to meet the changing moemoeā of whānau:

We have broadened the pou and criteria for whānau to access the Nga Tini Whetū service, such as education, employment, papakainga and home ownership as well, as opposed to mainly supporting whānau who wanted financial security and business enterprise. (Kaiārahi, Tūwharetoa ki Kawerau)

NTW has cemented itself as a kaupapa Māori program for whānau that places both whānau and te ao Māori at the centre of all mahi. Through this whānau reconnect with their Māoritanga, building a sense of resilience, identity and strength in what it means to be Māori. Whānau have shared how they have been reconnecting with their whakapapa:

It's not like we were all really disconnected and didn't know who our whānau was and where we came from or anything like that but in a sense that kind of is true because we are discovering a whole lot of places that we didn't even know existed before. This has been so much more enlightening than what any of us had thought we were in for to begin with, I think. In a good way, in the best way to be honest. (Whānau, Te Oranganui)

Whānau continue to seek reconnection with their whakapapa and Māoritanga through NTW:

This tane has a dream of reconnection to his taha Maori and whakapapa. He feels he's at square one in terms of matauranga maori, mau rakau, connection to the whenua and moana. (Kaiārahi, TWPT)

Whānau cohorts, aspirations and activities differ across partners and rohe. There continue to be regional similarities and differences between activities undertaken with whānau and their moemoeā. Quarter Two echoed Quarter One in illustrating that success looks different for every whānau. The power of NTW and the 'Whānau Ora Ecosystem' it takes place in, is that whānau can be supported wherever they are at.

CHALLENGES

COVID-19

As in previous quarters, COVID-19 has been both a challenge and a learning opportunity for whānau and Kaiārahi. As was noted in the Quarter One report, difficulties have been experienced in maintaining motivation for whānau who prefer kanohi ki te kanohi interaction. Government services became even more difficult to access for whānau who were already experiencing obstacles in their interactions with agencies. Lockdowns caused stress through job uncertainty leading to increased financial pressure for some whānau. Compounding this for some whānau in this quarter was the impact of vaccine mandates, which challenged progress on moemoeā. As a result, Kaiārahi supported some whānau to shift their priorities and in some cases adjust their goals. Kaiārahi mitigated the risk of whānau falling off the kaupapa through persistence and strong communication through regular online hui and check-ins where possible, and adapted their methods to take into account official advice regarding safe methods of gathering. Kaiārahi continued to wrap around whānau despite the challenges of COVID-19, which once again indicates the value of the NTW kaupapa to continue working for whānau under the most trying circumstances:

A huge challenge has been the ever changing environment due to Covid, individual and whānau stresses caused by job uncertainty and changes in financial security due to vaccine mandates, plus travel and gathering restrictions. This has been an ongoing challenge and momentum fell away for some whānau after August lockdown. Despite that, many whānau are keeping in touch online, having planning hui and coming together virtually to visualise how things may look for their whānau in the future. (Kaiārahi, Te Oranganui)

Through this quarter we have continued to adapt our way of connecting and working with whānau, particularly with the ever changing environment we have been presented with due to Covid19. Our preferred contact method is and continues to be kanohi ki te kanohi but we have had to adapt this method to take into account social distancing, safe environments and unvaccinated whānau. Where possible, we continue with this contact method. On occasion we have had to utilise open, well-ventilated spaces for our hui. This can be a challenge, particularly if whānau are not comfortable to korero in a more public space but also prefer kanohi kitea. Whānau have started to feel more comfortable with other contact methods and we continue to assure whānau that the method of contact does not diminish the importance of their korero. (Kaiārahi, Te Manu Toroa)

Vaccine misinformation and the impact of the vaccine mandate upon unvaccinated whānau was a particular challenge in this quarter. Misinformation about vaccination meant whānau found it difficult to make decisions about whether to get vaccinated. Some whānau, who were at first reluctant, did get vaccinated, after in-depth conversations with Kaiārahi and other health professionals:

I liked having support from my Kaiārahi to attend to a specialist, I'd probably still be anti-vaccination if it wasn't for talking to the Respiratory Doctor. This gave me the information I needed to discuss getting vaccinated with my whānau and we did! (Whānau, Whānau Whānake)

Te Pae Herenga o Tāmaki took on the challenge of misinformation, using a media campaign to provide clear information that normalised vaccination and promoted vaccines as a pathway to being able to participate fully in life. However, Kaiārahi also continued to support unvaccinated whānau, dealing with them with sensitivity and respect. For example, one Kaiārahi noted in the case of one whānau that:

COVID impacted our communication a lot. Our kaumatua and kuia are anti vaxers and staunchly stand by their decision, but this has in no way impacted my working with them. (Kaiārahi, Ke Iwi Kotahi)

Nevertheless, the progress of some whānau was impeded by the impact of the vaccine mandate upon employment and in one case, the Kaiārahi feared the whānau may drop off the programme as a result.

In this last quarter, I have possibly lost another whānau... who has possibly fallen back into crisis, after losing her job due to being unvaccinated. She advised it has also caused her to have very limited options in finding employment and she has been forced to apply for financial support via WINZ. This has impacted our mahi together significantly as her goal was first home ownership. She has needed to chip into her savings to survive, has no employment and is not saving any money at all. We have discussed potentially looking at redirecting our goal, although it may be too late at this point in the journey. (Ngāti Hine Health Trust)

TE KETE ORANGA

Access to Te Kete Oranga continued to be an issue for some providers. As can be seen from the discussion and examples in Section 1 of this report, the pūtea offered by Te Kete Oranga has the potential to be transformational for whānau, helping them to clear debt, access housing, transport, health procedures, counselling and pursue business and educational opportunities. However, the difficulty of establishing clear processes and criteria for accessing Te Kete Oranga has also created barriers and in some cases, impacted negatively upon whānau motivation and commitment. Several Kaiārahi from a variety of providers have noted the problem in accessing Te Kete Oranga in a timely manner. The lack of consistency across providers means that whānau in some rohe are being declined for requests for funding, when whānau applications in other rohe for virtually identical funding are being approved.

Kaiārahi note the impact this has on whānau and the extra effort this requires from Kaiārahi to maintain motivation:

It has been a challenge to maintain the engagement of some whanau where there has been a delay in accessing key resource to progress whanau goal plans. This has required a more intensive engagement on the part of Kaiarahi so whanau do not feel their identified goals and aspirations are being dismissed. (Kaiārahi, Te Manu Toroa)

Applications for payment via Kete Oranga were being declined and this was slowing whanau progress, and on many occasions brought the journey to a halt altogether. This was incredibly frustrating and limiting. It was becoming increasingly difficult to have to explain why things weren't paid, why things weren't moving forward, why the whanau couldn't progress further, why things were taking so long to process te mea te mea. I believe for a period of approximately three months it was difficult for me as a kaiarahi to be the middle man between whanau, networks and management. (Kaiārahi, Ngāti Hine Trust)

Several Kaiārahi noted the lack of any clear process or criteria for funding was an obstacle, as it made it difficult for whānau and Kaiārahi to develop a plan to achieve moemoeā:

'Not having a clear process for accessing of NTW resource has meant a delay in providing key resource to progress whanau goals in a timely manner.' (Kaiārahi, Te Manu Toroa)

'The fact there is a pool of funds... to access is great, but the process could be a lot smoother if there was an outline or expectation of the organisation or collective.' (Kaiārahi, Tūwharetoa ki Kawerau Hauora)

'Without a criterion to follow it has been hard to dictate where whanau are expected to be before they can access funding.' (Kaiārahi, Te Arawa Whānau Ora)

Whānau might also have their own expectations about what Te Kete Oranga pūtea should be used for, which could create frustration and disappointment when this was not met:

Trying to deem what is important for their dream lacks buy in when it often does not meet what whanau deem important for themselves or when expectation differs across the board. (Kaiārahi, Te Arawa Whānau Ora)

One Kaiārahi suggested the answer to this was to allow whānau more agency in determining how pūtea should be spent:

The main factor that differentiates this kaupapa from all the other kaupapa is the whanau are being financially invested in in reaching a life change. Kete Oranga putea is their vehicle. When we stop the access to their koha – we stop their journeys. Let them have their koha. Not for what we think is best for them – but for what their journey needs. Is this not the fundamental element of the whānau ora approach? (Kaiārahi, Ngāti Hine Health Trust, emphasis in original)

CONCLUSION

Reporting from this quarter continues to demonstrate the value of the NTW kaupapa. Whānau, with the support and guidance of Kaiārahi, are beginning to see the results of their mahi. Progress is being made on some fundamental needs, such as financial resilience, housing needs, accessing safe and reliable transport, and whānau hauora. In many cases, this progress has been enabled by access to Te Kete Oranga, which provides the impetus whānau need as they continue their journeys of transformation. These factors all serve to improve quality of life and wellbeing for whānau and have wide ranging impacts on other goals, such as regaining tamariki, gaining employment, progressing business plans and education. Quarter Two has shown much evidence of collateral change, as whānau success ripples across lives and whole communities. For some whānau, the skills, mana and rangatiratanga they have gained from the programme thus far means that they are increasingly able to paddle their own waka in pursuit of their moemoeā, and the Kaiārahi are able to adjust their role accordingly.

Once again, the reports highlight the immense value of the mahi done by Kaiārahi and in particular, the importance of the time and attention given at the beginning of the kaupapa to whakawhanaungatanga and establishing relationships of trust, respect and reciprocity. For whānau who have been disempowered and marginalised in previous interactions with agencies and institutions, this stage of the programme was crucial. This critical mahi has provided the foundation on which whānau success has been built, and demonstrates the importance of long-term resourcing to enable these relationships to be established. The NTW kaupapa therefore clearly aligns with best practice regarding effective interventions for Māori whānau. It also raises some important questions about the need for Māori-specific measures to best capture results and measure programme performance.

QUARTER THREE: **JANUARY-MARCH 2022**

In Quarter Three, Ngā Tini Whetū (NTW) continued to firmly establish itself as a kaupapa that supports long-term and sustainable change for whānau. The key trends identified in Quarter Two have remained significant as whānau have continued on their haerenga, reducing debt and building financial resilience, making progress on housing moemoeā, addressing transport needs, whānau health and wellbeing and strengthening their identities as they reconnect with their whakapapa.

Quarter Three reporting has highlighted NTW's changemaking kaupapa, building whakamana and mana motuhake, firmly rooted in building a connection with te ao Māori for whānau, and in proper resourcing through Te Kete Oranga to overcome barriers. Challenges this quarter have centred largely around COVID-19, and its subsequent impacts on health, finances, education and employment opportunities and housing. However, COVID-19 has also provided opportunities for Kaiārahi and whānau to gain new skills and establish innovative ways of staying connected to the kaupapa through lockdown and isolation.

“NTW BREAKS THE MOULD OF OTHER SERVICES AND PROGRAMMES”

Quarter Three reporting illustrated how NTW continues to establish itself as a kaupapa that breaks the mould of other programmes available to whānau. Kaiārahi shared time and again, the transformational power and potential of NTW due to its whānau-centric and strengths-based approach. It is a kaupapa that ignites the wairua of whānau:

What sets Ngā Tini Whetu apart is the kōrero, the whakapapa and Ngā Moemoea. When Whānau can envision their Ngā Moemoea, it ignites an exciting mauri within them. When their dreams and aspirations are drawn and on their mind. Whānau will take courageous steps and move out of their comfort zone for the wellbeing of their Whānau. (Kaiārahi, Kahungunu Health Services)

Kaiārahi shared the multiple aspects of NTW that sets it apart from other programmes, highlighting whakawhanaungatanga, trust-building and enhancing the mana of whānau as key:

Whakawhanaungatanga-getting to know each other, often by sharing common ground topics and connections as they arise. Strengthening meaningful and purposeful relationships with whānau by being respectful and ensuring they have a voice. Manaakitanga by acknowledging and enhancing the mana of whānau by showing care and respect in all interactions and support practices. Ukaipo, by recognizing whānau's voice and their story, especially being non-judgemental regardless of their situation. The whānau home should be a place where they feel spiritually, physically, and emotionally safe. (Kaiārahi, Ngāti Maniapoto Marae Pact Trust)

The whānau-centred approach of NTW means that every whānau success looks different, and Kaiārahi can wrap around the unique strengths, aspirations and moemoeā of whānau. NTW provides the opportunity where whānau can truly begin to dream and turn their aspirations into a reality:

Ngā Tini Whetu is a cluster of stars awaiting time to become brighter, this for me aligns to dreams that have sat dormant for many years. Ngā Tini Whetu is the pinnacle of opportunity to nurture the dream and bring it to fruition. (Kaiārahi, Raukawa Whānau Ora)

NTW's strengths-based approach coupled with the support of Kaiārahi and the tailored resources of Te Kete Oranga, builds sustainable and significant change with whānau. NTW allows whānau to determine their own aspirations and journeys, with the support of highly experienced and empathetic Kaiārahi. Kaiārahi recognise that whānau are the experts in their own lives:

Other services often support whānau when they have “fallen off the cliff” which is triage work or putting a plaster on a wound. NTW, however, puts whānau at the top of the cliff where they can see their aspirations and dreams, then supports whānau towards achieving these dreams with the hope of improving whānau outcomes for generations to come. (Kaiārahi, Te Rūnanganui o Ngāti Porou)

Quarter Three demonstrated that whānau continue to be the whetū in which Kaiārahi are guided by:

“Rangatiratanga. Whānau determine what whānau ora means to them and not measured by someone else's definition of whānau ora.

- Strength based. Whānau are seen as stars by Kaiārahi needing support to shine bright. Not as deficit.
- Whānau are encouraged to dream and supported to realise that no dream is too big or too small.
- Whānau are uplifted because they are empowered.
- Nga Tini Whetū allows whānau the time to come to their own realisation of their situation.
- Whānau have the opportunity to gain experience in Te Ao Māori along the way” (Kaiārahi, Te Kete Hauora o Rangitāne)

Through a strengths-based approach, Kaiārahi hīkoi alongside whānau and in times of challenge can draw on the strengths of whānau to awahi them on their haerenga:

Open conversations allowing them a safe space to share and give her time to heal through her breakup. Always making regular contact eg three times a week check in or phone calls just to let her know I am here. Walking alongside her on her journey with empathy and non judge approach and actively listening to her. Picking her up when her life has hit rock bottom building that trust breaking down the barriers. By giving her recognition for the good she has done. Positive praise, looking at her strengths, looking at her own childhood past to grow understanding why the patterns may have appeared in her future. (Kaiārahi, Ngāti Maniapoto Marae Pact Trust)

The trusting and mana-enhancing relationships between Kaiārahi and whānau, alongside the strengths-based and whānau-centric approach to NTW, provides a foundation in which whānau can grow confidence and independence in navigating their futures and pursuing their moemoeā.

“I AM NOT SCARED TO BE THE BEST ME”

NTW’s unique kaupapa has seen whānau confidence continue to grow over the course of Quarter Three. Throughout the diverse range of activities whānau are involved with across the NTW programme, from dental treatment, financial literacy, establishing small businesses, healing from past trauma, to accessing improved housing, the common feature of these whānau stories is the empowerment and growing independence that whānau experience. Kaiārahi have observed how making positive changes in one area of life translates into increasing confidence in other areas, enabling whānau to further build upon the progress they have made:

This whānau has grown from strength to strength and is showing more confidence in the way she conducts herself. Due to us giving her that time to heal and offer her tools and strategies to use. Instead of being a reactor placing boundaries and gaining control for her. To what she allows into her life and her communications with ex partner. This whānau is now starting to grow and flourish in a better position to retain new information and challenging herself into getting herself out of her comfort Zone. By completing a business workshop where she had to stand up in front of class and present her take aways and new learnings. She is now enrolled in a money management class. (Kaiārahi, Ngāti Maniapoto Marae Pact Trust)

Following the Quarter Two Report, Kaiārahi have continued to observe in Quarter Three that some whānau have reached a point where they are requiring less input and support, due to the growth in their confidence and self-belief:

Whānau are self-managing, and directing their intentions in education, nurturing their tamariki and whanau relationships. They are participating in the community and aiming to become their own bosses. They are no longer dreaming of opportunities, they are creating opportunities and sharing their knowledge with their extended whānau, hapu and iwi. (Kaiārahi, Te Roopu Āwhina)

This confidence and self belief also extends to whānau ability to engage with external agencies without needing to rely on Kaiārahi to advocate on their behalf

This cohort have all had a shift in their confidence when dealing with external and Government Agencies. At the start of Nga Tini Whetu, seven out of 11 of my whānau preferred that I advocated for them or acted as an agent when dealing with other agencies. In this quarter I am proud to report that they have taken the lead in their engagement with other agencies, calling me now only to double check if what they want to communicate is effective and the right pathway. (Kaiārahi, Te Manu Tōroa)

As one Kaiārahi has noted, this growing confidence is evident in the changing dynamic between herself and whānau:

There has been so much success for whanau and has been a real privilege to watch unfold. For some whanau requests for support have reduced a lot, whereas in the beginning of our engagement requests were multiple times a week. Now they are calling or texting to ask how I’m doing, which is such an awesome turn around. (Kaiārahi, He Iwi Kotahi Tatou Trust)

Ultimately the benefits of whakamana extend beyond those enrolled with NTW and ripple out into their whānau and communities:

She is now supporting her younger sister who has recently left an abusive long-term relationship to return home. She has become a role model to her sister, a navigator within her own whanau. (Kaiārahi, Te Manu Tōroa)

He no longer hides his trauma with drug and/or alcohol use and has learnt new coping strategies to manage when he is feeling triggered or overwhelmed. He has also now taken a lead role within his motorcycle club offering support to other members that have experienced the same or similar trauma and what options they have available to them. (Kaiārahi, Te Manu Tōroa)

The skills and knowledge that whānau gain from participation in NTW will leave them well placed to continue to make progress and meet challenges in their lives. The significance of the kaupapa lies not just in the specific successes that each whānau has been able to achieve, but in the opportunity it has provided for whānau to see themselves and their future in a different light. This is key to creating sustainable change:

It's not just about getting a driver's licence or paying off debt, it's the forward planning beyond that and the capability of whanau to build their futures. From uncertainty and fear of the unknown, to confidence in themselves and being able to build on that towards better futures. I think that is how NTW is different." (Kaiārahi, He Iwi Kotahi Tatou Trust)

MANA MOTUHAKE

Growing self-confidence in Quarter Three has seen the development of mana motuhake as whānau strive to build lives that are self-sufficient and free from engagement with external agencies. The desire of whānau for mana motuhake is expressed in a number of different ways. For example, kai sovereignty is a key goal for many whānau on the NTW programme, as they seek to develop maara kai for self-reliance and enable a degree of household resilience in the face of rising food prices. Ki A Ora Ngāti Wai is supporting whānau to set up gardens that are insecticide spray free and means whānau do not have to rely wholly on supermarkets to source their vegetables. The resurgence of gardening by each whānau in the rohe is seen as a way to improve whānau health and wellbeing. For some whānau, being able to share the produce with their hapori whānui is also mana-enhancing:

They have had a harvest from their maara again this quarter which they shared to the community. They are going to do a winter garden in their new greenhouse purchased through NTW. (Kaiārahi, Te Arawa Whānau Ora)

Establishing small businesses is another way whānau strive for self-sufficiency and independence. Whānau see entrepreneurship as a means to secure their financial future in a way that places them in control of their destinies, rather than being dependent upon others for income. These transformations are also intergenerational and the NTW kaupapa has the potential to create lasting change that will reverberate into the future:

The biggest growth I have seen is their desire for their own children and passing on their knowledge about business to their children encouraging them to be their own boss and to help break some of those generational bondages of debt and financial insecurity and survival mode to instil in our children that anything is possible and that they can be successful and they can earn their own income, they are creative and gifted. (Kaiārahi, Te Whānau O Waipareira)

Housing is another area in which whānau aspire to exercise mana motuhake. The NTW kaupapa sees whānau pursue a number of goals relating to housing, from moving from emergency housing into stable rental accommodation, saving for deposits to purchase homes, to improving where through the completion of repairs and connection to utilities. The moemoeā of many whānau to establish papakāinga reflects the pressures of the current housing crisis, but also indicates the more fundamental desire to achieve self-sufficient housing that offers stability, mauri tau, connection and long-term security for whānau. One Kaiārahi describes the significance of a successful papakāinga build for the whānau:

A real stand out moment to date has been supporting our whānau through their papakainga build process. Hearing her speak of the multi-generational venture and years of hard work and perseverance it has taken them to get to the point they are at now stirs all sorts of emotions within. This is the case not only for her and her whānau, but for so many others struggling their way through trying to build something of their own to call home.

Going to visit with this whānau soon after their home had been delivered onto their whenua, capturing the pride and absolute joy in their eyes as they showed us room by room their whare, was a moment in time I will never forget.

Papakainga is a real reflection of a Māori support system in action. The whare these whānau live in are not just structures to reside in, but are whenua connections between generations, where tikanga of the past has space to be embraced and reinforced at a cultural and spiritual level. (Kaiārahi, Te Ao Hou Trust)

The desire to improve housing quality and stability also reflects a key aspiration of many whānau on the NTW journey; to create safe and healthy home environments for their tamariki to be able to thrive. This goal is often part of the journey for whānau to have tamariki returned to them and to move away from engagement with Oranga Tamariki. With the long-term support of Kaiārahi, whānau are able to wrap around tamariki without the need for state involvement:

Received a call from OT Social Worker [name removed] requesting information on the current situation for whānau and the children. Kaiarahi advised they are staying with her family in Pio Pio and a comprehensive safety plan is in place which identifies safe people who have wrapped support around them to ensure they are well supported. This is a medium to long term option for the whānau. OT are happy with the support in place and conceded even they are not able to provide such a comprehensive oversight of the whānau for the length of time Nga Tini Whetu kaiarahi are engaged. They have closed the file with confidence the whānau needs are being met. (Kaiārahi, Te Kōhao Health)

Mana motuhake also sees whānau developing the skills to care for and parent their tamariki themselves:

When meeting one whānau, there was no confidence in how to behave or parent based on the whānau situation. I asked the wahine “are you nervous about bringing your boys into your fulltime care”, she responded, “I’m anxious, I’m not nervous about having them, I’m nervous about parenting.” In this quarter she developed these skills and has built her confidence as a mother and has since received compliments on her parenting skills. I learnt that our whānau can change if they want to change. I believe that when whānau are given the opportunity to self-determine, when they are given the right support, the proper resources, and space to realise their potential, they thrive. (Kaiārahi, Te Kete Hauora O Rangitāne)

Developing resilience, financial self-sufficiency and gaining independence from external agencies is mana enhancing for whānau. Kaiārahi support whānau in their quest for mana motuhake and this journey is rewarding for both whānau and Kaiārahi:

Ultimately seeing whanau thrive and living their lives out according to their own self-determination or Mana Motuhake, makes the Nga Tini Whetu mahi I do the reason why I love getting out of bed everyday and going to work. (Kaiārahi, Te Manu Tōroa)

CONNECTING WITH MĀORITANGA

As in previous quarters, whakamana and the pursuit of mana motuhake continue to be embedded in a connection with Māoritanga for many whānau. The opportunity to learn more about their whakapapa and te ao Māori has been a key part of most aspirational journeys, bringing whānau together and creating a basis for healing and whakawhanaungatanga:

Kaiārahi support with whakapapa research and registration as iwi beneficiaries, has prompted whānau to connect more with her siblings. She is thoroughly enjoying sharing past stories, remembering parents and grandparents, kaumatua, tikanga and kawa associated with their upbringing and learnings of Te Ao Maori. This has become a shared pastime which has created a bond with her granddaughter and two young great granddaughters. (Kaiārahi, Te Kōhao Trust)

Wānanga have been a key vehicle for induction into mātauranga Māori. These have created opportunities for whānau to learn and engage in a supportive environment, and then take this knowledge and apply it in their own lives. Many of these activities had to be postponed or shifted to an online format earlier in the programme due to COVID-19 restrictions. Whakapapa, maramataka, rongoā and mahi toi are among the topics covered by wānanga, either organised by Kaiārahi themselves or through community contacts. A Kaiārahi noted the impact of a whakapapa wānanga for one whānau, which formed the basis for further positive transformations:

I could see for them the light bulb moment was when we were delivering the whakapapa wānanga it unlocked a journey of kowai au for them. And making wider connections within their Awa, karakia, tikanga process. The whanau were hungry for more and how they can utilise this in supporting them within their own whanau dynamics when it gets challenging. The whanau are building confidence and participating in karakia before we start our Kaupapa. Which is huge for this whanau especially with the high violence in the past which has settled a lot. No report of concerns with oranga tamariki. (Kaiārahi, Ngāti Maniapoto Marae Pact Trust)

Another Kaiārahi noted the interest amongst her cohort in learning more about rongoa Māori, something which is evident across the programme. This is also a way for whānau to exercise autonomy and self-sufficiency:

Being able to explore rongoa Māori alongside their Ngā Tini Whetu journey with local practitioners has not only had a positive effect on their well-being, but has also encouraged them to have a stronger sense of autonomy over their own health. (Kaiārahi, Te Ao Hou Trust)

Through NTW, some whānau have also taken the opportunity to reconnect with whenua and tūrangawaewae. In Quarter Three, the value of this journey for whānau has become apparent in an enhanced sense of identity and belonging:

A whānau previously quite unconnected with their tūrangawaewae, they are now on the lawn mowing roster and have plans for their weekend rostered on to always be a weekend of whakapapa and whānau relationship strengthening. A true sense of belonging and place has grown for this whānau. (Kaiārahi, Te Oranganui)

TE KETE ORANGA

Te Kete Oranga is a source of funds that contributes to improving whānau quality of life and therefore whānau oho:

Although Kete Oranga putea does not define the success of whānau, it definitely contributes in a significant way towards impacting whānau who without it, may take a much longer period of time to achieve their aspirational goals, and ultimately making transformational changes in their lives a lot sooner than may have eventuated. (Kaiārahi, Te Manu Tōroa).

Access to Te Kete Oranga has been transformational for whānau. The most significant spending was on the clearing or reduction of debt and the sourcing of suitable vehicles. Whānau anxiety about accumulated debt has been reduced or eliminated. Whānau who did not have a vehicle relied on others to take them where they needed to go so having their own vehicle made a huge difference for them. They are now able to attend activities outside of home such as work, school, shops, sporting activities and to reconnect with whānau. Some have completed a driver's licence course while others have joined a gym. Whānau on papakāinga have been able to purchase a cabin which means they have a home. Funding has also been spent on establishing maara kai. Houses have also been made warmer by putting up curtains, bringing in furnishings, furniture and beds.

Having access to Kete Oranga can provide the incentive for whānau to transform the way they are currently living to how they would like to be living. It is empowering for whānau to be able to have access to a resource where they don't have to fill out 10 application forms, or to prove that they are broke, or to prove that they are not too broke to access financial support for things like building cabins or getting into their own home, or paying off debt.

Not being able to access funds has been a major barrier for whānau who are seeking stability, security and mana motuhake. The pūtea from Te Kete Oranga has removed many of these barriers for whānau and enabled them to move forward towards their dreams and goals. Every step forward builds confidence and belief in their own ability to achieve their dreams and goals:

The difference in the Kaiārahi role is that the whānau are resourced/funded. By having the fund attached to the programme supports the Kaiārahi to be impactful. The impact is you are able to get Whānau resources that contribute to their ngā moemoea. By getting the resource whānau start living their ngā moemoea. (Kaiārahi, Kahungunu Health Services)

CHALLENGES

As in Quarter Two, the most persistent challenge of Quarter Three was the impact of COVID-19 lockdowns, infection and isolation requirements on whānau, Kaiārahi and NTW kaupapa. Kaiārahi across rohe also reported that the vaccination mandates were particularly challenging for some whānau as they prevented them from being able to attend employment or education opportunities. Regardless, Kaiārahi continued to wraparound whānau and ensured they were supported:

... vaccination mandates and isolating with Covid made it difficult to continue with our program in that format. From there TTT [Tua Te Tuakiritanga] was created. It is made up of monthly modules surrounding Rongoa, Ngā Mahi Toi, Kai Hauora and it will accommodate to any age and skill level. TTT is designed to educate whanau through a range of facilitated workshops and activities. (Kaiārahi, Ngā Waihua o Paerangi Trust)

It was also noted that the stressors of COVID-19 compounded preexisting financial and housing challenges:

... [COVID-19] has created financial difficulties for a majority of the cohort with whānau unable to attend mahi, minimal leave balances and limited supports in the region for kai, hygiene packs etc. Due to the difficulties with securing housing in the region, whanau are forced to remain in old, cold homes that are a catalyst for both COVID symptoms and other illnesses. (Kaiārahi, Whaiora Whānui)

Isolating at home with COVID-19 was identified as a challenge by Kaiārahi, and in response they actively had kōrero around isolation preparation with their whānau:

COVID/Omicron created barriers and it definitely impacts on delivery as it created different needs for whānau or priorities, for example isolation issues and whānau having to focus on how they were going to isolate individual whānau members if they became positive, and what that looked like. For some whānau having discussions around preparations for when not if omicron reaches them was challenging to get them to accept. (Kaiārahi, Raukawa Whānau Ora)

However, COVID-19 did provide opportunities for whānau to become health champions within their communities, encouraging vaccination and assisting in the packing and delivery of hygiene and kai packs. Many Kaiārahi also noted that COVID-19 had many positive outcomes as it offered opportunities to gain new skills and ways of communicating:

I feel that covid-19 has had a positive impact on how I can deliver the programme. Whanau are more motivated to talk by phone or video conference as it is convenient to their needs around work, home, and whanau. Whanau are learning to use technology to engage in services and supports in the community. They are learning to use electronic mailing to retrieve and send documents and contact suppliers for their business online. Obviously, everything is going digital, and this is just another opportunity to expand the knowledge and skills to engage in a computer-generated world. The goals are the same, but the pathway may have to change. Whanau feel safe to engage from the comfort of their home and continue moving towards a successful future. (Kaiārahi, Whānau Whanake)

Kaiārahi noted the important role of technology in overcoming barriers to connectedness, with many partners ensuring whānau had devices through lockdown to remain connected:

Thank goodness for technology, phone contact has been our saving grace to maintain contact with whānau, this happened even if the whānau were isolating, just meant that we were checking in on the whānau wellness, rather than business as usual. If whānau were in a good space to discuss their business ventures then we would. (Kaiārahi, Raukawa Whānau Ora)

The increasing cost of living has also been challenging this quarter, and reinforces the need for kaupapa like NTW that resource whānau to pursue their moemoeā and assert mana motuhake:

Covid has put major social-economic stresses on whanau, especially our Kaumatua and Kuia and our whanau who are struggling financially. These experiences have been heightened by the arrival of winter, loss of jobs, and very high inflation and cost of living rates. (Kaiārahi, Te Puna Ora o Mataatua)

Kaiārahi noted that Government agencies, such as Oranga Tamariki, continue to pose challenges to whānau: “Our staff, and whānau continue to face the daily Government structures and systems that undermine and continue to disrupt our whānau which ultimately undermines the safety of Tamariki Māori” (Kaiārahi, Kahungunu Health Services). However, Kaiārahi continue to support whānau in navigating these services and achieving their moemoeā:

Whānau have improved connections beyond their whānau to increase empowerment by increasing their confidence in navigating through internal and external systems and government services. Whānau have also identified their own strengths for them to be able to achieve their goals. (Kaiārahi, Koiora)

CONCLUSION

Throughout Quarter Three, NTW has continued to create and sustain transformational change for whānau. In delivering the kaupapa through its whānau-centric, strengths-based approach, NTW sets itself apart from other external services available to whānau. Whānau have grown in confidence and independence, and become even more connected to their identities and whakapapa, creating a strong foundation in which they can thrive from. Whānau aspirations remain centred around mana motuhake, creating positive environments for tamariki, improving housing situations and seeking mauri tau through the establishment of papakāinga. These developments have been rooted in resourcing as Te Kete Oranga has removed barriers, allowing whānau to dream bigger and be propelled towards their dreams as the path has been cleared. Despite the challenges of COVID-19, whānau and Kaiārahi have identified opportunities for innovation and remained committed and engaged with their moemoeā. Treatment by, and navigation of, external Government agencies remain challenging for both Kaiārahi and whānau, and reinforces the need for the continued resourcing of kaupapa Māori, strengths-based and whānau-centric programs such as NTW that successfully wraparound and support the unique aspirations and circumstances of whānau.

As we look to Quarter Four, whānau are tracking towards further independence, confidence and the expression of mana motuhake as they are equipped with the resources and skills to continue navigating their aspirational journeys.

QUARTER FOUR:

APRIL-JUNE 2022

In the final quarter of the pilot, it is clear that Ngā Tini Whetū (NTW) has achieved what it set out to do. The reporting illuminates many incredible stories of whānau and hapori transformation. NTW has been an empowering and mana-enhancing experience for whānau, and its success illustrates the need for the kaupapa to continue. As a result of being involved with the NTW kaupapa, whānau are flourishing, their wairua has been ignited, and their wider hapori are feeling the positive impacts of their haerenga. Kaiārahi time and again shared how they have witnessed a change in āhua, mindset and wairua of whānau as a result of NTW.

This report unpacks the success of the NTW pilot through Quarter Four. Section one looks at the transformational journeys of whānau who have grown in confidence and independence, been equipped to assert mana motuhake and have pursued intergenerational change for themselves, their whānau and their hapori. The second section of the report explores the driving forces of NTW's success, specifically the strengths-based, whānau-centric approach, the highly specialised skill sets of Kaiārahi, the relationship building between whānau and Kaiārahi, and its focus on healing trauma and empowering whānau into a space of rangatiratanga. The third section covers the challenges experienced through Quarter Four, as well as the opportunities that have arisen and the reflections from Kaiārahi on the future of NTW.

TRANSFORMATIONAL JOURNEYS OF WHĀNAU

GROWTH IN CONFIDENCE AND A SHIFT IN MINDSET

Along their NTW haerenga, whānau have continued to grow in confidence and have experienced a shift in mindset about what is possible for themselves, their whānau, hāpori, hapū and iwi. Whānau have continued to exceed their own expectations as they have achieved goals, pursued their moemoeā, and overcome barriers with the support of NTW and Kaiārahi: “Achieving goals transforms whānau belief systems from a negative position to potential where anything is possible” (Kaiārahi, Te Runanganui o Ngāti Porou). Kaiārahi across the motu noted that once whānau began on their aspirational journeys, and were resourced to achieve their moemoeā, their aspirations grew: “Their initial aspiration changed as they got further in because they started with a smaller dream and as they went along realised they could do more as their confidence and self belief grew” (Kaiārahi, Tui Ora).

This growth in aspirational mindset and greater sense of confidence is interconnected with whānau being supported and resourced to express their mana motuhake: “Once whānau understand they have their mana motuhake back, you can see the confidence that comes out of them and they respond more positively to their social workers who may be involved. Their language has changed” (Kaiārahi, Raukawa Whānau Ora).

As whānau grew confidence and shifted into an aspirational mindset, Kaiārahi saw whānau become more independent, self-motivated and driven:

What I also noticed through this process is that our whānau have grown more proactive and less reliant on myself to direct or encourage their growth—they are self-reliant and self-motivated to achieve their goals and only reached out to me when they really need my help. (Kaiārahi, Manurewa Marae)

The confidence and self-esteem boost I have witnessed in the NTW whānau is another highlight. There has been feedback from staff at He Iwi highlighting the noticeable change in the NTW whānau in regards to their confidence. This is shown by our NTW whānau stopping to engage in conversation with our staff, by our whānau participating in activities or workshops and seeing them out being sociable in the community. (Kaiārahi, He Iwi Kotahi Tatou Trust)

One Kaiārahi reflected on the transformational impact this kaupapa can have, identifying how NTW provides a safe, nourishing and supportive space for whānau to thrive:

The underpinning values are wairuatanga, manaakitanga, whanaungatanga and whakamana tāngata. The impact this kaupapa can have on whānau is phenomenal. I have seen people come into the program very low, unsure of themselves and their goals to being some outstanding multi-achievers in the entrepreneurial world feeling confident, connected and assured of future success. (Kaiārahi, Manurewa Marae)

Not only has confidence grown for whānau within their moemoeā spaces, but whānau have greater confidence in navigating external agencies. Kaiārahi noted that NTW provided whānau with an opportunity to become more equipped with knowledge of their rights and entitlements within Government agencies such as Oranga Tamariki and the Ministry of Social Development:

Whānau have improved connections beyond their whānau that lead to empowerment and Tino rangatiratanga by increasing engagement with treatment services. Whānau have also improved connections and understandings of the services and what they offer. (Kaiārahi, Koiora)

A grandmother now in a better understanding of where she fits with Oranga Tamariki system with her mokopuna. A highlight for her is that she can navigate herself through the process and feels well supported from us. Also has the knowledge to access visits to see her other mokopuna. Has enjoyed the pathway plan and now planning for her mokopuna to return to her and one day back to their mother. Looking at upgrading her homestead and making it a papa kāinga for the mokopuna. (Kaiārahi, Ngāti Maniapoto Marae Pact Trust)

Through relationships with Kaiārahi situated within a kaupapa Māori space, whānau grow confidence, trust and independence. Alongside this, Te Kete Oranga propels whānau growth through removing financial, material and mental barriers to dreaming bigger.

TE KETE ORANGA

Te Kete Oranga (TKO) has been utilised to pursue numerous moemoeā across whānau cohorts, including: the clearing of debt, accessing health and dental work, accessing employment and education opportunities, establishing small businesses, gaining vehicles and drivers licences, and establishing papakāinga, maara kai and improving housing. With a tailored, whānau-determined and flexible fund of pūtea, whānau have been able to use this money to pursue their needs and aspirations. The success of TKO in supporting whānau in their mana motuhake reinforces that whānau are the experts in their own lives.

Time and again, Kaiārahi communicated how through the clearing of barriers, such as debt, and the resourcing of whānau, such as gaining a vehicle or improving housing quality, enabled whānau to dream bigger as the focus on surviving turned to thriving:

Debt and debt consolidation for whānau is concerning for whānau – accessing WINZ for pūtea but then having to pay it back. Accessing NTW funding, they don't have to pay it back which relieves the pressure on them and their whānau... Really positive to see and hear from whānau what life will look like or could look like now for them – with debt removed for them. (Kaiārahi, Raukawa Whānau Ora)

The direct funding is allocated to remove the barriers that require financial backing inclusive of the things that are needed to achieve goals, be that funding, resource, or unexpected requirement. Whānau need to be able to focus on their self-journey to whānau-journey to hold their collective journey. Debt overhanging above whānau, not being able to pay for registrations, or car maintenance, or specific health / community / schooling needs etc, prevents whānau from being able to do that. Direct whānau funding is dedicated to supporting whānau in this space, so they can focus on them and their journey to whānau mana motuhake. (Kaiārahi, Te Korowai Hauora o Hauraki)

Kaiārahi spoke of the shift in mindset that they saw in whānau when they were resourced through TKO:

There is a marked shift in 'Poverty mindset'. Whānau are accustomed to scrimping and have now been gifted through their kete oranga, a reprieve from stress of paying bills and worrying about where their next meal will come from. NTW allowed whānau, financial freedom, opening doors to a healthier lifestyle and the freedom of choice. (Kaiārahi, Ngāti Kahu Social and Health Services)

Whānau needs have been met throughout this quarter. The Kete Oranga fund has given Whānau amazing support. Having this available for Whānau to purchase items that they have been needing for courses, mahi and for their Whānau at home has released the stress of having the financial burden. (Kaiārahi, Ngā Waihua o Paerangi)

Due to the flexibility of TKO, there has been transformative impacts for whānau in all realms of their Te Whare Tapa Whā:

Whānau who have accessed their Te Kete Oranga have all had different impacts from this support. Through Te Kete Oranga applications one whānau was able to reconnect to their whakapapa as a whānau. This had such a huge impact on this whānau as their daughter has only recently been returned to their care so having the ability to reconnect as a whole was life-changing for this whānau and is something that may have taken years for this whānau to achieve had it not been for the support that they received. Seeing my mama genuinely smile for the first time in years. Mama had dentures made and this has given this mama the confidence to re-engage in society and to access supports but to also find full time employment. Mama has been a stay at home mum to her eleven children for the past seven years and has not had confidence to engage with society due to her lack of teeth she would always be embarrassed to meet new people as she would lose multiple teeth after every child she had. Mama is thriving and she is ready to face the world." (Kaiārahi, Te Tihi o Ruahine)

TKO has contributed to accessing new vehicles, repairing vehicles to a safe standard, and gaining drivers licenses. This has ensured whānau have transport available to get to and from mahi and kura, as well as support tamariki with their after school activities:

I am so grateful for the support my whanau and I have received from the Nga Tini Whetu program. It has taught me a lot about myself and how important it is to make good decisions. I have four kids and my partner works full time, but we still struggle financially, but things have been made easier for us with the support of the program. My children are still attending all their community activities, and school is going well for them too. I am glad that I have a good vehicle to transport my children to and from their activities and school. (Whānau, Te Rūnanga o Toa Rangatira)

Gaining the day-to-day basics for whānau through TKO has meant whānau are set on a path of success and feel able to achieve their aspirations:

She is loving her job and working again has improved her confidence, outlook on life and hope for the future! Utilising Te KeteOranga enabled us to fast-track the savings goal of buying her own car and this has been a huge booster in her life in moving towards Mauri Ora. It has allowed her to have some independence that she was craving for years instead of having to always rely on other people in her whanau. It supports her reliability and ability to retain her job as well as been mobile in daily living activities. (Kaiārahi, Te Manu Toroa)

Through the resourcing of TKO and the support of Kaiārahi, whānau are supported and empowered into aspirational spaces that sees them make intergenerational change for themselves and their whānau.

INTERGENERATIONAL CHANGE IS HAPPENING

As a result of the mahi undertaken by whānau on NTW, whānau are creating intergenerational change. Through a gaining of confidence and a shift in mindset, whānau are pursuing and achieving moemoeā that reap benefits for their present kaumātua, tamariki and mokopuna, and for their mokopuna to come.

Both whānau and Kaiārahi see NTW as a kaupapa that looks to establish independence, mana motuhake and intergenerational healing and transformation for whānau: “I look at the moemoeā is to be free of everyone. How do we build their pukenga, give them the tools so they don’t have to rely on anyone but the people around them in their whānau” (Kaiārahi, Raukawa Whānau Ora). Another Kaiārahi shared that some whānau were resistant to joining the kaupapa, but once they could see it would benefit their mokopuna, they were on board:

There was a resistance to support because “we are ok, someone else is worse off down the road.” An opportunity to focus self through an emphasis being placed on mokopuna. I want my moko to come and visit me in a warm house with kai out of the garden. It is the essence for onboarding whānau with trust and rapport. It is not just about you and it’s about the legacy of you. They will happily do it for everyone else. More invigorated from other whānau involved in the kaupapa. Everything was their decision.” (Kaiārahi, Te Runanganui o Ngāti Porou)

Whānau pursued multiple aspirations that have been the catalyst for intergenerational transformation, healing, and tau. Whānau have undertaken haerenga to connect to whakapapa and te ao Māori, whānau have healed their trauma and relationships and had tamariki returned, they have established papakāinga for generations to come, maara kai for kai sovereignty in their whānau and hapori, have sought financial independence and flourishing, whānau have taken up education opportunities, they have improved their housing and standard of living, and whānau have aspired to live lives that nourish their Whare Tapa Whā. The transformational impacts of NTW on whānau and their whakapapa, past, present and future, cannot be understated.

Connecting to Māoritanga and whakapapa

Through Quarter Four, whānau have continued on their haerenga of connecting with their whakapapa, Māoritanga, hapū, iwi and tikanga. A particularly important activity in assisting this has been wānanga. Many whānau spoke of the importance of the wānanga space to engage with, grow strength in and gain mātauranga in their journeys of reconnection. Whānau have become stronger, resilient and confident within their Māori identities. Through wānanga whānau have shared and retained mātauranga, te reo and whakapapa. Both Kaiārahi and whānau spoke of the opportunity to pass this knowledge and connection down to their tamariki and mokopuna. Whānau are thus creating intergenerational change as they revitalise their connection to their whakapapa:

Another whānau with very strong faith links this whānau have certain members who are aware of their whakapapa and turangawaewae connections and are focusing on ensuring that this mātauranga is passed on to the rest of the whānau and then future generations and intend to end this particular journey with a celebration of the life of one of their tupuna. This whānau had several online wānanga as a way to combat the Covid restrictions that prevented them from meeting and have identified an immense increase in the feeling of connection and belonging. (Kaiārahi, Te Oranganui)

Our Māmā have achieved so much in a short space of time. Creating pieces, building on whānau mātauranga Māori, growing relationships within the community and re-connecting with the whenua to name a few. A highlight is the flourishing use of Te reo Māori amongst our Māmā and their tamariki. For example, our Māmā have learned and stood to do a range of karakia and waiata throughout the programme. During this time, it is obvious our pepi have listened and learned too because, you can hear the humming of the rangi when they waiata and the tika of pū as they korero during karakia. In addition, our tamariki have learned 2 pūrakau during class and our māmā continue to tell them at home. The smile on their faces resonates so well from their actions and sounds of happiness. (Kaiārahi, Ngā Waihua o Paerangi)

A whānau member shared how tikanga is becoming a part of their daily life in their kāinga as a result of NTW: “My Dad is saying karakia at dinner time. We only did it if we went to the marae because our cousins did it. It is cool to do that at home now” (Whānau, Ngā Waihua o Paerangi).

As whānau gain a greater connection to te ao Māori on their journeys, they aspire to share it within their communities and with both younger and older generations:

Mum has been a barber for 19 years and aspires to open her own Barber Shop that normalises Te Reo Māori. She would like to create a space for Te Reo Māori to be flowing freely, encouraging Tamariki Māori to kōrero and learn barbering. A place for kaumātua and pakeke to get their hair done as well. (Kaiārahi, Te Kōhao Health)

Whānau at Te Oranganui were able to reconnect with their wider whānau, and hapū and iwi through their mahi with NTW:

There simply aren't words to describe how life changing this journey has been for us. (Redacted) has gone over and above to help us connect back to marae and hapu and has really, really been there for us every step of the way. We have always been a very small family and we now have a network of whānau members who reach out to us and include us, who are there to support our whānau and for the first time in my life when we attended a powhiri there was more than the six of us present, and in fact there were almost forty people. It is something that we have never experienced before and it is a very new feeling to get used to, that we are now part of a whānau and a hapu and a iwi. It is quite emotional really and even though it is so strange and new to us it feels like it is what we were always meant to have felt like. (Whānau, Te Oranganui)

Whānau healing and having tamariki returned to care

Key to reconnecting with Māoritanga for whānau has been the process of intergenerational healing. Multiple layers of intergenerational healing has taken place across the NTW journey as whānau seek to heal from past trauma, heal interpersonal relationships, heal from addictions, and overall create a safer environment for their tamariki and wider whānau to thrive in.

Whānau have undertaken personal journeys of healing in to empower themselves, their whānau and their hapori:

Whānau recently inducted into NTW, having recently engaged with Te Kūwatawata (Counselling/ Anger Management) to attending Pūrakau wānanga then inducted to Whānau Ora where her current journey to self care, healing, and transformation has led to a desire for whānau transformation and to whānau aspirational goals, that empower her, to empower her whānau to achieve their own vision of tino rangatiratanga, in a more positive mindset and environment. Would like to start a journey with them to create a small whānau business, encapsulating Kai, Mara Kai, matauranga kaupapa maori, in an area where this is not present. (Kaiārahi, Hauraki)

Significant progress made for this whanau, who has healed from her toxic relationship and clean off meth for 18 months, resulting in completing . Her main focus is to provide a healthy stable home for her and her tamariki. The key drivers are to organise whanau wananga to, improve financial literacy, pathways and opportunities for education, develop whanau enterprise. Whanau focus is to develop business plan, access business mentor. (Kaiārahi, Ngāti Maniapoto Marae Pact Trust)

A whānau shared their story of being able to provide a safe home environment for their tamariki through NTW:

I have had these kids for four years and it has been a struggle to get support from Oranga Tamariki because when they gave the kids they took away their support to get the kids what they needed. Now, I have been able to settle the kids and myself into our home, I am so grateful for the help you guys gave me because i don't think i would have gotten this far without the help. I am sleeping better thanks to you fellas getting me a good bed and the kids love their bedroom furniture. With the resources, i can provide and nurture the kids better because I don't have to worry about things breaking down or not having the right household items to create a safe and happy home environment. Kia ora. (Whānau, Toa Rangatira Te Roopu Āwhina)

Tamariki have been returned to their whānau enabling them to move forward together, heal and flourish:

We have had huge successes in our whanau, getting our kids back has been a huge celebration for us and now learning to adjust to teenagers and not babies is a biggy. but we have come through the hardest times and I believe that we will get through anymore that may come along. I feel supported, I feel appreciated and I feel alive to be where I am today. Thank you for helping us with getting us stuff and for just being there. (Whānau, Toa Rangatira Te Roopu Āwhina)

In asserting their mana motuhake through healing and having tamariki returned, whānau are also pursuing financial independence in order to be able to continue to provide for their whānau and hapori.

Seeking financial independence

Across the entire NTW cohort, whānau have aspired for financial independence in order to provide for their tamariki and wider whānau, and assert mana motuhake as a whānau. Throughout NTW, whānau have cleared debt, gained employment, established small businesses, created plans to make additional income, gained employment, undertaken financial literacy courses, created saving, investment and debt clearing plans, and have accessed education opportunities that will build towards their future careers. Alongside this, the ways in which whānau have sought financial independence, have provided opportunities to discover their passions, ignite their wairua and grow a stronger sense of confidence.

A Kaiārahi shared the multiple kaupapa being undertaken by whānau within their cohort to grow greater financial independence:

Whanau lifestyle choices are enhancing where they are engaging in employment opportunities and striving towards getting better-paid positions and engaging in budgeting support services. Whanau are learning to invest in their future through KiwiSaver, savings, and investments and connecting with those services to develop their knowledge. Whanau are also learning the importance of getting insurance and confidently approaching dealerships and services to ensure that they are receiving the supports they need to better their living situations. Whanau are receiving the benefits of having telecommunications and internet resources in the home and developing their knowledge and skills in computing and electronics through education. (Kaiārahi, Toa Rangatira Te Roopu Āwhina)

A key activity undertaken across NTW has been gaining the resources, knowledge and support to establish and grow small businesses. Many whānau either had already established their businesses prior to NTW and required further āwhina in growing it, or were provided the opportunity to establish a new business entirely through the kaupapa. For example, a whānau gained signage for her pre-existing business through NTW:

Whānau has just received her road signage for business. She is moving into another area and is also taking on trainees and apprentices to be able to do the mahi. She is doing training for eyebrow tattoos so she can expand her business. (Kaiārahi, Eastern Bay of Plenty Whānau Ora Collective)

Whānau shared how NTW provided them with the resources to establish and maintain their businesses through COVID-19:

Ngā Tini Whetū actually opened a lot of doors for me. To be very very honest without NTW I wouldn't be able to lay down the foundation for my up and coming business or just to expand and embrace on the vision I had for myself and my whānau. Especially during the Covid crisis that we had. Even though the kaimahi still had other commitments outside of the program they still had time to uplift and encourage us to continue on our current pathways. So am absolutely grateful to our NTW team for their support. Cant wait for the future and connecting us with people to help us on our Pathway. (Whānau, Tui Ora)

Through establishing a small lawn mowing business, a whānau aspires to support intergenerational healing for his whānau and support his hapori into a space of rangatiratanga:

W1 has been doing large gains in regards to his lawn mowing business. His focus was "to break the intergenerational cycle" of abuse, mentally, and physically. He does not want his children to go down the same path as he did growing up, and with his business he can see his childrens eyes light up knowing that their actions can dictate their consequences. He did run into a small problem last quarter with his everyday car breaking down completely and losing his phone. We were able to work together to look at options to get him a new phone and access to funding to help with the purchase of a second hand car to be used for his business and family. He is still dreaming on how to help rangatira within his area by offering them opportunities to help and gain a bit of putea. It has given him the ability to work out hours around his whanau so he can turn up to sports events and coach his sons rugby team. (Kaiārahi, Ngā Mataapuna Oranga)

Whānau are often undertaking these aspirations for financial independence to then be able to give back to their hapori and support other whānau:

Their ultimate purpose is to be financially able to support others, to encourage them to do the same. To also leave a legacy for their children, grandchildren, and future generations. Being givers in the community, givers to causes that support the Kaupapa that they're involved in. Role modelling to their children and our grandchildren, that they are never too old to try new things. (Kaiārahi, Manurewa Maraē)

Whānau have pursued education aspirations in order to build towards their career goals:

Primary completed her initial tertiary course early and passed successfully. She enjoyed the course so much that she has chosen to continue onto a higher-level course of the same topic and is now doing a Level 5 Mental Health paper. This course is completely online which suits her as she has 2 tamariki under 5 years and prefers to be home with her boys until her youngest starts school which is another 3 years' time. By then she hopes to have completed a degree and be ready to move into employment as a Social Worker. (Kaiārahi, Te Manu Toroa)

Many whānau have achieved their aspirations of employment in Quarter Four:

This 4th quarter, primary has been successful in achieving her pathway to employment goal as well securing full time work in the sector which she wanted to work in, at one of the biggest Kiwifruit packhouses in Tauranga and she is loving her job. She is working in all areas of the packhouse including office administration and is enjoying the variety (Kaiārahi, Te Manu Toroa)

Across Quarter Four, partners organised wānanga for whānau to immerse whānau in tikanga and mātauranga and provide potential opportunities for financial sustainability:

Health Care is a struggle for Whanau. Whānau can improve their lifestyle through rongoa in many ways. Employment is incredibly low in this area and there is a struggle for whānau who are not financially stable. The Rongoa program is designed to provide whanau with the tools to make a range of products. The vision of setting up whānau their own business so they are equipped make their own money and maintain their own lives well. (Kaiārahi, Ngā Waihua o Paerangi)

There has been a dominant theme of entrepreneurship amongst whānau who seek to establish Māori businesses, give back to their communities, and create opportunities for their wider whānau, hapori, hapū and iwi:

We do not take for granted that we are privileged to walk alongside our whānau in these spaces, knowing that the driving force for many is to see their communities lifted and provided for. A strong sense of pride came through for many - especially for representing South Auckland; and their abilities to provide access to opportunities and knowledge within their respective sectors to rangatahi, whānau and hapori. (Kaiārahi, Te Kaha o Rangatahi)

Whānau businesses are underpinned by te ao Māori as they support the hapori, sustain te taiao, and provide intergenerational opportunities. Through the development of businesses whānau built networks and relationships together, and āwhina each other through using the goods and services provided by their fellow whānau in the cohort. The whānau in NTW grew together as one larger whānau and now continue to āwhina one another on their aspirational journeys. Whānau seek financial sustainability for themselves and their wider communities.

Establishing papakāinga and improving housing

Establishing papakāinga and improving housing have been key aspirations for whānau across NTW. Through securing housing, establishing papakāinga and improving the quality of housing, whānau have provided safe and stable spaces for their wider whānau. Whānau are realising their dreams of establishing papakāinga, creating intergenerational security and connection to their whenua for their tamariki, mokopuna and wider whānau:

[Redacted] dream of a papakainga on the whanau whenua for his whanau has become a reality. With caravans being moved to the whenua and now homes being built on the whenua, has seen growth and achievements of the original aspirations through hard mahi, aroha, commitment, and mana motuhake. (Kaiārahi, Te Runanganui o Ngāti Porou)

“My dream is to have financial stability to build a home on our Papakainga in 10 years, so that my babies don’t have to worry about housing in their time” (Whānau, Ngā Waihua o Paerangi)

Establishing papakāinga through NTW has provided opportunities for: “increased wealth foundations for future, reconnection to whenua, safe home – sense of belonging and connection to whenua, enabled whānau to have safe and secure home for their tamariki/mokopuna to return when needing tautoko” (Kaiārahi, Tūwharetoa).

A whānau member aspired to learn the processes of establishing papakāinga and building on whenua so she could support herself and her community:

One of this whānau main goals since the beginning of this journey has been to educate herself around the ins and outs of building on Māori land, not only for herself but for her people too. She had a greater vision of sharing her knowledge to benefit more whānau to make the process, and the option of owning a home more accessible. This is a goal she continues to pursue and implement. (Kaiārahi, Te Ao Hou)

Within the housing space, whānau have also utilised their TKO pūtea to improve their quality of housing through repairs, the installation of water tanks and solar panels, installing insulation and heat pumps, bathroom renovations, new furnishings and new roofs. One whānau shared that with the āwhina of NTW they were able have a warm whare during winter:

I feel so blessed to be supported by you fellas, I am so happy that I am learning how to read and hopefully get my driver license soon. Me and my mokopuna have nice warm clothes and a warm home that we know we don't have to suffer the cold this year because we have everything we need to get by and thank you Nga Tini Whetu for supporting me all the way. (Whānau, Toa Rangatira Te Roopu Āwhina)

Whānau have been able to make and plan for many improvements to their homes as a result of engaging with NTW:

This is a mother and daughter team, and Mum wants to invest in the property they are residing on. So far, they have fixed the sump pump and would like their roof fixed and a verandah by the kitchen area. (Kaiārahi, Waahi Whānau)

A kuia was supported to get upgrades to a bathroom that no longer suited her health needs after a major event 12 years ago:

After an 11 year battle with Tairāwhiti DHB and The Ministry of Health, [Redacted] finally has had her bathroom modification completed, unfortunately the repairs didn't include the toilet repairs. Te Tawhāna a Kahukura reached out to the builder who was repairing [Redacted's] bathroom and requested a quote. The quote was accepted, and the builder advised that once he has completed, he will repair the toilet. Two weeks later the toilet repairs were completed. (Kaiārahi, Te Runanganui o Ngāti Porou)

As whānau achieve their aspirations to improve their housing and establish papakāinga, they have created safe, warm and secure places that will provide for themselves and their generations to come.

Pursuing hauora and lifestyle goals

Alongside goals of housing, business, education, healing from trauma, and connecting with te ao Māori, whānau have also aspired to improve their hauora through kai hauora and moving their tinana in ways that nourish them. In both the desire for kai hauora and the pressures of increasing kai prices, whānau have established maara kai: "The whānau are working on their overall wellbeing, eating healthier and becoming more active. Setting up a maara kai will support their healthy eating" (Kaiārahi, Ngāti Kahungunu Health Services). This offers a pathway towards kai sovereignty, kai hauora and to a connection to te taiao: "One Whānau is working towards building their own whare and maara so they are less dependant on the system" (Kaiārahi, Tui Ora).

One whānau has established maara putiputi and maara kai to support their financial aspirations:

Whānau has set up her backyard to sell flowers. Set up raised garden beds and getting ready to for winter boxes to sell at the local markets. Had a go at the mini microbes food. Her backyard has gone from nothing to growing greenhouse kai. (Kaiārahi, Te Tihi o Ruahine)

Through maara kai, whānau aspire to support kai sovereignty within their communities:

This whānau are in their 50s and 60s and love to garden and provide kai for whanau. They would love to provide kai on a larger scale to whānau, hapū and iwi. They have had a harvest of kai already from the maara which they shared to whānau, hapū and iwi. (Kaiārahi, Poutiri Trust)

Kaiārahi created opportunities in Quarter Four for whānau to learn together about kai hauora and kai Māori, strengthening whanaungatanga and mātauranga:

Kai Hauora was huge interest and plans to support learning to cook kaimāori and hangi, to share ideas and learn new recipes where whānau can stay within a budget and sustain themselves. Whānau want to give back to their community and build whānau knowledge and can now confidently do this in shared kitchens through experience at the markets and TTT programme. They are fully equipped with cookers. The highlight is growing their whānau knowledge with other activities they had never tried ... (Kaiārahi, Ngā Waihua o Paerangi)

Whānau have also accessed gym memberships through NTW which has contributed to their physical and mental hauora:

Having a gym membership has helped her Taha Hinengaro, as well as Tinana. This is a place where she can go and let off steam with as well as having some her time. She now has a training buddy that she goes with, so this makes her accountable to her goals that she has set. (Kaiārahi, Whaiora Whanui)

Improving hauora spills over into other realms of life as denoted in Te Whare Tapa Whā. Whānau have nourished their hauora, and have seen the flow-on effects in their mindsets, whānau relationships, and hapori.

RIPPLE EFFECTS IN THE WIDER WHĀNAU AND HAPORI

As whānau undertake transformational change, it ripples out into their wider whānau, hapori, hapū and iwi. Many Kaiārahi and whānau shared in Quarter Four the positive impacts that NTW was having within their communities. It was shared by whānau that due to the āwhina they received on the kaupapa, they wanted to reciprocate this and give back to the partners and whānau within the NTW community. Whānau are undertaking careers and businesses that look to give back to their communities such as rongoā, business consulting, kai hauora, personal training and counselling.

Local hapori have been inspired by the mahi that whānau are doing, and the aspirational mindset seems to be reaching far and wide. As a whānau shared:

The ripple effects of NTW cannot be understated. From seeing my community drinking less, working out more and investing in their own health and studies - it's evident to see that kaupapa like Ngā Tini Whetū can have a directly meaningful and profound impact on whānau. I've now set a goal to be the first PHD in my family as a Doctor (or Professor!?) in social change with the ambition to create a better and more in-sync relationship between the treaty partners of Aotearoa. Studying, let alone having a clear goal of what I want from life, was never even a thought pre NTW. To say I'm grateful, motivated and reinvigorated doesn't do the programme justice and I am excited to see others find the stars in their sky which will lead them to their dreams existing in the real world. (Whānau, Tui Ora)

The impact that NTW is having on wider whānau reflects Whānau Ora's way of working with the entire whānau unit rather than individuals. Whānau are seeing the change and potential for themselves and encouraging their whanaunga to participate: "whānau are referring their other whānau members because they can see the positive change and success" (Kaiārahi, Ngā Waihua o Paerangi).

Those who have flourished on the NTW kaupapa, have provided inspiration of what is possible for their small hapori and built a strong community around the kaupapa:

Whānau now has the resources to create and sell her products. She is also how a supplier of Tui Ora and will continue to provide promo for Ngā Tini Whetū and Tui Ora moving forward. Whānau is now thriving, self independent and a whānau champion. She is a rangatira and her community aspire to be like her. In the area she lives having someone like her who has crossed that boundaries of Waitara has provided inspiration to her whānau and community. (Kaiārahi, Tui Ora)

There has been positive feedback from our Māmā with their own immediate whānau saying “what a wonderful opportunity, how can we be involved?” “It’s awesome to see you can take your baby with you,” “We are learning so much and adding to our whanau kete.” Having that level of interest from whānau shows that transformation is occurring. Whānau are getting on with their mahi and there is a greater awareness of the positive impact of the Ngā Tini Whetū programme. In a small, isolated, low-income community that is often overlooked for funding opportunities such as NTW, the transformation these whānau are going through is bringing with it a sense of hope to the wider community that their lives too can change with a programme such as Ngā Tini Whetū–Tuia Te Tuakiritanga. (Kaiārahi, Ngā Waihua o Paerangi)

Businesses and organisations within the community have become involved to support whānau on their haerenga:

I have established several solid networks within the community, businesses were informed how NTW works and where their support can be utilised within whanau plans. Services are now providing remarkably generous discounts which in collaboration with NTW, allows whanau to stretch their kete orange even further, I can also utilise these services for future cohorts for their individual plan requirements. (Kaiārahi, Ngāti Kahu Social and Health Services)

With the support of NTW, whānau have also become community health champions:

Since working with Wahine on Nga Tini Whetū Wahine has made massive achievements. Through the guidance and support of Nga Tini Whetū she is now completed the training to administer COVID-19 vaccinations under supervision. This allowed her to gain full time employment with Turuki Health as a Community HealthCare Worker and Vaccinator. (Kaiārahi, MUMA)

The whānau involved in NTW have created strong community relationships with each other, and with the partners and Kaiārahi providing the kaupapa. Whānau shared that they have built lasting relationships and networks that will support them into the future:

Upon feedback whānau loved the diversity of coming together as one at events, having a contact for support and another ear during these challenging times that wasn’t someone in the household... Long term networks and better understands of their Business, goals and life... (Kaiārahi, Ngāti Whātua Ōrākei - Whai Māia)

Whānau shared the positive experience of connecting with fellow whānau in the aspirational space:

The Ngā Tini Whetū wananga were an incredible boost of confidence, to be around many other whanau that held such positive expectations for their own mahi. Sharing the same space in the wananga brought fresh discussion to my own project and I hope that was a common theme for us all. (Whānau, Tui Ora)

It has been awesome to be surrounded with the other whanau on the same journey and I have been inspired by their goals and dreams too. (Whānau, Tui Ora)

Some whānau have utilised each other’s businesses to support one another: “Whānau have established support networks within the cohort. e.g one whānau utilising the service of another business, pulling on the artist for design work and the caterer for catering” (Kaiārahi, Tui Ora).

NTW has built community and as a result, the end of the pilot might see the formal end of the kaupapa, but the relationships, support and communities built will continue on.

WHĀNAU EXITING THE KAUPAPA

As the NTW pilot comes to an end, many whānau are exiting the kaupapa equipped, empowered and confident to undertake the next steps of their aspirational journeys:

This Rangatahi has been completing her Kete very quickly in her Te Ao Māori studies. She is already half way through and has been also working at the local Kohanga Reo, full time. She has immersed herself into Te Ao Māori and is doing everything she can to learn as much as she can. She has signed up for after work tikanga classes as well as being heavily involved in Wairarapa ki uta Wairarapa ki tai Kapa haka roopu. I have no issues with this Kōhine as she has a bright future ahead of herself. She is working hard towards her whakapakari tohu in becoming a Kohanga Reo Kaiako for the next generations. (Kaiārahi, Ngā Waihua o Paerangi)

This last quarter has seen a whānau member move into a space where he is taking control of his learning and aspirations. Kaiārahi have asked if further support is needed in terms of business education to preserve the sustainability of the whānau business. Whānau is highly confident he is capable and when speaking to kaiārahi it is apparent whānau has passions and abilities for this aspiration to be achieved. Whānau has also begun to learn Te Reo Māori and when asked if he needs any support whānau again said he is doing fine. Whānau will be disengaging with TTAK and continuing his journey towards mana Motuhake with his whānau, hapū and iwi. (Kaiārahi, Te Runanganui o Ngāti Porou)

Whānau who are not yet ready to exit the kaupapa will be provided with ongoing support from partners in order to continue their aspirational journeys, with many onboarded into other kaupapa within the organisation:

The one challenge that we were tasked with was the unknown of the continuance of the Ngā Tini Whetū program. The biggest fear was that our whānau be left unsupported, but we have found alternatives to ensure whānau remain engaged with Raukawa supportive services by referring into the Whānau Ora space, if this be the case. (Kaiārahi, Raukawa Charitable Trust)

Although NTW has formally come to an end, the relationships built and transformational impacts will be long-lasting. Whānau are committed to each other, their communities, and their aspirations. Some whānau will be returning to provide mentorship to other whānau on aspirational journeys. The lasting, reciprocal and mana-enhancing relationships between whānau and Kaiārahi will remain even when the cohort formally leave the kaupapa.

VITAL ELEMENTS TO NGĀ TINI WHETŪ SUCCESS

NTW IS WHĀNAU-CENTERED, STRENGTHS-BASED AND KAUPAPA MĀORI

The success of NTW is grounded in several core elements. NTW is a whānau-led and strengths-based approach that is drawn from kaupapa Māori principles and practices. It is an indigenizing space that centres and elevates whānau aspirations from the outset, and embeds critical actions to ensure the journey is positive and mana-enhancing for whānau. Kaiārahi walk alongside whānau, encouraging and supporting whānau to express and follow their moemoeā. TKO provided vital financial support to whānau in pursuing their moemoeā.

Whānau-led and strengths-based

A key element to the success of NTW is that it is led by whānau voice and focuses on the inherent strengths of whānau. Kaiārahi shared how time, change and aspirations must be on whānau terms:

The focus in engagement with whānau has been about them and what they aspire to do. It is a blessing to be able to walk alongside them on their journey. Nga Tini Whetu has been successful for whānau as whānau are able to create their pathways and have the necessary supports (Kaiwhakaaraara) to advocate and broker for them, and to help coach and uplift whānau if and when it is needed. (Kaiārahi, Te Tihi o Ruahine)

Time and again, Kaiārahi reaffirmed the importance of the kaupapa adapting to whānau, not the other way round: “the biggest thing is that it’s being adaptable to whānau not the whānau being adaptable to the services in all measures” (Kaiārahi, Te Raukawa Whānau Ora). This approach empowered whānau in aspirational spaces and into asserting their mana motuhake having their voices heard and prioritised. The importance of maintaining the kaupapa as whānau-led emerged as a key learning for one Kaiārahi: “Whānau have to lead their own journey! We knew this already but it was a reminder that this should always be at top of mind” (Kaiārahi, Te Oranganui).

Kaiārahi advocated for whānau in external agencies, and whānau grew in confidence and mana motuhake in that space knowing their rights and holding onto their values. Whānau mana was enhanced in those spaces with their voices leading the journey. Whānau were honoured, respected and empowered for who they were: “I feel supported, I feel appreciated and I feel alive to be where I am today. Thank you for helping us with getting us stuff and for just being there” (Whānau, Toa Rangatira Te Roopu Āwhina).

The skillsets of Kaiārahi

The NTW Kaiārahi are a highly specialised workforce where te ao Māori underpins their mahi, they have diverse skill sets and are flexible, creative and innovative in empowering whānau and supporting them on their haerenga. Kaiārahi are key to the kaupapa because for whānau, they are the face of NTW. The specialized and unique skills and capabilities of the Kaiārahi support whānau on their journey as they provide invaluable knowledge, āwhina, aroha, empathy and guidance. A whānau shared how they felt when meeting with their NTW Kaiārahi: “I felt this warm korowai of aroha and maanaki present at each time we met and I am very grateful and thankful” (Whānau, Tūwharetoa). Kaiārahi shared how they walk alongside whānau on their NTW haerenga:

Ngā Tini Whetū is the epitome of whānau reaching for the stars. Having the ability to walk alongside whānau and support them as they make their aspirations a reality is rewarding in the sense that we get to see whānau thrive and be advocates on their behalf to remove barriers along the way so that they can truly have a pathway of least resistance. (Kaiārahi, Te Tihi o Ruahine)

Kaiārahi work with whānau to build genuine, trusting and empowering relationships so that whānau have a strong system of support and a strong foundation to pursue their aspirations from:

The consistent engagement process with whānau is one where you share tears together, you laugh together and you are serious with one another. It is during these times that the whānau appreciate you, because you make them feel that they are understood, believed and loved. That the kaiārahi are a part of a whānau that supports them. The experiences with whānau have been times when we have needed to be quiet, and allowed our whānau to talk, to share and to believe that you are there for them and not for a “tick box” experience. (Kaiārahi, Te Ao Hou)

Kaiārahi have life experience and life skills gained from their lived experience that are invaluable to the kaupapa. They hold empathy, understanding and aroha for whānau wherever they are on their journeys, and provide a judgement-free space for whānau to feel connected and thrive. Kaiārahi bring their own skills and aspirations and part of those skills is being able to connect with whānau in a way that does not overwhelm them, but supports and empowers them. Managers shared within reporting wānanga that it was often Kaiārahi and their unique skill sets driving the diverse and transformational outcomes for whānau.

Building trusting relationships between Kaiārahi and whānau

Trusting, reciprocal, and respect-based relationships between whānau and Kaiārahi was key to the success of the NTW kaupapa as these relationships provided a source of strength, wellbeing, guidance and support for whānau on their journeys. Kaiārahi were able to build these relationships, and support and mentor whānau “because they are ours, our own. We know them, where they are from, we speak their language and this helps with whanaungatanga” (Kaiārahi, Ngāti Hauā). Kaiārahi emphasised the importance of these relationships through COVID-19: “Whanaungatanga and whakapapa approaches form the strongest relationship bonds, this is evident in times of crisis” (Kaiārahi, Te Runanganui o Ngāti Porou).

Kaiārahi also spoke of the importance of whakapapa in building relationships with whānau:

“if you’re doing well, I’m doing well. If you’re not, neither am I. True Mana, True Whānau Ora way” (Kaiārahi, Te Oranganui)

“If you are from the awa, you are mine and I will always look after you. One way or another we can whakapapa to them” (Kaiārahi, Te Oranganui)

Having enough time to establish these relationships was also important for Kaiārahi: “Being able to work with whānau over a longer period of time. This model is aspirational and provides the time needed to build relationships and trust with whānau. Encourage them to dream and feel good about it” (Kaiārahi, Eastern Bay of Plenty Whānau Ora Collective).

Kanohi ki te kanohi was an important element in relationships building with whānau because Kaiārahi and whānau were able to demonstrate culturally significant practices such as being present, engaging with one another in person and the embedding of whanaungatanga as a way of working. As such, Kaiārahi have learnt alongside whānau. It is a respectful relationship where the learning between whānau and Kaiārahi is reciprocal. Whānau mana is enhanced within these relationships, their voices lead the journey and pathways to new possibilities are explored.

The principle of whanaungatanga summons a threshold of accountability for those relationships, through which the demonstration of manaakitanga is an essential element. There are also elements of a tuakana-teina approach to the relationship between Kaiārahi and whānau, and vice versa, also between whānau and whānau:

This has been highly successful as rangatahi have built trust and respectful relationships with Kaiārahi and whānau around them. They have gained more knowledge and are showing progress in confidence to speak up, ask pātai and contribute with their own korero. (Kaiārahi, Ngā Waihua o Paerangi)

Kaiārahi have also learnt from whānau and been inspired to move into their own aspirational spaces.

Being in an Indigenous space

One Kaiārahi noted one of the highlights of the NTW programme was that it “re-indigenized” whānau through supporting whānau connection — whānau connected to their whakapapa, their identities and fellow whānau in the kaupapa they did not know. Whānau were able to pursue dreams as Māori, where Māori ways of knowing, being, and doing were at the core.

Whānau felt they had a voice and that they were being heard as Māori: “Whānau are connecting to services that work from a kaupapa Māori perspective because they feel that they have a voice among their own” (Kaiārahi, Toa Rangatira Te Roopu Āwhina).

Whānau felt they were in charge and had an opportunity to make their dreams become a reality. Whānau are resilient and creative, and got to explore this through a space underpinned by tikanga: “Emphasis on the benefits of a tikanga based programme leads to an ignition of mauri in our whānau” (Kaiārahi, Ngā Waihua o Paerangi). Just being in a kaupapa Māori, aspirational space has been transformational for whānau. It is a space where whānau get to explore and discover strengths and passions as whānau. Through NTW and the guidance of Kaiārahi, whānau became more confident engaging in te ao Māori processes and protocols and used this as a foundation for their own whānau. Kaiārahi set up wānanga so whānau got to know one another and became confident sharing and reflecting in a safe non-judgemental space. Kaiārahi reported it was at times difficult getting whānau to commit to attend wānanga but once they were there, they really enjoyed it as they grew deeper connections.

Trauma aware and focussed on healing

One of NTW's many strengths is its trauma aware and healing-focussed approach to working with whānau. Through the awareness of trauma experienced by Indigenous peoples, NTW partners and Kaiārahi understand the importance of acknowledging and healing from this trauma.

In the context of Indigenous peoples, trauma can be viewed as a contemporary manifestation of the succession of systematic assaults perpetrated through colonisation and oppression, including genocide; ethocide (systematic destruction of life ways); forced removal and relocation; health-related experimentation; and forced removal and placement of Indigenous children. (Pihama et al., 2017, p 23)

This trauma is passed down through generations and "is linked as a factor in the prevalence of violence within indigenous communities" (Million, 2013 in Pihama et al., 2017, p.23).

Therefore trauma can be understood to have a whakapapa; this is where unresolved trauma remains nested in the whānau system, where underlying difficulties in everyday whānau life remain in the collective unconscious realities of whānau, hapū and iwi life. (Hall, 2015, p. 72).

NTW understands the importance of resolving this trauma in order for whānau to be able to move forward and thrive. For some whānau on the NTW haerenga, addictions, domestic violence and trauma, has been present over successive generations, and whānau worked to heal this intergenerational trauma:

Intergenerational trauma always comes into it. Belief and support is important and a positive outlook on what the moemoea is. Generations before are still working through their own trauma. Breaking the chain. Next generation changed because they didn't want to be like that. (Kaiārahi, Te Arawa Whanau Ora)

Supporting whanau with their generational trauma and behaviours from this trauma was and still is a big challenge. It requires a lot of patience and empathy. At the same time it is very rewarding seeing whanau grow and break these generational cycles. (Kaiārahi, He Iwi Kotahi Tatou Trust)

The role of Cultural Supervision and Clinical Supervision for Kaiārahi were brought up as the unravelling of trauma brings up the line of responsibility to whānau:

... every time you pull something out you find something else that needed to be fixed. Complex and embedded so whānau needed to feel encouraged to unravel because with each layer came trauma (e.g., sexual abuse from their own whanau who are their primary support networks) Whānau become a part of your heart and soul which you can't just leave at mahi. (Kaiārahi, Ikaroa-Rāwhiti)

Many Kaiārahi commented on the importance of providing safe and judgement free spaces for whānau to heal, as well as identifying where there needs to be stronger systems of role modelling for whānau:

Many of our whānau didn't know the roles of the mother and the father. There's been fracturing of families and men and young boys don't understand their roles as a father, partner, husband. Guide the men/boys alongside role modelling alongside other men. Difficult to find these role models. We need male role models. Most of our clients were women with their kids. The boys/men wanted to be part of the group because there was no way that they were able to be included in the process. Missing link in that programme around where do the boys fit/men fit? How do we make Fathers out of these boys? Identified opportunities for further growth. Dealing with past trauma - huge burdens of guilt and hurt in their lives. Mothers are only allowed to live in social housing for 90 days ... A generation of Māori men were taken, and it has left generational gaps for male role models throughout history. (Kaiārahi, Takitimu Ora)

Through being aware of the traumas experienced by whānau, partners and Kaiārahi have been able to make transformational change with whānau as they have been provided the resources, the aroha and āwhina, and the safe kaupapa Māori space to move through their experiences and heal.

CHALLENGES AND REFLECTIONS

CHALLENGES

COVID-19

Once again in Quarter Four, COVID-19 continued to have an impact on many of the NTW whānau, exacerbated by the effects of winter sickness. Many whānau struggled to stay healthy in the face of repeated bouts of COVID-19 and influenza. This had an inevitable impact on engagement and motivation for whānau, particularly as isolation and sickness interfered with being able to participate in planned NTW activities, such as wānanga. Kaiārahi across various rohe gave numerous examples of whānau whose progress towards their moemoeā was derailed when sickness hit households:

COVID and influenza was rife with ‘I am too sick’ became a common korero regarding keeping appointments, engaging and getting information to me on time. I was also sick, which impacted especially with bouts of recovery and relapse overcrossing each other. These were things we had no control over which was a learning experience for both whanau and kaimahi (Kaiārahi, Ngāti Kahu Social and Health Services)

Kaiārahi also noted high levels of anxiety, with some whānau continuing to keep tamariki away from school because of the fear they would bring COVID-19 home. COVID-19 also affected the progress of many NTW projects due to the disruption to supply chains, meaning that materials became difficult to source. One Kaiārahi noted that the impact of COVID-19 on the NTW kaupapa was mainly around the effect it had upon the mindsets of both whānau and Kaiārahi: “Definitely had a negative impact for both whanau and staff - survival mode vs thriving mode” (Kaiārahi, Te Arawa Whānau Ora). It could therefore be difficult to maintain an aspirational approach in the face of the need to suddenly shift priorities back to supporting the more immediate needs of whānau:

The challenge & uncertainty of Omicron throughout this quarter has meant the progression of the differing projects has been delayed or put on hold at times where priorities had changed to needing to rest, recover, take care of their whanau and isolate. The shift from progressing projects to ensuring each whanau receives support when dealing with isolation & illness has been a huge barrier. (Kaiārahi, Ruapōtaka Marae)

As another Kaiārahi noted, although the lockdowns have passed and the vaccine mandates have been removed for most industries during Quarter Four, the impact has continued to be felt by whānau:

The impact on our whanau through the pandemic lockdowns is still resonating through the lives of our whanau months on. This has led to disengagement from whanau, work and home life instability, suspicion, withdrawal, wanting to exit NTW programme. (Kaiārahi, Huakina Development Trust)

However, many Kaiārahi also noted that COVID-19 could have positive impacts, in that it encouraged more innovative thinking, pushed whānau to be more engaged with the online world, both personally and in their business development plans, and also led to some whānau becoming more whānau focused. The support offered by Kaiārahi to their NTW whānau when they were impacted by COVID also helped to illustrate for some whānau the awahi of the kaupapa:

Again as throughout the previous quarters whanau have been able to receive ongoing support from the marae via consistent follow up from the Kaiarahi. It was also expressed in the filming of our summary video for this program that certain whanau may not have made it through the covid/ omicron seasons had it not been for the wrap around awahi they experienced from the Pā through being connected via Ngā Tini Whetū. (Kaiārahi, Ruapōtaka Marae)

Cost of living pressures

The continuing impact of the pandemic in Quarter Four has been compounded by increases in the cost of living. Some NTW whānau who were already experiencing financial strain have found it increasingly difficult to buy kai, pay for petrol and other essential living costs. Kaiārahi have shared in their reports that it has been difficult for whānau to maintain motivation and focus on moemoeā when they are struggling to meet basic needs:

It has been challenging however, with the continued rising of living costs and a third wave of COVID sweeping the community, Whānau are still under pressure juggling mahi, Whānau responsibilities, other commitments as well as their dreams and aspirations (Kaiārahi, Poutiri Trust)

However, as was the case with COVID-19 challenges, some Kaiārahi have noted that the involvement of whānau with the NTW kaupapa and the trust they have built with their Kaiārahi means they are more willing to reach out for help when it is needed:

The support provided to participants experiencing personal issues and financial strain has highlighted the strength of these relationships with the Kaimahi. Although the personal challenges are regrettable, their ability to reach out for help illustrates their trust with Kaimahi & willingness to engage with support from the Marae & other services. (Kaiārahi, Ruapōtaka Marae)

Whānau mistrust of external agencies

Seeking support from social services is a major challenge for many whānau, because of the high levels of mistrust many feel towards any external agencies. Throughout the NTW programme, Kaiārahi have shared their frustrations with the difficulties they have had dealing with external agencies on behalf of whānau and this has continued into Quarter Four. The negative experiences whānau have with some Government services has a wider impact, as this affects their attitude more generally to engaging with any state agencies and prevents them from seeking help or accessing entitlements when they need to. This can be a major barrier to whānau being able to make progress on their moemoeā. As one Kaiārahi noted: “Kaimahi are constantly having to follow up and hold services accountable due to inconsistent deficit practice and engagement. Which then creates a lack of trust with other support services and government departments within the community” (Kaiārahi, Te Tihi o Ruahine).

This distrust often extends to any social services, or anyone whānau perceive as being associated with the state. This means Kaiārahi must work even hard to overcome these barriers of mistrust and disengagement. This is where the value of the work Kaiārahi put into whakawhanaungatanga becomes apparent:

This whanau have a deep mistrust of services and engaging with support services despite no longer making choices that would raise concerns for their child, as a result it took some time to gain trust and focussing on giving the power in the relationship back to the whanau helped build confidence faster. (Kaiārahi, Te Hiku Hauora)

Kaiārahi have consistently shared throughout the NTW programme that whānau struggle with the knowledge and confidence to be able to successfully navigate agency systems and claim the support they are entitled to. This indicates that if state agencies are sincere in wanting to provide better services for whānau, they should take the opportunities afforded by NTW to learn how to overcome the barriers of mistrust and engage with whānau on their terms:

Have funders and agencies really listen to how this mahi is done on the ground. Listen to us directly to understand how it works on the ground and what is really needed for whānau. Other than reports that tell the story” (Kaiārahi, Raukawa Whānau Ora)

Te Kete Oranga

While TKO was one of the most transformational aspects of the NTW programme, it also presented particular challenges for whānau, Kaiārahi and the wider partner organisations, in terms of the need to develop new processes and decolonising mindsets. Many external agencies provide pūtea to whānau on a low-trust and deficit-based model. By contrast, TKO was designed to be mana-enhancing, high-trust and whānau-centered. At times, management and leadership in partners thinking around the pūtea needed to be challenged, with Kaiārahi advocating for high-trust and whānau-centered funding that challenges the colonial ideas around the provision of pūtea to whānau:

Having to ‘fight’ a little more than usual for financial approval of large purchases in the beginning and towards the end when pushing through final spends for kete oranga and having to over justify whanau led plans was difficult. Management became supportive at the end but it took a little while to move past ‘traditional’ thinking regarding spending money on our whanau, which is understandable as discussed in our wananga, it is a unique kaupapa with a significant resource pool. (Kaiārahi, Ngāti Kahu Social and Health Services)

Another Kaiārahi referred to what she termed the “negative impact of contract conditioning” as organisations have been for long conditioned to deliver services from a deficit model, thus restricting aspirational thinking and planning. TKO required a shift in thinking and processes from organisations, as they wrestled with longstanding systems for releasing funding that required multiple layers of approval and funding rationale that came from a management perspective rather than the whānau perspective.

In addition to challenges with organisational approaches to TKO, Kaiārahi also noted that whānau could be resistant to receiving pūtea. Many whānau expressed discomfort with receiving pūtea - some were whakamā, or did not want to be perceived as receiving handouts. Others had had such negative experiences with seeking funding from other services with restrictive deficit-based approaches, that they struggled to truly trust that the pūtea was available for them. Kaiārahi shared that it wasn’t just a matter of providing pūtea for whānau but also needing to shift whānau mindsets so that they understood the money was theirs to spend on achieving their moemoeā. Again, this transformation was about encouraging a decolonisation mindset around the pūtea, and seeing it as a mana-enhancing and whānau-determined opportunity:

Whānau initial response was generally disbelief, many struggled to get their heads around the putea having no restrictions, rather than the amount of putea whānau were more overwhelmed with them being the ones to determine how the putea would be used. The most common question whānau asked was: “Am I allowed to get/use?” So while whānau were ready to receive the support to develop plans and work through concerns/issues, the mental conditioning attached to accessing putea support was a mindset that required more work to shift. (Kaiārahi, Te Hika Hauora)

While it could be a challenge to get whānau to trust this aspect of the kaupapa, Kaiārahi saw this as learning process that ultimately had positive results for whānau:

Whanau have struggled with receiving and accepting that kete oranga was theirs to use for whatever they aspire to, and dream of. Knowing they were genuinely blessed with such support and accepting it was a learning process for our Whanau. Some Maori whanau are very proud and feel a need to push on autonomously, sometimes refusing service support. This was a positive learning process, a catalyst for shifting out of the poverty mentality, a real win for NTW and our Whanau. (Kaiārahi, Ngāti Kahu Social and Health Services)

REFLECTIONS AND OPPORTUNITIES

The reporting template for Quarter Four has encouraged Kaiārahi to provide feedback about what impact NTW has had on their organisation and what improvements could be made to support the kaupapa in the future. These questions have resulted in some valuable reflections.

Defining the NTW cohort

Kaiārahi were asked what changes they would make to their cohort to better facilitate the programme. Some Kaiārahi believed that NTW worked best with a clearly defined cohort with more structure for onboarding whānau into the kaupapa and making expectations on the mahi clear from the beginning. Some also advocated stricter conditions for whānau joining the kaupapa to be in a stable space out of crisis:

I would recommend ensuring that all the foundational work is covered, tamariki are in kura; whānau health; mahi; look at the mahi completed on the whānau previously; why did they come to the whare for support in the first place? Has this issue, if any been rectified? Because if these issues have not been truly addressed, they will continue to crop up at a later date, because they haven't developed the tools and skills to manage issues when they arise. It's challenging when they resurface in the latter half of the mahi. (Kaiārahi, Ngāti Hine Health Trust)

Some Kaiārahi experienced a tension between providing support to whānau who were still in a place of crisis versus attempting to focus on the aspirational kaupapa of NTW:

In house, there was a crossover with NTW to 'Band-Aid' within the community social services sector. I also noticed that whānau who were removed from Community and whānau placed in the NTW space did not allow for dreams and aspirations to be supported. Support from a social worker would have been more appropriate to resolve urgent crisis matters. A wrap around service in-house would allow that foundational support while we worked on NTW plans. (Kaiārahi, Ngāti Kahu Social and Health Services)

However, others had a more flexible understanding of how the NTW should be defined; for example, the Kaiārahi from He Iwi Tatou Trust stated that having a cohort without any defined characteristics worked better for their community and the kaupapa should be open to all whānau who were ready for aspirational change. These variations in approach reflect the contexts and needs of different communities, indicating that future decisions about the composition of cohorts are best decided at the local level.

Clarity in administrative and financial processes

A common theme when asked about improvements to the programme was the request for more clarity on administrative and financial procedures, particularly around accessing TKO:

It will be less impactful on the relationships between kaiarahi and staff, if everyone is on the same page, and understands what TKO can be used for. There's no point in saying to Kaiarahi you can use it for whatever whānau need to reach their outcomes- but then authorizing personnel have a different understanding. (Kaiārahi, Ngāti Hine Health Trust)

Improvements to the reporting process were also suggested, to reduce the amount of information that had to be re-entered into various templates.

A longer time frame and ongoing support

Many of the reports indicate a desire on the part of Kaiārahi and whānau for NTW to have a longer timeframe and include an ongoing support structure for whānau. Some of this relates to the pandemic disruptions of the past two years, which has restricted some of what could be achieved in the allotted time.

Whānau are really flourishing now with the face to face engagement (wānanga) and one on one hui with Kaiarahi. What was achieved in 4 months could have been quadrupled over the two year period if we hadn't had restrictions. (Kaiārahi, Tui Ora)

As mentioned in Section One, many Kaiārahi report that whānau are asking for continued engagement beyond the end of the programme, and Kaiārahi are also eager to enlist the support of the current cohort to act as Tuakana and tautoko the kaupapa in the future.

Greater te ao Māori focus

Some Kaiārahi shared that in the future they would like the kaupapa to be even more te ao Māori focused:

We would consider ourselves competent in the space, understanding the correlation between progress from each whetu stage being relevant to the whānau journey however an in depth knowledge on how to unpack this in a more Te Ao Maori focused would truly empower our kaiarahi and whānau to flourish. (Kaiārahi, Te Kaha o Rangatahi)

Some see NTW going forward as an opportunity to decolonise and indigenise the social support space further, on a firm basis of mātauranga Māori:

More foundations with Te Ao Maori whakaaro, finding the pakeha constructs that don't work for us and reiterating – whakapapa, karakia, wairua, mana, tikanga, kaupapa, koha, haerenga, manaakitanga etc etc. (Kaiārahi, Te Arawa Whānau Ora)

NTW has resulted in wider changes within organisations

The NTW kaupapa has resulted in a host of insights that have had an impact beyond the NTW programme itself. Kaiārahi have shared how the programme has changed the way organisations are working with whānau, and with each other. The need for Kaiārahi to call on wider networks within the organisation and community has encouraged a more collaborative way of working:

As an organization, NTW has helped to strengthen our “team bond”. This has happened due to needing support from the wider team to execute wananga and activities with our whanau. Not only did it strengthen our team's bond BUT that bond between our whanau and my wider team at He Iwi. This is important as it shows our whanau that He Iwi as a whole is here to awhi and support them on their journey rather than one kaiarahi. The different activities/wananga executed have provided a chance for our navigators to experience a different way of working with whanau also. (Kaiārahi, He Iwi Kotahi Tatou Trust)

Other Kaiārahi have noted changes such as improved proposal and financial processes within the organisation in response to the requirements of NTW, as well as improvements in the skills and flexibility of Kaiārahi themselves, in order to meet the diverse needs of whānau. In many cases, NTW has appeared to have pushed Kaiārahi and the organisations they work for into new territory in terms of the services they provide and the role they see themselves playing in the community. For example, Te Kaha o Rangatahi has noted the experience with NTW has highlighted the importance of financial literacy across all the services they offer for whānau:

What we have identified is that across multiple spaces within our organisation financial literacy is key for whānau - especially to ensure they feel confident when making decisions for themselves and their business. This is something we are currently exploring for future wananga. (Kaiārahi, Te Kaha o Rangatahi)

There is a strong sense from the reporting that NTW has opened the eyes of some partners as to the wider opportunities that lie within their communities for working with whānau.

CONCLUSION

As the NTW pilot comes to an end, the transformational opportunities, resources, aroha and āwhina that it has provided to whānau are clear. Whānau have exceeded their own expectations and entered into an aspirational, independent and confident space. Whānau are striving for mana motuhake and creating intergenerational change for themselves and their whānau, hapori, hapū and iwi. Whānau have become more connected to their culture and have gained a stronger sense of identity, which in turn, contributes to their sense of self-worth, belonging, community and pride in being Māori. Through the whānau-centric, strengths-based, and kaupapa Māori approach, NTW has enhanced and honoured the inherent mana of whānau and their multiple aspirations and moemoeā. It is clear that whānau are the whetū in which Kaiārahi are guided by. Kaiārahi were seen as instrumental in supporting whānau to connect with services and programmes, navigate bureaucracy, provide aroha and āwhina, and build Whānau Ora plans that met the specific needs of each whānau. NTW has not only built confidence and independence amongst whānau, but has had a strong focus on providing a space where whānau can heal relationships and past traumas. This has meant whānau have cleared the way to move forward into a space where they can thrive with their whānau. Whānau have become mentors to one another, and built community around their aspirations. Whānau engaged with NTW have felt more connected to their community, more hopeful about the future, and more confident in their ability to make positive changes in their lives.

However, the multiple successes of NTW have not come without challenges; COVID-19 continued to create added strain for whānau, but also provided the opportunity for creativity, innovation and upskilling in staying connected, and external agencies have remained deficits-driven and colonial in nature, reinforcing the need for the sustained and equitable resourcing of kaupapa Māori, strengths-based and whānau-centered kaupapa. The pilot has provided a strong evidential basis for the efficacy of this approach, and should be used as a blueprint for future kaupapa. As whānau and Kaiārahi move forward from the NTW pilot, their reciprocal, trust and respect-based relationships will continue on into the future, as well as the relationships and community built between whānau.

References

Hall, A. (2015). *An indigenous Kaupapa Māori approach: Mother's experiences of partner violence and the nurturing of affectional bonds with tamariki* [Doctoral thesis, Auckland University of Technology]. AUT Library. Retrieved from <https://openrepository.aut.ac.nz/handle/10292/9273>

Pihama, L., Smith, L. T., Evans-Campbell, T., Kohu-Morgan, H., Cameron, N., Mataki, T., ... & Southey, K. (2017). *Investigating Māori approaches to trauma informed care. Journal of Indigenous Wellbeing Te Mauri-Pimatisiwin*, 2(3), 18-31. Retrieved from https://researchcommons.waikato.ac.nz/bitstream/handle/10289/11805/2017_Journal%20of%20Indig%20Wellbeing_Trauma%20of%20informed%20care_Vol2Iss3.pdf?isAllowed=y&sequence=2

