

CELEBRATING MĀORI ACHIEVEMENT

KŌKIRI



*Michelle Hippolite
He Toa Takitini*





From the Chief Executive – Michelle Hippolite

E ngā iwi, e ngā mana, e ngā karangatanga maha puta noa i te motu, tēnā rā koutou katoa.

By the time you read this column, I would have completed nearly two months as Chief Executive of Te Puni Kōkiri and, like you, am looking forward to

the promises and the challenges that 2013 offers us all.

I was humbled by the warm welcome extended to me and my whānau at the end of last year.

For me, accepting the opportunity to lead Te Puni Kōkiri, a government agency that has an important responsibility in the Crown-Māori relationship domain, is a privilege.

All of my career has been about Māori development whether it's te reo, Treaty rights and interests, social development or economic policy – so far all pathways have focused on Māori development.

Returning after 15 years to Te Puni Kōkiri does not necessarily mean a return to the same old issues; everything progresses and evolves. The same is true for this organisation. I have returned at a time where we need even more thinking about the Crown-Māori relationship and government policy that can have such a big impact on the lives of Māori whānau. It is a time for us to work smarter on smart kaupapa. To be clear about those areas that this organisation can have an impact and to invigorate our own learning and development programme.

I cannot do any of this by myself. Over the last couple of months I have invited Te Puni Kōkiri whānau to share their thoughts about how we can realise our potential as a trusted adviser, to identify what we can do better to have an impact and to identify those things that hold us back which we need to address.

One thing is for sure – everyone has a view about Te Puni Kōkiri so beyond the walls of Te Puni Kōkiri I will be getting

out and about to hear other perspectives. Looking ahead; three important events in te ao Māori are on the horizon. Rātana, Waitangi and shortly after that, one of our most eagerly anticipated biennial events – Te Matatini.

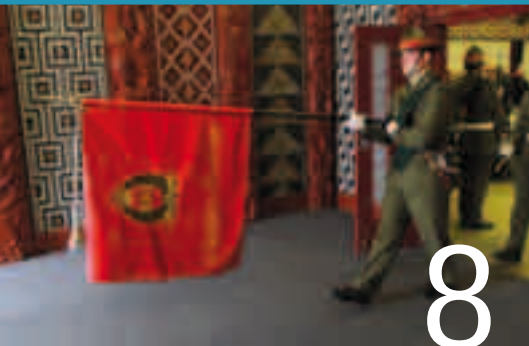
This year, Te Matatini returns to Te Arawa and our regional office staff will be there to tautoko. Te Matatini is a chance to celebrate who we are and our reo through the spectacle of kapa haka. The competition is fierce and everybody has a message when they are up on the atamira. With every Te Matatini, the benchmark for performances is raised with friendly banter from whānau supporting rōpū both on the stage and off. Te Matatini is now a global entity too. Who would not have felt pride watching the current National champions – Te Matareā i Orehu – perform at the Opening Ceremony Rugby World Cup 2011 as well as at the Frankfurt Book Fair where New Zealand was guest of honour. The next issue of Kōkiri will feature stories and results from Te Matatini 2013.

This issue of Kōkiri features two key events from the end of 2012; the launch of He Kai Kei Aku Ringa: the Crown-Māori Economic Growth Partnership and the wind-up of the 28th Māori Battalion (NZ) National Association. Both are significant for very different reasons and each reflects what is important for Māori during different times.

The Association wind-up gives the old soldiers a rest from the formalities of running an Incorporated Society. Instead, they will gather when they can; leaving their descendents to carry on their legacy. He Kai Kei Aku Ringa lays down a strategy and action plan with key recommendations to boost Māori economic performance for the benefit of all New Zealanders.

As you read this, I am travelling around the motu meeting ngā whānau kei ngā rohe o Te Puni Kōkiri. As I said at my pōwhiri in December, Te Puni Kōkiri is analogous to the powerhouse of a waka ama. I am ambitious that our waka heads in the right direction, that our journey stimulates our hinengaro and our ngākau, and that we focus on all getting to the line that sees Māori realise their potential.

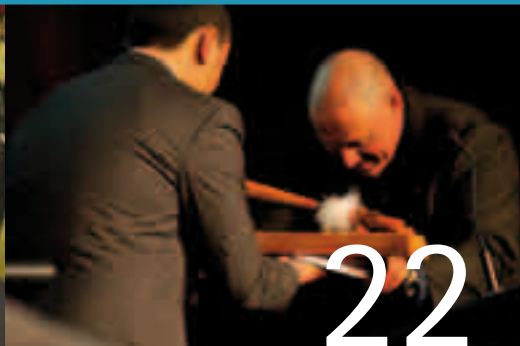
Michelle Hippolite
Te Puni Kōkiri – Manahautū



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Flag bearer holds 28th Māori Battalion banner aloft at National Memorial Commemorative Service as veterans look on



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From the desk of the *Minister of Māori Affairs*



A new year has dawned. Many of us are just returning to work, others may still be enjoying the summer weather and kai of the season, but regardless of time and place I can guarantee we have all turned our thoughts to the year that has passed, and the year that lies before us.

This is a time of transition. For Te Puni Kōkiri, this transition has been marked by the welcoming of Michelle Hippolite, the new Chief Executive, and the departure of Leith Comer, a man who led this organisation with great consistency for the last twelve years.

In the last four years I have enjoyed working closely with Leith on projects such as the Rugby World Cup 2011, where Te Puni Kōkiri played a key role in positioning Māori culture to take centre stage in this significant world event; developing the Independent Māori Statutory Board model which is currently used as a vehicle for Māori local government representation in Auckland; and the establishment of a range of projects that have put in place key support systems for whānau such as Oranga Whānau, Kaitoko Whānau and Māra Kai. Of course, with the guidance and support of Hon Tariana Turia, Leith also led the organisational change that was needed to provide support for Whānau Ora.

One of my personal highlights over the last year was the launch of the Māori Economic Strategy – He Kai Kei Aku Ringa, which was the culmination of four years work towards building recognition and support for the contribution that Māori business make to the New Zealand economy.

The work that we have done in the economic space has taken us on some amazing journeys. One such journey was to China and back, where we discovered the strength and edge that our Māori

culture brings to business. This is the Māori Edge that has resulted in building a number of strong relationships between Māori and Chinese. The effects of this relationship will be long lasting, and this year I am looking forward to further enhancing these ties.

I would like to take the time to personally thank Leith for the contribution he has made to Te Puni Kōkiri, and to Māori development in general. He was at the helm of this organisation through some key moments in history, and it is with our best wishes, and warm thoughts that he now moves on to the new journeys that lie ahead.

I also extend a warm welcome to Michelle, who takes up the mantle of Chief Executive at this key point in time. Michelle brings with her many years of experience working in both the public and private sector. She brings new energy, and will no doubt recast the vision for the organisation as we move into the future. I have confidence that the year ahead will bring forward a number of new opportunities and areas for development that have not yet been explored. I am also confident that the good work that has been on going across treaty issues, reo and culture, economy, and wellbeing will continue into the future.

Ngā mihi o te tau hou ki a koutou katoa.

A handwritten signature in blue ink, reading "Pita R Sharples". The signature is fluid and cursive.

Hon Dr Pita R Sharples
Minister of Māori Affairs

With Michelle Hippolite, Chief Executive, Te Puni Kōkiri.



Visiting Atihau Whanganui Incorporation.





I have enjoyed my year as Associate Minister of Māori Affairs.

Next month I expect to receive the report on the review of the Te Ture Whenua Māori Act 1993 from the panel chaired by Matanuku Mahuika. The Government will consider their report and respond in the early part of 2013.

I wish the outgoing Chief Executive of Te Puni Kōkiri, Leith Comer, all the best as he leaves the Ministry to move on to other things.

I thank all Te Puni Kōkiri employees for your work throughout the 2012 year, and I trust you have had a safe and happy Christmas break.

A handwritten signature in blue ink that reads "Christopher Finlayson".

Hon Christopher Finlayson
Associate Minister of Māori Affairs



What's in a Name?

Historical Treaty of Waitangi settlement bills for Ngāti Whātua Ōrākei and Ngāti Manuhiri were enacted into law late last year, while settlements for Waitaha and Ngāti Whātua o Kaipara progressed during extra sitting periods. The following article is taken from Māori Affairs Minister Dr Pita Sharples speeches to the House of Representatives.

In recent months some have been asking: What's in a name? My response is that a name, a history, a whakapapa, a heritage: is everything!

The television programme "Who Do You Think You Are" sees celebrities rediscovering their whakapapa and family trees. For New Zealanders, the settlement of historical Treaty of Waitangi claims is our own version of "Who Do You Think You Are." How else can we know who we are if we do not know our own names? How can we know where we are heading if we do not know where we have been?

Over the years Māori heritage was gradually removed, renamed and replaced from the official identity of Tāmaki Makaurau and many other regions. However bills such as the ones we are debating today seek to restore that identity throughout our country. Little Barrier Island was named because the

explorer Captain James Cook decided that it looked like a little barrier. Bream Tail was named because Cook's crew caught a lot of bream fish or snapper while they were anchored nearby. No one really knows why Goat Island got its name as no one can ever remember goats living on it. These are names we have grown accustomed to, sometimes attached to, but they are only one side of the story of Aotearoa.

Little Barrier in English but in te reo Māori? Te Hauturu o Toi. The resting place of the winds, Te Hauturu o Toi, centre pou of the great net of Taramainuku. The descendants of Taramainuku lived at Bream Tail or as they knew it, Paepae o Tū. Goat Island in English but in te reo Māori? Te Hawere A Maki. Taking us back to the warrior chieftain Maki, the father of Manuhiri from whom all Ngāti Manuhiri descend.

In a region like Auckland, with few modern Māori landmarks – it makes it even more important to ensure our ancestral Māori landmarks carry the names and heritage of the mana whenua of Tāmaki Makaurau.

If we are to share a nation together, and build a future together: Then New Zealanders must also embrace our shared history, and our shared place names.



MAKING A DIFFERENCE

The Minister for Whānau Ora, Hon Tariana Turia, Deputy Prime Minister, Hon Bill English, and Pacific leader and List MP, Alfred Ngaro, at the Whānau Ora planning workshop – Pūao Te Atatū: A New Dawn Breaks – held in Wellington in November 2012.

Tēnā koutou e ngā iwi, e ngā rōpū me ngā whānau e ngākau nui ana ki tēnei kaupapa a Whānau Ora.

I am pleased that early results linked to Whānau Ora paint a positive picture of whānau-led development and, most importantly, whānau outcomes.

One of the exciting developments is a project that collected data from a number of Whānau Ora providers. This data reveals concrete evidence of positive whānau transformation and shows that participating whānau have high levels of satisfaction with the support that they receive.

We have also commissioned an independent evaluation on the impact of the Whānau Integration, Innovation and Engagement (WIIE) Fund which found that bringing whānau together – backed up by good quality facilitation – is transformative in itself.

We have always intended that the WIIE Fund be a hand up rather than a hand out. And what we are witnessing now are whānau taking back control over their own lives and making a difference for future generations.

Whānau – including those with complex needs or high users of services – have identified clear steps to education and employment and have implemented these without further funding.

Serious issues such as intergenerational violence as well as drug and alcohol abuse are being addressed and whānau are holding each other accountable for changing their behaviour.

As well, a number of whānau have also taken a coordinated approach to addressing housing issues such as water supply, insulation and property safety for tamariki and kaumātua.

The stories of change we are seeing are compelling but it is early days yet. The signs are positive and the stories of whānau transformation are increasing.

Over the medium-term, we will focus on growing and deepening the evidence base of Whānau Ora and – at all stages – maintain an openness to learn from our mistakes as well as our successes.

I am confident we are making progress towards a better way of life for our people.

Kia kaha, kia maia, kia manawanui.

Hon Tariana Turia
Minister for Whānau Ora

28 MĀORI BATTALION

More than 70 years have passed since 3,600 young Māori men landed in Europe and North Africa to take on Hitler's devastating German army. During World War Two these sons of Aotearoa carved out a formidable reputation and to this day, they remain New Zealand's most decorated battalion. Kōkiri was honoured to be at the National War Memorial and Pipitea Marae on the 1 December 2012 to witness the winding up of the 28th Māori Battalion National Association.

Photos: Michael Bradley.



Flagbearer and 28th Māori Battalion veterans.

Kia maumahara tonu tātou i a rātou

Surrounded by family, friends and distinguished guests; on a day of solemn reflection as well as celebrating one of the finest fighting units in World War Two, the 28th Māori Battalion National Association came to an end.

As a verse in the famous 28th Māori Battalion song goes; "Old soldiers never die". Those who remained gathered faithfully at 30 reunions during 54 years under the auspices of the Association. They remembered fallen comrades and those who had passed on since the Second World War and enjoyed each other's company again.

By 1 December 2012, only 25 veterans remained from the 3,600 who served overseas. But just 12 were able-bodied enough to attend the two events to mark the wind-up of the Association.

A Wreath-Laying Ceremony and Commemorative Service at the National War Memorial in Wellington had full military honours with special guests including the Governor General Sir Jerry Mateparae, the

Associate Minister of Māori Affairs Hon Christopher Finlayson and Chief of Defence Lt-Gen Rhys Jones.

The old soldiers had been working towards the final hui since the idea was first mooted about seven years ago, says Matt Te Pou who has been chairing Association meetings.

"They (the remaining veterans) decided on the wind-up themselves," Matt Te Pou says. "As the years went by and more veterans passed on, the old soldiers knew the time was approaching for them to wind-up – none of them wanted to be the 'last man standing'".

Greytown brothers Tyler and Chaz Matthews (Ngāti Kahungunu ki Wairarapa) laid a wreath on behalf of all descendants of the 28th Māori Battalion as an acknowledgement of their legacy being carried forward. Their grandfather Kingi Matthews (D Company) was too ill to attend the ceremony.

Tyler said his grandfather was younger than he is now when he went to war. He hopes

28 MĀORI BATTALION



Twelve of the remaining 25 veterans of the 28th Māori Battalion.

to help keep the battalion spirit alive by continuing to attend dawn parades and passing stories on.

“Our grandfathers sacrificed everything for our futures. We should honour them by working hard out at whatever we are doing, and to never forget what they did for us. We owe them that much.”



The Final Official Luncheon of the Association was held at Pipitea Marae later in the day. After kai and speeches, the 28th Māori Battalion banner was marched out for the final time and the soldiers returned to their homes.



The 28th Māori Battalion banner is marched out of Pipitea Marae at the end of the Final Official Luncheon.



28 MĀORI BATTALION

"an asset discovered in the crucible of war should have a value in the coming peace"

The following two articles are extracted from stories researched and written by Dr Monty Soutar for the National Association's Final Official Luncheon booklet.



Hepi te Heuheu (foreground), later "Sir" leads his matua tu taua in a haka honouring the returning members of the Māori Battalion. Photo: Alexander Turnbull Library.

28TH MĀORI BATTALION NATIONAL ASSOCIATION

When the Association was established in February 1960 the first roll call included 16 Branches and there were more than 70 members in attendance. Returned servicemen who served overseas with the 28th Māori Battalion were automatically members of the National Association.

The 28th Māori Battalion Association has its genesis in Anzac Day 1958. It was after the Dawn Service during a breakfast provided for the veterans at the Community Centre in Fanshawe Street, Auckland that the formation of a battalion association was first suggested.

Later that year a meeting was convened at the same venue by Monty Wikiriwhi of Te Arawa, who was the welfare officer in Pukekohe. For an hour before the meeting the 40 former members of the unit listened while the Reverend Rangī Rogers reminded them of their duty and responsibility to their comrades who were not with them on that day. This, and the thought that as members

of a unique military unit they were entrusted with the job of preserving the identity of the Māori people, remained with them throughout the afternoon.

Sir Apirana Ngata's immortal words, "an asset discovered in the crucible of war should have a value in the coming peace," were recaptured by the veterans. In this way firm and lasting foundations were laid for an organisation dedicated to holding the ground in the New World which the battalion won for the people on the battlefields of the Old World. Every man was conscious of what he could do to build for the future by guiding and assisting the young generation which was launching forth into an even newer world.

An inaugural committee was elected with Capt

Wikiriwhi as President and the first Patron was Brigadier George Dittmer the first Commanding Officer of the 28th Māori Battalion. Reverend Māori Marsden was the honorary padre.

Nearly two years after the idea was first mooted, the Battalion held its first official meeting in February 1960. Fifty-four years and 30 National Reunions later, the last official luncheon took place at Pipitea Marae.





Lt-Col James Henare followed by the RSM, Charlie Norris, lead the 28th Māori Battalion towards Aotea Quay.
Photo: Alexander Turnbull Library.



Members of the Māori Battalion disembark from the troop ship Dominion Monarch at Pipitea Wharf on Wednesday 23 January 1946. Photo: Alexander Turnbull Library.

The Battalion's Return from War

In some respects the closure of the 28th Māori Battalion Association is analogous with the return of the Māori Battalion at the end of the Second World War.

The Battalion ended its existence in Wellington at Pipitea, it was treated to a formal reception that was attended by iwi representatives from all over the country, and the government of the day both supported and attended the occasion.

They were dismissed as a Battalion and also, a tohunga recited a chant in the ritual of muru tapu. The ritual was performed to help return the soldier to the status of peaceful citizen; dissolving the distinction between warrior and ordinary citizen.

The messages conveyed on that occasion are equally relevant in 2012, especially as the few remaining veterans and their descendants look to a future without the formal existence of the association.

The words of Lt-Col James Henare in his final address to his men resonate today.

"Hoki atu ki o tatau iwi, hoki atu ki o tatau maunga, hoki atu ki o tatau marae. Engari kia mau ki tenei korero—tu Māori mai, tu Māori mai, tu Māori mai.

Go back to our people, go back to our mountains, go back to our marae. But cling to this command—stand as Māori, stand as Māori, stand as Māori."

Every man in the battalion bequeaths a powerful personal inheritance.

Their individual stories will continue to flourish among their descendants. They are the stuff of legend, yet the achievements of yesteryear remain just as relevant and valid for Māori today.

The story of the Māori Battalion has secured a special place in the history of this country and in the hearts of New Zealanders. It led to a watershed in the relationship between Māori and Pākehā that was forged both at the battlefield and after the return home.



He kai kei aku ringa: The Crown-Māori economic growth partnership



Growing a more productive, innovative and internationally connected Māori economic sector will deliver prosperity to Māori, and resilience and growth to the national economy. This will be achieved by lifting per capita income and improving export performance, which will lift the Māori contribution to the New Zealand economy and improve quality of life for Māori and all New Zealanders.

He kai kei aku ringa

A VISION FOR MAORI ECONOMIC DEVELOPMENT

Our vision for Māori economic development is he kai kei aku ringa – literally, to provide the food you need with your own hands – whereby whānau, hapa, iwi and enterprises are actively seeking opportunities to sustainably develop their own resources (human and natural) to improve Māori economic performance.

He kai kei aku ringa is possible when:

- Māori experience a transformational change in economic performance;
- Māori experience a transformational change in socio-economic outcomes;
- New Zealand experiences a transformational change in national economic direction.

Strengthening foundations

A NEW APPROACH TO ECONOMIC GROWTH

Our vision requires a different approach to economic development strategies of recent years. Māori economic growth requires an approach that is specifically tailored to Māori – an approach that enables and supports Māori to participate as equal partners in New Zealand's economic development. There are two key aspects to this new approach:

A WHĀKAU-CENTRIC APPROACH recognises whānau as the foundation of the Māori economy and culture. This philosophy sees whānau taking the lead in decisions that affect their lives, and in delivering services, with the support of the community and Government.

MĀORI INC is a concept that brings together the actors who comprise the Māori contribution to the economy and influences the way they conduct themselves. It is the glue that sees these actors working together for true economic prosperity. Importantly, Māori Inc sees Māori not as passengers, but as drivers of economic growth.



Six goals

TO ACHIEVE HE KAI KEI AKU RINGA

- 1 Greater educational participation and performance
- 2 Skilled and successful workforce
- 3 Increased financial literacy and savings
- 4 Government, in partnership with Māori, enables growth
- 5 Active discussions about development of natural resources
- 6 Māori Inc as a driver of economic growth

An enduring strategy and an evolving action plan



Taking action

2012-2017

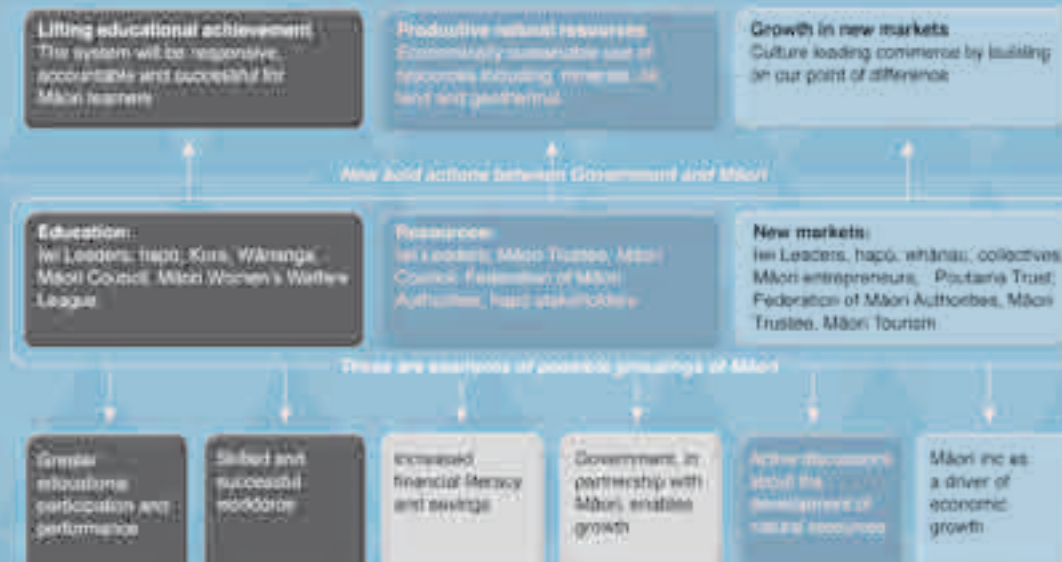
We have set specific and practical recommendations under each of our six goals. Some of our actions are bold and require transformational action. Others represent continuous improvement to existing activities. Our Action Plan is designed to be refreshed every five years, to reflect the progress we have made towards he kai kei aku ringa.

Three transformational changes

OUR BOLDEST ACTIONS COVER EDUCATION, NATURAL RESOURCES AND MAORI WORKING TOGETHER TO DRIVE GROWTH.

1. Government and Māori work together to consider new models of compulsory schooling that better meet Māori needs.
2. Government and Māori accelerate discussions on the development of natural resources.
3. Build relationships and manage logistics in export markets, particularly China.

Crown-Māori Economic Growth Partnership Summary



Summary

Action Plan 2012-2017
Strategy to 2040

Māori Economic Development Policy
November 2012

Other each of our six goals are recommendations for continuous improvement of the existing system.





Chair of the Māori Economic Development Panel: Ngāhiwi Tomoana

(Abridged Speech from the Launch of the Strategy and Action Plan)

Transforming Māori economic fortunes now and into the future is one of the greatest challenges facing our families: It's also one of our greatest opportunities.

"Whaia te pae tawhiti: seek the distant horizon." Reach out for opportunity. Realise your dreams.

Our panel is calling for an economic revolution within our families; we are planning for intergenerational change. When it comes to inspirational role models as we plan for the future: we have only to look to our own past. The waka of my own Ngāti Kahungunu people, Tākitimu, was not only a great, ancestral voyaging canoe: it was renown throughout the Pacific as a major trading vessel. This spirit was alive when Pākehā arrived in Aotearoa – Māori entrepreneurs helped create this country's private sector: let us never forget that our

country's agricultural sector was founded on Māori land and resources.

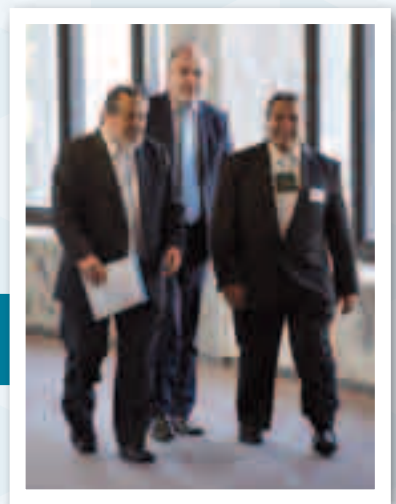
At the heart of our Taniwha economy are Māori people: generations of us. We must harness the potential within our young and fast growing population and take them with us on this exciting journey.

What's good for Māori New Zealanders is good for all New Zealanders. Boosting the success of our businesses will help strengthen the economic future of all New Zealanders, not just Māori.

The Strategy is about having the resilience and self-reliance to shape our future.

He kai kei aku ringa – to provide the food you need with your own hands.

Ministers Sharples and Joyce, with Ngāhiwi Tomoana at the Strategy Launch.



Message from the Minister of Māori Affairs Hon Dr Pita Sharples

Business and trade isn't a new concept for Māori people: Business and trade is in our DNA.

Māori entrepreneurs and Māori assets helped create the New Zealand economy, we were there at the birth of our private sector. Before the Treaty, Māori led some of our first overseas trade missions, they helped establish our sheep industry, they exported produce direct to Sydney on their own ships. As we all know the Treaty of Waitangi changed the ground rules forever, but Māori enterprise – such as our iwi farms – remain some of this nation's oldest, existing businesses. Māori have played a crucial role in the history of our nation's economy and we are set to play a crucial role in its future as well.

Our Taniwha economy represents generations of families who've survived political and economic storms. Today we celebrate a set of strategic recommendations that will boost the Māori and NZ economy. Established in September 2011, the Panel's origins can be traced back to the Māori Economic Summit I hosted in January 2009 and the resulting Māori Economic Taskforce. I challenged the Panel to design a strategy that improves the performance of the Taniwha economy and clarifies how Government can best contribute.

When thinking of our assets we must always be asking:

What can we turn this into for future generations? How can we add value? How can we future proof this taonga? The Taniwha economy is already a commercial powerhouse, it's no longer asleep: it's wide awake and hungry for business. But we must feed her with innovation, science and ideas. We must ensure our own people are able to guide her into the future.

We welcome the strong support from Government, private and educational stakeholders across Aotearoa. Relationships are crucial to successful businesses. As Māori know and as the Crown now knows: relationships, partnerships are also key to growing successful communities and futures.

Our plan is about our people determining our own economic and social wellbeing. It's about our education, employment, entrepreneurship – it's about our rangatiratanga.

I look forward to forging new partnerships and strengthening old ones as we work to future proof our Taniwha economy, to strengthen our New Zealand economy for the sake of our children, our grandchildren, our grandchildren's children.



GOAL 1

Greater educational participation and performance



Raising Māori educational achievement is fundamental to our future.

A whānau-centric approach sees whānau taking the lead in decisions that affect their lives – and education plays a crucial role says Māori Affairs Minister Pita Sharples.

Speaking at the launch of the Māori Economic Development Strategy Dr Sharples said educational participation and achievement is one of the greatest challenges – and opportunities facing Māori people.

"In the OECD's PISA (Programme for International Student Achievement) education study of 85 developed countries New Zealand came 7th, but if you go by ethnic group Pākehā came

2nd while Māori came 34th. This is a crisis. We have to invest in education big time and long term," said Dr Sharples.

"If we are going to take our people with us on our journey then we must invest in them, particularly our rangatahi."

Education Minister Hekia Parata says quality education, skills and training are cornerstones of a productive and thriving economy.

"We want all our kids to leave school with the skills they need to reach their potential in the modern economy. We are currently refreshing Ka Hikitia – Managing for Success 2008-2012 and utilising a number of Taskforces to focus all our efforts on achieving these results."

Ms Parata says the number of Māori school leavers who achieved NCEA Level 2 has risen from 44.3% to 51% over the past year, while this is great: we can do better.

GOAL 2

Skilled and successful workforce



With an overarching aim to increase Māori employment, representatives from successful industries begin by identifying skills the future Māori workforce will need.

"This work has the potential to be a landmark initiative for our generation," said Te Ohu Kaimoana Chief Executive Peter Douglas who will be leading this work.

Mr Douglas said the group would initially undertake a skills analysis of what each industry will require in the future. He expected the first meeting to look at regional employment specialties and opportunities, essential skill requirements for management positions and raising potential in-work training roles.

The skills analysis aims to increase Māori employment and participants include DairyNZ, Beef+Lamb NZ, Federated Farmers, Seafood NZ, NZ Oil and Gas, BusinessNZ, Māori Tourism, Tourism Industry Association, Māori Trustee, Primary Industry ITO, National Urban Māori Authority and the Federation of Māori Authorities (FOMA).

BusinessNZ Chief Executive Phil O'Reilly said identifying skills required by key industries is important for future Māori employment success.

"We've been contemplating this kind of work for some time given the strong relationships we've been developing with some iwi. We're confident we can work together to formulate how Māori can play an even bigger role in growing the success of the dairy industry," said DairyNZ chief executive, Tim Mackle.

Tourism Industry Association Chief Executive Martin Snedden says Māori culture is a key driver for New Zealand as a tourism destination and it's vital Māori are involved in talks to ensure NZ tourism embraces Māori culture.





GOAL 3

Increased financial literacy and savings



The private sector has joined iwi and government representatives to boost financial literacy and savings habits amongst Māori.

The Commission for Financial Literacy and Retirement Income, the Federation

The work will be led by Phil Broughton (Ngāti Kahungunu, Ngāi Tahu), the Commission for Financial Literacy and Retirement Income's Project Manager Māori.

"Whānau want financial security and Māori businesses want to grow while maintaining majority control, so Māori people need money in the bank and the first step in that journey is basic financial literacy," said Mr Broughton.

"This initiative will proactively seek to reach all Māori to explain the importance of savings, to boost Māori savings in the long-term, and to stress the importance of reducing debt. It's clear many groups are already working in this field but with different approaches and resources. Capturing and directing those resources will be fundamental."

of Māori Authorities, the National Urban Māori Authority, Ngāi Tahu, the Māori Trustee and the Bank of New Zealand are pooling resources to better advise Māori wanting to participate in long-term savings and financial literacy programmes. They will be backed by financial education experts from Massey University as well as world-leading fund management adviser, Russell Investments.

GOAL 4

Government in partnership with Māori enables growth



Boosting Māori economic performance will benefit New Zealand.

Māori Affairs Minister Dr Pita Sharples and Economic Development Minister Stephen Joyce hosted national business leaders to launch the Māori Economic Development Strategy and Action Plan, He Kai Kei Aku Ringa: a blueprint for a productive, innovative, and export-orientated Māori economy that will support better paying jobs and higher living standards.

Dr Sharples says it's about Māori having the resilience and self reliance to shape their own futures.

"He kai kei aku ringa means providing the food you need with your own hands and is the aspiration of all Māori. It's about the people first and foremost determining our own economic and social wellbeing. So this is about education, employment, entrepreneurship but also for Māori, this is about rangatiratanga."

Mr Joyce says Māori already make a huge contribution to New Zealand's economy and this is growing rapidly.

"This Strategy and Action Plan provides a practical pathway to lift Māori economic achievement and living standards. It includes a mix of short term actions – things we can do now to lift Māori performance – and longer term 'generational' changes, such as lifting educational achievement."





GOAL 5

Active discussions about development of natural resources



Māori are interested in economic development opportunities, and support a constructive discussion about the sustainable utilisation of natural resources.

There are significant economic growth opportunities for Māori and the wider New Zealand economy to realise the potential of natural resources. Taking a constructive and open approach to discussions on the use and development of our

resources will lead to economic growth outcomes that benefit not just Māori, but all New Zealanders.

The Strategy and Action Plan recommends the creation of a specific 'resources development forum' born out of the Iwi Chairs' Forum. This forum should have a mandate and role to work with Government to unlock the potential of New Zealand's nationally significant public resources (both non-nationalised and nationalised). Future prospects could see Māori working with industry groups to develop sector strategies: it's a conversation all New Zealanders need to be involved in. It's also a complex and at times tense discussion. In order to overcome the existing barriers we need to understand the costs and benefits that can be realised. Māori can participate in a productive conversation about the benefits and opportunities of sustainable development and use of these resources with all New Zealanders.

GOAL 6

Māori Inc as a driver of economic growth



New Zealand's business leaders working alongside Māori asset holders into the future.

A panel representing business leaders, the rural sector, national Māori networks and science experts are working to boost Māori economic growth. Members include BusinessNZ, Federation of Māori Authorities (FoMA), Federated Farmers, Industrial Research Limited (IRL) and the National Urban Māori Authority (NUMA). They will focus on improving engagement between industry groups and Māori enterprise.

"There are many exciting opportunities for Māori. With

the right sort of mentoring and networks with industry groups, there's some real progress to be made in new areas alongside our Memorandum of Understanding with Federated Farmers, IRL and NUMA," said FoMA Chief Executive, Te Horipo Karaitiana.

IRL has been working with FoMA and other Māori industry partners to lift performance and productivity.

"The Māori economy is an important part of the NZ Inc journey, so providing multi-sectorial Māori businesses with a 'one stop shop' to get better value from their products is vital to New Zealand's economic growth. Leveraging and growing the \$37 billion Māori asset base through science and innovation is going to make a significant impact on the New Zealand economy," said Gavin Mitchell, IRL's Industry Engagement General Manager.

National Urban Māori Authority spokesman John Tamihere says the work embraces Māori customs, culture and community within urban centres.

"It is the latent talent pool of Māori entrepreneurial activity that takes place in cities. It is the urban Māori who will drive and grow the Māori economy."





Chairman Jia Qinglin from the People's Republic of China was welcomed to Te Papa Tongarewa late 2012.

NZ CHINA COUNCIL: 新西兰-中国关系促进委员会 (XINXILAN ZHONGGUO GUANXI CUJIN WEIYUANHUI)

Māori Economic Development Panel Chairman Ngāhiwi Tomoana has been appointed to the inaugural executive board of the New Zealand China Council.

The Council was established in July 2012 to support a key goal of the New Zealand Inc China Strategy: retaining and building strong, resilient relationships with China. Ngāhiwi currently chairs Ngāti Kahungunu: his iwi is already exporting directly into China – dried mussel meat straight from Hawkes Bay to Shandong Province. Further south, Ngāi Tahu joined Sichuan agri-giant New Hope to take an equity share in Agria (New Zealand's largest rural services company). In the central North Island, tribes are building relationships with Chinese forestry interests while in the

North, Chinese investors via Axin NZ are working with iwi on the first Māori owned fibre optic network that will connect Auckland and Whangārei.

He's already been on two trade missions to China and says meeting kanohi-ki-te-kanohi is critical because for Chinese people, like Māori people, it's relationships first, business second. He says Māori have a head start on others heading to trade with the Dragon economies of Asia: Māori Affairs Minister Dr Pita Sharples often refers to this as our "Māori edge".

"With our Chinese cousins, as with Māori: diplomacy, legacy and culture are paramount. This is how we do business, how we relate to other people. Those of us indigenous to the Asia Pacific region share these beliefs so

it isn't surprising that we are welcomed so warmly when we are in China," says Ngāhiwi.

"This Māori edge sets us apart in a crowded global marketplace;

our Māori culture is a unique point of difference and is attractive to the Chinese consumer".

The Council is chaired by the Rt Hon Don McKinnon and brings together New Zealand leaders in business, public sector and academia. It will build understanding of common challenges and opportunities for NZ Inc to balance and lead public discussion and support ministers. The Council will lead a high-level bilateral Partnership Forum with Chinese counterparts.

Board members include:

Right Honourable Sir Don McKinnon ONZ GCVO,
Right Honourable Dame Jenny Shipley DNZM,
Professor Sir Peter Gluckman KNZM, FRS,
Sir Graeme Harrison KNZM,

Tim White, Arthur Loo, Bruce Hassall, Cathy Quinn,
David Green, John Allen, Norm Thompson, Tony
Browne, Peter Chrisp, Michael Stedman, Ngāhiwi
Tomoana, and Richard Yan.

PŌWHIRI TO STRENGTHEN CULTURAL BONDS

Planning is underway to hold a special pōwhiri in Auckland in 2013. The pōwhiri will be part of a wider cultural festival held to celebrate tikanga Māori and the special relationship with other ethnic cultures in New Zealand.

Te Puni Kōkiri is currently talking to a number of Māori stakeholders and other ethnic community groups in Auckland to bring these ideas to fruition. The festival will be open to the public and will be a great opportunity to experience specific cultural activities, performances, food, and retail products – Watch this space!



Members of the Constitutional Advisory Panel.

A focus on the future

Considering the rules that govern our country is an opportunity the people of Aotearoa New Zealand shouldn't miss.

During the next six months whānau, work colleagues, community networks and iwi are invited to share their ideas about the constitution of Aotearoa. Taking an active part in the conversation could shape the future for generations to come.

The 12-member independent group has been tasked with reporting back to the Deputy Prime Minister and Minister of Māori Affairs by the end of 2013 on a range of constitutional issues.

Panel members come from many walks of life, cultural backgrounds and regions. They bring extensive knowledge and experience in community engagement, local and central government, media, education, politics and Māori society.

Their role is to listen, record and consider people's views on a range of constitutional issues from the Bill of Rights to the Treaty of Waitangi.

Panel co-chair, Sir Tipene O'Regan (Ngāi Tahu) describes the constitution as a kākahu or cloak that shapes the way we run our country.

"I want New Zealanders to think about whether our current constitution will meet the needs of the very different world our great-grandchildren will inherit," said Sir Tipene.

Fellow co-chair Emeritus Professor John Burrows QC said: "We often reconsider and change specific laws, but this constitutional review provides an opportunity to review the most basic and fundamental law of them all."


Youngest Panel member Hinurewa Poutu (Ngāti Rangī, Te Āti Haunui a Pāpārangi, Ngāti Maniapoto) said the constitutional review is a good stepping stone for everyone to think about their aspirations for Aotearoa New Zealand.

Me whakawhitiwhiti kōrero

Regional Directors from Te Puni Kōkiri will help the Panel engage with local Māori communities and support regional hui throughout Aotearoa. Details for these hui and other public engagement activities will be available on www.cap.govt.nz.

For more background information about the key topics, the Panel has published an easy-to-read booklet called *New Zealand's Constitution: The Conversation So Far*. You can view and download a copy from the website.





It's your choice.
Kei a koe te kōwhiringa.

MĀORI ROLL OR GENERAL ROLL?

Being informed and having a say in how New Zealand is governed is an important constitutional right for all Māori, says Te Puni Kōkiri CEO Michelle Hippolite.

Once every five years or so, New Zealanders of Māori descent have the opportunity to choose whether they want to be on the Māori Electoral Roll or the General Electoral Roll when they vote in the next two General Elections. The next Māori Electoral Option will take place from 25 March to 24 July 2013.

"Understanding the mechanisms that lead to government decisions is fundamental to being a participating member of society," says Michelle Hippolite.

"Being on the electoral role is an essential step to having your say and your views represented."

For young voters who are voting for the first time, or those wanting to change which electoral roll they are currently enrolled in, the Māori Electoral Option is their chance to make that decision. It's an important choice, as it determines who will represent you in Parliament. The results of the Māori Electoral Option together with the results of the 2013 Census of Population and Dwellings are used to determine the number of Māori and General Electorates in Parliament and to revise electorate boundaries.

"New Zealanders generally are not big on voting; whether it's for selecting their preferred members for local council, or for NZ's general elections. But it's so important and that's why our regional offices are getting in behind the Māori Electoral Option campaign to answer questions and ensure people know what it's all about," says Michelle.

Enrolling is easy

- ✓ going online at www.elections.org.nz;
- ✓ freetexting your name and address to 3676 for an enrolment pack;
- ✓ calling 0800 36 76 56; or
- ✓ going to any PostShop and filling in an enrolment form.

More information about the Māori Electoral Option is available via Te Puni Kōkiri regional office staff and at:

www.elections.org.nz

Innovation, exports and people key to Māori business



Innovation, exports and people are key to the future and the history of the Māori economy
Māori Affairs Minister Hon Dr Pita Sharples told participants at the Federation of Māori Authorities' (FoMA) November AGM in Taupō.

"Before the Treaty of Waitangi was signed, Māori entrepreneurs were leading New Zealand's first overseas trade missions, they were helping to establish our sheep industry and exporting produce direct to Australia on their own ships," says Dr Sharples.

"Nearly two centuries later Māori entrepreneurs are still leading overseas trade missions, we are key players in the agribusiness sector and developing new export markets particularly in Asia."

Research commissioned by Te Puni Kōkiri two years ago found the Māori economy was worth nearly \$37 billion and comprised mainly of small to medium sized enterprises.

"Treaty settlements did not create the Māori economy. Māori collectively-owned farming businesses are arguably some of New Zealand's oldest, existing businesses," says Dr Sharples.

With many Māori businesses land based it's critical to use science and research to boost returns on primary products.

"We need to become price setters – not just price takers. If we add value to our raw products we create jobs, optimise export value and importantly provide diversification in our national economy. Te Arawa FoMA's pioneering agribusiness research is an example of this."

"We need our children to see the world through the eyes of an innovator, an entrepreneur: to see the world as their ancestors did. Every Māori child, every whānau needs to join us on this journey."

Next year marks the eightieth year of the Ahuwhenua, Māori Farmer of the Year Competition and Te Puni Kōkiri is one again one of the major sponsors. Dr Sharples launched the competition while at the AGM.

"Back when it started, New Zealand was in the grips of the Great Depression. Our export industry was on its knees, average farm incomes dropped below zero. Incredibly it was in this environment that Māori Affairs Minister Sir Apirana Ngata fought back, setting up land development schemes, travelling the country and launching this competition."

Dr Sharples paid tribute to generations of Māori who not only helped establish New Zealand's agribusiness industry: but who continue to play a major role in its future.



Rangatahi Business Tycoons and Film Makers

"Our tamariki mokopuna are our future and it's important that we tautoko projects that encourage creativity, innovation and business smarts. That's what will help boost the Māori economy and in turn, lead to better lives for Māori whānau," says Eruera Reedy Te Puni Kōkiri Acting Deputy Secretary.

Te Puni Kōkiri has been involved in the Lion Foundation Young Enterprise Scheme (YES) since 2007 and The Outlook for Someday sustainability film challenge since 2010.



Martin Mariassouze with the 2012 Te Puni Kōkiri Award for Excellence in Māori Business winners Caring & Co of Manurewa High School.

The 2012 winner of the Te Puni Kōkiri Award for Excellence in Māori Business is Manurewa High School's Caring & Co.

Caring & Co teamed-up with charity partner Life Education Trust and developed a special release extra virgin olive oil sourced from Waiheke Island. Manurewa High School students Lar Sua, Kulgan Flynn, Ryan King, Kayla Picknell, and Guang Liu Chu made up the winning team.

Te Puni Kōkiri Māori Business Facilitation Service's Jim Wilson says Caring & Co's company vision to educate the children of South Auckland about leading a healthier lifestyle via their 'Unique Drizzle' olive oil product "is what made their product a real stand-out."

"Caring & Co's report told a story of a company with a personal investment in their community," Jim says. "The company donated some of their profit to a neighbouring primary school, helping the school to put more children through the Life Education Trust's program."

To be eligible for this category, the majority of company directors must be Māori, or the business must have a distinctly Māori kaupapa.

The Lion Foundation Young Enterprise Scheme (YES) is an experiential business programme where secondary students set up a company, create real products or services, and make real profit or loss. If you would like to get involved, visit www.yetrust.co.nz

Newmarket Primary School won the Te Reo and Tikanga Māori Award sponsored by Te Puni Kōkiri at the sixth The Outlook for Someday sustainability film challenge for young New Zealanders.

Newmarket Primary's entry "Greatness is a Lofty Maunga" was set in and around the extinct volcanoes in their local area including Maungawhau (Mt Eden). These tamariki shared a story about looking after Papatūānuku – with some shaky consequences when the message isn't heeded.

Māori Affairs Minister Dr Pita Sharples says: "Māori have a long-standing history of kaitiakitanga o te taiao – caring for the environment

– and it's great to be a part of this kaupapa that encourages tamariki and rangatahi to consider the critical issue of sustainability today."

The 20 winning films are by film-makers aged 6 to 20. They range from an animated fable and a big picture post-apocalyptic drama, to stories of young people looking after their own backyards – protecting blue ducks, shopping consciously and bike pooling.

Of the 20 winning films there were four special awards including the Te Reo and Tikanga Māori Award, Sustainable Future Award, Film-making Achievement Award and the Youth Participation Award.



Photo's: Brady Dyer.

HEAT FOR WAIMARAMA KAUMĀTUA HOMES

Kaumātua who live on our marae keep the home fires burning across Aotearoa: in a new initiative, the Tākitimu Te Puni Kōkiri team is helping to keep those elders own homes warm and healthy.

Working alongside the Hawkes Bay District Health Board, Te Puni Kōkiri is working to see kaumātua flats are healthy, safe and comfortable. The DHB's expert knowledge and resources was boosted by the relationship facilitation and coordinating support from Te Puni Kōkiri.

An initial survey of local marae found that nine had kaumātua housing in place and three reported that those homes needed extensive work or major upgrades. Work was soon underway that saw insulation, safety and heating solutions for every flat.

Through the project, Waimarama Kaumātua Flats were identified as a potential location for a unique, communal heating system.

Te Puni Kōkiri Acting Deputy Secretary Eruera Reedy says, "we understand that using this type of system for multiple homes on a marae is a first: it's similar to the old school boiler system."

A pōwhiri was held to acknowledge the mahi and whānau reported that there'd been no hospital admissions since the heating system had been installed: the flats were now seen as an enviable place to live.

Hawkes Bay DHB healthy populations team spoke of their commitment to assist with better health for the Hawkes Bay people and their environments. They said it starts out with fundamental issues like where you live, your home. Through greater insulation and knowledge whānau can consider better heating solutions which will then reduce illness.

The Rātana Housing Strategy was launched three years ago by the Rātana Ahuwhenua Trust in a bid to improve the quality of life of local whānau.

With huge housing hopes, Trustees have set their sights on future housing developments in the rural township. Their first priority has been the upgrade of existing homes. Leveraging training and employment opportunities for Rātana rangatahi is another key concern. Rātana whānau have worked alongside a range of government agencies and their goals will soon be realised. A year after the strategy was launched, Cabinet approved funding for repairs paving the way for the safe installation of insulation as well as clean, efficient heating.

"Energy Efficiency Conservation Authority (EECA) is the lead agency and with support from Te Puni Kōkiri, we have partnered

with Rātana Ahuwhenua Trust to facilitate community "buy in" and access to homes so we can assess them. Assessments enable EECA to priorities essential repairs," says Te Puni Kōkiri Acting Deputy Secretary Eruera Reedy.

"Once repairs are complete, EECA will arrange for the installation of insulation and clean heating to current Warm Up NZ: Heat Smart standards and rules."

The Trust's partnership with government agencies is a good model for other communities wishing to embark on healthy housing projects says Eruera.

Twenty per cent of all homes have been fully insulated while seventy per cent had clean heating devices installed: all homes have electrical repairs completed.

When Māori Affairs Minister Dr Pita Sharples announced funding for the project he said it would make Rātana homes warmer, healthier and much more affordable to heat properly.

"It will also show other Māori communities the benefits of these improvements, and we hope it will inspire communities to invest in similar projects."

Housing Minister Phil Heatley said the scheme was a positive step to improving housing conditions for a community in need.

"There is little point in insulating a home that has leaks or unsafe wiring. The scheme will focus on repairs that will enable the safe and effective installation of insulation and new, efficient heating."



New Chief Executive takes over



There's been a change of guard at Te Puni Kōkiri. Leith Comer whose 12 years in the top job was unusually long in the modern public service, retired on Friday 30 November.

On Monday 3 December Michelle Hippolite took up her new role as Chief Executive.

Michelle has whakapapa links to Rongowhakaata and Te Aitanga-a-Māhaki through her mum, and Waikato through her dad Tom Moana.

Her parents were part of the urban drift from the country to city and Michelle was actually born in the Hutt Valley; but by school time she was back in Huntly and went to one of the country's earliest Kura Kaupapa Māori – Rakaumanga. Her secondary schooling was at Queen Victoria School in Auckland.

Michelle is a committed Christian and an active member of the Church of Jesus Christ of Latter Day Saints; which may be a clue to why her university days were spent at Brigham Young University in Hawaii.

At Queen Victoria Michelle had shown an interest in economics but at BYU – probably because of her faith – she studied social work

and emerged with a Bachelor of Social Work. If you look at her later work patterns it's possible to see how both have come in handy.

At BYU many of Michelle's friends met and married Americans and stayed on in Hawaii – but not Michelle. She wanted to come home, so armed with her new degree and aged 21, she headed for Huntly. She was reintroduced to Māori matters by tagging along with her dad Tom Moana to Waitangi Tribunal hui and hearings. There must have been learnings there too, which have come in handy in her future career.

A few months later she headed to Wellington to begin a journey leading to the top job at Te Puni Kōkiri.

Her career path has been a steady progression doing the sorts of things that are 'griss to the mill' of the public service.

There have been stints and roles in the

Ministries of Youth and Women's Affairs, the State Services Commission and Social Welfare. Michelle has worked at Te Puni Kōkiri before; for two years she was a Policy Adviser working on Māori language



and television policies, and other policies involving housing and health.

She has worked at the Health Funding Authority, and then moved to the executive wing of government spending a short stint in the office of the Associate Minister of Health, before spending an important five years in the Department of Prime Minister and Cabinet, when Helen Clark was Prime Minister.

TE PUNI KŌKIRI CHIEF EXECUTIVE

For the next three years she was in and around treaty settlement work with the Office of Treaty Settlements, and then she joined Te Papa where she has spent the last four years.

Michelle's role at Te Papa Tongarewa has been at the very top of the management tree. She was acting-CEO for more than a year, following the tragic death of the previous CEO – Dr Sneddon Bennington – in a snow storm on a tramping trip in the Tararuas in July 2009; and while the recruitment and arrival of the new CEO took place.



As Kaihautū her tasks have ranged from raising private capital to support the museum's work, negotiating and carrying out the repatriation of Māori moko mokai and other remains from overseas, organising exhibitions here and abroad and developing policies for the museum.

So the CEO's job at Te Puni Kōkiri was not really on her radar, until a number of people came to talk to her about it and suggested she should apply.

For Michelle it'll be a coming home after her two years in the ministry from 1996 to 1998. She's looking forward to her return. She's looking forward to nurturing new Māori talent and working with other CEOs in the public service to advance the work of Te Puni Kōkiri.



Michelle is married with two children. She will go down in history as the first woman to head Te Puni Kōkiri and is one of the youngest, if not the youngest to hold the top job in the government's principal Māori agency.

They say you should never ask a woman her age. But her CV says she was born in January 1968.



TE TAITOKERAU NORTHLAND'S MOST WANTED: AMBER-LEE FLORIST



It's official: Cheryl Mokaraka-Crump and Shara Mei Crump Jackson are Northland's most wanted women.

That's how the Northern Advocate newspaper described them after they won the Women In Work 2012 competition with a staggering 42% of the vote. The contest sees prominent female entrepreneurs vie for top honours with thousands voting in an online poll. When we asked about their win they were rapt but very humble about all the fuss – getting a Multi Kai Cooker as part of their prize pack was a major highlight for these busy wāhine.

They took over running Amber-Lee Florist from Shara Mei's mum (Cheryl's aunty), Rawinia in 2009 – 24-years after she'd opened what would become an enduring local business, winning the Regional Small Business Award at the National Māori Business Awards in 1999.

With 10 children between them, it's not surprising Cheryl (Ngāti Kahungunu, Hinehika) and Shara Mei (Ngāti Kahungunu, Ngāti Ruru) are influenced by their whānau, whakapapa and culture. When it's time to work the whole extended family mucks in – from scrubbing flower buckets and delivering flowers to serving customers. Amber Lee is known for unique, floral taonga blending Māori and Kiwiana themes.

When BERL studied the Māori economy they found that more than 70% of companies were small to medium enterprises: businesses like Amber-Lee. Both women say when they took over they knew how to

arrange flowers beautifully but running a business was another thing.

"We got help with this through the Te Puni Kōkiri Māori Business Facilitation Service and a small business management course at Te Wānanga Aotearoa. Te Puni Kōkiri helped us simplify our systems, set realistic goals and really look at where we wanted our business to go."

They've found keeping cash flow rolling in the hardest challenge. Three years after they took over the whānau business, the benefits are starting to show and they're proud to have stayed afloat during what have been incredibly tough times for small business owners.

"We're busier than ever with new customers every day and can see our business growing."

With clients on their Facebook Page asking if they have branches in Australia, who knows what's next for Amber Lee Florist? We ask what advice they'd give anyone thinking of starting up their own business and both say: learn about running a business first.

"Have a realistic business plan and actually use it. We spent a lot of time on ours and then once we had it filed it away: it wasn't until we had our mentoring when we realised we actually have to use it!"

www.amberleeflorist.co.nz



TĀMAKI MAKĀURAU DMONIC INTENT



*Dmonic Intentions in GI – (L-R)
Joe Walker; Kris Leitch;
Samara Wooldridge; Maxine Wooldridge.*



When they were selected to take part in the prestigious New Generation show at NZ Fashion Week, Dmonic Intent – aka Glen Innes siblings, Maxine, Samara, Kris and brother-in-law Joe – were ecstatic.

Nek Minnit.

They were told how much they had to pay. Not the kind of whānau with thousands of dollars spare and with the bank not coming to the party, the payment deadline was just days away. Desperate and with nothing to lose, for a laugh they took their mum's advice and went with her to their first game of housie down in Māngere.

Nek Minnit.

"I won \$4000. It was the end of the night, I didn't even realise at first," says Max.

"Afterwards everyone's going, 'Cuz your shout! And I'm like, no way man: this Housie's paying for a fashion show."

Many of their fans are breathing a sigh of relief their housie gamble won. With one fashionista blogging:

"Their design structure is sharp, maintaining an extroverted hard edge whilst working with the body taking Māori weaving techniques, Japanese structure and dragging it kicking and screaming into the 21st Century: Kia ora!"

Living and working together, they're a tight bunch, loud and hard-case, finishing each other's sentences, bursting into laughter. Of

Ngāpuhi and Ngāti Maniapoto whakapapa, they're proud of "G.I: it's part of our package".

While the siblings have taken different paths towards high fashion – Kris was a beauty therapist, Max is a Whitecliffe Art & Design College graduate and Samara a qualified goldsmith and jeweller – what motivates and inspires them is the same.

"We are really conceptual with everything we design and sometimes quite political. We design for strong, powerful women with attitude," says Samara.

They've stuck with their name, Dmonic Intent, in spite of a cool reception from some in the industry who refused to work with them because of it.

"They think it's too aggressive, some won't print our name, some demand we change it. Fashion is supposed to be cutting edge but a few can't get past our name and the irony is they want to put us in a box," says Kris.

Had they asked, critics would have found out the label's got nothing to do with religion, it's not anti-Christian or anti-anything.

"Dmonic Intent's about not being influenced by others, by what's going on overseas. It's about being influenced by what's going on in your own head and in your own life," says Max.

As Dmonic Intent amps up their business arm, they are working one of the many Te Puni Kōkiri mentors who help thousands of small businesses through the Māori Business Facilitation Service across the country.

With awards dating back to 2007 for Villa Maria Couture, Westfield Style Pasifika, Miromoda and Hokonui Fashion Designs, one critic has described them as

■ **"totally out there, rock-star cool".**

Right now they're working on launching an online store, "it makes sense to sell our own pieces". Up there on their wish list would be having someone like Nicky Minaj wearing their pieces.

Many in the fashion scene predict the Glen Innes whānau are set to give long-standing fashion designers a tough run for their money.



WAIKATO OUT OF THE ASHES



At the Pouākani Marae dawn ceremony.

A devastating arson attack that destroyed the Pouākani Marae in 2007 left the Mangakino community with the huge task of fundraising and searching for resources to start again. With the building and decoration finished, documenting the opening of the marae for future generations was a priority for the people of Mangakino.

Memory Te Whaiti, Treasurer for the Pouākani Marae, explains: "We wanted to capture not only the opening of the new complex but also celebrate the whole history of this marae: being able to share memories about the old marae means we will have all those stories for our future generations."

The reopening of the rebuilt marae complex on Saturday 17 November 2012 was an occasion of celebration for the Mangakino people and illustrates the optimism and

determination of a small town that has pulled together to restore a valuable resource for their community. Te Puni Kōkiri provided funding to go towards the costs of the film and archive work.

"The filmed material includes the preparations the day before the opening as well as the official opening day and a range of interviews from the builders and carvers to the many whānau who had travelled to be at the opening. There are a lot of people who have worked hard to make the marae rebuild a reality and we didn't want to lose any of those stories," says Memory.

The history of the marae at Mangakino reflects the development of the settlement of Mangakino that the Crown intended as a temporary housing solution. In the 1940s the township was expected to have a lifespan of twenty years, but unlike similar small

towns in the region, the town continued on. The old Ministry of Works Men's Camp was purchased from the Crown by the Mangakino Township Inc who then gifted the land as a Māori Reservation for the purpose of a marae for Māori who chose to stay at Mangakino after the construction of the hydro dams. Wairarapa Māori owners were also in the area to farm the two Pouākani blocks.

The marae was opened in October 1972 with Ngāti Kahungunu kawa to benefit "the Māori people of the district". The relationship with Ngāti Kahungunu o Wairarapa to the Pouākani Block extends back to 1915 when the Crown gave part of the block in exchange for the earlier acquisition of the Wairarapa Lakes in 1896.

Māori that came to work on the dams at that time were from all over New Zealand. They and the Wairarapa farmers were



away from their homes so this gave them a home away from home, and an opportunity to be a part of marae life.

"It's not a whānau marae, which makes it very different from most others in New Zealand, and is central to the whole Mangakino community supporting the rebuild and feeling connected," says Memory.

The new whakairo, carved by master carver Takirirangi Smith, represent the ancestors of Ngāti Kahungunu o Wairarapa and tell the story of the Wairarapa connection to Tainui, Ngāti Raukawa, Rereahu, Ngāti Maniapoto and Ngāti Tūwharetoa as well as acknowledging the Māori people of the Mangakino district who come from Ngā Hau e Whā (the four winds).

TE MOANA Ā TOI STRENGTHENING GOVERNANCE POPULAR IN POST-SETTLEMENT STAGE



Workshop participants.

Remaining viable and thriving into the future are key drivers for organisations seeking to grow the leadership and managerial capability of their governing boards.

Te Puni Kōkiri Te Moana ā Toi Regional Director Rachel Jones says hapū and iwi organisations responsible for preparing post-settlement governance entities regularly approach Te Puni Kōkiri for information on governance and management processes which has led to the development and delivery of governance workshops.

"Rōpū who take part in these workshops learn about best practice models for governance and management that recognises Māori organisations are all

different and need to design structures and systems that best meet their own needs."

Te Puni Kōkiri Te Moana ā Toi has provided governance workshops to rūnanga, Ahu Whenua trusts and Māori Incorporations. Hinepukohurangi Trust, a charitable trust based in Ruatāhuna, and forest block owners Opeke Ahu Whenua Trust are two organisations that have most recently completed the workshops.

"The governance and management of Māori assets and enterprises is a huge responsibility and opportunity. Te Puni Kōkiri provides guidance so that groups can best determine how to direct and govern confidently. Knowledge is power, making informed decisions and having robust systems are key to unlocking the potential of those assets."



TE TAIRĀWHITI READING THE FACES OF TANGAROA



Sun, sand and surf are words that we happily associate with summer. New Zealand is blessed with beautiful beaches but shamefully also has one of the highest drowning rates (2.7) per capita in the OECD, approximately twice that of Australia. With Māori over represented in drowning statistics, an understanding of water safety goes hand in hand with our enjoyment of the water, a challenge that's being met by the seaside community of Tolaga Bay.

Operating under the umbrella of the Surf Life Saving New Zealand national body, Ūawa Tiaki Tai – Tolaga Bay Surf Life Saving Club is made up of dedicated members of the Tolaga Bay and surrounding communities. They see the club as an asset for the area, not solely for the lifesaving service but also as a focus for building the sense of community and a holistic approach to respecting the environment.

Club Treasurer Kelly Blackman says the club has had to think outside the square to recruit and build membership. "For some people surf life saving seems too "mainstream" but this is a club that belongs to the people, that's why we've changed it to fit".

Kelly says they have focused on making the club relevant to their community, and they've started offering programmes that everyone can relate to.

"Being able to read the many faces of Tangaroa, such as how to identify a rip, are skills that can save lives. We want people to be able to enjoy the water safely. We've introduced stand-up paddle boards that have been really popular with the rangatahi and we have a nipper programme for little kids that draws parents along too."

Kelly says she "married" into the surf club, her husband Kerehama has been involved with the club since he was a kid and is now the chairman. He was recruited into the club by club stalwart Ray Dever who was the local policeman at the time and ran the club. In 2005 it was time for some fresh energy and with fellow watermen Regan Fairlie and Peter Boyd and NZSL Club Development Officer Jeremy Lockwood, Kerehama set about reviving the club.

Te Puni Kōkiri supported the club to implement a five year strategic plan and implement a club calendar of summer water activities for tamariki and whanau. Mere Pohatu, the Te Tairāwhiti Regional Director, said the club's commitment to making water safety a priority in the region is inspiring. "They have reached out to the community by trying new approaches and by getting out there. An example is the paddle boards they are using that appeal to the rangatahi who are already doing waka ama, so it's a natural progression."

Working alongside the local fire service, police, civil defence and coastguard, the club is focussed on raising the numbers of qualified life guards and growing skills and expertise. The club also has the infrastructure in place now to build capacity so that it can focus on being a key component in the local rescue services.

Working alongside whānau, hapū, iwi, local kōhanga reo, schools, Te Aitanga a Hauiti Hauora, businesses and other community groups Ūawa Tiaki Tai – Tolaga Bay Surf Life Saving Club is an integrated model that could potentially be used by other coastal rural communities. Kelly says "We've created a model to make it fit with our own community needs. The people here aren't interested in wearing speedos but they are interested in protecting their local resources and surviving in the water. We'd be happy to share our experiences to help other coastal rural communities build their surf life saving capacity. Bringing down the drowning statistics is a priority."

Facebook: Ūawa-Tiaki-Tai

Inset Photos (top) Ngā Pātiki o Ūawa Tiaki Tai (Nippers) race for the baton, (bottom) Ūawa lifeguards practice their tows (below: Maui Tangohau tows Te Atapo Kirikiri and Jayden Brooker tows Te Peehi Fairlie).



TAKITIMU HOPE IN HASTINGS: GROWING STRONG, HEALTHY MOKOPUNA



Raureka whānau gather for HOPE.

We want strong, healthy families who will grow strong, healthy tamariki and rangatahi; we want our mokopuna to grow up 'tight'," says Mr Mackey.

Raureka locals are building on the HOPE session's success and are hosting regular information sessions and community events – a basketball team's been launched, pot luck dinners are being hosted as well as camps in local parks – with support from local councils as well as the Ministry of Education. Organisations helping Raureka on their journey to wellness include

Te Taiwhenua o Heretaunga, Kia Piki te Ora, Hastings District Council, Hawkes Bay District Health Board, Minister of Education, NZ Police, Te Taitimu Trust and Te Puni Kōkiri.

Whānau Ora Minister Tariana Turia addressed a Kia Piki te Ora hui earlier this year and said investing into whānau and drawing them together to take control of their future is a key part of healing.

"It is utterly and completely natural to have days of sunshine and days of rain; to be swept by the breeze and to sit quietly in the calm. Our challenge lies in how we navigate the passage through, to grow with the flow, and to reach the rapids, proud and strong, as positive, living iwi Māori."

This year Te Puni Kōkiri staff were asked to support a community crisis HOPE hui after several rangatahi from Raureka in Hastings committed suicide.

Thirty five people took their own lives in the Hastings coronial region in the twelve months to September 2012. When he released the statistics Chief Coroner Judge Neil MacLean told the media it's time to bring the issue of suicide out from the shadows.

"Significant is the jump in teenage suicide numbers and the continued rise of Māori suicides, in particular: young Māori."

Te Puni Kōkiri contracts adviser George Mackey worked alongside the Raureka

families and says their decision to hold the HOPE hui was not taken lightly.

"They were clear: they wanted information to support their whānau. They also wanted to identify their own goals and aspirations as whānau and as a community."

Kia Piki te Ora runs suicide prevention programmes and their team helped focus mahi on increasing awareness and identifying services and support. The HOPE session saw members working together to identify collective strengths and to also work out what wasn't working well.

"We are a small tight-knit community, made up of whānau who know and understand each other well.



TE TAI HAUĀURU TAUMARUNUI RANGATAHI TRAIN FOR CHRISTCHURCH REBUILD



Taumarunui Trade Trainees take a break with their tutors for a photo.



Close to 29,000 construction workers will be needed in Christchurch over the next 20-years and some of those heading south will be thirteen rangatahi from Taumarunui.

Their training is the outcome of a new relationship established between North Island Polytechnic UCOL, Christchurch's Te Kaihanga Cooperative and Hinengakau Development Trust in Taumarunui. Te Puni Kōkiri, the local council and Ministry of Social Development have helped broker the relationship.

The students are undertaking preliminary training and will go on to complete UCOL's pre-apprenticeship Carpentry certificate later this year. Danny Reilly is the polytechnic's Construction programme leader and says students will graduate in time to start work later this year.

The project is the North Island arm of an initiative by Christchurch-based Te Kaihanga Cooperative - a group of Māori tradesmen who first got their start together under the original Māori trades training scheme run by the Department of Māori Affairs in the fifties through to the eighties. They banded together after the 2009 Christchurch earthquake and since then have been working to support training and apprenticeships so young Māori can up skill and take part in the rebuild.

Taumarunui lawyer and Te Puni Kōkiri business mentor Graham Bell says the project fits with the community's role in government work to create better outcomes for young people in the region.

Te Kaihanga spokesman Danny Reilly says the project is also in line with UCOL's drive to improve educational outcomes for Māori.

"The importance of that is reflected in the great attitude shown by our 13 young Māori students," he says. "They've hit the ground running, keen to learn all they can so they can make a useful contribution to the rebuild - and build themselves a productive career."

CERA reports that the build in Christchurch is not a short term boom and bust dynamic either: the mahi will be over the next twenty years.

"The vision for Te Kaihanga includes harnessing Māori potential and enabling Māori tradespeople to tender for, manager and deliver large building projects in the rebuild: while also providing training and employment opportunities for rangatahi Māori wanting to enter the building and construction sector," says Acting Deputy Secretary, Eruera Reedy.

TE TAI HAUĀURU ARA MAI HE TĒTĒKURA!



Like many marae throughout Aotearoa, the whānau of Te Aroha Pā, Kai Iwi, faced the challenge of passing pahake and a lack of marae whānau to carry out normal cultural practices without seeking support and mentorship from neighbouring whānau and marae.

Te Aroha Pā is a small marae on the southern most borders of Ngā Rauru Kītahi and Whanganui. The whānau of this marae decided it was time to take action and with the help of Te Puni Kōkiri, they assigned the job to one of their own.

In stepped Teraania Ormsby-Teki (Ngāi Te Rangī, Ngāti Ranginui) and Marama Taiwhati (Ngā Rauru Kītahi, Ngāti Ruanui).

"The report we produced was developed from a combination of research methods including interviews, focus groups and literature sources. We looked at paepae kōrero, karanga, te kaauta, trustee governance, advancing business opportunities and marae administration. It set the foundation for us – we knew what we were aiming for."



Te Aroha Pā.

Mentoring was constructed around these kaupapa. In an effort to seek out key mentors and potential participants, marae focus groups and individual interviews were held

to identify past and current leaders who could be guided into these roles that have now become essential to 'marae life'.

Teraania revealed, "This was very special: Listening to elders speak about the leadership of old; understanding the role of whakapapa in succession

planning; watching succession planning in action, from those who have held such roles through the generations was truly inspiring."

Increasing the whānau Te Reo capabilities was also identified as essential to succession planning for paepae kōrero and karanga. "The fact that there were only two mentorees in the area of whaikōrero shows how big a challenge we had," says Teraania.

A Marae Succession Planning Toolkit was also designed as a practical guide for others.

"The highlight? I'd say it was the sharing of personal strengths between Ngā Rauru Marae and Hapū".



TE WHANGANUI Ā TARA TAKU TOA TAKITINI



Kimi-Moana Whiting at Rydges Hotel.

Learning new skills, securing casual and part-time work, increased work confidence and self-esteem, punctuality, time management and developing a strong work ethic; these are some of the positive outcomes students have experienced as being part of the Te Taiohitoo o Te Awe Young Champions programme.

Developed by the Te Awe Māori Business Network, a non-profit organisation with a strong local membership base of over 100 businesses (both Māori and non-Māori), the programme works to assist Māori rangatahi to achieve their goals and aspirations by providing them with mentoring in the workplace for up to six months. Te Puni Kōkiri provided funding support for the programme.

"The whakataukī, "Ehara taku toa i te toa takitahi, engari he toa takitini – My success should not be bestowed onto me alone, as it was not individual success but success of a collective," explains Business Project Manager Mel Harrington "is a true reflection of the intent of this programme that brings together – taiohi, Māori business, whānau and the school community."

Students getting real hands on experience in the workplace, as well as advice, support and guidance on their future career aspirations is central to the programme.

Rydges Hotel joined the mentoring programme in June taking on six students who rotate through the different divisions – food and beverage, kitchen, reception, conferencing, house-keeping, porter for one whole day each month. Kimi Whiting (Te Whānau a Apanui), Year 12 from Wellington East Girls' College is currently placed with Rydges.

"It's a great experience. I have learnt that it is important to have a positive attitude and to put customers first". Mentor Chad Johnston, Rooms Divisional Manager for Rydges Hotel says showing initiative and building your way up the ladder by being exposed to a wide variety of areas shows your commitment to the organisation and builds your reputation in the hospitality sector. "Work hard, respect your peers, get involved and want to be at work."

In its second year of operation, the programme is currently working with 20 Year 11-13 Māori students from St Catherine's, St Mary's, Wellington College, Queen Margaret, Wellington East Girls', and Wellington Girls' secondary schools in the Wellington area.

Students Tamati Hauraki-Tyrell and Otene Williams with Rick Whatarau (Rugby Development Coordinator).



TE WAIPOUNAMU MĀORI COMMUNITY LEADERS



Māori Community Leaders Forum (Back Row L-R)

Sarah Downs (Researcher Canterbury University/
Te Runanga o Ngā Maata Waka Inc)

Maire Kipa (CERA Community Wellbeing)

Kim Wetini (Te Puni Kōkiri)

Kara Ruha (Te Puni Kōkiri)

Trisha Harrison-Hunt (Ngāti Porou ki Waitaha)

Paula Rigby (Christchurch City Council)

Geoff Milne (Tūwharetoa ki Waitaha)

(Front Row L-R)

Rangihau Te Moana (Tuhoē ki Waitaha)

David Ormsby (Te Puni Kōkiri Regional Director)

Henare Edwards (Ngā Puhī Ki Waitaha)

Norm Dewes (Ngāti Kahungunu ki Waitaha)

Having a collective voice and working together to make a positive impact in the rebuild and recovery of Ōtautahi was the motivation behind the establishment of the Māori Community Leaders Forum. With 72% of the Māori population in Christchurch from iwi outside of Ngāi Tahu, the Māori Community Leaders Forum is a medium for those individual voices to be collectively represented as one. And it's proving to have some real strength.

Linda Ngata from Te Rūnanga o Ngā Maata Waka explains that when the 4 September 2010 earthquake struck it created chaos, with people dislocated from family and home.

"Local marae were able to assist people who were dislocated because they were equipped to host and care for people communally. We were able to provide leadership in this area because we just got out and started connecting with people and identifying where the need was. We didn't wait for a manual about how to respond, we just followed our survival instinct of putting people first".

Two years on from the earthquake and Linda represents Te Rūnanga o Ngā Maata Waka on the Māori Community Leaders Forum to ensure Māori are across the issues in the city that affect them. "Understanding the city plan and being informed about where we can make a difference is essential to supporting those still trying to navigate issues such as rebuilding their existing homes or finding somewhere new to live".

The Forum, says David Ormsby, Te Waipounamu Regional Director, is a group representing pan Māori interests in Christchurch. "Te Puni Kōkiri has been able to facilitate and support the establishment of the Forum to ensure Māori are central to discussions and decisions being made about the recovery of Canterbury. We have the capacity to lend organisational structure and systems that support the Forum. The response to the earthquakes revealed the strength of the Māori leadership in Canterbury."

Membership is made from mandated representatives from iwi groupings. Norm Dewes (Ngāti Kahungunu), one of the founding members of the Māori Community

Leaders Forum says the forum gives the group credibility and authority when working with government agencies and local authorities. "A key role for the forum is to support the role of Ngāi Tahu as tangata whenua – they are also represented within the group."

Norm says the group is keen to put in place initiatives that provide practical solutions. For instance, with more Māori contractors and workers moving to Ōtautahi to assist with the rebuild, the forum is well placed to introduce newcomers to the city and connect them with the appropriate people and communities.

"The earthquake created a lot of hardship and disenfranchisement but it also created a huge opportunity to be recognised as a major contributor to the rebuild and future of Christchurch."



"We must demonstrate immense patience, resilience and perseverance to take this country step by step to implement the paradigm shift that Whānau Ora offers. We have never been a people of 'quick fix' solutions – and so, in today's world of instant gratification, our long-term view is confronting for many ... I think today's rapid changes make the case for Whānau Ora stronger than ever."

Rangimarie Naida Glavish
ONZM

Chair, Te Rūnanga o Ngāti Whātua



The Minister for Whānau Ora, Hon Tariana Turia, pictured with Naida Glavish and Dame Dr Iritana Tāwhiwhirangi at the Whānau Ora planning workshop late last year.

Pūao Te Atatū: A New Dawn Breaks

Building the capacity and capability of whānau will be the focus of key Whānau Ora stakeholders during the next phase of implementation.

Community appointees of the Governance Group and the 10 Regional Leadership Groups as well as four Whānau Champions and representatives of 34 provider collectives participated in a planning workshop with the Minister for Whānau Ora, Hon Tariana Turia, in late November.

Minister Turia says their mission was clear – to consolidate and build on the next steps for Whānau Ora.

"I believe that whānau do have the capability and collective capacity to overcome crisis and can and will take responsibility if empowered to do so.

"This new approach is seeing families less reliant on state agencies and agencies acting as a facilitator rather than 'fixing' a problem."

Workshop participants constantly reinforced how important whānau are as a source of strength for the New Zealand economy.

Minister Turia says the collective potential within whānau will bring benefits not only to Māori but also to the nation and to future generations.

"A stronger whānau leads to a stronger community leads to a stronger nation.

"I think it's really important to remind ourselves that Whānau Ora starts from a position of strength ... its intentions were to do all that we can, to ensure whānau can be the best that they can be, to be orientated towards a productive and constructive future."

Many positive stories about families making progressive changes in their lives were also highlighted throughout the two-day event.

"One family in Taumarunui decided collectively (that) if they all gave up smoking within six years, the money they have saved will be enough to meet their own housing needs.

"There's nothing quite as powerful as knowing you can determine your own destiny."

WHĀNAU ORA IN 2012

- ★ Eight new provider collectives have been confirmed in priority localities.
- ★ A total of 34 collectives representing more than 180 providers are transforming their services from a focus on individuals to the collective aspirations of whānau.
- ★ More than 3,000 whānau involving 33,000 individuals have developed whānau plans through the Whānau Integration, Innovation and Engagement (WIIE) Fund.
- ★ All collectives continue to provide their existing service contracts, with an increasing number organised through integrated contracts.
- ★ Research, evaluation and monitoring is measuring the success of Whānau Ora and will inform future programme design and delivery.
- ★ Early impact data is positive with whānau surveyed indicating a high degree of satisfaction, increased knowledge and skills and improved confidence.
- ★ There is evidence that the WIIE Fund is a platform for whānau transformation through high quality whānau planning and implementation processes.
- ★ Regional Leadership Groups in 10 regions are supporting whānau planning and the associated implementation activities.
- ★ Pacific community members have been appointed to three RLGs. Four collectives represent Pacific providers in those three regions.
- ★ The Ministry of Education has joined Te Puni Kōkiri and the Ministries of Health and Social Development as a partner agency to support the Governance Group and RLGs to implement Whānau Ora.
- ★ An initial group of four 'Whānau Champions' are building support and visibility for the approach.
- ★ A new website – www.whanauoraresearch.co.nz – showcases Whānau Ora research, toolkits, resources and researchers as well as whānau success stories.



Whānau Ora provider collective, Ngāti Whātua o Ōrākei Māori Trust Board, launched 'Mai Whānau' – a new way of working with whānau – at Auckland's Ōrākei Marae late last year.



Whānau Ora youth worker Christian Huriwai (Ngāpuhi, Ngāti Porou) – who featured on the cover of Kōkiri in early 2012 – is now a two-time unicycle world champion. Christian works with Te Hau Ora o Kaikohe, a member of Whānau Ora collective Te Pū o Te Wheke. Photo: Frances Oliver.



Kim Whaanga-Kipa (Rongowhakaata, Kahungunu) and Manny Kipa (Ngāti Raukawa, Rangitāne) deliver a presentation – 'A Whānau Recovery Story' – at the launch of the Whānau Ora Research website. Photo: Sharon Hawke.



Photo: Sharon Hawke.

Tawnee Kahukore-Goomes shares the podium at Te Anga Mua with son Tiaki Daniel Kahukore, born 24 December 2010.



From chaos to calm...

Tawnee Kahukore-Goomes has dreams for her future – the first time in a long time – thanks to Whānau Ora.

The Chatham Islands mother joined other whānau representatives to present their success stories at the launch of the Whānau Ora Research website - Te Anga Mua - by Community Research in November last year.

Tawnee talked about her life before she became involved in the inclusive approach, an existence she describes as "drugs, chaos and lies".

An out-of-control teenager at the age of 13, she was sent to live with her aunty in the Chatham Islands. For the first time in her life, she says, she found safety and security.

Tawnee's journey to reconnect with her whānau resumed with the birth of her son,

Tiaki Daniel Kahukore. The infant was cared for in the Chatham Islands while she served the remainder of her prison sentence.

While "the system offered me nothing", Whānau Ora and the support of a facilitator enabled Tawnee to plan – and to dream – for her future.

Most importantly, she says, it has strengthened the bond between her and her tamariki.

The stories of whānau – as well as research and resources – will be showcased to a worldwide audience thanks to the Whānau Ora Research website.

The Tangata Whenua, Community and Voluntary Sector Research Centre – known as Community Research – is developing the website in partnership with Te Puni Kōkiri. Go to www.whanauoraresearch.co.nz

WHĀNAU ORA

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TRACKING WHĀNAU OUTCOMES

Early results show positive signs of change for whānau are occurring through Whānau Ora. A broad and comprehensive information capture and reporting system is in place to support Whānau Ora implementation and future decision-making.

Information Collection Trial

★ Whānau are actively engaged in Whānau Ora

More than 300 new whānau were directly engaged with seven Whānau Ora providers involved in an 'information collection' trial. In total, 800 whānau clients developed or advanced their whānau plans.

★ Whānau Ora is leading to improvements for whānau

The trial found that the participating whānau have high levels of satisfaction with services and support they have received from provider collectives, leading to positive changes for the whānau members.

★ Whānau planning is an effective mechanism for engaging whānau and strengthening capacity

The process of whānau coming together to engage in planning appears effective for building whānau capacity, even before whānau begin progressing towards their goals. Almost 40 per cent of whānau goals during whānau planning related to their collective capacity.

★ Whānau aspirations are inter-related but there are often multiple barriers to achieving aspirations

Although the lives of whānau are complex and multi-dimensional, it appears the Whānau Ora approach supports whānau to progress towards aspirations holistically. Common aspirations are around health/disability (18 per cent of all goals); manaakitanga (12 per cent of all goals); and housing (nine per cent of all goals).

Whānau Satisfaction Survey

- ★ Survey of 51 whānau representing 235 individuals.
- ★ 85 per cent of respondents agree/strongly agree that whānau planning has brought their whānau closer together.
- ★ 78 per cent agree/strongly agree that as a result of their work with provider collectives, their whānau has improved the amount or regularity of exercise they do.
- ★ 54 per cent agree/strongly agree that their whānau has a reduced rate of smoking.
- ★ 84 per cent agree/strongly agree that they have more confidence in parenting/caregiving.
- ★ 77 per cent agree/strongly agree that their whānau has an improved housing situation.
- ★ 71 per cent agree/strongly agree that their whānau has improved income.
- ★ 83 per cent agree/strongly agree that they have improved confidence in tikanga.

Whānau Plans - Common Themes

- ★ Better lives for children
- ★ Employment
- ★ Housing and home ownership
- ★ Education and skills development
- ★ Health and cultural wellness



The TE PUNI KŌKIRI Māori Business Facilitation Service

Your business is unique to you. The Business Facilitation Service and the Accredited Business Mentors will work with you to ensure you receive the specialist advice and guidance needed to help make your business succeed.

For Māori Business Facilitation Service assistance please contact your regional Account Manager (shown below).

Regional Account Managers

TE TAITOKERAU

Liz Makene – Waea: 09 430 3731

TĀMAKI MAKAURAU

Tāmaki Makaurau

April Erueti – Waea: 09 571 2961

Manukau

Rosalie Williams – Waea: 09 571 2956

WAIKATO

Michelle Baker – Waea: 07 834 7116

TE ARAWA ME TE MOANA Ā TOI

Shontelle Bishara – Waea: 07 349 7809

TE TAIRĀWHITI

Deanna Harrison – Waea: 06 868 0213

TAKITIMU

Henry Heke – Waea: 0800 020 003

TE TAI HAUĀURU

Keria Ponga – Waea: 06 348 0412

TE WHANGANUI Ā TARA

Deanna Harrison – Waea: 04 570 3189

TE WAIPOUNAMU

Canterbury, West Coast & Chatham Islands
Tamai Sinclair – Waea: 0800 875 839

Southland & Otago

Waea: 0800 949 997.

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CHAIRS AND CHEERS FOR TARANAKI BUSINESS OF THE YEAR 2012

Last year Office Furniture First won the Taranaki Retail Business of the Year Award and Small Business of the Year. It's a pretty amazing achievement considering owner Anna Davis was more used to a cow shed or netball court than a retail business.

When her husband David died suddenly in 2001, her world changed forever. More than 30-years before, the Ngāti Kahungunu/ Ngāti Porou girl from Wairoa who was already managing Post Office branches, had moved to his family's Taranaki farm at Oaonui. Together they'd brought up three children and were heavily involved in their community. Anna decided to move on, handed the farm back to the in-laws and bought a home in New Plymouth. A year later a mate suggested she buy a business.

"When we were farming we had to develop our business acumen and we learnt from people around us who became our mentors in what was a very tight knit farming community."

"I didn't know anything about office furniture so I started from scratch learning every aspect of the business, from administration, to sales: learning by doing. I gave myself a salary and kept a close eye on turnover and cash flow – a habit from my farming days."

She says support from others – including the Te Puni Kōkiri Māori Business Facilitation Network and the previous owners – has been hugely important.

"I realised business can be an isolating experience; there were limited networks, especially in retail. You become passionate about your product but you also need

support to build your confidence. You need encouragement."

Anna became active with the local Chamber of Commerce with a stint on the executive.

"Māori are incredibly entrepreneurial but we can find it hard to express ourselves naturally in the business world and can be shy to promote ourselves."

Anna and other entrepreneurs launched the Māori business network "He Toronga Pakihi ki Taranaki" in 2010 and says networks are priceless. Establishing relationships with her clients is also critical.

"Our clients spend more time in their work spaces than they do in their own homes so we believe they should be comfortable, functional, safe and simply great environments to be in. We are creating partnerships with our clients so when they look at our website they aren't just seeing furniture; they're meeting the people they'll be working with. I think that's what I have brought as a Māori woman to the business – that sense of community."

"Farming taught me to never be afraid of hard work. Retail has taught me to look after your customers. My voluntary work with the Māori business network and netball has allowed me to give back to the community."

Anna pays tribute to her team because "awesome people are invaluable to a successful business."

With children all grown up, 8 grandchildren, a new partner and a thriving business with nationwide plans – Anna's journey is entering another, no doubt exciting phase.

Talking and listening are key: Ray Coffin

Kōkiri was privileged to spend some time with a veteran Māori Warden who first donned the familiar black uniform when Iriaka Ratana was his local Māori MP and All You Need Is Love was the number one song.

It's late at night outside a pub in a small North Island town. The young people circling one another should be at home but they've been drinking, the tension is growing. Into the middle of it all walks Ray Coffin.

"Kia ora!" he calls.

At first the young people ignore the diminutive koroua but he keeps talking, smiling, taking his time. He introduces himself, tells them where he's from and that he's a Māori Warden. Some of the rangatahi have been listening and turn to the 79-year-old.

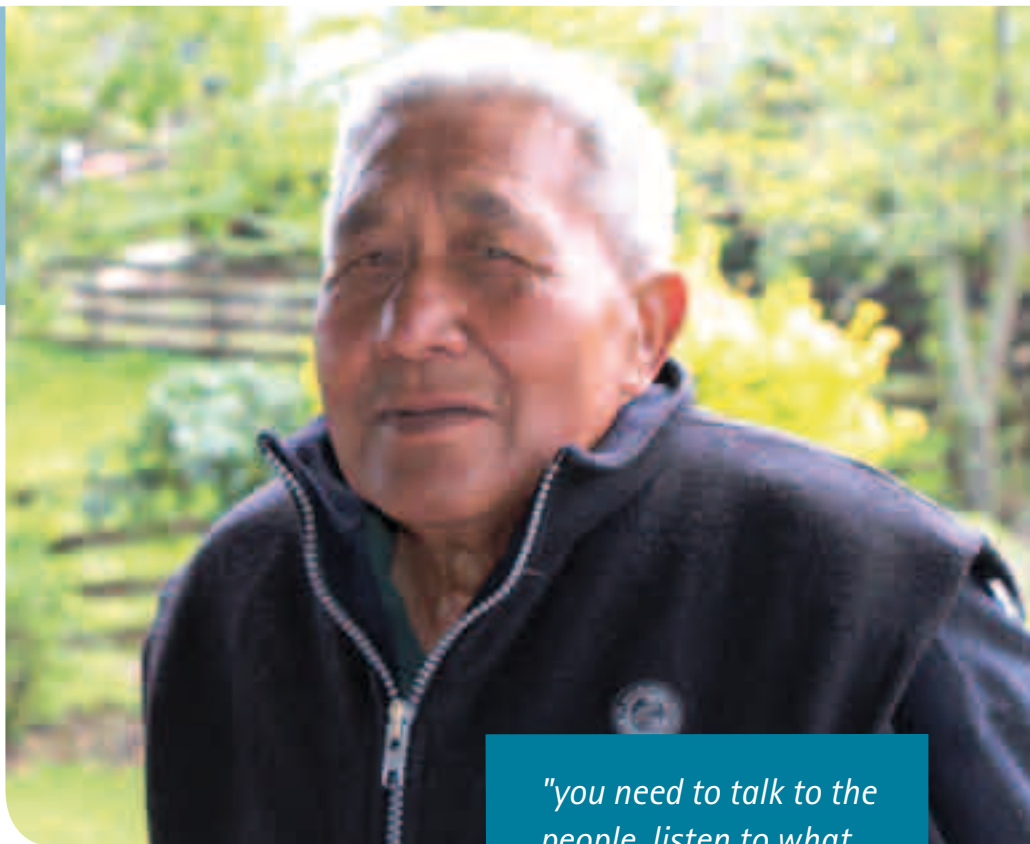
"Ray Coffin? What's that koro? You any relation to that lady on Code ... What's her name, Jenny something?"

He nods and smiles.

"Oh yes that's my moko, Jenny May."

The kōrero starts from there, after a while there's a few laughs. They talk about the show. They ask Ray if he's into sport and find out he was in the NZ Māori team and played for King Country, alongside the legendary Colin Meads. Soon the rangatahi head home. After 45-years Ray says it doesn't always go that way but there are a few golden rules that have worked for him.

"Don't get angry, ever. Introduce yourself, always keep talking and if they're upset or



"you need to talk to the people, listen to what they've got to say."

drunk even: distract them, especially the young ones."

Of Ngāti Wairoa, Ngāti Maniapoto whakapapa, Raymond Kopuraehana Coffin was born during the Great Depression. After his mother died he left school to work alongside his father and brothers on local farms. While the school lessons ended there, the rugby didn't as he was selected for representative honours from a young age. He's living in Pio Pio, just south of Te Kūiti. Ray says while lots has changed: some things have never changed.

"Rugby, farming and family. That's what's big around here."

Back in the late sixties in Mangakino the young ones were getting into trouble and Ray was at a hui at Pouākani Marae when he put his hand up to help and he's been helping out ever since. When Dame Te Atairangikaahu passed away Ray was there, but in a lot of pain. He says both hips had

finally given in and he needed two walking sticks to get around but there was no way he was staying away from the queen's tangihanga. After a health scare earlier this year Ray was forced to end a 24-year career as a community supervisor with the Department of Corrections. With restrictions on how far he can drive as well as what mahi he can do, Ray admits he's finding it hard to accept.

"All I know is to work daylight till dark, seven days a week. I can't keep still. I'm a fullah that has to be doing something."

As he reflects on his work as a Māori Warden, Ray says "you need to talk to the people, listen to what they've got to say."

"You got to do that as a human being. Behave like people and those young ones will do the same."



A few weeks before we were due to interview her, Māori Warden Julia Murray passed away. Kōkiri headed to Ōtāhuhu to meet her grandchildren, children and lifelong friends.

It's the end of the day as Wardens gather at the rundown, graffiti tagged community centre. Most have day jobs, courses or other mahi so 7pm was the earliest they could make it. Ranging in age from 19 to 73, as they change into uniforms, jokes and laughter brighten dilapidated rooms. The older ones have been volunteering in their communities for years. When it comes to whakapapa they chuckle, "that's easy, we're all whānau dear and we're all Ngāpuhi." After a hilarious photo session in failing light, we head inside for a cuppa and a kōrero.

There's hard case stories; highlights like helping host Rugby World Cup 2011. But there's just as many hard-hitting ones. Amongst the festivities of last year's Polyfest – there was also unimaginable heartbreak. A kuia who'd come to watch her moko perform collapsed suddenly and as medics fought in vain to save her life, some of New Zealand's youngest Māori Wardens rushed to form a protective circle around her. They held up white sheets to shield the dying elder and her devastated whānau from thousands of curious festival goers. Young mum Margaret



Julia Murray.

(aka Minty) Murray shakes her head as she remembers the sad day.

"There was just no way we were going to let anyone near her. No way."

Only weeks earlier the Murray grandchildren had farewelled their own grandfather, David. Little did they know that a few months later they'd be burying their beloved Nana, Julia.

Donning the black uniform of the Māori Wardens and joining your grandmother and her mates isn't where

you'd find most teens on a Friday night – but the Murrays aren't your typical whānau. Six of Julia's mokopuna, two daughters and several

ŌTĀHUHU MĀORI WARDENS: "WE'RE ALL WHĀNAU"



'moko-in-laws' are warranted Māori Wardens.

Granddaughter Margaret says Nana urged whānau to get involved, "come on, come and be my tonotono, just check it out .. nek minnit!". Grandson Trevor Lee was in Year 12 when he signed up and says other rangatahi are curious when they see them in uniform.

"When they find out its unpaid they go: 'So, um what's in it for you then?'"

For Trevor it's helped him gain NCEA Level 2. His teachers were astounded to discover the teen had been patrolling the streets as a Warden and passing two accredited security courses as well as taking part in Police training, system management and First Aid.

When Christchurch was levelled by a 6.3 magnitude earthquake in February 2011, Ōtāhuhu Māori Wardens headed south to help. Deployed by Te Puni Kōkiri they joined Wardens from all over Aotearoa and spent weeks knocking on doors, giving out kai

MĀORI WARDENS



Ōtāhuhu Māori Wardens (Back Row L-R) Margaret Chopping; Sarah Cameron; Margaret (Minty) Murray; Glenis King; Liza Murray (Front Row L-R) Trevor Lee; William Hadfield; Kaaka King.

and making sure quake victims were OK. Their voices lower as they talk about finding people weeks after the quake who'd been hiding in their homes, alone, terrified and traumatised.

"Sometimes? All they needed was a hug. Sometimes they were too scared to come outside, then too scared to go back inside," says Margaret.

They're quick to point out that no matter what, Wardens are there for everyone: not just Māori. While most welcomed help, a few did the opposite. Margaret's partner William Hadfield remembers one street where Wardens were faced with racism in the form of some "aggro Skinheads". But after a while without water or kai, they ended up coming out and accepting help.

"No one talked about what they'd done. It was just, here you go Bro'," says William.

Glenis King says her "cuzzy" Julia

encouraged her to join the Māori Wardens. Like a whānau there's a place for everyone including her son Kaaka who has an intellectual disability and runs the RT when the crew are out on the road. It's the way you approach people that makes the world of difference in our mahi she says.

"So instead of threatening them and shouting, "Oi! What are you lot doing? We'll get the Police down here!", you walk over and say "Kia ora. How's it going? Are you OK? What's up?"

If you give manners and respect out, there's a better chance that you'll get it back says Glenis.

Ōtāhuhu stalwart Margaret Chopping, 73, can be found most days running the local Māori Wardens' Office. "I just love Otahuhu, I love helping people, especially those that really need it, the young ones and the older ones."

She's proud of the rangatahi who have

joined the Wardens but is also keen for them to take on leadership roles: "it's got to be sustainable, that's the only way we can keep it all going."

It's only been a few months since Julia passed away. As her whānau and friends talk about their mahi, she's never far from the kōrero. Her daughter Lisa says at first she wasn't into the Wardens' mahi but after watching her mother walk into a South Auckland pub and "do her stuff", she joined up. She says her mum had a knack of finding the hidden talents in young people who weren't your typical stand-outs, "she could make them shine."

"She always had faith in her young ones. Some people would look at them and ask her, 'Do you really think they can do it?' and she'd turn around and say, "I don't think: I know."



MOKOMOKO



Mokomoko (Restoration of Character, Mana, and Reputation) Bill

The descendants of Whakatōhea chief Mokomoko witnessed the first reading of a bill that seeks to restore the "character, mana, and reputation" of their ancestor. Chief Mokomoko was tried and executed for his alleged role in the murder of Reverend Carl Volkner in Ōpōtiki in 1866. The Government then sent troops into Ōpōtiki where 70,000 hectares of land was seized. Subsequent generations of the Mokomoko whānau have carried the stigma of bringing land confiscation or raupatu to the region.

In 1992 a pardon overturned the conviction although Māori Affairs Minister Pita Sharples says the pardon did not specifically restore his character, mana and reputation.

Mokomoko whānau member Rita Wordsworth said whānau were in Wellington for the first reading of the Mokomoko (Restoration of Character, Mana, and Reputation) Bill.

"This is not just our claim, but it is an acknowledgement of everyone that went through the same thing. It's great to see our MPs working together on a common kaupapa. There were no objections from any of the parties present in the House. It looks very positive they will be able to deal with it quickly."

Dr Sharples hopes the bill will lift the shame and stigma felt by the Mokomoko whānau.

"Seeking and receiving justice for these horrible events has not been easy for Te whānau a Mokomoko. This is something some may not understand - how history still lives with us and is in our actions, our minds, our ambitions, and our aspirations," said Dr Sharples.



Camera Captures Big Picture for Whānau

Forty years after the withdrawal of the last New Zealand troops from South Vietnam in 1972, the Tairāwhiti Vietnam Veterans and Whānau Association have undertaken an oral history project to record the experiences of members and their whānau.

Recording the impact on veterans – the trauma of their war experiences, the public response on return, and the effects of Agent Orange on veterans and their whānau – are issues central to the project.

Since its inception in 2007, the Association has been meeting monthly with veterans and their whānau to discuss any issues that may be affecting them. With support from Te Puni Kōkiri, they worked with Taina McGregor, Oral History Adviser (Māori) at the Alexander Turnbull Library to learn the tikanga and technical expertise involved in recording oral history.

"The Association wanted to conduct the interviews within their own group, face to face, so rather than having people who they didn't know well interview them, they were more comfortable opening up to those they were more familiar with," explains Taina. "I helped them with the structure of how to conduct a project like this; the kinds of questions to ask and type of equipment you need. Once they had the information they were able to have complete control over how they wanted the project to roll out."

The Association chose to extend the interviews to the wives and children of the veterans so that a range of experiences on those impacted by the Vietnam War is



First Interview – 05/11/2011, Camera – Willy Wilson, Interviewer – Hiwi Wilson, Interviewee – Rā Paenga (Tikitiki).

Rā Paenga from Tikitiki being interviewed by Hiwi Wilson and filmed by Willy Wilson in Te Araroa as part of the Te Tairāwhiti Vietnam Veterans Association oral history project.

reflected by the project. Only a handful of interviews with wives and children have been completed to date but include wives interviewing each other.

The whānau has been involved in other aspects of the process too. Keith Niwa has been working writing an abstract, or small description of each interview, so that once it's archived it is easier to find. Keith, whose father Ross Niwa is one of the Tairāwhiti veterans, has found the experience of being involved in the project a real insight into both the Vietnam War and his own father's experience.

"I've been lucky to hear the stories of the men who served alongside my dad in the Victor 2 Company and get a sense of the

era, what they went through and how they operated. The interviewees share a common language which is connected to their shared experiences. As someone who has never been to war it's sometimes hard to follow the slang both from that time – and the army slang – but I feel like I'm privy to a really valuable piece of history."

The group has completed 75 interviews to date with the project still continuing. It is intended that the project will be put into the Turnbull Oral History collection to lay the foundation for an accessible education resource for the Tairāwhiti Vietnam Veteran's mokopuna, tamariki, whānau and other interested parties.

HAKA IN SIGN LANGUAGE – A SIGHT TO BEHOLD

Few realise that one of our official languages was effectively banned until 1993. Kōkiri speaks to deaf educator and advocate, Richard Peri.

Until the nineties many deaf children were discouraged from communicating using sign language. Instead they were taught to lip-read and speak in English. After a bout of meningococcal disease Richard Peri (Te Rarawa, Ngāti Porou) lost his hearing when he was only three and attended an early childhood centre and then school for deaf youngsters.

"I wasn't allowed to sign. The emphasis was on speech and hearing technology. There was a lot of frustration there for me because I couldn't express my thoughts and feelings unless I spoke and used my hearing aid."

By the time he was 11 Richard was at a summer school for the deaf where he was taught how to sign and he hasn't looked back. The politics of hearing are not new and have existed for many years. On one hand the deaf people are seen as whole people with their own language that can be used in everyday life. On the other hand, they are seen as disabled people whose conditions need to be remedied: they are encouraged to speak and use hearing aids to fit into mainstream hearing communities. While the debate continues, New Zealand sign language – a combination of hand shapes, facial expressions and body movements – became accepted for use in deaf education in 1993. In 2006 it became an official language alongside te reo Māori and English.

"New Zealand Sign Language is unique to New Zealand," signs Richard.

"It is the natural language of the Deaf community. It reflects what is distinctive to Aotearoa including signs for kupu Māori and concepts which cannot be found in other sign languages or anywhere else."

Last year Te Puni Kōkiri supported Richard

to attend the XVI World Congress of the World Federation of the Deaf in South Africa. As one of two Māori Deaf "Whānau Turi" participants, he and Michael Wi from Kelston Deaf Education Centre presented to 2,100 delegates from 125 countries.

"We talked about changing attitudes – are we Māori Deaf, or Deaf Māori? I'm Māori first, deaf second."



Photo courtesy of the Manukau Courier.

South Auckland Deaf Club chairman Richard Peri (centre) with the club president Whiti Ronaki (left) and secretary Hine Shields (right).

"The World Congress had a huge impact on the both of us. Representing Ngā Whānau Turi Māori o Aotearoa, it was an opportunity to share our cultural heritage, recognise our own achievements, and celebrate our future linguistic, cultural and political capacity."

Richard and Michael performed a haka to conclude their presentation. Haka are as loud as they are visually ferocious, but when the toa are deaf the absence of volume creates a startling dimension and has a power of its own.

He says he returned home to Auckland with a whole new perspective to the challenges Whānau Turi face. Richard's dream is to improve education to Māori deaf people, their hapū and iwi. He'd also like to improve their

access to services, see more funding from non-government organisations to support the deaf – especially parents who are deaf or have deaf tamariki – and write a deaf dictionary. A member of the Māori sign Language and Māori Deaf Committees, Richard is also a member of the NZSL executive.

"Teaching sign language here, it is near on impossible to live off – yet there are not

enough people to teach. There is a demand for sign language teachers. Parents who need support and to learn NZSL can't necessarily get to classes. There is better access overseas – I'd like to see the same here."

Over the years Richard has lobbied for the inclusion of te reo Māori in sign language and was instrumental in helping create more meaningful signs for Māori place names.

"What about te reo Māori concepts in sign language development? How will we develop that? Now it's time to support upcoming Māori Deaf leaders to realise their potential on both a national and global level," said Richard. "It's time for others to take the reins."

You know you're a local when you can see your ancestral marae from every where you've ever grown up in.

Kōkiri headed to Ngāruawāhia to catch up with NZ Fashion Week designer Batreece Poto Morgan at her cousin's place, over the way from her Nan's, down the road from her other relations. During the interview a cousin drops in, then a koroua pops by. As we're leaving, a kuia walking past stops, kisses Poto and pauses at the letterbox for a korero.

"All of my inspiration in life comes from here, my whānau, the marae. This is me, pretty much." She looks down towards Tūrangawaewae Marae, the home of the Kiingitanga.

"Part of growing up around here is just jumping out back, grabbing a tea towel, waitressing, helping out."

Poto took part in NZ Fashion Week as part of the Miromoda Show that's sponsored by Te Puni Kōkiri and others.

She says her latest creations had their genesis on the Waikato River, with childhood memories of fleets of waka, and hundreds of paddlers wearing rain cloaks crafted from harakeke. Growing up her grandparents' commitment to the Kiingitanga and their 12 children was central to everything. Her Nan made all her kids clothes; she was also an expert knitter and skilled weaver.

"I used to sit at my Nan's feet and play with her harakeke while she was weaving, I'd watch and copy her and she'd show me how to make things."

Years later when she was studying design at Massey University in Wellington – Poto would once more call on her Nan's expertise.

"She was the person I'd ring from my flat. We'd talk for hours about harakeke, dying, prepping, kiekie."

Her whānau were with her at Fashion Week, "afterwards Nan said she was so proud of me; that was the coolest moment."



Poto Batreece Morgan at home in Ngāruawāhia.

After years of fulltime study, Poto was exhausted, sick of being a poor student and questioning whether she had what it took to make it. Her questions were answered by foreign judges who were blown away by her work.

"The buyer for Gucci Austria was amazingly supportive of me: that was an eye opener. I thought, wow, other people – not just my whānau – like what I'm doing, I can do this."

With support from the Te Puni Kōkiri Māori Business Facilitation Service, Poto is in touch with a marketing mentor and her immediate aim is to market a mix of ready to wear fashion, wearable art and signature pieces.

Poto says her mum always urged her kids to get a good education, tragically, she died six-years-ago and never got to see her girl graduating with a BA in Design or wowing Fashion Week. We ask what Poto reckons her Mum would make of her.

She throws her head back and laughs.

"She'd be happy for me but she'd be shocked! Surprised to see me going from a Ngāruawāhia tomboy– always outside playing with the boys in the mud – turning into a fashion designer."

With plans to head overseas sometime, Poto gestures around her.

"This place will keep me grounded no matter wherever I go, it'll always be with me wherever I go."



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