Whānau and community development through housing

Formative evaluation report

Prepared by Te Paetawhiti Ltd & Associates (2020)

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Introduction

Background

1. Te Puni Kōkiri has secured $15 million to test whānau-centred community development approaches to meet priority housing needs in six communities. These communities are located in Tākou Bay (Whaingaroa), Papakura (Papakura Marae), Kaingaroa, Raupunga, Taumarunui and Ōtautahi.

2. The new approach uses an intentional and targeted community-led approach to identifying the housing projects that will have the biggest impact in terms of achieving wider community aspirations and achieving intergenerational well-being. The approach also seeks to:

    a. achieve sustainable development beyond the immediate housing need

    b. incentivise enterprise in the whānau and community

    c. use investment in housing to connect and align other government investment in prioritised communities (collective impact)

    d. develop whānau and community capability, create jobs, improve whānau incomes and health, and tackle intergenerational well-being. (Te Puni Kōkiri, 2018)

Evaluation

3. In November 2019, Te Puni Kōkiri commissioned Te Paetawhiti Limited to undertake a formative evaluation and a summative evaluation of the six whānau-centred community development projects. The evaluations seek to inform the implementation of the Te Puni Kōkiri community development methodology and improvements as the projects progress, determine whether the intended outcome is being achieved, measure the changes that are taking place as a result of the projects, determine whether the projects have delivered value for money and recommend any improvements to the approach to underpin future investments.

Methodology

Kaupapa Māori

4. Our methodology weaves together kaupapa Māori theory and practice with evaluative principles and practices. This means in practice that Māori, whānau, hapū and iwi experience is valued and privileged. Inequities and difference in power (in particular, between funder,

provider and whānau) and what they mean for our inquiry approach are acknowledged and carefully negotiated; we also acknowledge and respect that as iwi- and community-based researchers we occupy an 'insider researcher' position that comes with privileges but also responsibilities. Our evaluative approach is purposefully developmental, strengths based and future focused.

Formative and summative evaluation

5. A formative approach is best used to help fine-tune project design and implementation. It essentially helps to understand what is working well, why and for whom; what is not working and why; and what other factors are affecting the project's success or successful implementation. A formative approach aligns well with the requirements of the evaluation request. A summative evaluation requires the evaluators to understand and report on the impact of the programme on those whom it was intended to benefit.

6. This report presents the findings of the formative evaluation.

Evaluation design
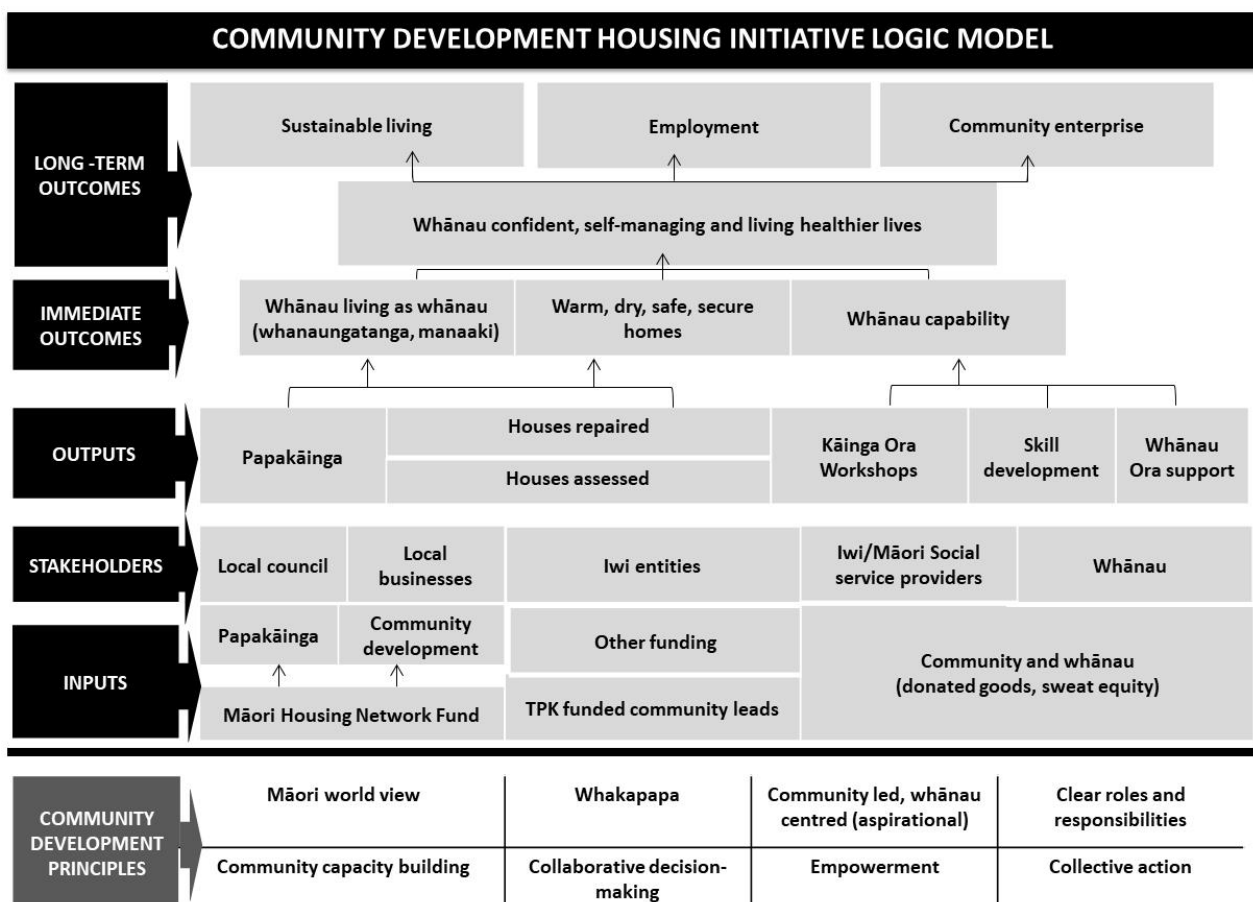
Key evaluation questions

7. To provide the evaluative evidence required to understand to what extent the initiative is working or not and for whom, the following key evaluation questions have been drafted:

    a. **KEQ 1** – To what extent have the housing initiatives been implemented as planned?

    b. **KEQ 2** – How and in what ways has investing in housing initiatives led to changes in whānau well-being?

    c. **KEQ 3** – What are the key features or principles of a whānau-centred community development approach to housing?

Mixed method

8. Mixed method design involves drawing on both qualitative and quantitative data to fully answer the key evaluation questions. Qualitative data is privileged because it allows participants, particularly whānau Māori, the opportunity to share their story, especially as it relates to efforts to transform their lives and well-being through housing.

9. Quantitative data increases the feedback gathered in a short time frame. The data can then be analysed and presented in accessible and informative chunks for audiences to easily engage with.

Logic models

10. Draft logic models were developed for each project using information gathered from key informants and documentation as part of the formative stage of the evaluation. The logic models will be continually tested and refined as we continue our evaluative inquiry.

11. The logic model below sets the overall framework for the initiative and forms the basis on which the individual community initiative logic models were developed (refer to case studies at the end of this report). The logic models are used to guide inquiry but also contribute to the analysis and report writing processes because they demonstrate the relationship between implementation (formative), and programme outcomes and impacts (summative).

COMMUNITY DEVELOPMENT HOUSING INITIATIVE LOGIC MODEL

LONG-TERM OUTCOMES	Sustainable living		Employment		Community enterprise
	Whānau confident, self-managing and living healthier lives				
IMMEDIATE OUTCOMES	Whānau living as whānau (whanaungatanga, manaaki)		Warm, dry, safe, secure homes	Whānau capability	
OUTPUTS	Papakāinga	Houses repaired / Houses assessed		Kāinga Ora Workshops	Skill development / Whānau Ora support
STAKEHOLDERS	Local council / Local businesses	Iwi entities		Iwi/Māori Social service providers	Whānau
INPUTS	Papakāinga / Community development / Māori Housing Network Fund	Other funding / TPK funded community leads		Community and whānau (donated goods, sweat equity)	

COMMUNITY DEVELOPMENT PRINCIPLES	Māori world view	Whakapapa	Community led, whānau centred (aspirational)	Clear roles and responsibilities
	Community capacity building	Collaborative decision-making	Empowerment	Collective action

Impacts of better housing for whānau Māori framework

12. The Impact of Better Housing for Whānau Māori Framework designed by Te Puni Kōkiri has also been used to guide the qualitative inquiry into well-being. Where relevant and appropriate, this data has (or will be) quantified.

Community development approach

Te Puni Kōkiri community development approach

13. The approach to community development funded by Te Puni Kōkiri is intended to:

    a. create a solid platform of community-based relationships and engagement with whānau, hapū and iwi

    b. improve outcomes by focusing on whānau Māori aspirations and opportunities

    c. position government to be an enabler of aspirations and choices

    d. create equity and equitable outcomes in an environment in which Māori can succeed.

14. The approach is a long-term investment into developing the capability and readiness of communities to achieve their aspirations, including those for housing, but also wider whānau needs and aspirations (Te Puni Kōkiri, 2018). The approach also assumes that there will be multiple agencies:

    • co-investing and bridging gaps between available resources and community aspirations

    • partnering with whānau and communities to identify broader social, human, economic and cultural development aspirations

    • supporting communities to be strong and resilient through self-management.

15. Processes and practices used to support community development will exemplify kaupapa Māori including mātauranga Māori, te reo, kaitiakitanga and tikanga; and measurable impacts and outcomes (ibid).

16. Community development and housing for Māori is conceptualised in a mauri framework developed by Professor Mason Durie. The framework is based on three foundations that contribute to the mauri of a kāinga – *whānau*, *whanaungatanga* and *whenua*. The implication is that whānau well-being flourishes when the mauri of the kāinga is strong and that when whānau are flourishing the mauri of the kāinga is strong (Durie, 2019).

Community development approaches and principles in Aotearoa

17. Facilitating local solutions through community-led approaches is not new in the New Zealand context. The framework for government-funded community development practice was established in the mid-1920s under the first Labour government (Department of Internal Affairs, 2011). In 2011, the Department of Internal Affairs undertook a review of a sample of government-funded community development initiatives and identified a number of principles that informed community development practice in New Zealand, including:

a. **Social justice** – Power imbalances between individuals and groups in communities are addressed, which may mean placing emphasis on promoting the interests of a disadvantaged group.

b. **Equity** – Opportunities and resources are allocated in an equitable manner to enhance the capacity of the community to attain well-being.

c. **Self-determination and empowerment** – Individuals, groups and communities are empowered to drive the process.

d. **Participation/democracy** – Communities are active participants. The participants identify their vision and needs, they are actively engaged in the process, and processes are participatory and inclusive.

e. **Cooperation/collective action** – Communities work together to undertake action.

f. **Sustainability** –Social, cultural, economic and environmental aspects of community are balanced and integrated through holistic approaches focused on the needs of current and future generations. (Department of Internal Affairs, 2011)

18. The extent to which the principles are present in an initiative will depend on the nature of the community development initiative and the drivers underpinning the approach. For example, the evaluation found that bicultural and Māori community development initiatives have additional unique principles that reflect practice based on tikanga Māori and outcomes that are both tangible and intangible for whānau (ibid).

19. More recent community development activity in the New Zealand context includes the work of Inspiring Communities, who have developed their own community-led development framework based on five key principles:

    i. a shared local vision (includes learning about tangata whenua, their history and aspirations and building plans with ahi kaa, that is, those who live, work, care, play and invest in a place)

    ii. building from existing strengths (valuing residents as 'experts' in their place, proactively involving people who are frequently ignored, recognising the strengths tangata whenua bring, building respectful relationships, valuing community assets)

    iii. working with diverse people and sectors (fostering connections between groups who do not usually work together; supporting the aspirations of local whānau, hapū and iwi; building relationships between neighbours)

    iv. growing collaborative local leadership (seeking leadership from across the community, valuing different cultural approaches to leadership, supporting local people who are

doing things for their community, investing in developing skills and capacity of local leaders, celebrating local leaders and community achievements)

    v. learning by doing (planning and adapting, building in time for structured reflection, using data and insights – including local practice-informed evidence – to measure impact, and embracing small steps that contribute to transformational change).[1]

20. These principles have been applied successfully across a number of communities in New Zealand.

21. Collective impact is another approach often used to understand the conditions that support community development,[2] and it is evident in the Ruapehu Whānau Transformation Project (including Te Whare Āhuru ki Ruapehu Housing Project)[3] and Te Tihi Kāinga Whānau Ora[4] project.

International indigenous community development

22. The development of indigenous communities[5] is a right recognised by the United Nations Declaration on the Rights of Indigenous Peoples. Article 23 of the Declaration states that:

> Indigenous peoples have the right to determine and develop priorities and strategies for exercising their right to development. In particular, indigenous peoples have the right to be actively involved in developing and determining health, housing, and other economic and social programmes affecting them and, as far as possible, to administer such programmes through their own institutions.

23. Community development is receiving increased focus in anglophone countries, namely the United States, Australia, New Zealand, Canada and the United Kingdom, because of its strong ideas on participatory democracy, sustainable development, rights, economic opportunity, equality and social justice, education and empowerment of people within their communities. Geboe (2014)[6], in his study of Australia, Canada and New Zealand, highlights the distinctiveness of indigenous community development:

> Community Development marks a foundationally novel approach to improving Indigenous communities. These diverse and locally-led activities provide a way for dynamic groups to assert ownership of their

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[1] https://inspiringcommunities.org.nz/

[2] Collective impact principles are common agenda, shared measurement, mutually reinforcing activities, continuous communications and backbone organisation: https://ssir.org/articles/entry/collective_impact#

[3] https://www.ruapehuwhanautransformation.com/

[4] https://tetihi.org.nz/kainga-whanau-ora

[5] The United Nations has defined community development as "a process where community members come together to take collective action and generate solutions to common problems".

[6] Geboe, B (2014). An overview of community development initiatives. Engaging Indigenous People in Australia, New Zealand and the United States of America. ISID Aboriginal Policy Study Papers, Canada.

community through participation. This approach changes the word Indigenous to mean "us", instead of "them". Indigenous community members can start asking "what are we doing", instead of "what have they done to us". This approach also leads people to begin to seek answers to profound questions at home, instead of relying on a formal needs assessment or counsel from some far-off bureaucratic organization.

24. In the past, non-indigenous models of community development have been forced upon communities by non-indigenous community development workers. This approach has continued the process of colonisation and achieved nothing more than setting up disenfranchised communities of dependents. As a result, the initiatives or pathways to community development have had little 'community' within them other than nominally. The literature highlights that indigenous people have not been encouraged to develop their own skills in community development and, as a result, have not been in a position to provide vehicles for community development that government agencies and others may fund.

25. Australian indigenous academic Juanita Sherwood cited in D. Higgins (2005), argues that due to the impacts and the pervading presence of colonisation, there is a distinct need for understanding, acknowledging and engaging in indigenous community development. Sherwood states that despite indigenous people in Australia participating in community development for thousands of years they have been forced to adapt to non-Indigenous community development models. Sherwood further argues the need for specifically indigenous community development models that are based on understanding, commitment, collaboration, partnership and respect.

> [Indigenous community development] requires working with communities to assist their members to find plausible solutions to the problems they have identified. This must be conducted in an environment that advocates full and active participation of all community members in order that we understand and acquire skills to develop culturally-appropriate programs/projects and services to our communities...[Indigenous community development] must be conducted in an environment that advocates full and active participation of all community members in order that we understand and acquire skills to develop culturally-appropriate programs/projects and services to our communities (Sherwood, 1999 cited in Burchill, M and Higgins,D)[7].

26. Key features that have led to unsuccessful community development in indigenous communities include:

- targeted programmes with inflexible requirements for community development
- pre-set agenda without indigenous vision, voice, ongoing involvement, monitoring, measuring and decision-making in community development

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[7] https://aifs.gov.au/cfca/indigenous-community-development

- absence of holistic-view, strengths-based and community-led approaches to development
- absence of multiyear funding
- lack of capacity-building funding as determined by indigenous communities
- absence of 'community to community' sharing and learning opportunities
- lack of integration and alignment of multiple projects and funding streams
- officials, public servants and non-indigenous peoples involved in indigenous community development having a lack of indigenous community development knowledge, its approaches, its truths and its success methods.

27. Unsuccessful community development initiatives are often a result of pastoral welfarism whereby the state accommodates indigenous ideas but makes the decisions, maintains the power, determines what is best and does things for and to, rather than with or informed and determined by indigenous communities themselves. In these contexts, colonial ideas and practices dominate the relationship.

28. In an Australian context, for community development to be successful there needs to be attention to recognising and ensuring community ownership and control, embedding culture, employing local indigenous staff, harnessing existing community capacity and its leaders, implementing good governance, establishing trusting partnerships, keeping the implementation timelines flexible and using community development approaches.

29. The literature further highlights that the purpose of community development is to support well-being and that this must be self-determined by indigenous communities themselves. The benefit of a well-being-based approach to community development is that it makes community well-being the ultimate goal of economic development rather than simply profit. According to Carol Anne Hilton, there are three essential ingredients that in many cases must be facilitated and nurtured to create conditions for well-being via community development. These elements or conditions are strong relationships, deep purpose and relevance to the future, and a collaborative shift in measurements of community development.

30. North America takes a planning approach as a first step to community development and well-being. Community planning through dialogue creates the agenda, the buy-in and the success measures:

> The community asset assessment and well-being planning process for First Nations begins by engaging the entire community in a dialogue about their values, needs, hopes, aspirations, Indigenous laws and traditions.

> The result is shared community's values and a mutual understanding of the needs, gifts, skills, competencies and dreams of all members and clans of the Nations for a better life[8].

31. A final interesting point from the literature in other countries is the collaboration and involvement by private sector interests in community development with indigenous communities. For example, Telstra in Australia have been supporting community development for nearly 20 years:

> Since it was established in 2002, the Community Development Fund of the Telstra Foundation has provided support for 69 Indigenous projects, which will significantly benefit Indigenous children and young people[9].

32. Compared with state community development support, communities reported greater indigenous ownership and control over projects, more self-determined measurement and less blunt accountability from private sector community development relationships.

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[8] https://www.greenbiz.com/article/better-approach-economic-development-indigenous-communities
[9] https://aifs.gov.au/cfca/indigenous-community-development

Progress update

Progress update

33. Table one provides an overview of progress to date.

Table one: Phased approach to the evaluation of community development housing initiatives

Approach	Purpose	Activities	Timing
Whakawhanaungatanga	Establishing connections and relationships	Workshop with Te Puni Kōkiri	Completed November 2019
Formative phase (January to March)			
Whakamaheretia	Formative evaluative planning	Evaluation plan Intervention logic Outcomes framework	Completed
Rangahautia	Evaluative inquiry	Interviews at each community site with Te Puni Kōkiri leads and key contributors	Completed
		Community logic models	Completed
		Performance indicators and success measures	To complete
Whakaaroarotia	Analysis and critical reflection	Team analysis of findings	Completed (February 2020)
Whakamārama	Reporting	Formative evaluation report (draft)	Completed 12 March 2020
		Formative evaluation report (final)	31 March 2020
		Presentation to Te Puni Kōkiri	April 2020 (tbc)
Summative phase (April to June 2020)			
Whakamaheretia	Summative evaluative planning	Evaluation plan	30 April 2020
Rangahautia	Evaluative inquiry	Second visit to sites to interview Te Puni Kōkiri leads, whānau and key contributors	April | May 2020

Summative phase (April to June 2020)			
Whakaaroarotia	Analysis and critical reflection	Team analysis of findings	May 2020
Whakamārama	Reporting	Presentation to Te Puni Kōkiri	31 May 2020
		Summative evaluation report (draft)	5 June 2020
		Summative evaluation report (final)	30 June 2020

Formative interviews

34. The formative phase was focused on interviewing Te Puni Kōkiri community leads and stakeholders to understand each project in depth, including the context, what worked well and why, and areas for improvement. Some evaluators interviewed whānau when it was timely and appropriate to do so (e.g. they had already had their houses repaired).

35. Table two provides an overview of the number of individuals interviewed (some individuals, in particular, the Te Puni Kōkiri community leads and community providers, were interviewed more than once), the purpose of the funding and funding amount.

Table two: Overview of investment in six community initiatives

Community	Purpose for the funding	Funding	Total interviews
Taumarunui	Whānau house repairs, social housing development, capability building, engagement in the community and financial capability workshops	$2,140,000	12
Tākou Bay	Papakāinga development, whānau house repairs, capability building, engagement in the community, financial capability workshops	$2,310,000	8
Papakura Marae	Four kaumātua units on Papakura Marae	$1,000,000	2
Kaingaroa	Whānau house assessments, repairs, upgrade and repair of infrastructure, social housing,	$1,835,000	8

Community	Purpose for the funding	Funding	Total interviews
	engagement in the community, financial capability workshops, capability and capacity building		
Raupunga	Five home papakāinga on whānau-owned whenua, housing assessments and repairs, community repair workshops and Kāinga Ora workshops	$1,365,000	2
Ōtautahi	Six new builds, 60 whānau house assessments, 35 whānau house repairs, three home maintenance workshops, one Sorted Kāinga Ora workshop and one 10-year maintenance planning workshop	$3,772,000	7
Total		**$12,422,000**	**39**

36. The data gathered is limited in some of the initiatives. This is mostly due to project lag and the small group of stakeholders involved at this stage. Based on the information we have to date, Taumarunui, Kaingaroa, Ōtautahi and Tākou Bay have started housing repairs and only Taumarunui has successfully completed a new build. Raupunga has completed the housing assessments but the repair work has not yet started. Papakura is set to start the infrastructure work for the development of papakāinga | kaumātua accommodation now that it has successfully secured full funding. Table three is an overview of progress in each community.

Table three: Update of planned and actual activities

Communities	Housing assessments completed	Housing repairs completed	Housing repairs in progress	New builds completed	New builds in progress	Workshops[10]
Kaingaroa	103	2	0	0	0	0
Taumarunui Te Kuiti	0	10	10	0	5	0
Raupunga	22	0	0	0	4[11]	0
Papakura	0	0	0	0	6	0
Ōtautahi	34	3	6	0	6	0
Tākou Bay	7	6	0	0	0	6
Total	**166**	**21**	**16**	**0**	**21**	**6**

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[10] Numbers of whānau who have participated in Sorted Kāinga Ora or maintenance workshops. This data is not robust at this stage and will be clarified in phase two. The data does not include whānau attendance at community hui.

[11] Five houses are being supported in Raupunga papakāinga – two affordable rentals (where the community development fund contributes to the builds) and three home ownership (where community development funds the infrastructure only).

Formative evaluation | summary findings

37. The in-depth account of each initiative, including the context and factors influencing success, what worked well, and the challenges and areas for improvement or learning, is outlined in each case study. The next section is a summary of findings drawn from the evidence in the case studies.

What has worked well

38. Each community has made progress in different ways and at a different pace reflective of the readiness of the community to engage in housing through a community development approach. In some communities, housing repairs and/or papakāinga builds have progressed quickly, and secondary consideration has been given to community development; in other communities, limited progress has been made in housing while the community works through important community issues that will ensure housing solutions are sustainable.

39. A third consideration is the extent to which each initiative is being implemented with whānau well-being outcomes at the forefront of assessment and prioritisation decisions in regard to housing, and any shifts in well-being are monitored. Our evidence to date suggests that this is not happening across all communities.

40. The evaluation found common factors across the communities that have contributed to progressing its development. These are:
    a. leadership
    b. relationships
    c. communication
    d. shared decision-making
    e. integration
    f. tino rangatiratanga.

Leadership

41. Effective leadership has been critical to driving the initiative locally. Leaders at a community level, in particular, were able to make sense of, and weave together, their knowledge of the context and reality of whānau with government systems in ways that benefit whānau and communities. In some communities, the leadership was instrumental in ensuring community

aspirations and values are kept at the forefront of decision-making; in other communities, leadership kept critical conversations going while managing the need to deliver tangible results.

42. Key attributes of leadership included critical awareness of community need, clarity of vision and long-term intent, ability to facilitate change as and when needed, ability to bring together expertise and evidence to support decision-making, dedication and commitment to the kaupapa, a willingness to have courageous conversations in order to advance community objectives and an ability to be an advocate and agitator for the system to ensure Māori achieve well-being through whānau-centred approaches.

43. Leaders also built trust through their actions rather than through their words, treading carefully and respectfully through local politics and dynamics, while staying focused on the endgame. Leaders were also values and principles based.

Relationships

44. The importance of relationships was another common factor. Key people leading the initiative from a provider, Te Puni Kōkiri or community had established relationships that were leveraged as needed. Some of these relationships existed at a whānau level to enable access to communities, and some were at a business, provider or government level to influence decisions, investments and resources. Most importantly, relationships were underpinned by openness, honesty, integrity and transparency.

Information and communication

45. The sharing of information regularly with whānau and communities was critical. When communication was regular and timely, communities felt ownership in the process. When the communication was intermittent, however, it created the opportunity for misinformation to be disseminated in communities, thus causing anxiety and confusion. It also created tension for individuals living in the communities who used their networks and relationships to enable external provider access to whānau but had not been kept up to date on developments.

Collaborative decision-making

46. When whānau and communities were part of the decision-making, it gave them an increased sense of ownership and responsibility for enduring solutions. This was evident in housing repairs when whānau were involved in the process from beginning to end. This enabled whānau to add their own knowledge of the home to ensure the repairs were relevant and it also gave them a sense of empowerment and pride by giving them a voice in the assessment,

prioritisation of activity and repair stages. Enabling communities and whānau to have a voice in determining opportunities, challenges and solutions was also critical to the sustainability of development and whānau well-being outcomes.

Integrated approach

47. Integration is particularly important when facilitating community development through housing. Poor housing conditions can often be symptomatic of a range of challenges in the community and whānau (see the challenges section) but can also contribute to other conditions, including poor health.

48. Integration is inclusive of approaches that are Māori and whānau centred; integrate housing with other social, educational and economic outcomes; involve the community and/or whānau, putting 'skin in the game' (that is, invested their own time and resources for the greater good) in order to realise both individual and collective benefits; and build whānau and community capability. In most cases, integrated solutions are more likely to challenge government systems than communities.

Tino rangatiratanga

49. Tino rangatiratanga in this context is about communities being uncompromising in their aspirations, values and principles. It takes into account whakapapa, history, colonisation and the impact of policies and regulations on individual and collective mana. When rangatiratanga has been strong in communities, the solutions are more likely to be fit for purpose and enduring.

Challenges

Standard of housing

50. As demonstrated through the case studies, each community is not without its challenges. One of the more pressing challenges is the quality and quantity of the housing stock. In some communities, the standard of housing is so low and the repairs so significant that the funding is insufficient to meet their needs, making them ineligible for essential repairs. In one community, a full stocktake of demand for housing repairs has been scoped. This could be done in other communities in order to provide government with the full cost of bringing housing in rural communities, in particular, to an acceptable living standard.

Inequitable housing solutions

51. Whānau living in substandard housing do not have the funds required for deposits on a loan or the disposable income to meet eligibility criteria for a bank loan to repair or buy their own home. Similarly, those whānau who have had essential repairs are aware of the need to budget in order to maintain and invest in their homes; however, their income is often already stretched to cover basic living costs.

Community responsibility

52. In addition to whānau having disposable income to maintain the quality of housing, a significant challenge is creating a shared culture in the community of valuing, maintaining and taking responsibility for personal and communal property. It was noted in two communities that investments made in those communities, including in housing, have not been maintained and in some cases deliberately damaged. There is inevitably a small group of individuals that do not contribute and destroy progress, which undermines community development, pride and collectivism.

Structural bias

53. In at least three community case studies, it was noted that local government systems, regulations and policies have created inequities for Māori wanting to improve their housing conditions or develop their own land.

Distrust of the system

54. All six communities have seen successive government regimes, policies and funded initiatives come and go in their community with no community involvement or short-term solutions. This interventionist approach has led to a very real level of suspicion and apprehension towards government initiatives. For some initiatives, mistrust has affected the ability of Te Puni Kōkiri to gain traction quickly.

Integrating a community development approach

55. Community (capacity and capability and skills acquisition) development takes time. In some communities, balancing community development outcomes, social procurement outcomes and whānau well-being as well as delivering on the intent of a warm, dry and safe home for whānau has at times been difficult to balance.

Summary

56. Based on the community development literature, both in New Zealand and overseas, and the reality of community development across the six communities, we tailored the community

development principles to be more relevant to community development in Māori communities. The principles are described in table four below.

Table four: Kaupapa Māori principles for community development

Kaupapa Māori principles	Description	Community development principles drawn from NZ and international literature
Whakapapa	Understanding the community – the history of the people, the land, tikanga, from the perspective of the ahi kaa	Shared local visions (social justice, equity)
Whakamana	Recognising existing assets (tangible and intangible), resources and knowledge in the community, including tangata whenua, mana whenua, reo, tikanga, kawa and marae	Using existing strengths (participatory, democratic)
Whanaungatanga	Fostering connections between whānau, hapū, iwi, marae and organisations (within and outside of local community)	Working with diverse people and sectors (collaboration, collective action)
Rangatiratanga	Supporting local leadership relevant to the context and kaupapa; investing in developing skills and capacity to lead locally	Growing collaborative local leadership (Including good governance); empowerment, self-management and self-determining communities
Mahi ngātahi	Working adaptively and flexibly; review and reflection informed by a range of evidence and focused on sustainable and transformational change	Learning by doing (sustainability)

Te oranga o te whānau	Whānau well-being, improved whānau outcomes; creating environment for Māori success	

57. In the summative phase of the evaluation, we intend to use this framework as a reflection tool to understand to what extent these community development principles are evident across all the six communities.

Case studies

Taumarunui | Case study

Taumarunui Community Kokiri Trust

The Taumarunui community development project is being led by the Taumarunui Community Kokiri Trust (the "Trust") and covers two geographical areas: Taumarunui and Te Kuiti. The Trust was established in 1989 to advance the holistic development and well-being of whānau, hapū and iwi. Trust membership includes long-serving Māori members of the Taumarunui community and members of the iwi. The Trust wants to ensure that the most vulnerable Māori have secure tenure and access to safe, quality housing and integrated support services. The Trust is very clear that it is not an iwi-based organisation but exists to support Māori in general who live in their communities.

The Trust has a site in Taumarunui and a recently opened site in Te Kuiti. Both sites provide a range of integrated services to whānau, including early start programmes for whānau and their babies, medical services, education and budgeting advice and counselling services. The Trust is a Whānau Ora service provider that utilises a Whānau Ora model in its delivery.

The Trust is well regarded by stakeholders interviewed, who consider it to be a consistent and quality provider of services to whānau and also one of the larger employers in the Taumarunui area.

Taumarunui community profile

Taumarunui sits within the Ruapehu District and the Manawatu-Whanganui Region in the King Country, and accounts for approximately 20% (2,500) of the District's population. Approximately, 50% of the population is Māori and 18% speak te reo Māori. The primary iwi are Ngāti Hauā, Ngāti Tūwharetoa and Ngāti Maniapoto.

Taumarunui adults over the age of 50 years have a high prominence of heart disease, respiratory conditions and diabetes. Most health conditions are poorly self-managed, and the ageing population causes challenges for the primary care health services. The closest major hospital is two hours' drive from Taumarunui, and while transport is provided free to the public, it is not comfortable.

There is a limited gang presence in Taumarunui; however, alcohol, drugs, poor diet and poor lifestyles are prevalent in this community and account for a high rate of methamphetamine and marijuana abuse, particularly in the 15–45-year-olds. Family harm is high in Taumarunui and

reported incidences are increasing. There is, however, a good network of providers for crises and intervention. The community has access to community services for social, health and family harm, inclusive of mental health and addictions. Suitable social housing is in high demand in Taumarunui, which affects the health and well-being of the whānau living there.

The community has two Whānau Ora service providers: Taumarunui Community Kokiri Trust and Maniapoto Maraepact Trust. Both are designed to provide integrated service delivery to empower whānau aspirations.

Te Kuiti community profile

Te Kuiti is located in the Waitomo District within the Waikato region of the King Country. The principal iwi is Ngāti Maniapoto, which has multiple hapū in and around Te Kuiti. Approximately 4,500 people reside within Te Kuiti and Māori comprise 48% of the population. Twenty-five per cent of the population smoke – nearly twice the national average – and 41% of the population are in full-time employment.

Similarly to Taumarunui, heart disease, respiratory conditions and diabetes are prevalent in adults aged 50 years and over, and are managed poorly by those who have these conditions. Social housing is in high demand and has waiting lists[12] (i.e. no suitable rental accommodation), which affects the health and well-being of whānau who have low incomes. There has been an increase in families living in accommodation that is unsafe and falls below World Health Organization housing standards.

There is also a gang presence; however, the senior members ensure members are active and positively contribute to the community, whānau, hapū and iwi. Recruitment occurs only if a person's father is a member rather than being based on offending.

Housing profile

At present, Taumarunui and Te Kuiti both have high demand for housing and a limited housing stock that is of a variable quality standard. In Taumarunui, the housing stock is poor quality and no investment has been made by owners (private or publicly owned) into the houses for decades. Some of these houses have become derelict. One stakeholder commented that at least 40% of homes are owned by people living outside the district. These are homes that would normally be

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[12] Waiting lists are managed by Kokiri Trust and whānau ora navigators.

used for long-term rentals but are now being used for short-term stays, further reducing the available housing stock for whānau and families.

> At one time we had some really poor quality houses. Because they were low value houses, which you would say is an advantage, in reality it was a disincentive to invest in the houses as well. So, you had houses that hadn't been touched for 60 years. So that was where this whole TPK influence of investing a million dollars, just to get some decent sanity into them was really worthwhile, and I totally support that ongoing…. What's happened in recent years, though, is a lot of properties have now been taken out of that market. And now you've got a shortage of houses as well as substandard housing. (Community stakeholder)

Te Kuiti has a higher demand for housing; however, the current stock of housing is in greater disrepair compared to Taumarunui.

Based on Trust assessment data gathered through its 660 Whānau Ora visits with whānau, it became apparent that:

- 204 homes were not insulated or insulation (70) was inadequate.
- Of the 207 homes that were owned by whānau, 108 were not insured.
- 163 homes had poor or very poor amenities, including a lack of reasonable cooking and bathroom facilities.

In 2018, the Trust engaged Egmont Dixon to develop a three-year housing needs assessment that focused on the Te Kuiti and Taumarunui housing markets. The assessment focused on future demand for social housing and housing standards. This housing assessment formed the basis of activity under the community development housing contract with Te Puni Kōkiri.

Logic model
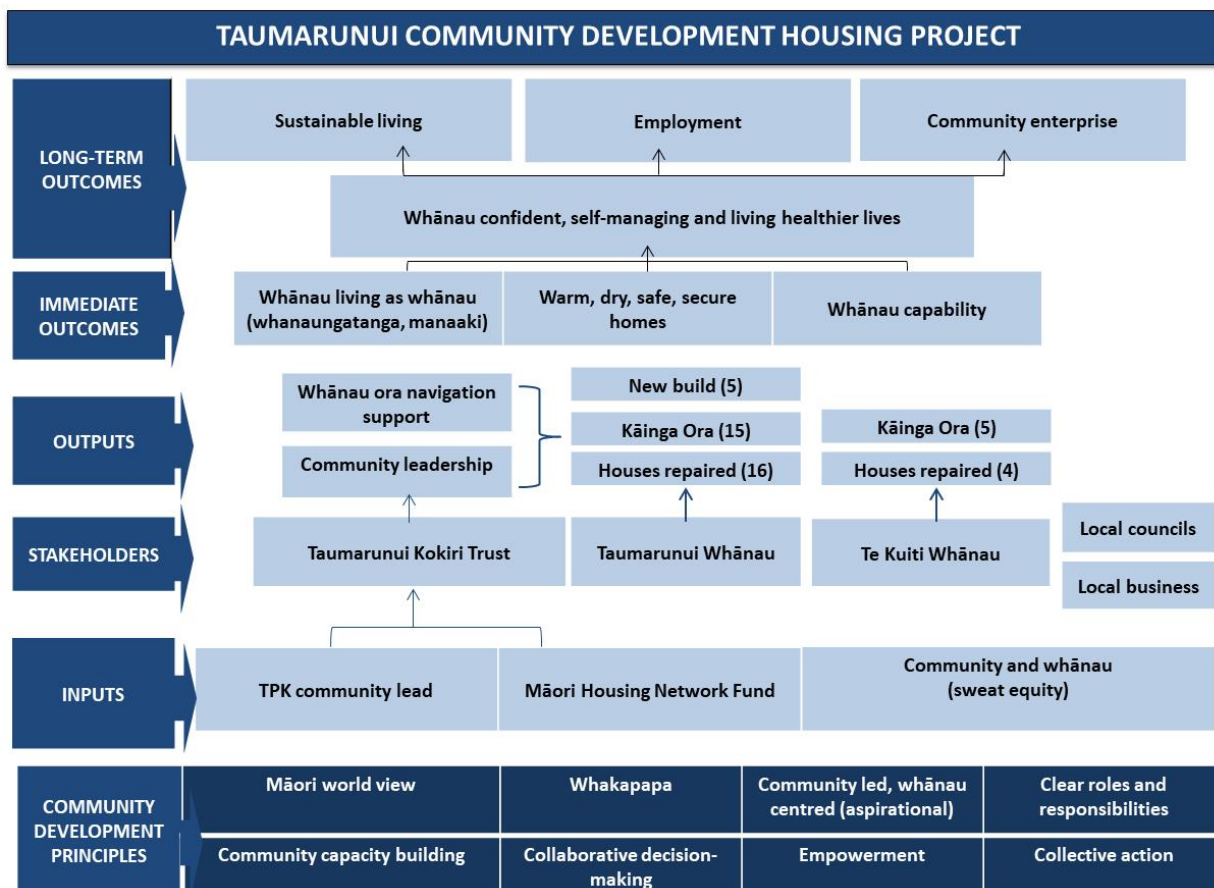
The logic model was developed to provide a high-level overview of the nature of the work being commissioned in the community (outputs), the resources and people contributing to the work being completed (stakeholders and inputs) and the intended outcomes (immediate and long term). The purpose of the logic model is to guide the evaluative inquiry.

Formative evaluation findings

The following table provides an overview of the purpose and progress of activities funded by Te Puni Kōkiri.

Table five: Taumarunui |Snapshot of progress, 17 March 2020

Contractor	Purpose for the funding	Funding amount	Progress
Taumarunui Community Kokiri Trust	Whānau housing repairs; social housing development; capability building, engagement in the	$2,140,000	10 of 20 house repairs completed One of five new builds completed in Taumarunui

	community, and financial capability workshops		Kāinga Ora workshops

Integrated whānau-centred approach

A significant contributor to an effective community development approach in Taumarunui was the fact that the Trust is a Whānau Ora provider and its systems and processes are geared towards a whānau-centred, whānau-well-being approach. Therefore, while the focus is on providing warm, safe and dry homes, the Trust is also able to identify any other underlying issues that might affect whānau well-being as part of a more comprehensive Whānau Ora assessment.

> We might assess a house, it has broken windows, hole in the wall, hole in the door … so the added value to what we're doing is we ask the question "Hey, what's going on in your fellow's whare? Why the broken windows?" So, you're now looking at possible violence and anger. So, while we are looking at a financial budgeting assistance we are also looking at a programme in regards to the behaviour.

> We also use an integrated process where some of our Māori whānau are referred to providers for free insulation so we can use the pūtea to do other pressing work on the house. That's the beauty about the integrated approach and the relationships with other provider services. So, the pūtea we get does not fulfil everything for families. We integrate with the DHB "Whare Ora" programme, who provide free warm thermal curtains…. the Maru group where they're able to get insulation … we pull it all together with education. (Provider)

An integrated Whānau Ora approach using housing as the catalyst was considered a vital response to whānau and families in need.

> If you look at the chain of need in families, if they haven't got a safe home, you're not going to get your health and education outcomes achieved. We used to say employment is the most important thing. Well, okay, yes, that gives them an income coming in. But if they haven't got a safe house to live in, then they're still going to be ill … they're still not going to be able to do a whole lot of things … housing we see is absolutely fundamental, having a safe, warm home. (Community stakeholder)

Whānau discussions thus far have been positive, indicating that the repairs having a significant impact on whānau mental health and well-being. For example, whānau feel comfortable, safe and happy; they feel good about themselves and not anxious about their physical safety (e.g. slipping on wet slimy concrete caused by leaking gutters and spouting, or unsafe bathrooms) or anxious about power bills caused by using ovens to keep warm during the winter months. They are now warm with insulated housing, heat pumps and heat lamps. Impacts on whānau will be explored further in phase two using the housing impact framework.

Housing repairs

The contract funded repairs to 20 houses, of which 15 were tagged to Taumarunui and five to Te Kuiti. The smaller investment in Te Kuiti was purely because the provider wanted to ensure the process met community needs and aspirations. Ten of the 20 properties have been completed and a further 10 are in progress. All repairs are scheduled to be completed on time (that is, by 31 May 2020). Excess funding has been tagged to repair an additional house in Te Kuiti.

While the amount of work completed so far is significant (and builds on previous housing repair work), initial data retained by the Trust shows that the demand for housing repairs is much higher than what can be done under the current contract.

> We were given a period of time to do an assessment of the number of houses requiring repair.… Because of what we were doing from the very beginning, it was just a matter of pressing the button in our system and we found 200 whānau that had indicated the need for housing through our services … these were houses that were mouldy, rotten and all of that …we had it all in our archives. So, once TPK came in to kōrero about the housing issues, we were able to evidence the need. We went back to those whānau, picked them up from two years back and began the repairs for those houses. So, it took about two years, two and a half years before we actually could do anything for them. (Provider)

Whānau were selected for housing repairs based on a Whānau Ora integrated model of care pathway administered by their Whānau Ora navigators. The process was made up of two stages. Stage one involved a comprehensive assessment of the whānau referred that included health, mental health, addictions, family harm, whānau connectivity, engagement in te reo Māori, financial capability, housing and environment, and social connectedness. Following the assessment, a comprehensive Whānau Ora plan was developed, which navigators support and monitor.

Stage two involved whānau who had completed stage one applying for housing repairs if they owned their own home, were community service card holders and held home insurance. Whānau were also required to attend a building financial capability programme and develop a financial plan to increase disposable income for repairs and maintenance. Once this stage was completed, the whānau were interviewed to confirm the work was completed and to evaluate the service received.

> Whānau received housing repairs based on the Whānau Ora assessment and we prioritised from a number of indicators that identified health issues, young parents with children, young people looking after their elders … buy-in from them to do the financial planning, house insurance. But it's more about the final assessment and

the maintenance going forward. So, now we have a comprehensive workshop to educate whānau how to do the basic things of keeping their house maintained, so we're not going through this again. (Provider)

Old kitchen compared with the new repaired kitchen
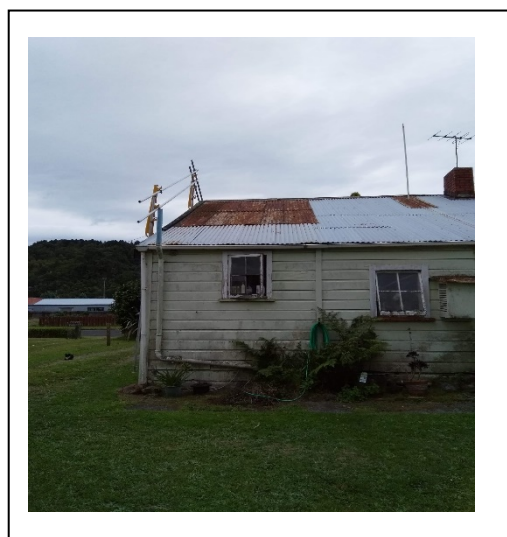
Old roof compared to new roof

New builds

Five new houses are being built off-site and are due for completion by 31 May 2020. All of them are due to be completed on schedule as planned. For this project, land and derelict housing deemed abandoned by the council because of unpaid rates in excess of $100,000[13] ("Huia Flats") were purchased by the Trust. The council was able to offer the Trust a significant reduction in price in return for new social housing on the land funded by Te Puni Kōkiri. The existing derelict buildings have been demolished and removed with support from the council, who also waived waste dumping fees.

> The Huia Flats, it was abysmal, it was wrecked, it was trashed, it was used as a drug house, all the rest of it. So we were able to influence Kōkiri to be able to get the land, and then with TPK's help to put those units on. So that was really successful, first of all it got rid of a social eye sore … it wasn't without challenge, though, but

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[13] https://www.stuff.co.nz/national/111305032/abandoned-eyesore-in-king-country-to-be-replaced-with-community-housing

we knew we wanted to work with a partner who was there for the long term, someone who was going to address the housing issues and do it properly. (Community stakeholder)

Old Huia Street flats now demolished

New social housing flats for Huia Street being built off-site

What has worked successfully and why?

A number of factors have contributed to the successes achieved so far:

- a committed and dedicated leader and local advocate for Māori well-being and whānau-centred approaches who is courageous in working with partners and stakeholders to support whānau needs and aspirations

- established and in some cases long-standing relationships with whānau and the Trust and Trust staff that are often whānau, allowing difficult and challenging conversations to occur between stakeholders with the best needs of whānau at the forefront

- a Te Puni Kōkiri lead who is from the community and knows the community intimately, and whose ability to know the context, the reality, the people and also the systems of government allow for a seamless and connected approach to improved housing and whānau well-being

- an established model of care that integrates housing with other social, educational and economic outcomes

- an approach that is whānau and Māori centred, whānau being involved in the process from beginning to end, whānau being able to add their own knowledge of the home to ensure

the repairs are relevant (rangatiratanga), where new needs are discovered genuine attempts made to support (aroha) and collaborative decision-making that ensures whānau take ownership in maintaining their homes going forward

- independent project management and the use of local tradespeople who provide a high standard of work, are reliable, punctual and hold a sense of accountability and responsibility for the work they do for whānau in small communities

- utilising support in kind from stakeholders, for example, help with consents and reduced or no rubbish tip fees.

Challenges and areas for improvement

The main challenge at this time is to ensure that whānau take responsibility for looking after and maintaining their homes into the future.

> You can spend a lot of money on housing and they will trash it again … and that's not just Taumarunui, that's right across the country. I mean we built houses in the Hokianga, and they burned the floors for firewood, because they had no income to sustain them … you can blame them, but you can't really blame them. You've got to look at the whole picture. So I think this idea of the flats is to transition people into more stable accommodation, I think is spot on. I think that's a wonderful initiative to accept that people can't go from a substandard house into a new build and expect them to manage it and cope with it. So this whole idea of having support and education around them while they transition is really important … I hadn't really heard of that model before, and that's why I was totally supportive of it. (Community stakeholder)

As noted in the above quote, this challenge is exacerbated by the lack of employment in the region, in the past and currently, which has left a legacy of old housing stock that requires investment by the current generation.

> There was no employment for people to be able to afford to do maintenance work on their houses themselves. When the meat works and the railways and all those sort of things were no longer a part of our industry, I would say, the housing in our area deteriorated … the houses, they're generational, and it comes to the last people in there and they carry the burden. And of course, the cost is far greater than they can afford … some of our families are struggling and probably the maintenance of their homes would be the last thing that they could be thinking about. (Community stakeholder)

Overall, the initiative is progressing well due to the success factors listed above. The only area that was identified as needing improvement was the way government agencies in general contract services in small communities. While resolving this issue is beyond the scope of this initiative, it highlights the challenges providers such as the Trust face in facilitating an integrated, community

development approach when agency funding models reinforce silos in the way they fund education, social services, justice, family harm, health (mental health and addictions) and housing.

Papakura Marae | Case study

Papakura Marae

Te tohu tuitui i te tangata me ngā iwi katoa ki raro o te whanaungatanga

The Papakura Marae whakataukī shown above reflects its fusion of social, cultural and spiritual needs as well as the bringing together of Māori and diverse interest groups under a singular kaupapa.[14] The name Papakura has a whakapapa that goes back centuries to the volcanic activity in the Tamaki Isthmus after Mataaho, the fiery giant (atua), left 39 volcanoes. This action caused the flat earth around to burn and glow, hence the name Papakura (papa – the flat land; kura – the reddish glow, burning, but it is also the word for learning and for everything valued). The marae interpretation for Papakura is that land is a treasured gift, an heirloom. Ranginui is the sky father above, and Papatūāanuku is the earth mother below.[15]

Papakura Marae was established in 1980 on leased council land. Its establishment provided a place for Māori from iwi outside of the rohe to host events, but it has grown into a community-based whānau-centred provider offering health, housing, social, education and justice services for whānau living in the Papakura, Franklin and Manukau districts.[16]

Its vision is to be the centre of excellence for whānau, "Kia pokapū te panekiretanga hei pou mō te whānau", and its mission is "Manaaki whānau i ngā wā katoa".

The marae model (whare tupuna, whare kai, whare wānanga, whare oranga) provides the platform for realising their vision and mission through an integrated and holistic support system focused on whānau well-being and capability.

> We have high aspirations and expectations…. I'm a strong believer of the Tahuna Minhinnick kaupapa "whare tupuna, whare kai, whare oranga, whare wānanga", ngā whare e whā mā runga i te marae. So we'll always be a marae first … but it's not just health, it's well-being, te oranga o ā tātou nei hāpori, through our centre of excellence and our whānau-integrated service centre…. It's about building whānau capability and capacity. (Papakura marae)

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[14] https://www.papakuramarae.co.nz/history
[15] Ibid.
[16] K. Stephens-Wilson, Monthly progress report for community development, 31 January 2020.

Papakura Marae was also selected as the national flagship for the government's papakāinga and community development initiative that was launched by the Prime Minister in December 2018.[17] This responsibility has at times heightened the need for the project to get under way.

Papakura community

Located in South Auckland, Papakura District boundaries cover the foreshore and inlets of the Manukau Harbour, and the foothills of the Hunua Ranges.[18]

Approximately 12,465 Māori, or 7.6% of the total Māori Auckland population, reside in Papakura. With a median income of $28,000, Papakura is identified as a decile two community, where most Māori in the community are in either state-owned or privately owned rentals. Māori home ownership in the area is 11.87%. Of the 12,465 Māori in the area, 75.67% are considered highly deprived, that is, 8–10 on the deprivation index.[19]

Formative evaluation findings

The following table provides an overview of the purpose and progress of activities funded by Te Puni Kōkiri.

Table six: Papakura Marae |Snapshot of progress, 17 March 2020

Contractor	Purpose for the funding	Funding amount	Progress
Papakura Marae	Contribution towards establishing the underground infrastructure for nine kaumātua flats on whenua behind the marae with the funding to build six units initially	Initial funding amount $1,000,000 Additional funding granted $750,000	Papakura Marae has updated architectural plans. The geotechnical experts have confirmed a maximum of nine sites. Papakura Marae has landowner approval with conditions regarding access to the construction site. A project plan has been completed; resource consents for the tree removal, underground infrastructure and building work have been applied for.

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[17] https://www.rnz.co.nz/national/programmes/checkpoint/audio/2018675505/papakura-marae-launches-papakainga-project
[18] https://en.m.wikipedia.org
[19] K. Stephens-Wilson, Monthly progress report for community development, 31 January 2020.

Papakāinga | Kaumātua units

Kaumātua and kuia have been involved with the marae since its inception, performing numerous functions that support the tikanga of the marae and nurture the wairua of the people. Kaumātua and kuia are fountains of knowledge and bring an essential added value by providing cultural advice and support for all those who utilise the marae facilities, whether for tangi or for hui. The idea of building kaumātua units, therefore, was a natural progression to ensuring kaumātua and kuia have a warm, safe and dry home that is accessible to the marae.

> Our kaumātua, kuia come in and out every day depending on what events we've got on; it's that ability to be on-site 24/7 to manaaki whānau, our manuhiri, just manaaki the staff. I have 62 staff across the marae, and over 40 different programmes, of which many have kaumātua actively involved. So we see the role of kaumātua as an intrinsic part of our service delivery. That's a non-negotiable; it's a key part of how we operate. It's partly about building the capacity and capability of the marae's ability to serve and awhi our whānau. But just love having them around – that wisdom, eh? The katakata, the āhua that they bring to the marae is just awesome…. Not only for wairua, not only for support to our staff, but also to the whānau when they come in. (Papakura Marae)

In 2017, funding provided by Te Puni Kōkiri enabled the marae to commission an independent feasibility study to explore the value and need for kaumātua housing on the marae grounds. The feasibility study showed unanimous support for the idea.

> About four or five years ago, we got some start-up funding from TPK to do a feasibility study, which enabled us to employ a consultant to independently work with kaumātua we engaged with from Papakura. We asked them "Is it worth doing?" "Do you see any value in it and if so what's it look like?" We wanted them to help us design it. The response was a unanimous yes … kaumātua wanted to stay actively involved in the marae, they saw it as a place where they can have their mokos visit but not necessarily stay forever, hence the two-bedroom units as opposed to single dwellings. (Papakura Marae)

The feasibility funding was also used to commission designs for the housing initiative with input from kaumātua and kuia. The final designs were costed at \$2.7 million for six kaumātua units with underground infrastructure for nine.

> The clear message we got is that the kaumātua and kuia wanted somewhere to escape from the marae to have a moe if they're going three, four days hard on a tangi. But also the design of the whare is so they can have their whānau in to visit, overnight, not too much longer. But also it's designed so they can swing a wheelchair around, so it's very compliant for disability elder care. But more importantly it's on-site, it's available…. Just a quick stroll and then they're part of the marae. We are putting them where they have a nice vista over the reserve and over the ponds out the back, and it's a nice viewpoint. We'll be running off our solar power, the whole marae's on solar power. So, electricity-wise it's all good. They have access to our

> GP practice here; they just walk in any time they like. There's always kai here at the marae; they'll never be hungry ... there's a gym here too to keep them active. (Papakura marae)

Since the feasibility study, the initiative went quiet for a period while the marae looked into various funding avenues. However, a fortuitous meeting in 2017 led to an opportunity for Papakura Marae to put together a proposal to Te Puni Kōkiri to seek a financial contribution for the build. Te Puni Kōkiri agreed to pledge $1 million to fund the infrastructure for the kaumātua units, which were formally announced in December 2018. Te Puni Kōkiri also provided a full-time staff member to support the marae to bring the initiative to fruition.

After the funding was announced, Papakura Marae held another community hui, facilitated by Te Puni Kōkiri, to discuss community priorities and the role of Papakura Marae in facilitating the achievement of those priorities. There were 53 community members present, including kaumātua and rangatahi. The hui not only affirmed the value of the services offered by Papakura Marae and the current plan to build kaumātua units but also highlighted other areas of concern, namely access to mental health services, rangatahi spaces and funding for continual development in the social sector (housing, education, employment) in their community.

> The hui further consolidated that need for housing, kaumātua housing. There were other priorities that came up in the hui as well, mental health and addictions, Papakura Marae as a commissioning agent, but it was reassuring to hear that the role kaumātua and kuia play on the marae is important. It reaffirmed once again that there was a demand for kaumātua housing, except this time it wasn't just kaumātua and kuia there; we probably had about 50–60 people in the hui of all ages and different backgrounds. (Papakura Marae)

Despite the success of the $1 million infrastructure funding, the marae was adamant that it was not going to start the infrastructure work required until it had secured the full $2.7 million. This was a principled position taken by the CEO and the chair of the marae to uphold the mana of the marae.

> I'm probably in my fourth year of this project now but I'm really adamant that we don't start this, in terms of construction, until we've got the money secured. There's nothing like a half-baked, unfinished project for everyone to see, and it's not upholding the mana of the marae.... It's not a good look for Māori. It just raises expectations and we can't then deliver on it ... so I wanted to make sure that the money is secure to complete the project. Then we go. Then it'll be a matter of about six months to build. (Papakura marae)

Over the past year, the marae has been actively leveraging its networks to find the additional $1.7 million required to fully finance the build. This was fraught with challenges. First, banks would not lend any funds as the marae does not own the land; rather, it leases it from the Auckland City Council. The marae did at one stage apply to buy the land from the council, but its proposal was

not approved on the basis that it might create a precedent. Second, business or philanthropic investors wanted to have a level of control over their investment, which the marae was not willing to give. After a year of exhausting all other avenues, the marae went back to Te Puni Kōkiri to negotiate the additional funding needed to bring the kaumātua housing kaupapa to fruition.

> Because we don't own the land, we've had roadblocks from banks … there's no security over the land because we don't own it; banks don't want to know us. Everyone wants to be involved in it, but they want to control it. They want to own the houses or have their own stake in it, but it's our mana motuhake at the end of the day. We wanted to retain it, retain the control and ownership over these kaumātua units.… So we had to go back cap in hand to TPK to ask if they could open the coffers up a little bit more. They were able to do that, so the $2.7 million is made up of a development contribution from council, a little bit of community initiative funding from council and another $750K from TPK, then the marae is putting up the difference, $600K. (Papakura marae)

The groundwork has largely been done, and the marae is now considering how it can support the local Māori economy through its tendering and procurement processes for the build. The marae is also looking at how to determine the selection criteria for occupants, which will be developed by March–April 2020.

Despite the time taken to move the project forward, Papakura Marae has held fast to its belief in the value and intent of the kaupapa. It has maintained ongoing communications with Te Puni Kōkiri and has been open and flexible to considering various ways to make the papakāinga a reality.

What has worked successfully and why?

The main contributors to the successes achieved so far are the determination and commitment of the marae leadership to see the project through based on their own values and principles. This has been a challenging process, but the result will be an outcome that has integrity and endurance because it has been developed by Māori, for Māori, with Māori.

Secondly, the commitment to forging new, and maintaining existing relationships with key stakeholders has been important. The CEO has maintained an open and honest relationship with the community lead of Te Puni Kōkiri, who has been an important conduit between the marae and Te Puni Kōkiri national office. The CEO also has relationships with people in the council, who have helped to navigate quickly who to see and what needs to be done in order to expedite processes that might normally take time. The marae has also engaged a very capable project manager who has a property development background. His relationship with the Te Puni Kōkiri regional lead has

also been supportive, helping him to coordinate any adversity through direct and honest communication. All of these relationships with people in crucial roles in crucial areas, including the architect who designed the build, have contributed to the current success of being ready to build.

Thirdly, the extra funding support from Te Puni Kōkiri combined with the marae contribution of $600,000 was considered a huge success and indicative of the transparency and trust that exists between management, governance and community.

A final contributor to success is the approach Papakura Marae has taken to remaining steadfast in its own philosophies and values, as listed below.

Tino rangatiratanga/autonomy

The community identified kaumātua housing as a priority, and Papakura Marae through its management team have moved to make this a reality. In the process of securing the extra funding required, Papakura Marae has held its own autonomy as an uncompromising negotiation point. When the funders have wanted to own their contribution or set parameters that compromised the values of the marae, their funds have not been accepted.

Whanaungatanga/mahi tahi

An independent researcher was engaged to ensure the views of the community were central to development without influence from the CEO or the marae trustees. A wide representation of the community was present at the hui, and through the initial building of relationships, collective aspirations and concerns were drawn out and a plan formulated for the kaumātua units. Another hui was held last year with the community to check community support for the activities of Papakura Marae, including the kaumātua housing initiative. The hui reaffirmed Papakura Marae as an essential organisation within the community.

Kaitiakitanga/manaakitanga

The role of the kaumātua is intrinsic to the collective well-being of the marae because of their leadership role as cultural experts, healers and spiritualists. Their knowledge is relied upon as tika, or correct, and it offers the view of guardianship or kaitiakitanga. In acknowledgement of their importance, the design of the units has been guided by kaumātua to reflect their physical and emotional needs; the units will also be connected to the marae solar power source to support their financial needs. All these considerations reflect the reciprocity or manaakitanga that Papakura Marae is extending to their kaumātua in acknowledgement of their support.

Kia Māori te whakaaro

The marae whakataukī guides their thinking ("Te tohu tuitui i te tangata me ngā iwi katoa ki raro o te whanaungatanga"), and the marae development is guided by the concept of whare tupuna, whare kai, whare oranga, whare wānanga. The presence of these whare constitutes a living marae that is actively contributing to the holistic well-being of its community at both an individual and a collective level.

Challenges and areas of improvement?

As noted above, the biggest challenge for the marae has been securing funding to enable it to grow and realise the aspirations it has for its community, specifically kaumātua and kuia. A lot of time has been invested in trying to source funding from organisations such as philanthropic societies, banks and other such organisations, with no or limited success. This has led to building delays and some of the original kaumātua participants have passed away. All of these funding criteria have impeded and affected the community development approach.

The marae also at times felt that the success it has achieved for its community was not recognised or valued by government and that unconscious and at times conscious bias influenced decision-making.

> The other challenge is the bias that we get. There's what we call the "Māori effect". People think that we are Māori and therefore have second (lower) expectations. But, that's a concept that we have to overcome. Part of it is even in trying to get the money, there's not trust. People don't trust us. I mean, we've been around since 1980. Still, there's no trust. It's a hard one for us. (Papakura marae)

The more practical challenges will be completing the building within the allocated time frame and working through a fair and transparent process for selecting kaumātua to occupy the units. As yet, the criteria have not been developed, but as per the logic model, the need for a warm, dry, safe and secure home will be part of the selection criteria.

Ideally, fully funding the initiative from the beginning, taking into account the special nature of the marae and what this meant for other funding avenues, would have expedited the process and in turn allowed stretched marae resources to focus on marae operations. Furthermore, from a policy perspective, work needs to be done to understand the extent to which local government policies and regulations are affecting marae development and housing.

Ngā Whānau o Ngā Marae o Ngā Pakihi Whakatekateka o Waitaha (Ōtautahi) | Case study

Community profile | Waitaha[20]

Characteristics of the Māori population[21]

In 2013, 43,800 Māori lived in the Canterbury District Health Board region, of whom the majority were mātāwaka and a small proportion were Ngāi Tahu. Of the Ngāi Tahu population residing in the region, 42.3% were under the age of 20.

According to Te Kupenga social survey statistics,[22] most Māori (89%) had been to a marae, 44% had been to at least one of their ancestral marae and 59% of Māori adults felt being involved in Māori culture was important.

Income and standard of living

Seven per cent of Māori adults aged 15 years and over were unemployed, which is 70% higher than the non-Māori rate. Most Māori adults (88%) did voluntary work. Nearly a third of Māori children and adults were in households with low equivalised household incomes (under $15,172).

Māori children under 15 years were four times as likely as non-Māori children to be hospitalised for acute rheumatic fever, and one child per year was admitted at least once. Over 3,370 hospitalisations per year of Māori children were potentially avoidable.

One in six (16%) Māori adults reported having fair or poor health, and smoking rates in Canterbury remained twice as high for Māori than for non-Māori.

Housing

The most common housing problems in 2013 were heating (15%), repairs (14%) and dampness (9%). Māori were more likely to live in rental accommodation and three times more likely than non-Māori to live in crowded homes (i.e. requiring at least one additional bedroom).

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[20] Robson, B., Purdie, G., Simmonds, S., Waa, A., Andrewes, J., & Rameka R. (2015). Canterbury District Health Board Māori Health Profile 2015. Wellington: Te Rōpū Rangahau Hauora a Eru Pōmare.

[21] https://www.stats.govt.nz/information-releases/te-kupenga-2013-english

[22] The data is a combination of statistics on Māori living within four DHB regions: Canterbury, Nelson Marlborough, West Coast and South Canterbury.

According to the 2013 census data, 42% of Ngāi Tahu owned or partly owned the home they lived in,[23] whereas for Māori in general the home ownership rates were approximately 28%.[24]

Ngā Whānau o Ngā Marae o Ngā Pakihi Whakatekateka o Waitaha

The Ōtautahi community development housing project includes four marae – Tuahiwi, Te Whatumanawa o Rehua, Ngā Hau e Whā and Rapaki Marae – located in the greater Christchurch area. The purpose of this community development initiative was to strengthen the sense of community around each marae by enabling housing repairs driven by the haukāinga, and using marae as sites for whānau wānanga to encourage whānau to reconnect and reactivate their involvement. The initiative was also intended to have benefits for the Māori economy by utilising whānau/Māori-owned, -operated and -driven companies to assist with housing repairs. It was originally intended that 60 home repair assessments would be completed. Two main contractors have been tasked with overseeing the completion of the community development housing initiatives: Ngāi Tūāhuriri | Mana Waitaha Trust and Te Ranga Mangōpare Charitable Trust | Korimiti Consultancy.

Ngāi Tūāhuriri | Mana Waitaha Trust

Kia atawhai ki te iwi – Be kind to your people

The above founding kaupapa, recounted by Pita Te Hori, first Upoko Rūnanga of Ngāi Tūāhuriri, in 1861, reiterates the foundations laid by Tūāhuriri, the ancestor from whom the hapū of Ngāi Tūāhuriri takes its name. Tuahiwi Marae resides within the takiwā of Ngāi Tūāhuriri.

Ngāi Tūāhuriri is the local Ngāi Tahu hapū that holds mana whenua over their takiwā, which extends from the Hurunui to Hakatere and inland to the Main Divide. Their mandated representative is Te Ngāi Tūāhuriri Rūnanga, one of 18 papatipu rūnanga across the Ngāi Tahu takiwā . Mana Waitaha Charitable Trust is the mandated housing provider for Te Rūnanga o Ngāi Tūāhuriri based at Tuahiwi Marae.

Approximately 70% of the community development fund apportioned to the Tuahiwi Papakāinga build has been invested into the Māori economy through 12 Māori-owned businesses: transport logistics, warehousing, apprentice labour, civil engineering, landscape design, building merchants, scaffolding, plumbing, exterior plastering, painting, gib-stopping and kitchen joinery.

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[23] Te Rūnanga o Ngāi Tahu. State of the Nation Regional Report (2017). https://ngaitahu.iwi.nz/wp-content/uploads/2017/11/Ngai-Tahu_Regional_population-statistics-report_full_FINAL-DRAFT.pdf

[24] Johnson, A., Howden-Chapman, P., & Eaqub, S. (2018). A stocktake of New Zealand's housing.

Approximately 20 Māori tradespeople have been working on-site. Project management of the initiative is being shared among the marae trustees at this point.

Te Ranga Mangōpare | Korimiti Consultancy

Te Ranga Mangōpare is a trust established in 2019 to undertake the Te Puni Kōkiri funded housing repair programme in Arowhenua and Waitaha. The trustees have the expertise and skills to develop relationships and manage contracts with the building sector based on their prior experience working with Ngāi Tahu Property. Specifically, the Trust is required to engage whānau with the scope of work and complete remedial repairs, inform subcontractors about the Te Puni Kōkiri Community Development programme and cadetships, report on enhancement to the Māori economy and Māori social procurement, and hold three home repair workshops and one 10-year home maintenance planning workshop.

Logic model

The logic model was developed to provide a high-level overview of the nature of the work being commissioned in the community (outputs), the resources and people contributing to the work being completed (stakeholders and inputs) and the intended outcomes (immediate and long term). The purpose of the logic model is to guide the evaluative inquiry.

Formative evaluative findings

The following table provides an overview of the work programme to date.

Table seven: Ōtautahi | Snapshot of progress, 17 March 2020

Contractor	Purpose for the funding	Funding amount	Progress
Te Rūnanga o Ngāi Tūāhuriri	Mana Waitaha Charitable Trust to coordinate the new build of four two-bedroom units for kaumātua and two three-bedroom units for whānau	$2,187,398	Six new house builds due for completion by end May
	Deliver one Sorted Kāinga Ora Programme for the Tuahiwi community	$25,000	In progress, Mokowhiti Consultancy http://www.mokowhiti.co.nz/ selected to run the programme
Te Ranga Mangōpare Charitable Trust	Home repairs to a minimum of 35 whānau from the four marae, three home maintenance workshops and one 10-year maintenance planning workshop	$1,449,602	35 housing assessments completed,[25] three home repairs completed, six home repairs in progress
Korimiti Consultancy Ltd	Identify up to 60 whānau and assess their homes for repair	$60,000	37 identified to date estimated value of $1,231,898
Te Rūnanga o Ngā Maata Waka Inc	Capability building	$50,000	Contract not signed

[25] One assessment, however, was deemed not eligible due to the house being located in a Canterbury Earthquake Recovery Authority (CERA) designated red zone.

Integrating a community development approach

The Ōtautahi Community Housing repair programme is intended to support community development outcomes by enhancing the Māori economy and Māori business, and enabling more whānau to live in warm, safe and dry houses as well as increase their participation at their marae.

Community leads with expertise in community development have worked to implement this initiative with marae as quickly as possible. Some of these marae are involved in papakāinga development projects and this initiative has been the catalyst (in the case of Tuahiwi).

Community (capacity, capability and skills acquisition) development takes time. At times, it has been difficult to achieve wider community development outcomes, for example, social procurement, because the funding must be utilised by 30 June 2020. Furthermore, the role of contractors delivering the repairs has been largely focused on completing house repairs within a time frame, rather than facilitating community development outcomes. The regional Te Puni Kōkiri office has sought to support the marae by brokering other community development resourcing over and above this project to grow and sustain the momentum and capacity to deliver more community and whānau outcomes.

Another unique aspect of the Ōtautahi community development housing initiative is the absence of a deliberate focus on identifying whānau well-being through the assessment process or how that is taken into account. This is not to say that the impact on well-being will not be evident as a result of improvements in their living conditions. Rather, it is not clear how and in what way whānau well-being outcomes are being taking into account during the housing repair assessment and prioritisation process. There is also no evidence of a focus on strengthening the place of marae as the focal point of community and building whānau capability to maintain their own homes at this time. Workshops are planned as part of the project close-up, which will include invited presenters from BRANZ, builders, Energy Efficiency and Conservation Authority (EECA), banks and Christchurch City Council, who will offer property management advice and products. It is unclear how growth in community capability and capacity and skills transfer will be achieved through this at this stage.

How whānau are leading or engaged in decision-making about repairs on their own homes and who is engaged to do the work will be explored in phase two of this evaluation.

Housing repairs

Whānau eligible to participate in the housing repair programme were identified by the four marae, who had been invited to nominate approximately 20 whānau members who they agreed made a valuable contribution to their marae and met the following eligibility criteria:

- own and occupy the home under consideration

- have Māori whakapapa and are nominated by the participating marae

- hold a Community Services Card or CSC-endorsed gold card or demonstrate that they do not have the financial resources to complete the repairs themselves

- do not live in a designated red zone.

The marae managers communicated the community housing repair programme to their haukāinga, through word of mouth, rūnanga hui and email. The names were then passed on to the Te Puni Kōkiri community lead and/or Te Ranga Mangōpare Charitable Trust. There was a mixed response rate from the various marae: some marae identified a number of whānau in need, whereas others, such as Ngā Hau e Whā National Marae, did not nominate any names for scoping works.[26] The number of eligible whānau who have been engaged for the repair programme is 37.[27] These whānau are from the following marae:

- Tuahiwi – 27 whānau identified, 15 contactable/eligible

- Rapaki – 17 whānau identified, 11 contactable/eligible

- Rehua Marae – 11 whānau identified, 11 contactable/eligible.[28]

As noted in the table seven above, the housing repair programme is under way; three home repairs have been completed in Tuahiwi and six home repairs are in progress. The remaining 25 houses (as at January 2020) are expected to be repaired by June 2020. The housing repair costs are estimated to be approximately $27,000–$32,000 per house, coming in at just under $1.2 million of the $1.45 million allocation. The bulk of the cost and repairs (25%) is for roofing, followed by cladding, windows and floors; bathrooms and draining; and then heating and insulation. So far, from the perspective of those working with the whānau, the impacts of the repairs are immediate for whānau.

> Some of the conditions whānau are living in brings tears to your eyes … black mould, cold, damp, broken windows … it's well published the link between poor housing stock and whānau health, physical and mental.

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[26] The marae manager at Ngā Hau e Whā has not yet accepted an invitation to meet with the evaluator. This is something that we intend to follow up in the next phase of the evaluation.
[27] Korimiti Consultancy. Housing Assessment Scoping report | Ōtautahi Māori Housing Community Repair Program. January 2020.
[28] Ibid.

> Even though we are just starting out here, it's going to have a huge impact on whānau, physically and mentally … it's empowering for us to do the repairs and they will get homes repaired but the impact on their mana is immeasurable (Provider)

Te Ranga Mangōpare is also required to support social procurement processes by enabling marae to select their preferred builders for the repairs or Māori businesses engaged. Marae have not been formally approached about this, but Te Ranga Mangōpare Trust notes that they are using at least three Māori-owned businesses to lead the home repairs. They are also working collaboratively with the Community Energy Authority to support eligible whānau to apply for curtains or drapes, heating insulation or home heating grants.

All whānau who have had their house repaired under the programme will also attend a 10-year home maintenance workshop where they will develop a clear plan for maintaining the benefits of the investment in their house over time.

Housing new builds

The Tuahiwi papakāinga is the flagship for Ngāi Tūāhuriri hapū members wishing to return home, and represents the culmination of a 15-year process that has ultimately enabled the hapū to build on its whenua, Kaiapoi Māori Reserve 873. For over 150 years, legislation on land use has inhibited Ngāi Tūāhuriri from building their own papakāinga around their marae, as described below:

> It's been a gradual progression of loss of whānau to Christchurch, Kaiapoi, Rangiora, Woodend. It's got to the stage now where there's probably only about 10 whānau houses left in the pā. So, yes, it's a real loss of sense of community out there without our kaumātua but also without our young families.

> It's been well documented, all the issues we've had with building in the pā. Thanks to Mana Waitaha Trust, we got the initial plan change through in 2014. Prior to the plan change we were only allowed one house per 10 acres at the pā. So I'm the only sibling of our family on the pā. My dad was the only sibling living at the pā and his dad was the only sibling. So you've got one-house families living in the pā…. And I think if my children can't live in the pā, what's the point in me living in the pā? I may as well move into town now with them…

> The land was gazetted in 1862 and whānau were given individual titles, the land was inalienable. A year later, there were a whole lot of rules and regulations that actually restricted us from building in the pā so it became uneconomic land, which is what they wanted because then in 1954 they changed the rules so that any land with four or less owners automatically changed into European title. No consultation with the land owners or the Rūnanga, which meant half of Tuahiwi land went into European title so it's no surprise that 25% of it was sold in the first 10–15 years of that. So there's all these things that just forced us off our land. And if you're not living in that whānau environment how do you maintain your culture?

> That's the back history. So the purpose of this community development initiative and the papakāinga is to bring whānau back to the pā. (Marae manager)

The ability to return home and build is the first stage of the Ngāi Tūāhuriri community development plan. Once the legislation was changed, the Rūnanga, charged with developing housing and papakāinga solutions, bought a house and 2.5 acres to develop as a papakāinga test case. This enabled the marae to develop a template for other whānau to develop their land and for the council to learn about papakāinga development and whānau housing.

The Rūnanga is now focusing on home ownership and shared equity opportunities with banks and other potential investors. The Rūnanga has also selected a provider to walk alongside whānau to support them into home ownership as an outcome for its community.

The new builds are now complete and the criteria for occupancy is being developed.

Challenges

Social procurement

Te Ranga Mangōpare struggled to drive social procurement and the creation of additional Māori training and employment, in part due to the short-term nature of the initiative. Of the seven tradespeople engaged to provide services to the housing repair programme, three are Māori-owned businesses (all of whom also whakapapa to Ngāi Tahu). To date, work-based cadetships have not been taken up. Neither have potential whānau apprentices been deemed suitable for the work.

> What we found is that the skillset for building, plumbing, electricians Māori are underrepresented … they are light on the ground … so while our preference is to engage Māori, the capacity is not there. If there was a centralised database it would make it easier. There have been occasions where we have engaged Māori apprenticeships, but they have been unreliable. All the while the clock is ticking, so do we prioritise Māori tradesman or get the KPIs met? (Provider)

It would have been useful if there had been a Māori building business directory – similar to He Waka Eke Noa in Auckland (https://www.wen.org.nz/). Builder and tradesperson interdependencies and availability can affect the time frames, especially when the quantity of work (scope) and location is across a region.

Effective communication and inclusion of marae

On the whole, the marae managers were well briefed on the intent of the repair programme in order to find suitable and eligible whānau. However, there has been no ongoing communication with the marae managers around the prioritisation process, and on when the work was going to start and end. At times, it has been difficult for the marae managers when they were not able to

provide whānau with an update on the process when asked. This is highlighted in the narrative below.

> My involvement started around late 2018 where it was mooted that we needed to give names of whānau who owned their own homes in the hope that their homes would be brought up to code, that is, safe, dry, healthy and warm, and it's not going to cost them a lot of money to maintain. With the long-term view that it would ultimately improve whānau health and well-being. My role was to identify whānau who fell into that criteria; it wasn't that easy, in fact it was quite an eye opener to see the number of kaumātua that don't own their own homes and the level of disrepair in some homes; for example, the roofs are rusting, the gutters need replacing, the heating sources are not compliant.

> All we had to do was provide their names, contact details, confirmation that they owned their own home and a community services card and that we recommended them as whānau who make a valuable contribution to our marae. I sent the list but I don't know how it is prioritised. I understand assessments are done and decisions are made but I haven't received any information about it. Kaumātua are ringing me and I don't know when they are going to start repairs.

> I would love to know what is happening so we could share with the community as well. I don't know if Māori businesses are being prioritised for the housing repairs either. (Marae manager)

There has been some lag in the project between the finding of whānau, the confirmation of their eligibility, and the commencement of assessments, scope of works and repairs. Marae managers felt that improved and ongoing communication with them and the whānau would have been useful. Despite having limited capacity, given the opportunity they may have engaged with the project and the community development outcomes (identifying whānau businesses, whānau who could provide labour, wānanga with whānau who are eligible) more fully.

The evaluation team intend to engage with the marae manager at Ngā Hau e Whā to understand why they have been unable to engage with this project as they have existing papakāinga and provide a large number of social services to their communities. They also have Whānau Ora navigators who may have been useful in assisting with the recruitment of whānau to this programme.

Eligibility considerations

There is also a lack of clarity around whether marae can still refer whānau and also whether they can accept whānau who whakapapa to the marae but are not active at their marae.

> Some whānau have been suggested for repairs … they live here but aren't involved in any way in the marae. I wouldn't want to be the one that makes the judgement as to whether they get their house repaired or not … they are whānau … and people are involved or not in the marae for different reasons. (Marae manager)

Given the ongoing decline of Māori home ownership and the low unemployment rate of Māori in Ōtautahi, whānau who are eligible (CSC holders or financial reasons) tend to be kaumātua. Some noted that this provided less opportunity to provide warm, safe, dry houses for younger whānau who struggled with home ownership. The geographical spread of the whānau who are receiving home repairs includes a high concentration in the east, even when the marae is some distance away. This is true for all three marae, which are potentially catering to the same communities.

Areas for improvement

In future, areas to improve include the communication channels and expectations between Te Puni Kōkiri contractors, marae and whānau. Improved communication and involvement would help with the co-creation of ways the projects can achieve community development outcomes. Integrated planning would be useful, with the range of stakeholders required to support both the projects and the development of the communities. Other areas for improvement are:

- Whānau and community capability building could be integrated with the repair work, rather than running a separate stream of provider-determined workshops. This might also encourage whānau to be more confident in repairing and maintaining their homes.
- The duration of the programme could be lengthened to allow more time for delivery and community development outcomes.
- The development of a Māori business directory and network of local tradespeople local to Waitaha would contribute to social procurement outcomes.
- The eligibility for housing repairs, in consultation with marae, could be extended to broaden the scope of whānau who may not be active with the marae but might increase their involvement if given the opportunity.
- Ineligible whānau could be followed up to ensure their housing needs are met in other ways.

Some issues that might require policy consideration are the extent to which local government regulations are affecting whānau ability to utilise papakāinga land. Also, consideration could be given to how the fund might provide some relief to whānau affected by the earthquake who cannot afford to fund the housing repairs on their own (that is, where the cost to repair exceeds their insurance and/or earthquake recovery funding).

Te Ōranga o Ngā Hāpori o Tākou | Case study

Te Rūnanga o Whaingaroa

Te Rūnanga o Whaingaroa (TROW) is leading the community development housing initiative in Tākou Bay. TROW was established in 1991 with a dual role of protecting the natural resources of the area and providing Whānau Ora holistic support and services to local families, whānau and individuals in its geographic area. In addition to housing repairs and emergency housing, the Rūnanga provides free access to social workers, financial capability mentoring, Whānau Ora planning, pre-employment preparation and placement services, and smoking cessation. TROW also supports registered beneficiaries of Ngāti Kahu ki Whaingaroa and Ngā Puhi through its registered charitable trust and fishery interests.[29]

TROW's previous experience and knowledge of supporting essential repairs in the Māori Housing Network programme meant it was well placed to run with the community development housing initiative when it was proposed. Driven by a whānau aspirational perspective, TROW seeks to provide safe, habitable housing to whānau and, when possible, to rehouse or repatriate whānau back onto the whenua from which they whakapapa.

Tākou Bay profile

Tākou Bay, the resting place of Mataatua waka, lies on the eastern coast of the Far North District between the Bay of Islands and Whangaroa Bay. The principal hapū is Ngāti Rēhia. Approximately 200 whānau members reside in Tākou Bay.

A recent survey of 35 whānau members living in Tākou Bay found that whānau felt safe living there, kids were engaged in school and older members of kāinga were employed and actively working with some form of tertiary qualification. While most whānau felt they had enough to get by in terms of kai and basic needs, many expressed some practical struggles they faced in day-to-day living in Tākou and a general desire to improve their overall state of living and well-being. Most kāinga had at least one person experiencing some type of health

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[29] TROW is a mandated iwi organisation under the Māori Fisheries Act 2004, is an iwi aquaculture organisation under the Māori Aquaculture Claims Settlement Act 2004, and represents Ngā Puhi / Ngāti Kahu ki Whaingaroa as an iwi authority for the purposes of the Resource Management Act 1991.

issue; however, there was no consistent causal connection between health issues and respective living conditions.

All whānau had at least a basic understanding of te reo and/or tikanga Māori, and all strongly believed those things are important, most saying they would take the opportunity to improve their understanding if given the chance.[30]

The unique richness of the people, the history and the environment,[31] combined with the support of a strong provider with an aspirational vision and proven history of delivering quality, has provided a strong platform for an integrated whānau-centred community development approach to housing.

Housing profile

There are 18 houses in Tākou Bay, many requiring essential repairs; the remaining whānau live in tents, shelters, containers and rental cabins.[32] Some dwellings have no insulation, inadequate power supply, no septic tanks, bathroom facilities or water tanks, and no laundry facilities; some whānau have access only to outside toilets – 'long drops', Portaloos or camping toilets. A sample of six houses had on average six people residing in a dwelling, four of whom were children.

The extent of the conditions was highlighted in one whānau interview currently living in cabins.

> When I moved back my plan was to stay and live off the whenua in 2018. It was me and my kids (12 years, 9 years and 8 years). We stayed in our tent for two-to-three months and then Tawhirimatea wrecked our tent so I stayed with my brother for two months then I got a cabin (2 m x 4 m). Then my partner moved back from Australia with our 15-year-old daughter, so we had two cabins. We used to go to the bottom beach (council amenities) for showers and toilets. We now have a Portaloo but it costs $128 a week to clean. In winter we couldn't go out and eat, we had a portable cooker in our cabin and nowhere to sit. We had to buy our drinking water and take our clothes to Keri (about $60 a week to do our washing). (Whānau)

The infrastructure on the land is limited, with no public transport, high numbers of whānau returning to live on-site, increasing numbers of tamariki and mokopuna requiring additional

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[30] Tākou Tangata, Tākou Kāinga, Tākou Ōranga, Phase 1 Survey, Prepared by Eru Kapa-Kingi for Te Rūnanga o Whaingaroa and Te Puni Kōkiri, December 2019.

[31] The Provincial Growth Fund's One Billion Trees Fund is supporting the establishment of a kauri sanctuary on 45 ha of land in Tākou Bay as part of community revitalisation efforts.

[32] Te Rūnanga o Whaingaroa, Monthly report to Te Puni Kōkiri, August 2019.

education support systems and ongoing health challenges, including repeat group A strep throat cases, which is symptomatic of overcrowding and poor housing conditions.[33]

Three organisations have land interests in Tākou Bay: Te Rūnanga o Ngāti Rēhia, Tākou Bay 438 Ahuwhenua Trust and the Tākou 439 Reservation Trust (inclusive of Mataatua ki Tākou Whare Awhina Marae and the new 200 ha kauri sanctuary). The Tākou 438 Ahuwhenua Trust has 894 shareholders and access to 89 licences to occupy, that is, sections defined for papakāinga development. From a site with a total of 323 ha, 45 ha are set aside for housing.[34] Te Rūnanga o Whaingaroa, therefore, has carefully managed its communication, engagement and presence in the community in order to support whānau aspirations while not undermining the authority of hapū landowners.

Logic model
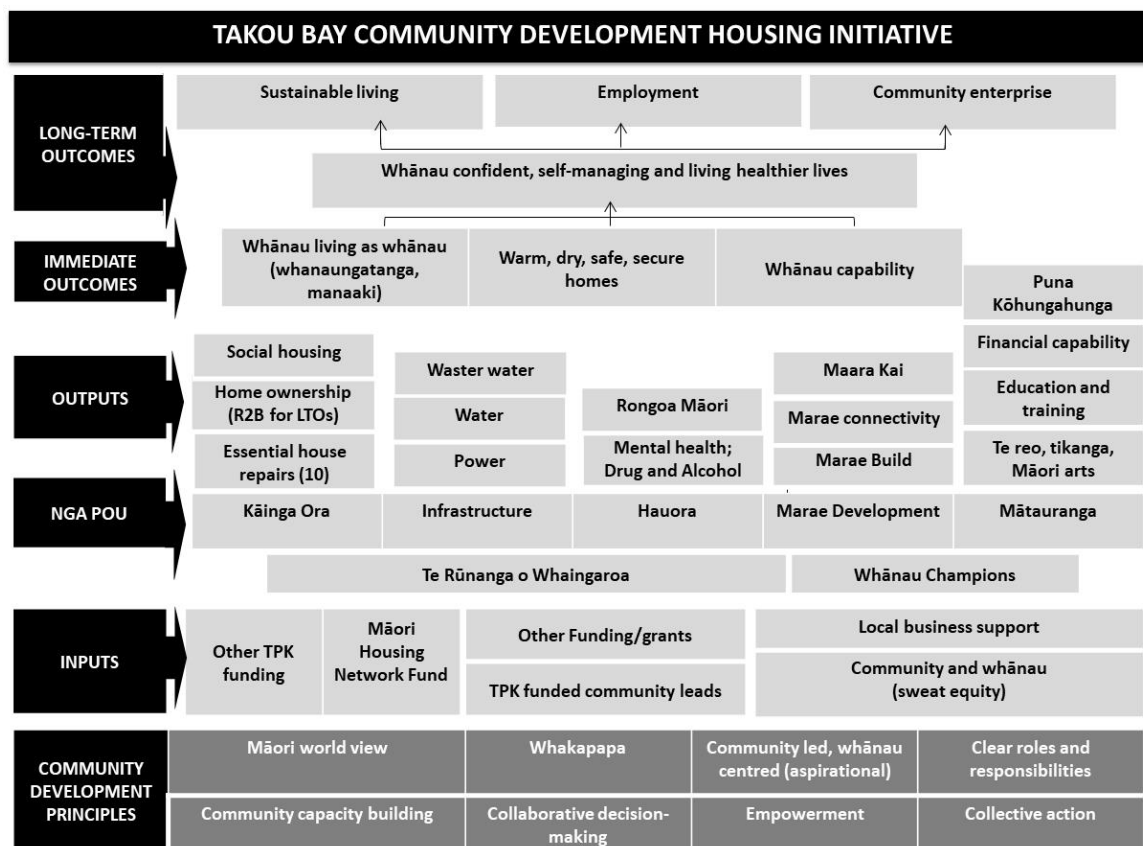
The logic model was developed to provide a high-level overview of the nature of the work being commissioned in the community (outputs), the resources and people contributing to the work being completed (stakeholders and inputs) and the intended outcomes

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[33] Ibid.
[34] Ibid.

(immediate and long term). The purpose of the logic model is to guide the evaluative inquiry.

Formative evaluation findings

The initiative Te Ōranga o Ngā Hāpori o Tākou Bay uses an integrated approach towards enabling a thriving, sustainable, self-reliant Tākou Bay community. Within the broader outcome of the initiative is the need to provide warm, safe and dry housing through essential house repairs and home ownership. The following table provides an overview of the purpose and progress of contracted activities funded by Te Puni Kōkiri.

Table eight: Tākou Bay |Snapshot of progress, 19 March 2020

Contractor	Purpose for the funding	Funding amount	Progress
Taumarunui Community Kokiri Trust	Capability building, engagement in the community, financial capability workshops, papakāinga development and whānau house repairs	$2,140,000	Community development plan completed Seven whānau house repairs completed

Integrating community development outcomes

Facilitating community development outcomes through housing is an essential aspect of this initiative; therefore, TROW has been very deliberate in engaging the whole community in co-designing aspirations and being part of decisions that affect them. The process kicked off with a community hui, facilitated by TROW, to gather feedback from the Tākou Bay whānau about the initiative and their aspirations for the future. This process resulted in a community development plan that had five key foci (or pou): mātauranga, marae development, infrastructure, hauora and kāinga ora.

> We talked about the affordable housing initiative that was available and then there was some community consultation around the things we want and aspire for in our community in Tākou … we talked about marae development, community gardens, education, mātauranga Māori education, employment. (Whānau)

> It was a full house for a whole day; we shared what we were thinking and said "what do you think?" and that shaped up the plan. (Provider)

Each pou also has a whānau champion nominated by the community. The purpose of the whānau champion is to act as a 'connector' with TROW to coordinate and engage whānau and the wider hapū and iwi community to achieve their development aspirations, and in particular, improve housing outcomes for whānau in Tākou. The role of the whānau champion is to engage and attend meetings with TROW team members on pou kaupapa, action planning and coordinating meetings with key community whānau and stakeholders to progress pou kaupapa.[35] In phase two the evaluation team will be connecting with a whānau champion to understand how effective the role has been from their perspective.

The response to Tākou Bay has therefore been wide-ranging; support has been provided to develop the marae,[36] a puna kōhungahunga for the community and employment readiness. TROW has worked hard to ensure consistent communications and relationships are maintained at all levels with all major stakeholders connected with the whenua. Some of the communications are facilitating community hui, hosting community events, and attending rūnanga and board meetings. The project coordinator is also regularly in the community.

Housing repairs

To date, seven homes have had essential house repairs completed. These homes were identified based on the institutional knowledge of the provider, who had been involved in the Māori Housing Network repair programme for over three years. An additional five houses are on a waiting list for assessment. One whānau interviewed was a recipient of the housing repair programme. At one point, this whānau had four adults, six children and five mokopuna on the way living on the property (house, cabin and caravan).

> My mum built the whare in the 1990s on the whenua. I whakapapa to this land through both Mum and Dad but my licence to occupy is through my mother. My ultimate aim is to raise my babies here and send them out to the world. I have no intention of living anywhere else. This year through the housing repair initiative I had the spouting and floor fixed, water and the heating…. I also have a housing plan in place as a result of the Sorted Kāinga Ora programme…. My plan is to extend the property to add more bedroom space. (Whānau)

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[35] Whānau champions' terms of reference.
[36] This initiative is sitting with the marae trustees and has not progressed significantly with TROW or Te Puni Kōkiri.

The current dilemma for this whānau is that there is only one working adult in the household and therefore they do not meet lending criteria for a loan to buy or extend their home. This is potentially going to be an issue for many of the whānau in Tākou Bay who do not have the disposable income to provide a deposit and or service a home loan.

The 438 Trust also owns seven rental houses, which are in a state of disrepair. TROW has extended the opportunity to the Trust to bring their houses into the scope of the housing repairs. Currently these rentals are in the housing repair plan, but TROW has requested a management plan from the Trust before starting any housing repair work.

Affordable Housing Options (AHO) and infrastructure development

The infrastructure project, supporting whānau to build their capacity to afford their own home and working alongside the Trust that manages the land are interlinked activities that cannot succeed in isolation of each other. TROW therefore has been working collaboratively with all stakeholders to ensure that they are doing whatever is required to provide safe, warm and dry homes for whānau who need them.

Currently, six whānau have participated in AHO (completed Kāinga Ora and have licence to occupy) that are ready for home ownership. Four are looking at renting to buy new houses and two have purchased houses that will be relocated to Tākou Bay once the infrastructure is in place. The community development programme will fund the infrastructure (sewerage, water, power) for the six homes,[37] but whānau will be required to rent or buy the home. Currently, TROW and Te Puni Kōkiri are looking at different finance options to help whānau buy their homes.

It should be noted that the licence to occupy was a particular issue that TROW, with support from Te Puni Kōkiri, had to work on to ensure that those whānau who indicated that they were ready to build actually held the licence to build on the whenua. This information had to be verified by Te Puni Kōkiri through the Māori Land Court records in order to reconcile the information held in Māori Land Court records with whānau understanding and 438 Trust knowledge.

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[37] The scope for infrastructure was originally wider than six homes but has been refined.

The spot map below shows the location and numbers of whānau that have received (or will soon receive) essential home repairs (EHR; blue and red spots), those who will rent to buy their own homes (AHO; green spots) and those who will receive essential infrastructure on their land (INF; yellow spots).

What has worked well and why?

Leadership and engagement of the community has been a critical enabler of community development. Building trust with small communities is essential, especially when it is a government initiative with no certainty of continuity. TROW therefore has had to carefully balance navigating its way into the community while also meeting its contractual requirements with Te Puni Kōkiri to improve housing in Tākou Bay within a designated time frame. This has meant engaging the right people to be on the ground who have the disposition to work well with whānau, having courageous conversations when needed, being alert to local politics and dynamics, and staying focused on the endgame.

Information and communication has been important and highly valued. TROW has been transparent throughout the process, ensuring the whānau and community have the information they need, when they need it.

TROW worked to integrate capability building, financing, repairs and maintenance within a coordinated package of support for whānau. Inclusive of the support is the need for whānau to put 'skin in the game' (that is, whānau committing time to learn about home ownership and developing their own whānau budget) so they take ownership of the repairs and can see a direct benefit for their children and mokopuna. Whānau have also shown their dedication to their future by developing housing plans and gaining secondary employment. These whānau have also taken on leadership roles in marae development and other aspects by becoming community champions.

Challenges and areas for improvement

There are a number of challenges that the community with the support of TROW and Te Puni Kōkiri are navigating.

As noted above, there are a number of issues for whānau living on the whenua: overcrowding; lack of toileting, showering and water facilities; lack of cooking facilities in bad weather; and lack of heating and power facilities. The need exceeds what can be met through the community development funding. The problems are systemic, requiring long-term sustainable solutions coupled with whānau capability for changes to be enduring.

Furthermore, local buy-in for the community development initiative is essential, so at times TROW and Te Puni Kōkiri have had to step back from some kaupapa that are not gaining traction.

Whānau spoken to who were living in substandard housing did not have the disposable income to meet eligibility criteria for loans from mainstream banks. Despite the overcrowding, few adults in the house were in full-time employment, which meant whānau could not service a home loan. Whānau aspirations were discouraged when they were unable to meet lending criteria. TROW is aware of the issues and is looking at a range of financial investment options.

There is a mistrust of the crown in Te Tai Tokerau, so government initiatives are at times received with suspicion, which affects how quickly initiatives can take flight. This has required TROW and Te Puni Kōkiri to tread carefully, developing a meaningful partnership with the community rather than a transactional relationship, and sequencing the movement of multiple engagements and activities to achieve short-term housing responses and long-term community goals.

Raupunga | Case study

Raupunga community profile

Raupunga is a small Māori community 36 km south of Wairoa in the East Coast of the North Island. The community is predominantly Māori and the land is substantially Māori freehold with some general title land returned to Ngāti Pāhauwera as part of its Treaty settlement. The census population of Raupunga in 2013 was 630, and of this, half identified as Māori and 75 people identified as Māori language speakers. The main areas of employment are seasonal, including shearing, forestry and pest control.[38] The community has one kōhanga reo and two nearby primary schools, and the closest secondary school is in Wairoa. The closest social and health services are located in Wairoa or Napier-Hastings.

The community's most pressing issue over recent years has been an adequate and safe supply of water. In 2017, after 10 years of lobbying agencies and government, the community now has a new million-dollar water system to sustain the community.

> Having water has made a huge difference to our community health. Just being able to wash everyday and have the basic amenities. However, a lot of the houses do not have running water inside so they have taps installed outside the house. The Ministry funding covered from the water source to a toby at the front gate so it is up to whānau to connect the water supply from the gate to the house but they can't afford it. The housing repair work was started from the water project because of this issue (Raupunga resident)

The community also has a new marae, opened in 2019. Similarly to the water system, the marae took almost 10 years to build, after a fire destroyed the older marae. Methamphetamine is a big issue as well in their community. Engaging rangatahi in school is also a growing concern in the community. The closest secondary school is Wairoa College and many Raupunga rangatahi fall out of the system because of gang rivalry between the Mongrel Mob (Wairoa) and Black Power (Raupunga).

> We have a number of young people who fall through the cracks and they are stuck in limbo. We have been trying to get onto Correspondence School for all these children that are not at school because they go to high school and Wairoa is a dominant Mongrel Mob and at home is Black Power so they end up fighting at school, and we have a lot of kids who are doing nothing. We have to target these

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[38] Te Puni Kōkiri Monthly Progress Report, August 2019.

kids as they will end up in that gang banging situation … some of these kids are illiterate, they don't even know the basics. (Raupunga resident)

In recent years, whānau have been involved, learning Pāhauwera waiata and participating in Pa Haka celebrations.
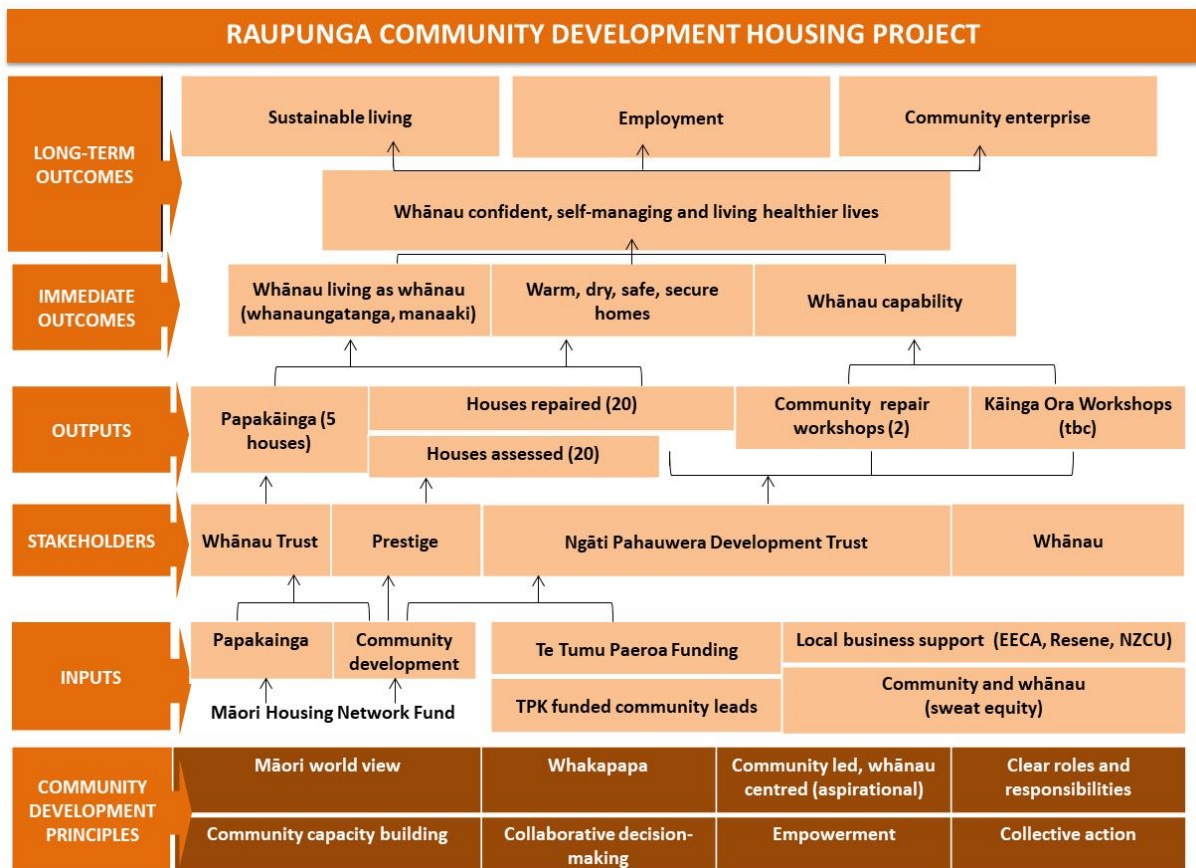
Housing profile

There are 40–50 houses in the community. Typically, issues included roofing, electrical (wiring), plumbing, septic tanks, heating and insulation. Some houses had no indoor toilets or cooking facilities. Houses with the most pressing repair needs were identified with the assistance of a local guide. Assessments were completed on 22 houses, of which 11 were owned by kaumātua.

> It would be nice if our kaumātua could get an inside toilet because it's getting dark at night and it's freezing in the winter. (Raupunga resident)

These housing assessments have formed the basis of the housing repair programme in Raupunga.

Logic model

RAUPUNGA COMMUNITY DEVELOPMENT HOUSING PROJECT

LONG-TERM OUTCOMES	Sustainable living	Employment	Community enterprise	
	Whānau confident, self-managing and living healthier lives			
IMMEDIATE OUTCOMES	Whānau living as whānau (whanaungatanga, manaaki)	Warm, dry, safe, secure homes	Whānau capability	
OUTPUTS	Papakāinga (5 houses)	Houses repaired (20) / Houses assessed (20)	Community repair workshops (2)	Kāinga Ora Workshops (tbc)
STAKEHOLDERS	Whānau Trust	Prestige	Ngāti Pahauwera Development Trust	Whānau
INPUTS	Papakainga / Māori Housing Network Fund	Community development	Te Tumu Paeroa Funding / TPK funded community leads	Local business support (EECA, Resene, NZCU) / Community and whānau (sweat equity)
COMMUNITY DEVELOPMENT PRINCIPLES	Māori world view / Community capacity building	Whakapapa / Collaborative decision-making	Community led, whānau centred (aspirational) / Empowerment	Clear roles and responsibilities / Collective action

The logic model was developed to provide a high-level overview of the nature of the work being commissioned in the community (outputs), the resources and people contributing to the work being completed (stakeholders and inputs) and the intended outcomes (immediate and long term). The purpose of the logic model is to guide the evaluative inquiry.

Formative evaluation findings

The following table provides an overview of the purpose and progress of activities as funded by Te Puni Kōkiri.

Table nine: Raupunga |Snapshot of activity, 17 March 2020

Contractor	Purpose for the funding	Funding amount	Progress
Prestige Ltd	Complete 22 home repair assessments in the community of Raupunga with a focus on plumbing in connection to the new community water reticulation system and other essential housing repairs	$23,693	Completed 22 assessments
Lemuel Te Urupu Whānau Trust	Papakāinga development of five houses on whānau-owned whenua in the community of Raupunga	$974,250	Nearly complete
Ngāti Pāhauwera Development Trust	Implement a minimum of 20 essential home repairs in the community of Raupunga Conduct two community repairs workshops	$367,057	Yet to start

Community development approach

The community development approach in the Raupunga initiative has been to leverage stakeholders to contribute to improving the housing situation in Raupunga. A number of

stakeholders have been approached, including Energy Efficiency Conservation Authority (EECA), New Zealand Credit Union and Resene, to explore ways to reduce the cost of housing repairs so the funding can be stretched further. Te Tumu Paeroa has also invested funding, which has nearly doubled the number of houses that are now being repaired. The region is fortunate in being able to secure a Māori-owned company with Māori builders and electricians to do the initial assessments and repair work. Ngāti Pāhauwera Development Trust has also come on board to be the vehicle for the repair work, and capability-building workshops, some of which Ngāti Pāhauwera will offer at no cost to the project as their contribution to the kaupapa.

Useful baseline data has been gathered about the income and health status of the whānau assessed.

Housing assessments and repairs

As noted above, 22 houses have been assessed for repairs. Across the 22 houses, there were 36 adults and 21 children; the majority of households had adults who were kaumātua (superannuitants), followed by jobseekers. Three of the 22 households had an adult whose source of income was either part-time or casual work. The most common repair work involved roofing, spouting, plumbing (shower, toilet), windows, bathrooms, electrical, inadequate sewerage systems (septic tanks), mould, rotting, insulation, heating, unsafe or non-compliant fire systems and water leaks. The impacts of these housing conditions have included limited family contact and connection due to the state of their homes, and sickness, including respiratory issues, asthma and arthritis inflamed, caused by the cold and damp conditions in the home (in winter the temperature can drop to as low as zero degrees and the region is also prone to flooding).

While the community contact was involved in the assessments, they were not clear when the repairs are likely to start.

> I haven't heard anything for a while, but the whānau are all anxious and ready to go, especially before winter. It's quite important. (Raupunga resident)

As at the end of February, the housing repair work had not started. The responsibility for completing the housing repairs was contracted to Ngāti Pāhauwera Development Trust.

Papakāinga

The papakāinga development is being managed by the Lemuel Te Urupu Whānau Trust, which owns the land in Raupunga. There are 37 owners in their block of land and it is expected that whānau will move into the papakāinga. The papakāinga development will be a significant milestone in what has been a long journey for the whānau.

> I went to a presentation in Wairoa a few years ago and I said to the presenter (at that time) that we need a papakāinga in Raupunga … half my whānau are filling up the kaumātua flats with their mokopuna, and these are one-bedroom flats! So we did up the application and we put it in but we waited and waited … that was a few years ago. Then one day I bumped into someone I know who works for Te Puni Kōkiri, so I asked him to shake them along and he did just that. So that's how it all started. (Raupunga resident)

Currently, the funding through the community development initiative is going towards infrastructure (sewerage, roads, landscaping, power, phone) for five sections and part funding the building of two new rentals. The remaining three houses are for whānau ownership with the building to be funded by whānau. There was one issue relating to the council and its roading requirements, which affected their budget.

> The road across our whenua to the papakāinga was going to cost about $260K or something like that because it had to be a sealed road. And I thought the road means nothing to me, houses means something to me, you can't house whānau on a road! So I went to the council because it was their rule to have a sealed road. And I told them we don't have money for a sealed road, I am already scrimping on the budget already so we can get bigger houses, we want a metal road, but because we are the first papakāinga in Wairoa, the Wairoa District Council wanted to set a precedent so future papakāinga housing would follow suit. Apparently sealed roads require less maintenance than a metal road. In the end, Te Puni Kōkiri was able to help us with the shortfall. I told the council, though, that they need to look after the road! (Raupunga resident)

Four new houses are being built off-site; two are due to be completed and ready to move onto the land in mid-March 2020 and two are due in June 2020. One section will be infrastructure-ready but left vacant until such time as a whānau member is ready to build. Two of the houses will be bought by whānau living in Raupunga and two will be rented to whānau.

> The whānau are getting quite excited now. To save some money I told the whānau we are going to paint them inside and out. It's going to save us $25K. (Raupunga resident)

What has worked successfully and why?

A key factor that has contributed to the successes achieved so far has been having someone based in the community who is committed to community and whānau aspirations and can mobilise whānau as needed, coupled with an external person who can advocate for the community. Significant milestones have been achieved in the community driven by the commitment of volunteers wanting to meet the most pressing needs of their community, which are often overlooked due to their size and location.

> What makes it successful is it's a lot of hard work. It's voluntary, being proactive. No one else will help you if you don't help yourself. If you don't do it, you don't reap the rewards. (Raupunga resident)

Challenges and areas for improvement

There have been no significant challenges specifically related to the project. The housing assessment and papakāinga development have progressed well. The evaluation team were asked to not contact Ngāti Pāhauwera at this time, so it is unclear why the repairs have not been progressed.

Further, Raupunga has been able to successfully secure funding from the Ministry of Health, First Light Community Foundation Funding, Ngāti Pahauwera Development Trust, and Te Puni Kōkiri to support the water reticulation system, from Oranga Marae for the marae rebuild, and Papakāinga funding for the papakāinga development and now the community housing initiative. While they have been a significant boost to the community, each of these individual funds has fallen short in some way in fully meeting the social, educational, health and economic needs of the community. Communities such as Raupunga, therefore, which have limited disposable income, capacity and capability often struggle to fill gaps in funding shortfalls without the tireless energy and commitment of individuals.

A more integrated system of funding communities that is inclusive of community collaboration, decision-making and capability building, and is based on quantified need should be considered in the future to reduce the risk of initiatives left incomplete or difficult to sustain and maintain over time.

Kaingaroa Papakāinga | Case study

Kaingaroa Forest Village

Kaingaroa Village was once a bustling and vibrant community made up of whānau who worked in forestry and related industries when forestry was still state owned. However, the move to privatisation of the Kaingaroa State Forest in the late 1980s and, in particular, the job losses that followed initiated a downward spiral that manifests itself in, among other things, the poor condition of the houses that we see today.

> There is no easy way to put it … from 1988 when I came to this village over the years, I've seen that the mana of the village itself has dropped significantly. And I wouldn't just say that because of the status of the village and that, it's because the mana of the village has not been passed on through the generations. (Kaingaroa resident)

The village is essentially a papakāinga in that it is one block of Māori freehold land and has over 90% Māori residents. The mana whenua is Tūhoe and the tangata whenua is Ngāti Manawa. The village has around 450 residents, mainly Māori, many of whom identify with other iwi besides Ngāti Manawa, and there are around 150 homes that are being lived in. The village has a primary school, a fire brigade, a village council building, a kōhanga reo and a marae. The marae is in the process of finalising the build of a new wharekai and the temporary wharekai has recently had its roof painted. There is a swimming pool and playgrounds, but these are in disrepair and cannot be used. The streetlights were put in place in recent years but are not currently working. The old bore is still being used but is unreliable and prone to breaking down. However, a new bore is nearing completion. Also, there is an oxidation pond that has recently been desludged.

The housing stock is in disrepair. Some houses are in such a dilapidated state they are literally falling down where they stand.

There is a sense within the community that it was abandoned by government 30 years ago and left with the expectation that the village would just disappear. However, it did not, and many of the original whānau are still there.

> Back then it was good, the lawns were mown, everything was up and running, and it was really good…. They (government) didn't think we would still be going 30 years on. So, we had a big celebration last year, a 30-year celebration and we're still not meant to be here. (Kaingaroa resident)

The village consists of 98.5 ha, Ngāti Manawa are the mana whenua and the Kaingaroa Papakāinga Trust has a licence to occupy the land. The day-to-day administration and upkeep of the village is vested with the Kaingaroa Village Council, which is elected by the residents. Residents are currently charged a weekly levy of $45, which is paid to the Village Council.

> Each individual property is levied at $45 per week, which contributes to the upkeep of the water bore, the rubbish collection, the sewage, the reserves being mowed, office admin and the two village workers. (Kaingaroa Village Council member)

Paying the levy, however, is inconsistent across the village, which is problematic for those who are committed to investing in the community good. The result is a level of resentment towards those perceived not to be contributing, which undermines the ability of the community to move forward together.

> We have a high rate of people who are behind in their levies and that makes it difficult because not everyone in the community is contributing … in addition we are getting stung rates that get paid to the Village Council that pays the District Council and we don't see anything for it. There are people and families like mine who pay the rates because that is the right thing to do to help out the village, even though we don't get much in return. (Kaingaroa resident)

The village as a whole pays rates to the Rotorua Lakes District Council (RLDC). However, there is dissatisfaction with the services that the RLDC provides, which reinforces the community's sense of abandonment by government, both central and local.

> With the RLDC we pay rates to them as a whole but they don't supply anything other than once a month the dog ranger comes out and on the odd occasion noise control. We are deemed to be in the too hard basket because we are a separate entity and are so far away from the District Council itself. (Kaingaroa resident)

Logic model
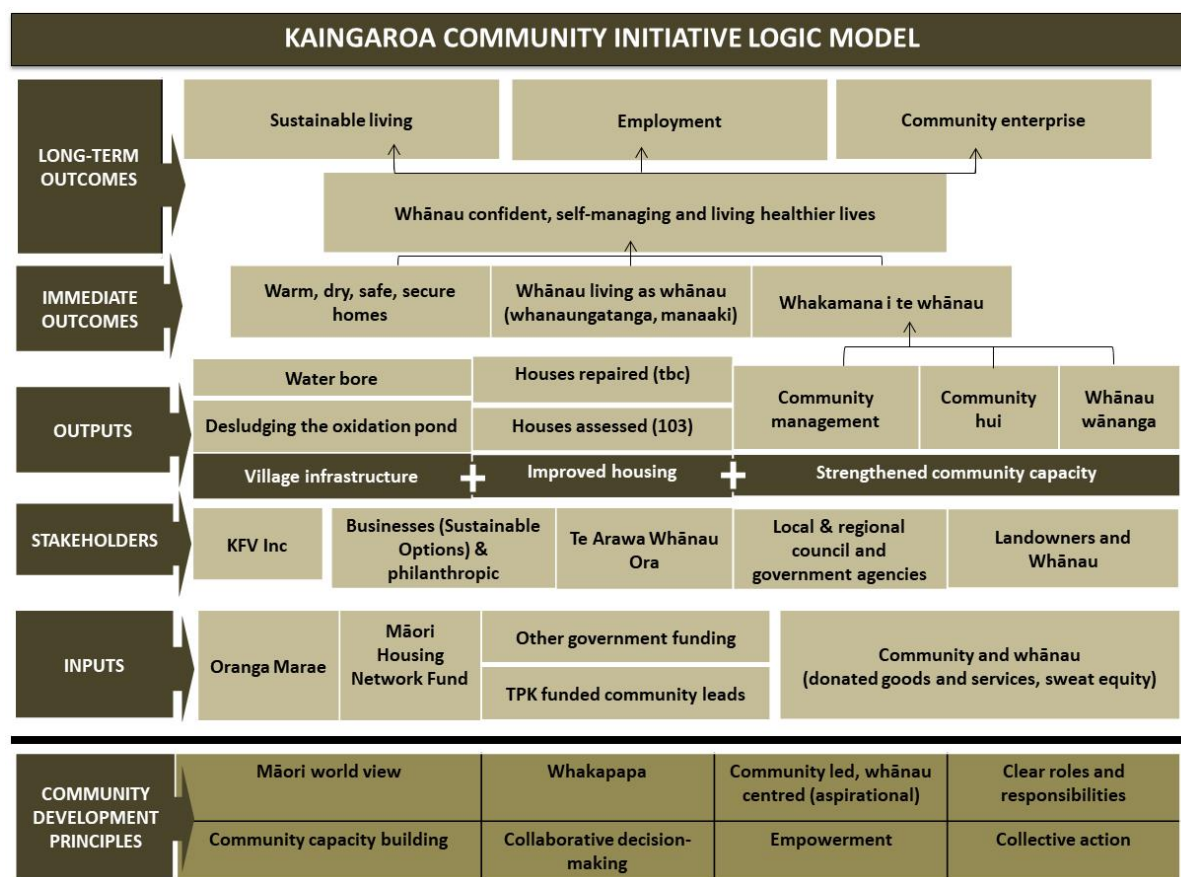
The logic model was developed to provide a high-level overview of the nature of the work being commissioned in the community (outputs), the resources and people contributing to the work being completed (stakeholders and inputs) and the intended outcomes (immediate and long term). The purpose of the logic model is to guide the evaluative inquiry.

Formative evaluation findings

The following table provides an overview of the purpose and progress of activities funded by Te Puni Kōkiri.

Table ten: Kaingaroa |Snapshot of activity, 17 March 2020

Contractor	Purpose for the funding	Funding amount	Progress
Kaingaroa Village Inc	Engagement in the community, financial capability workshops, capability and capacity building, social housing development,	$203,000	Desludging of oxidation pond completed, rest of the activities in progress

Contractor	Purpose for the funding	Funding amount	Progress
	whānau house repairs and upgrade and repair of infrastructure so unmet demand for housing repairs can be addressed Desludging the oxidation pond		
Te Arawa Whānau Ora	To repair a minimum of two homes in Kaingaroa Village as part of the community development project	$80,000	Completed
Te Arawa Whānau Ora	Critical and essential repairs to a minimum of 45 homes, including project management, community development and whānau ora components	$1,372,000	In progress
Sustainability Options Ltd	To conduct a minimum of 70 home assessments	$90,000	Completed
Awa Management Ltd	To complete a minimum of 70 home repair cost assessments based on information provided by Sustainability Options Ltd	$90,000	In progress

Community engagement

Engaging the community took some time and the community lead worked innovatively to engage the community.

> When we first went in we were told we'd be lucky if five people turn up to a community hui. So, the first hui we had 13. The second hui we had over 30. Then we thought, how do we get people here? So we had an Easter day and we had about 70 there. Then we had a Matariki day, same numbers. Then the next community we had 113. So it's growing. (Te Puni Kōkiri)

The community engagements ultimately led to the development of a community development plan. The community identified three priorities – housing, infrastructure (wastewater and fresh water projects) and education – which provided Te Puni Kōkiri with the basis on which it could coordinate and support the community. What become evident early on, however, was that change and the eventual outcome would take longer than one year.

> At the start of this, what the government was looking for was one year impact. It became really clear early on that that wasn't going to happen in Kaingaroa. You can't reverse the effects of basically abandonment from all services for the last 30 years. You can't reverse those effects in one year, and so we took that approach. Let's look at what we can achieve in three months, six months, nine months, 18 months with the aspiration that the government exits and the village is sustainable. That was the aspiration that the village set up and we aligned to that aspiration as TPK. We don't want to be in there for the next 20 years. (Te Puni Kōkiri)

It also became evident early on that the capacity and capability of the governance needed strengthening, which resulted in contracting support to review and improve policy and procedure development. This later became a key priority focus area for the community.

In October 2019 the community established a community project group called the Kaingaroa Community Housing Project Team (referred to as "the community housing team"). The community housing team has oversight of the project, ensuring that the community has a strong say in the initiative. The community housing team is made up of four members from the community (there were 13 nominations), two from the Kaingaroa Village Council, two from the Kaingaroa Papakāinga Trust and Te Puni Kōkiri. The community housing team has terms of reference and aims to meet at least fortnightly. The core purpose of the community housing team is to lead out the three workstreams with a focus on ensuring the housing repairs are robust, fair and well understood by the community.

Housing assessments and repairs

Early on it was identified that there would not be enough funding to meet the housing need in Kaingaroa. The community housing team therefore determined that a scan of the quality of housing stock would be undertaken first, which led to housing assessments and building reports for 102 houses. At the same time, two houses were repaired to get a realistic assessment of the repair costs for a house in critical need.

> While we were leading towards assessments we repaired two example homes in Kaingaroa … our base cost was around 40K. We looked at two homes. One that was damaged by fire and one that was really dilapidated. One home cost us around 38,000 to do and that was just for the roof and wires. The other house cost us 76,000. So it was clear to us that the funding was not going to fit. (Te Puni Kōkiri).

While the learning gained from repairing the two houses was valuable for the community housing team, it also provided an opportunity for residents of Kaingaroa to see tangible results from the initiative as well as provided essential repairs to a whānau in need of a warm, safe and dry house.

> One of the families, she's really happy, she has got six moko living with her, and without TPK doing her house up she would be struggling but now it's easier for her. And seeing the results of the house other whānau are thinking "that's what our house could look like". There's still a lot more work to be done on her house but it's been great. (Community housing team)

Of those 102 houses assessed, 13 were identified as being critical repairs, 33 required important repair work and 51 were necessary repairs. An assessment process to prioritise housing repairs was developed and ratified by the community housing team. The criteria included: rates and levies up to date; length of time as a resident in the community; owner occupied; intention to stay in the village; intention to sell their house; and confirmation that the repairs will not exceed the cost of building a new house.

Currently, 98 whānau have applied to have repairs done on their homes. The community housing team did not want to select or prioritise who would have their houses repaired given their close connection to the community. To date, repair work has not yet started.

Infrastructure

The desludging of the oxidation pond has been completed. It involved a number of partners working together with the community housing team, including KLC Ltd, Timberlands, Southwater Ltd (desludging specialists) and the Kaingaroa Village Council, whose combined efforts saw the project to its completion. Similarly, the water bore project is in progress and has required coordination and financial contributions from a number of partners, including the Ministry of Health and the Central North Island Iwi Forest Group.

What is working well

Community leadership

Leadership within the project group has been an important enabler of changes because at a fundamental level their knowledge of the community, commitment and influence has been critical to decision-making and leading change. Activities are progressing at a pace commensurate with the time it takes for community voluntary members to meet, consider information and make informed decisions. The project team are active contributors to the Kaingaroa community and want to see a vibrant, cohesive community for their tamariki and mokopuna.

> I'm interested in the people, our tamariki, but I'm more focused on our adults, them getting their lives together and looking after their kids. It's too easy to blame the admin (KVC) or outsiders for where their kids are at. (Community housing team)

The community project team has also appreciated the openness and guidance from Te Puni Kōkiri, in particular, the ability to keep the process grounded in community aspiration while also facilitating discussion and decision-making to keep the project moving forward.

The community development plan and the creation of the community housing team are evidence of the Kaingaroa community coming together to support the collective aspirations of their community. While traction has been slow for some members of the community, community confidence in the leadership and effectiveness of the community housing team is rising, and expectations that the initiative will result in tangible long-term benefits for the community are high.

Creating a sense of pride

The initiative has provided the community with an opportunity to enhance community pride through improved housing. In some cases, there are third generation whānau living in substandard housing who choose to live in, and contribute to, their community.

> If we can get the house upgraded, not looking like mansions or anything, but bringing that pride of place back to Kaingaroa. With TPK and Te Tumu Paeroa, and everyone else that is involved, I'm sure we will be able to get that. (Community housing team)

Challenges

Mistrust

There is still a level of mistrust in the community, especially in an election year, towards well-intentioned government initiatives that engage the community but either do not come to fruition or have had short-lived results.

> The community as a whole is disengaged because we have had other government agencies come into the village and promise things but it's just a phase, the promises have fallen over, the community has lost trust and it's at a point where I think the village will implode if TPK say we are going to pull the plug or that it's fallen over. In my eyes it will be damaging for the village. (Community housing team)

As a result, there is a high level of expectation that the commitment the community has put into this initiative will lead to tangible benefits to the community.

> I've been here 24 years, heard a lot of kōrero about what will happen, but it never eventuates. We've had different committees before and I'm not saying our committee is better but we have done what we can and now it's up to TPK to come through….

> I am trusting of the TPK crew but the project could stop in June or the government changes and Kaingaroa is no longer a priority … we just have to wait and see if it goes ahead. (Community housing team)

Community buy-in

While the support for the initiative and the community more broadly is high, there are pockets of whānau who are undermining the community good.

> We hear a lot of rumours in the community, but everybody's kōrero isn't what the actual initiative was about. I think that's just Kaingaroa in general. Any small village is going to have those kind of rumours floating around and they've got to wait and see. (Community housing team)

Being able to shift the mindset of those whānau through housing will be a challenge.

> I want to see the houses getting repaired, start with the critical criteria, the roofs, and then go from there. Hopefully that will change the mindset of a lot of people in the village, but I don't think changing the roof will do much for the people who don't have that mentality. (Community housing team)

Employment

Employment is an issue for the community. A tailored solution that embeds education, training, drug and alcohol support and employment needs to be discussed and funded to enable whānau to build the capability needed to live comfortably.

> Employment will lift the morale, install confidence, because you are providing for your family. There are some employment opportunities but then you've got to be drug free and a high rate of whānau in the community are using drugs. (Kaingaroa resident)

Areas for improvement and learning

There is a need to see action. While two houses have been repaired already, it is not enough to garner sustained community commitment to the initiative let alone meet a significant housing need in the community. The strategic thinking and discussion to build sustainable and long-term solutions therefore need to be punctuated with tangible activities to maintain community confidence, momentum and buy-in.

That said, the way the community lead has engaged with the Kaingaroa community is well aligned to the principles of community-led development, which is inclusive of the community determining the aspirations and priorities and providing the leadership. Te Puni Kōkiri is also working flexibly with the community to adjust time frames, work to their priorities and find alternative funding avenues to support Kaingaroa aspirations (including philanthropic organisations). This community initiative is highlighting that it takes time to rebuild community confidence in government-initiated processes that have failed to meet their needs and aspirations in the past. What can be achieved and the impact it will have on the community will not be evident in a year. Successful or not, the learning gained from Kaingaroa could be a blueprint for regenerating Māori rural communities where urbanisation and unemployment has had a detrimental impact on community cohesion, pride and culture.