

# Whānau and community development through housing

## Summative evaluation report

Prepared for Te Puni Kōkiri

October 2020

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Ka mihi kau ake ki ngā kainga me ōnā whānau nō rātou anō te tākoha whakaaro kōrero e āhei ai tēnei kaupapa aromatawai te whakatutuki, arā ko ngā whānau nō te takiwā o Kaingaroa, o Taumarunui, o Waitaha, o Raupunga, o Papakura, tae atu hoki ki te takiwā o Tākou Bay. Ka mihi kau ake ki a koutou e tiaki ana i ngā ahi o wā koutou kainga nei kia kaha tonu.

Ka huri te mihi ki Te Puni Kōkiri otirā ki ērā atu tari kāwanatanga, tari kaunihera, taratī-ā-iwi, ā-hapori rānei, me ngā momo rōpū tautoko katoa, koutou e whai wāhi mai ki te kaupapa whakaora tangata me te kaupapa aromatawai nei, ka tika te kī mā tō rourou, mā taku rourou ka ora te iwi.

Kāti rā, kia tau mai rā ngā manaakitanga nō te wāhi ngaro ki runga ki a tātou, ā huri noa tēnā koutou katoa.

Ko te pae tawhiti, whaia kia tata. Ko te pae tata, whakamaua kiā tina!

Nā Te Rōpū Aromatawai, Te Paetawhiti Ltd & Associates

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# Executive summary

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## Introduction

1. This report presents the findings of a summative evaluation focused on community development through housing approaches in six communities – Tākou Bay, Papakura Marae, Kaingaroa, Raupunga, Ōtautahi and Taumarunui/Te Kuiti. The report builds on the findings of the formative evaluation report submitted in April 2020. COVID-19 lockdowns in early 2020 meant that by July 2020, all six communities were still in the process of implementing housing and community projects. From an evaluative perspective, this meant a summative judgement of the outcome of the community development approaches could not be made. The evaluation has focused on what had been achieved by the end of July 2020 for whānau, the uniqueness of the community development approaches used, and the learnings and principles that can be used to inform future community development projects.

## Community development through housing

### *What is unique about each approach and or different across the communities?*

2. A synthesis of the six community case studies has highlighted four unique ways in which development for whānau and communities has been facilitated through housing. Each approach had a distinct focus.
  - a. *Community development approach (Tākou Bay and Kaingaroa)*
3. The uniqueness of this approach was its focus on community development. This approach involved working with communities to identify their goals, aspirations, and priorities, and documenting these as a community plan. Communities were then supported to find the investments and resources needed to implement their plans.
  - b. *A whānau-centred and integrated housing approach (Taumarunui/Te Kuiti)*
4. This approach focused on Whānau Ora, and in particular, ensuring housing needs were addressed within a broader scope of whānau needs and aspirations.
  - c. *A housing focused approach (Raupunga and Ōtautahi)*
5. This approach focused on meeting individual whānau housing needs. Whānau wellbeing and community development outcomes were often incidental.
  - d. *Marae development housing approach (Papakura and Ōtautahi)*

6. This approach was unique in that providing housing solutions to whānau was used as an opportunity to reconnect, value, and sustain whānau involvement in the marae community.
7. At the time of the evaluation, the communities were at different stages in their journeys towards completing their housing and community development initiatives and realising whānau and community aspirations. Therefore, it is difficult to evaluate the efficacy of the different approaches at this point, and in particular, what approach might be more effective or lead to more sustainable benefits for communities.

***What are the key features or principles of a whānau-centred community development approach to housing?***

8. Six principles were identified based on the data gathered from the six communities and literature on effective community development in indigenous communities. The principles are important as they describe how communities should be engaged irrespective of the approach used or context, meaning the principles can be applied in other contexts.
  - Whakapapa acknowledges the importance of understanding people and place (context) and the history, values, and tikanga that inform collective and individual attitudes and behaviours.
  - Whakamana acknowledges that every community has strengths that should be identified and leveraged as a resource for achieving community aspirations.
  - Whanaungatanga acknowledges the importance of connectivity that exists in communities, but also extending networks and connections to stakeholders who can offer support to community development initiatives.
  - Rangatiratanga acknowledges the importance of leadership and the various leadership structures in Māori communities that are critical to change processes and initiatives.
  - Mahi ngātahi recognises the need for communities to embrace adaption, flexibility, and reflection as part of development, and
  - Te oranga o te whānau acknowledges that whānau wellbeing is ultimately at the centre of community development.

***What is needed to ensure immediate benefits are sustainable for whānau and communities in the future?***

9. Two common themes emerged as important to sustainability: 1) building the capability of whānau and community; and 2) empowering local decision-making.

10. When whānau and communities had an opportunity to build capability and be involved in making decisions that impacted them, it provided whānau with an increased sense of ownership and responsibility for the solution and outcome.

***What are the learnings from the community initiatives that can inform the scalability and transferability of the approach to other locations?***

11. The evaluation could not evidence at this stage which community-led approaches contributed to sustainable impacts on whānau wellbeing including employment, education, wealth, and health. However, there were some commonalities across communities that may contribute to sustainable impacts for community development projects that should be transferred to other contexts. These commonalities include ensuring the community development approach is explicit and well understood by all stakeholders; embedding the kaupapa Māori community development principles as a reflective tool; providing independent facilitation and support; and developing agreed processes for continuous communication between all stakeholders.

**Impact of housing on whānau wellbeing**

***To what extent have housing initiatives contributed to building whānau wellbeing?***

12. A key priority for each community and embedded into all four community development approaches was the imperative to address housing needs. In all communities this involved investment into critical and essential housing repairs or essential infrastructure (water, sewerage, and power) and capability building workshops (home maintenance and financial capability). To understand the impact of housing, evidence was analysed against the *Impacts of better housing for whānau Māori* framework. The results are summarised in Table 1 and discussed in more detail later in the report. Overall, housing had the most impact on whānau physical and mental wellbeing; whānau capability; safety and security; pride and confidence in their homes and communities; and connection to whenua.

**Table 1: Summary analysis of impact for whānau utilising the *Impacts for better housing for whānau Māori* framework**

|                            | Indicators  | Evidence of impact   |
|----------------------------|---|--|
| Human capital              | <i>Improved physical and mental health resulting from whānau living in warm, dry, safe, and secure houses</i>   | Strong evidence of impact on whānau across the <u>majority</u> of communities  |
|                            | <i>Increased employment and study opportunities for whānau resulting from living in warm, dry, safe, and secure homes</i>                             | No evidence or indicator not relevant at this time   |
|                            | <i>Improved whānau capability</i>   | Strong evidence of impact on whānau across the <u>majority</u> of communities  |
|                            | <i>Improved access to services through location of housing developments and repairs</i>   | No evidence or indicator not relevant at this time (although some community plans will lead to improve access to services) |
|                            | <i>Improved safety and security, both real and perceived</i>  | Strong evidence of impact on whānau across the <u>majority</u> of communities  |
| Social capital             | <i>Improved overall life satisfaction and sense of meaning from greater opportunity for whānau to live according to kaupapa Māori</i>                 | Strong evidence of impact on whānau across <u>some</u> communities   |
|                            | <i>Restored pride of place and confidence</i>   | Strong evidence of impact on whānau across the <u>majority</u> of communities  |
|                            | <i>Greater empowerment of whānau and communities</i>  | Strong evidence of impact on whānau across <u>some</u> communities   |
| Natural capital            | <i>Improved opportunities for environmentally sustainable management of whenua, environmentally sustainable lifestyles and emergency preparedness</i> | Strong evidence of impact on whānau across <u>some</u> communities   |
|                            | <i>Increased connection to whenua achieved by whānau staying on or moving to their whenua</i>   | Strong evidence of impact on whānau across the <u>majority</u> of communities  |
| Financial physical capital | <i>Increased quantity and quality of suitably sized and designed affordable housing that is warm, dry, safe, and secure</i>                           | Strong evidence of impact on whānau across the <u>majority</u> of communities  |
|                            | <i>Improved connections to essential infrastructure</i>   | Strong evidence of impact on whānau across the <u>majority</u> of communities  |
|                            | <i>Financial impacts of health benefits resulting from whānau living in warm, dry, safe, and secure homes</i>   | No evidence or indicator not relevant at this time   |
|                            | <i>Financial impacts of increased employment resulting from whānau living in warm, dry, safe, and secure homes</i>                                    | No evidence or indicator not relevant at this time   |
|                            | <i>Creation of stable and quality jobs, lifting incomes, and reducing welfare dependence</i>  | Evidence of impact on whānau is minimal, and limited to a few communities  |
|                            | <i>Increased creation and use of sustainable community and whānau enterprise</i>  | Evidence of impact on whānau is minimal, and limited to a few communities  |

## Discussion

### ***Community development through housing – What are the benefits and what have we learnt?***

13. Community development through housing approaches have the potential to create more enduring and sustainable benefits for whānau and communities than investing in housing alone. The approach used in Tākou Bay and Kaingaroa, in particular, is starting to show a range of benefits including improved housing, improved wellbeing and capability of whānau, and community decision-making and involvement in planning and investment decisions. In addition, communities have ensured deliberate investment in the Māori economy by procuring Māori owned businesses, and when possible, supporting local employment opportunities.
14. In other communities where their priority was housing, the impact of housing repairs on whānau wellbeing was immediate. However, wider benefits including whānau/community decision-making, capability, and cohesion was less evident. It is therefore questionable whether whānau and communities are well placed to sustain the benefits as a result of the investments to grow, develop, and self-manage.
15. Realising community aspirations utilising a community development approach is slow burning, and the process has not been without challenges. Even where positive and transformational change was imminent, there was still a tendency for dissenting and negative views and misinformation to circulate in communities and undermine progress. Community development approaches therefore need strong local leadership, transparent systems and decision-making, continuous communication processes, and independent facilitation and support to succeed.
16. Success also needs to be seen within a wider context of transformational change, where disruption and resistance is not considered a flaw or fault of the process, but a necessary step towards creating a culture of critical consciousness whereby whānau are self-managing and self-determining, and communities are thriving. In all six communities the potential for transformative change at whānau and community levels exists; however, the success or failure of each approach will only become evident over time.

# Introduction

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18. In 2018, Te Puni Kōkiri secured \$15 million to test whānau and community development through housing. The community development approach is unique in that it focusses on *community transformation and reversing deprivation, rather than large scale housing developments and the numbers of houses*<sup>1</sup>. The approach broadly involved partnering with whānau and communities to identify their aspirations including housing aspirations; building whānau and community capability and capacity to improve housing outcomes; partnering with other agencies and leveraging relationships to enhance community access to resources; and measuring impact<sup>2</sup>.
19. Six communities were selected to participate in the programme. The communities were based on housing need and readiness to participate in housing projects that would contribute to wider community aspirations and achieve intergenerational wellbeing. The six communities are located in Tākou Bay (Whaingaroa), Papakura (Papakura Marae), Kaingaroa, Raupunga, Taumarunui/Te Kuiti, and Ōtautahi.
20. In November 2019, Te Paetawhiti Ltd was engaged to evaluate the initiative. Specifically, there were three core components that the evaluation team was tasked with understanding, evaluating, and reporting on<sup>3</sup>:
  - a. The nature of the community development approach used in each community.
  - b. Updates on initiatives funded through the community development through housing programme<sup>4</sup>. In some communities this included (but was not limited to) funding for housing assessments and repairs; investment into either new builds or infrastructure for new housing projects; and whānau capability initiatives including running DIY maintenance workshops or Sorted Kāinga Ora (SKO) workshops.
  - c. The impact of housing on whānau wellbeing using the *Impacts of better housing for whānau Māori* framework provided by Te Puni Kōkiri.
21. The evaluation was conducted in two phases: formative and summative<sup>5</sup>. The evaluation questions for each phase are listed in Table 2.

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<sup>1</sup> *Whānau and community development through housing: Case for accessing \$15million contingency*. 28 Mahuru, 2018, p. 15.

<sup>2</sup> Impact as defined by the Impact of better housing for whānau Māori Framework (Te Puni Kōkiri, 2019)

<sup>3</sup> Te Puni Kōkiri also appointed six FTE's (Full-time equivalents) who were assigned to each community to oversee and support the community development projects. Their role and performance was not in the scope of the evaluation.

<sup>4</sup> This is in reference to the name of the initiative, not the name of the fund from which the investment was drawn.

<sup>5</sup> Refer to Appendix 1 for more detailed information on the evaluation design.

**Table 2: Community development evaluation questions, inquiry areas and data collection methods**

| <b>Evaluation question</b>   | <b>Sub inquiry areas</b>  | <b>Data collection method</b>  |
|--|---|--|
| To what extent have the housing initiatives been implemented as planned?                               | Nature and progress of housing initiatives (repairs, new builds, capability building), social procurement, whānau involvement   | Review of community lead reports<br><br>In-depth interviews in all six communities (whānau, community leads, and stakeholders) |
| How and in what ways has investing in housing initiatives led to changes in whānau wellbeing?          | To what extent have the initiatives contributed to building whānau wellbeing?<br><br>What other outcomes have been achieved for whānau (intended or unintended) and why?<br><br>What has enabled whānau to achieve these outcomes?<br><br>What have been the barriers or challenges to achieving these outcomes   | In-depth interviews (as above)<br><br>Whānau survey  |
| What are the key features or principles of a whānau centred community development approach to housing? | What is unique about the approach and or different across the communities?<br><br>What is needed to ensure immediate benefits (in terms of housing and wellbeing outcomes) are sustainable for whānau and communities in the future?<br><br>What are the learnings from the community initiatives that can inform the scalability and transferability of the approach to other locations? | In-depth interviews (as above)   |

**Formative evaluation**

22. The formative evaluation phase focused on understanding the community development approach in each community and the progress made on the housing initiatives. Interviews were conducted with key stakeholders including Te Puni Kōkiri community leads between December 2019 and March 2020. A final formative report was submitted in April 2020. The report focused on understanding the extent to which planned housing initiatives had been implemented. Data was gathered and reported using a case study approach. Each case study included an explanation of the community context; the community development approach including what worked well and why, and areas for improvement; and a progress update on housing initiatives. The case studies were then analysed for commonalities and significant points of difference to understand overall progress and key learnings relating to community development in Māori communities.

23. The formative evaluation found that two communities used the formal community development methodology<sup>6</sup> and the remaining four communities used different approaches to address priority housing needs in their communities. At the time of the formative evaluation it was too early in the community development process to determine to what extent the different approaches were contributing to sustainable community development, sustainable housing solutions, and impacts on whānau. However, the evaluation identified common factors across approaches that had potential to ensure initiatives were successful and sustainable long term. These factors included effective local leadership; relationships and networks; information and communication; collaborative decision-making; integrated approaches; and an uncompromising focus on community aspirations, values, and principles. These success factors were subsequently adapted into kaupapa Māori community development principles informed by the learnings in the formative phase, and indigenous experiences of community development literature in both New Zealand and overseas<sup>7</sup>. These principles are whakapapa, whanaungatanga, whakamana, rangatiratanga, mahi ngātahi, and te oranga o te whānau.
24. Regarding the progress of housing initiatives, only 21 of the potential 166 assessed houses had been repaired at the time of the formative evaluation. No new builds had been completed, and infrastructure works had not started. Implementation of whānau capability workshops (either maintenance workshops, Sorted Kāinga Ora, or building financial capability support) across the six communities was also minimal. Only two communities at that time had a deliberate community or whānau led forum, whereby whānau and communities had a direct role in decisions that impacted on housing (and more broadly community development initiatives) in their respective communities.

### **Summative evaluation**

25. Summative interviews occurred between May and early July 2020. The purpose of the summative evaluation was to draw conclusions on how, and in what ways, investing in housing initiatives led to changes in whānau wellbeing, and to identify the key features or principles of a whānau centred community development approach to housing including:
- i. What is unique about the approach and or different across the communities?
  - ii. What is needed to ensure immediate benefits (in terms of housing and wellbeing outcomes) are sustainable for whānau and communities in the future?
  - iii. What are the learnings from the community development initiatives that can inform the scalability and transferability of the approach to other locations?

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<sup>6</sup> The approach includes partnering with communities to develop their own common goals and aspirations ideally collated in the form of a community strategic plan and partnering to co-invest.

<sup>7</sup> An overview of the literature and the kaupapa Māori community development initiatives is presented in Appendix 2.

### ***Matters impacting the summative evaluation design***

26. The COVID-19 lockdown impacted the summative evaluation approach in two ways. Firstly, the evaluation design had to be amended to reflect the fact that Aotearoa was in lockdown from 24 March 2020 (when Alert Level 4 came into effect) until 13 May 2020 when Alert Level 2 came into effect. As a result, interviews planned for April did not commence until late May/early June (when Alert Level 1 came into effect), and planned in-person interviews were replaced with phone or video conference calls. A whānau survey was also introduced to gather feedback from whānau living in repaired homes quickly and efficiently. The feasibility of administering the survey with a good response rate in four<sup>8</sup> of the six communities was explored with the community leads. As the evaluation team did not have access to whānau email addresses or phone numbers, the survey was administered with the support of community leads and achieved mixed results in terms of response rates. However, the data gathered, albeit minimal (21 surveys), provided some insight into whānau experiences of the process and impact on wellbeing that correlated with whānau interview data.
27. Secondly, COVID-19 delayed the completion of community development initiatives. This meant stakeholders were unable to provide a wide range of insights and reflections on the success or otherwise of community development initiatives. As a result, what was gathered reinforced what was known and documented at the time of the formative evaluation.

### ***Progress on housing initiatives***

28. By the end of July 2020, significant progress had been made on housing initiatives. At the end of March 2020, 21 homes had essential repairs completed; however, by 31 July 2020, 107 repairs had been completed, a further 68 were in progress, and nine new builds had been completed. The progress made in a short amount of time reflects the urgency given to completing essential and critical house repairs before winter. Table 3 provides an update on housing activities completed, and in progress, as at 31 July 2020.

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<sup>8</sup> Papakura did not have housing repairs and Raupunga had not started the housing repair work.

**Table 3: Housing initiatives completed and still in progress as at 31 July 2020**

| <b>Communities</b>     | <b>Housing assessments completed</b> | <b>Housing repairs completed</b> | <b>Housing repairs in progress</b> | <b>New builds completed</b> | <b>New builds in progress</b> | <b>Home maintenance workshops</b> | <b>SKO<sup>9</sup></b> |
|------------------------|--------------------------------------|----------------------------------|------------------------------------|-----------------------------|-------------------------------|-----------------------------------|------------------------|
| Kaingaroa              | 103/103                              | 46/88<br>(phase 1)               | 42/88<br>(phase 2)                 | 0/0                         | 0/0                           | 0/0                               | 0/0                    |
| Taumarunui<br>Te Kuiti | 20/20                                | 21/20                            | n/a                                | 5/5                         | n/a                           | 20/20                             | 1/1                    |
| Raupunga               | 20/22                                | 0/22                             | 22/22                              | 2/5                         | 2/5 <sup>10</sup>             | 0/2                               | 0/0                    |
| Papakura               | 0/0                                  | 0/0                              | 0/0                                | 0/4                         | 4/4                           | 0/0                               | 0/0                    |
| Ōtautahi               | 60/60                                | 33/37                            | 4/4                                | 0/6                         | 6/6                           | 0/2                               | 0/0                    |
| Tākou Bay              | 7/7                                  | 7/7                              | 0/0                                | 2/6                         | 4/6                           | 0/0                               | 6/6                    |
| <b>Total</b>           | <b>210/212</b>                       | <b>107/174</b>                   | <b>68/114</b>                      | <b>9/26</b>                 | <b>16/21</b>                  | <b>20/24</b>                      | <b>7/7</b>             |

***Impact of housing on whānau wellbeing***

29. To understand impact on whānau wellbeing, the evaluation team gathered data from whānau using key indicators from the *Impacts of better housing for whānau Māori* framework. This data was analysed and reported in each case study. The qualitative and quantitative data from both the formative and summative phases was then analysed against an evaluative rubric to provide an overall view on the impact of housing on whānau wellbeing using the framework indicators. The results are outlined in the whānau wellbeing section of this report. A summary of the framework is outlined in Table 4, and a full copy of the framework is presented in Appendix 3.

<sup>9</sup> Sorted Kāinga Ora (SKO) is a programme that builds the financial capability of whānau Māori so whānau can make choices about how to meet their housing aspirations.

<sup>10</sup> Five houses are being supported in Raupunga papakāinga – three affordable rentals (where the community development fund contributes to the builds) and two home ownership (where community development funds the infrastructure only).

**Table 4: Indicators from the *Impact of better housing on whānau wellbeing* framework (Summary)**

| Capital                    | Indicators  |
|----------------------------|---|
| Human capital              | Improved physical and mental health resulting from whānau living in warm, dry, safe, and secure houses  |
|                            | Increased employment and study opportunities for whānau resulting from living in warm, dry, safe, and secure homes                              |
|                            | Improved whānau capability  |
|                            | Improved access to services through location of housing developments and repairs  |
|                            | Improved safety and security, both real and perceived   |
| Social capital             | Improved overall life satisfaction and sense of meaning from greater opportunities for whānau to live according to kaupapa Māori                |
|                            | Restored pride of place and confidence  |
|                            | Greater empowerment of whānau and communities   |
| Natural capital            | Improved opportunities for environmentally sustainable management of whenua, environmentally sustainable lifestyles, and emergency preparedness |
|                            | Increased connection to whenua achieved by whānau staying on or moving to their whenua  |
| Financial physical capital | Increased quantity and quality of suitably sized and designed affordable housing that is warm, dry, safe, and secure                            |
|                            | Improved connections to essential infrastructure  |
|                            | Financial impacts of health benefits resulting from whānau living in warm, dry, safe, and secure homes  |
|                            | Financial impacts of increased employment resulting from whānau living in warm, dry, safe, and secure homes                                     |
|                            | Creation of stable and quality jobs, lifting incomes, and reducing welfare dependence   |
|                            | Increased creation and use of sustainable community and whānau enterprise   |

# Community development through housing

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## Introduction

30. The broad intent of the community development through housing initiative was to partner with whānau and communities to develop a community plan (inclusive of housing); work with stakeholders to resource the plan (in addition to Māori Housing Network funding); and strengthen the capacity and capability of communities to self-manage and realise whānau and community aspirations, amongst other things<sup>11</sup>. The following evaluation questions were therefore designed to understand how effective this approach was by synthesising the case study evidence and examining:
- a. The approaches used by the six communities (including uniqueness and difference);
  - b. The principles or features that guided a community development approach;
  - c. What is needed to ensure immediate benefits are sustainable; and
  - d. The learnings gained to inform scalability and transferability of the community development approach to housing.

## What is unique about the approach and or different across the communities?

31. A synthesis of the six community case studies has highlighted four unique approaches to whānau and community development through housing. Each approach had a distinct focus. In some communities, housing repairs and/or papakāinga builds have been the focus, 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 outcomes are sustainable.
32. The main reason why different approaches and methodologies were used was due to the Te Puni Kōkiri community leads and what they understood their role to be; what they understood the needs and opportunities to be within their community; and what they understood community development to look like in their context. These appeared to be stronger factors influencing the type of community development approach used rather than the context itself, that is, whether the community was small, rural, or urban.
33. The four unique types of community development approaches are discussed below:

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<sup>11</sup> Refer *Whānau and community development through housing: Case for accessing \$15million contingency*. 28 Mahuru 2018, p. 16

**a) Community development approach**

34. The uniqueness of this approach was the use of the community development methodology<sup>12</sup> which involved the whole community at the outset in a discussion around goals, aspirations, and priorities for their community. As part of this approach to community decision-making, community leadership and community capability were foundations that required ongoing support and guidance from the community leads. Whānau-centred integrated approaches to housing were embedded within the community development methodology. While Tākou Bay and Kaingaroa used this approach more explicitly, other projects including the papakāinga build within the Raupunga initiative, and Tuahiwi marae within the Ōtautahi initiative, reflect aspects of a community development through housing approach.
35. The case study findings show that these approaches require trust from the community that can only be gained through time, resources and investment; leadership; continuous communication; and authentic community engagement and decision-making from design and planning through to implementation. Another important feature of this approach was the ability for the community leads to work flexibly with the community to secure resources that advanced community projects and aspirations and to act as critical friends who had the skills to mentor and coach community leaders – rather than lead or influence decisions.
36. This approach led to tangible changes for whānau (e.g. homes being repaired) but is also starting to have positive impacts on the wider community:

We drove around the community and you can just notice that the whole feeling in the community has lifted... we saw people washing their houses, we saw people painting their window ledges; you know, you would never have seen that last year. And there's the sense of pride... we even got a wave... that's some of the attitudinal change that we've seen. (Te Puni Kōkiri community lead)

**b) Whānau-centred and integrated housing approach**

37. This uniqueness of this approach was the focus on whānau goals and aspirations at the centre (rather than community) of which housing was a part. This approach was most evident in Taumarunui/Te Kuiti where the lead provider engaged whānau in discussions wider than housing, resulting in individual Whānau Ora plans:

The Whānau Ora pathway meant there was a planned approach that supported whānau health and wellbeing while they were waiting for housing...we could ask "Are you empowered? Are you living healthy? Are you educated? Are you financially secure? Are you connected in terms of te ao Māori, in terms of whakapapa, or engagement in marae?" (Community lead)

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<sup>12</sup> The approach includes partnering with communities to develop their own common goals and aspirations, ideally collated in the form of a community strategic plan and partnering to co-invest.

38. Whānau therefore had access to a range of supports to realise their goals and aspirations beyond immediate housing needs. This also reflects to some extent the Papakura marae model which has kaumātua wellbeing and aspirations at the centre. Whānau Ora planning was also embedded in the Kaingaroa community development approach. The overall assumption is that strong whānau will contribute to strong communities.

**c) Housing focused approach**

39. This approach is where housing is the primary focus and whānau wellbeing and community development are incidental. Whānau are selected based on pre-determined criteria. Data on whānau circumstance (e.g. health, employment, income) is captured at the beginning of the process, but is used mainly for eligibility purposes rather than for measuring shifts in wellbeing resulting from housing. Raupunga and Ōtautahi were more reflective of this community development approach. Both communities procured companies to undertake the assessment and repairs of housing. Community leaders and/or marae voluntarily supported the companies to identify whānau in the community who would benefit from housing. Whānau were identified and their houses were assessed and repaired based on the extent to which they met the criteria. In both situations, whānau, marae, and community leaders felt there was limited communication around the whole process. Impact on whānau and community using this approach is likely to be short-term and not enduring.

**d) Marae development housing approach**

40. This category is unique as the intent is marae development through housing, rather than community development. Marae development in this sense is that the approach uses housing as a way to reconnect whānau back to the marae community (ahimātao); celebrate and acknowledge those who actively contribute and support their marae (ahikā); and create opportunities for ongoing connection and engagement (ahikaaroa). Papakura and Ōtautahi reflect this approach. However, at the time of the evaluation, marae involved with the Ōtautahi community development approach were primarily used to refer whānau to the housing repair programme. Therefore, there was little evidence that the housing initiative was contributing to marae development. There is potential for this approach to have impact on whānau, marae, and community development once fully tested:

I think there could have been more clarity between the marae and the whānau about what was going to happen...we provided names and then we didn't know whether things had started or not...

if the activities were conducted in the central place on the marae, that'd be probably more beneficial...it could be a community programme as opposed to just individual houses...where whānau can actually learn off each other in a collective environment on the marae...it could have been a celebration to kick it off.

(Ōtautahi, marae stakeholder)

## **What are the key features or principles of a whānau-centred community development approach to housing?**

41. The discussion above provides four unique approaches to achieving community development, whānau wellbeing, and housing objectives. This section focuses on *how* communities were engaged, that is, the principles that defined effective engagement in a Māori community, marae or whānau context. The indigenous experience of community development both nationally and internationally<sup>13</sup> suggests that there are common features or principles that contribute to the effectiveness of community development initiatives, irrespective of the different approaches.
42. These principles were first identified in the formative evaluation and included effective local leadership; relationships and networks; information and communication; collaborative decision-making; integrated approaches, and an uncompromising focus on community aspirations, values and principles. These success factors were subsequently adapted into kaupapa Māori community development principles to reflect the values and ways of working in a Māori context. These principles were:
- a. Whakapapa (Understanding the community)
  - b. Whakamana (Recognising and valuing community strengths and resources)
  - c. Whanaungatanga (Fostering connections)
  - d. Rangatiratanga (Local leadership)
  - e. Mahi ngātahi (Adaption, flexibility, and reflection)
  - f. Te oranga o te whānau (Creating the conditions that support whānau wellbeing).

### ***Whakapapa and whanaungatanga***

43. These two principles were evident in all communities, albeit given effect in different ways. For example, Kaingaroa and Tākou Bay community leads took time to understand the community, the history and current context, and the needs, goals, and aspirations of the people. This process of engagement and understanding culminated in a community development plan. Community leads were also deliberate in fostering connections with stakeholders both within and outside of their communities to build capacity and capability (e.g. land trusts, Rūnanga, marae trust, and the Village Council) to lead the implementation of the community plan and support community development into the future.
44. Similarly, in the Raupunga, Papakura, Ōtautahi, and Taumarunui initiatives, key individuals (or organisations including marae) who had an intimate understanding of the community and the whānau were engaged (formally and informally) by Te Puni Kōkiri to support the rollout of housing initiatives. Their input was critical to successfully identifying and engaging whānau in each

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<sup>13</sup> An overview of the literature and the kaupapa Māori community development initiatives is presented in Appendix 2.

community. Each of these individuals and/or individual entities also leveraged off their connections, networks, and relationships to support housing repairs and housing builds for their communities.

45. 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 whānau level to enable external 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.
46. Whakapapa and whanaungatanga was also expressed in how contractors were procured. In all six communities, owners of businesses or their workers who were providing services to the communities were Māori, and were either living in the community or had a whakapapa connection to the whenua. At the time of the evaluation, Papakura was the only community where no building contractors had been engaged.

### ***Whakamana***

47. Similar to the principles above, whakamana is using processes that give authentic recognition, value, and validity to community strengths and resources. One stakeholder described community development as “mana motuhake” – whānau and communities standing in their own mana to determine their own future.
48. Whakamana acknowledges longevity in the community, local leadership, local knowledge and resources, and whānau connection as strengths that can be leveraged for success. Approaches and processes that do not affirm whānau and community risk creating further inequity, tension, and marginalisation.

### ***Rangatiratanga***

49. All six communities recognised the importance of leadership to achieving whānau and community aspirations and development. 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 would benefit whānau and communities. In some communities, leadership was instrumental in ensuring community aspirations and values were kept at the forefront of decision-making. In other communities, leadership kept critical conversations going while staying focused on the end game.
50. 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 to advance community objectives, and an ability to be an

advocate and agitator for the system to ensure Māori achieved wellbeing through whānau-centred approaches.

51. Tākou Bay, Kaingaroa, and Raupunga were deliberate in identifying and working alongside whānau known to the community to help engagement and build community trust. In some cases, working alongside existing leadership models was critical to success (e.g. trusts, Rūnanga, marae, hapū) and in other cases community leadership models were developed (e.g. whānau champions in Tākou Bay and a community housing project team in Kaingaroa) to support communication and decision-making in key foci. In Papakura, Ōtautahi, and Taumarunui, strong leadership was provided by marae and social service providers who played a key role in leading the approach in their communities and advocating for the needs and aspirations of whānau.

### ***Mahi ngātahi***

52. The community leads were flexible and adaptive to ensure communities were beside them in the process. This was most evident in Tākou Bay and Kaingaroa, where the community leads worked flexibly with the community to adjust time frames, work to their priorities, and find alternative funding avenues to support community aspirations. In other communities where the focus was only on housing, the adaption and flexibility were more evident in how the community leads managed their contractual relationships with providers.

### ***Te oranga o te whānau***

53. While the focus of the initiative was community development through housing, there was always an unrelenting focus on creating conditions that support whānau wellbeing in the home and in the community, and whānau being at the centre of decision-making. At times this meant housing became the priority and community development outcomes became incidental. The case studies and the whānau wellbeing discussion demonstrates the commitment of the community leads to ensuring whānau wellbeing irrespective of the approach used. Where benefits to whānau were not evident, the projects risked losing momentum and community support.

### **What is needed to ensure immediate benefits are sustainable for whānau and communities in the future?**

54. There were two common themes that emerged from discussions about sustainability: building the capability of whānau and communities to lead their own development and empowering local decision-making.

### ***Building the capability of whānau and communities***

55. Incorporating capability building into community development initiatives is critical to long-term success. Capability initiatives include governance training, tertiary education for rangatahi and

whānau, advocacy, project management training, or any other skills and knowledge required for whānau and community to sustain outcomes.

56. Strengthening the capability of community governance was an aspiration in at least two communities. Community leaders had a good understanding of context and people, but often lacked the systems, processes, and experience to make sound governance decisions. The reflections and experiences of one community member were that governance members overseeing multi-million-dollar housing projects should have the opportunity to be partnered with capability advisors. This would not only strengthen their capability, but also ensure accountability over government investments:

The process needs to be partnered, we need people alongside us, who we can actually learn from... so if there's someone that the government could say, "Okay, yep, so-and-so, you go and sit with the trust. You sit alongside them and provide best practice advice for them during that process." I mean we would have learnt so much from that. We wouldn't have tripped over ourselves so many times. (Ōtautahi)

57. Communities such as Kaingaroa had an explicit intent in their community plan to build governance capability. This was supported by Te Puni Kōkiri who provided governance support including policies and systems and also demonstrated good governance practice. In other communities, capability building was often at a whānau level, rather than community.

### ***Empowering local decision-making***

58. When whānau and communities were involved in decisions that impacted on them it gave them an increased sense of ownership and responsibility for enduring solutions, which is critical to the sustainability of community developments and whānau wellbeing outcomes. All community development approaches involved communities and whānau in the decision-making process, to some extent. Where this happened the community leads were critical in providing communities and whānau with the information and advice needed to empower them to make informed decisions.

### ***Sweat equity***

59. Related to capability building and decision-making is the importance of sweat equity, that is, whānau contributing their own time and effort. Four communities were very explicit in their expectations around some form of sweat equity. For example, in Tākou Bay, whānau had to complete the Sorted Kāinga Ora programme before they could be eligible for housing support. Completing the programme demonstrated whānau commitment to investing in upskilling themselves. In Kaingaroa, whānau were only eligible if they were up to date with their council levies. Whānau were also expected to share their skills and knowledge with others as part of their Whānau Ora plans. In Raupunga the papakāinga whānau invested their own time in completing interior painting in order to free up funds for other interior work. Furthermore in Taumarunui/Te Kuiti the

Whānau Ora approach means whānau are provided with the skills and knowledge to be involved in decisions on what they would repair themselves and what could be funded through the programme.

The navigators are going to go out with the project manager and say, "This is what you need to do on your house...these are the things that you can do, and this is what it is going to cost" ...It means whānau are more engaged in the repairs and maintenance programme and have a financial plan to support the ongoing work. The reality is the programme ends in a year but Whānau Ora will carry on. (Taumarunui community lead)

### **What are the learnings from the community initiatives that can inform the scalability and transferability of the approach to other locations?**

60. Across all six communities there were four key learnings that should be transferred to community development initiatives in other Māori communities:

- i. Ensure the community development approach is explicit and well understood by all stakeholders.
- ii. Embed the principles as a reflection tool.
- iii. Provide independent facilitation and support.
- iv. Develop agreed processes for continuous communication between all stakeholders.

### ***Ensure the community development approach used is explicit and well understood by all stakeholders***

61. Across the six communities, it became clear during the formative stage that community leads and stakeholders had different views on community development and its intent, and in some cases, the views were not clear, consistent, or explicitly explained to all stakeholders. As a result and as demonstrated through the different approaches, some communities only focused on housing initiatives and whānau wellbeing, and community development outcomes were incidental. The shortcoming of this approach is the lost opportunity to build whānau/community cohesion and capability, and support whānau/community aspirations through government investment and interventions that may be more enduring.

### ***Embed the principles as a reflection tool***

62. The kaupapa Māori community development principles are based on research and practice, and therefore provide a blueprint for how best to engage communities in community development. The principles are not criteria and it is not expected that they be 'met', but rather, that the principles be used as a reflection tool to guide engagement with communities and also gauge how well the relationship is developing with communities and what might need strengthening.

***Provide independent facilitation and support***

63. Who facilitates a community development approach and how they engage with the community is also critical to success. In a Māori community context it is clear that being Māori, being connected to tikanga Māori, and having whakapapa connection to the community are valued strengths that contribute to honest, open, and transparent engagement.
64. All six communities acknowledged the value of having the Te Puni Kōkiri community leads involved in the initiatives. Community leads provided independent facilitation, guidance, advocacy, brokerage, and support, as and when needed:

TPK are a major player in this. We've always got dreams about what we want to do, but this one actually came to fruition through TPK mainly. The communication with TPK has been pretty good and positive.  
(Papakura marae stakeholder)

With TPK being on board and helping us with this, they've given us more insight into other things that are happening, it's been a godsend... when the government pulled out they thought we would be gone in 10 years, but they were wrong... TPK have been a lifeline for the community and now we're just moving forward and getting on board and it's picking up. (Kaingaroa resident)

65. Despite the communities noting the integral contribution of the community leads, the leads themselves were very conscious of their role as being to support, rather than lead:

The whānau are front and centre; we're just in the back supporting where we can. (Te Puni Kōkiri community lead)

66. That said, the direct or indirect modelling and coaching provided by community leads and the impact that has on community capability building should not be underestimated.

***Develop agreed processes for continuous communication between all stakeholders***

67. Accountability, transparency, and communication also remained critical in the summative phase, especially as tangible changes in the community transpired for some whānau and not others. 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 the 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. Ensuring there is always a constant flow of correct information that is shared regularly and in multiple ways with key stakeholders is therefore critical.

# Whānau wellbeing

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## To what extent have the housing initiatives contributed to building whānau wellbeing?

68. To understand to what extent housing initiatives have contributed to whānau wellbeing, the evaluation team analysed its qualitative and quantitative data gathered during the formative and summative phases against the *Impacts of better housing for whānau Māori* framework. Table 6 provides an overview of performance for each indicator using the rubric in Table 5. The evidence supporting the judgement reached is provided in more detail in the discussion below.

**Table 5: Performance rubric for evaluating impact**

| Level of performance    | Performance descriptor  |
|-------------------------|---|
| <b>Mauri ora</b>        | Strong evidence of impact on whānau across the <i>majority</i> of communities |
| <b>Mauri tū</b>         | Strong evidence of impact on whānau across <i>some</i> communities            |
| <b>Ka piki te mauri</b> | Evidence of impact on whānau is minimal, and limited to a few communities     |
| <b>Mauri noho</b>       | No evidence or indicator not relevant at this time                            |

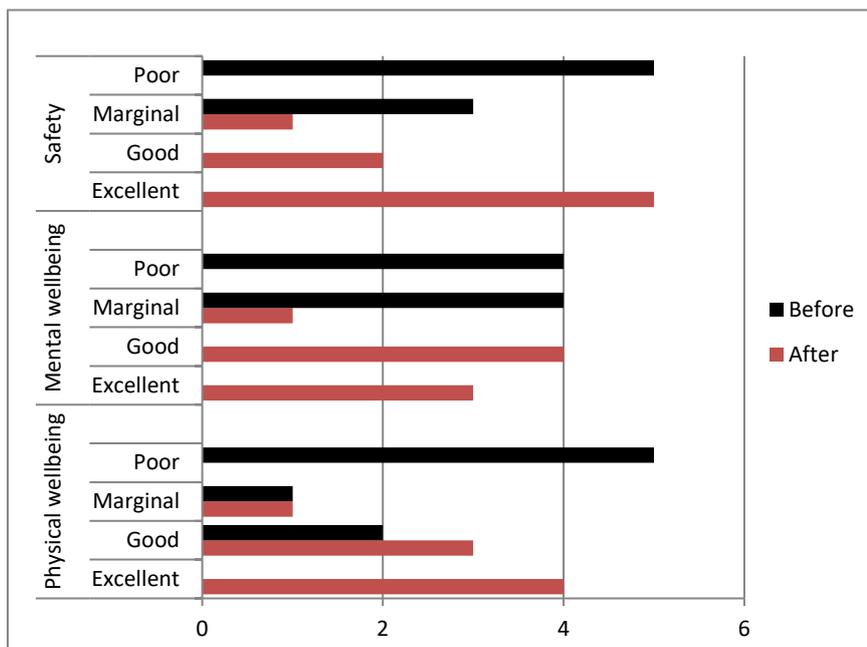
**Table 6: Summary analysis of impact for whānau utilising the *Impacts for better housing for whānau Māori* framework**

| Indicators                 |  | Evidence of impact rating |
|----------------------------|--|---------------------------|
| Human capital              | <i>Improved physical and mental health resulting from whānau living in warm, dry, safe, and secure houses</i>  | Green                     |
|                            | <i>Increased employment and study opportunities for whānau resulting from living in warm, dry, safe, and secure homes</i>                              | Grey                      |
|                            | <i>Improved whānau capability</i>  | Green                     |
|                            | <i>Improved access to services through location of housing developments and repairs</i>  | Grey                      |
|                            | <i>Improved safety and security, both real and perceived</i>   | Green                     |
| Social capital             | <i>Improved overall life satisfaction and sense of meaning from greater opportunities for whānau to live according to kaupapa Māori</i>                | Yellow                    |
|                            | <i>Restored pride of place and confidence</i>  | Green                     |
|                            | <i>Greater empowerment of whānau and communities</i>   | Yellow                    |
| Natural capital            | <i>Improved opportunities for environmentally sustainable management of whenua, environmentally sustainable lifestyles, and emergency preparedness</i> | Yellow                    |
|                            | <i>Increased connection to whenua achieved by whānau staying on or moving to their whenua</i>  | Green                     |
| Financial physical capital | <i>Increased quantity and quality of suitably sized and designed affordable housing that is warm, dry, safe, and secure</i>                            | Green                     |
|                            | <i>Improved connections to essential infrastructure</i>  | Green                     |
|                            | <i>Financial impacts of health benefits resulting from whānau living in warm, dry, safe, and secure homes</i>  | Grey                      |
|                            | <i>Financial impacts of increased employment resulting from whānau living in warm, dry, safe, and secure homes</i>                                     | Grey                      |
|                            | <i>Creation of stable quality jobs, lifting incomes, and reducing welfare dependence</i>   | Orange                    |
|                            | <i>Increased creation and use of sustainable community and whānau enterprise</i>   | Orange                    |

## Human capital

### Improved physical and mental health resulting from whānau living in warm, dry, safe, and secure houses

69. The evaluation found that physical wellbeing, mental wellbeing, and safety improved as a result of warm, dry, safe, and secure housing (specifically house repairs) as shown in Figure 1. Figure 1 shows that whānau generally rated their mental wellbeing as lower (poor or marginal) before the repairs, followed by their safety, and then their physical health. All but one whānau<sup>14</sup> rated their wellbeing across all three dimensions as having improved as a result of the repairs.

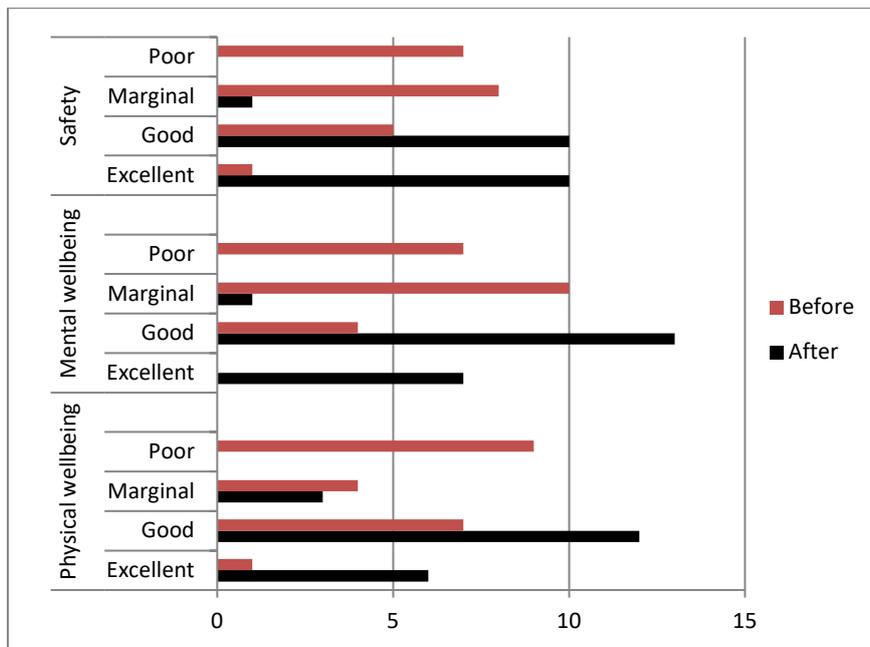


**Figure 1. Impact of warm, safe, dry, and secure homes on whānau physical wellbeing, mental health, and safety (n=8)**

70. A further 13 whānau completed the survey; however, they did not indicate that their homes met all four criteria<sup>15</sup> of warmer, safer, drier, and more secure. Their results are reflected in Figure 2 which shows the impact of the repairs on all 21 whānau.

<sup>14</sup> This whānau rated their repairs as good before and after the repairs. While they were satisfied with the repairs they would have liked more communication on the repairs and more opportunity to be involved in decision-making.

<sup>15</sup> Not all whānau received repairs intended to make their homes safer, more secure, warmer and/or drier.



**Figure 2. Impact of repairs on whānau physical wellbeing, mental health, and safety (n=21)**

71. Figure 2 shows more variety in how whānau rated their physical wellbeing, mental wellbeing, and safety, before and after the repairs. The majority of whānau surveyed rated their wellbeing as improving. Five whānau however felt their health was good before and after repairs; three whānau rated their mental health as good before and after repairs; and four whānau rated their safety as either good or excellent before and after repairs. One whānau rated themselves as marginal before and after the repairs for their health, mental health, and safety.

#### *Mental health*

72. There were immediate improvements to whānau mental health as a result of the repairs. Whānau talked about not having to carry the stress and worry associated with their living conditions:

When it rained I would put a chilly bin to catch the water... So for me it could be a little bit stressful, you get home and the bloody house is all wet down the passage... So I don't have to worry about my roof leaking, I know that it's gonna stay dry. (Kaingaroa whānau)

I can turn my taps on in the laundry and know that the water is going in the washing machine and not behind the back of the thing... It's given me peace of mind. (Taumarunui whānau)

Now I can turn on the lights and not worry about anything burning or catching fire. (Kaingaroa whānau)

73. Whānau also talked about feeling happier and feeling motivated to continue improvements on their homes, and that generally, their spirits were lifted and positive:

The repairs have really lifted our spirits, we love it... we have electricity ... and hot water, it's way easier than lighting a fire 'cause we had an old school wetback that created a little bit of leakage up on the roof which used to leak on our ceiling but it's way better now. (Taumarunui whānau)

I enjoy coming home to a warm whare as before it was so depressing. The grandchildren are happier and healthier and safer. I'm doing more improvements to make it look better. (Taumarunui whānau)

74. One whānau interviewed shared how overwhelming and unsettling living in a transitional space had been for them, and they were looking forward to moving into their own home as a result of being part of the Affordable Housing Options Programme with Te Rūnanga o Whaingaroa. Moving into their own home would reduce the financial toll of temporary accommodation including housing rental fees, the cost of refilling their water tanks every 5–6 weeks; fortnightly emptying of septic tanks, laundromat, and food and gas bills:

The cost is taking its toll at the moment... I'm trying to make it as comfortable as we can mainly for my children so that they're happy when they go to school. (Tākou Bay whānau)

### *Health*

75. Evidence of health improvements relied on whānau perspectives. Of all the whānau surveyed, 13 felt their health was poor or marginal and that their living conditions were generally cold and damp. Improvements to whānau health resulting from the repairs included fewer seasonal colds and flus:

Mokopuna would always have colds and coughs due to coldness and damp. This is the first winter where there have been no issues so far. (Taumarunui whānau)

Me and my son, we'd get colds pretty easy, you know, because of the dampness. (Kaingaroa whānau)

76. Less triggers in the environment contributing to asthma:

In terms of health, mum had asthma ... and quite often our kids would need the ventilator and things like that, but ever since [the repairs] our kids haven't needed it since. (Taumarunui whānau)

77. Two whānau talked about pre-existing conditions including cancer and diabetes, especially for kuia and kaumatua, and how the improved living conditions helped them to manage better:

Uncle has dialysis three days a week and he was always in the clinic... he had a leaky toilet, rotten floor boards and mould, no fireplace and just had a little heater going, so having a heat pump and a nice shower has helped him. (Taumarunui whānau)

### *Safety and security*

78. Whānau felt that their living conditions were safer reducing the potential for accidents and injury in the home especially for kuia and kaumātua:

Our home is safer, we don't have holes in the floor anymore! We also have a shower which makes bathing much safer. (Taumarunui whānau)

They re-done my bathroom, relined it, put new linings up on the wall and took my bath out. Luckily they did that because I had a couple of near mishaps when the bath was still in, you know, slipping over. So I'm very pleased with that. (Tākou Bay whānau)

The spouting would pour on to the footpath and it was pretty noisy, green, and slippery, unsafe!  
(Taumarunui whānau)

79. There were only a few examples of whānau feeling more secure in their homes. These whānau generally had problems securing windows and doors due to rotting and damage which have since been repaired:

When it rains the door warps and I can't shut it, I have to hold it with my foot to lock it. (Kaingaroa whānau)

80. Two whānau talked about fitting burglar alarms and security lights at their own cost to keep their homes secure following repairs.

*Increased employment and study opportunities for whānau resulting from living in warm, dry safe and secure homes*

81. There were no examples shared of whānau increasing their employment and study opportunities as a result of living in a warm, dry, safe, and secure home. While there were employment outcomes for a few whānau, it was not an outcome of living in a warm, dry, safe, and secure home.

*Improved whānau capability*

82. Evidence of whānau capability linked to funded community development initiatives, for example Sorted Kāinga Ora programmes and home maintenance workshops, was limited. This was mostly due to the fact that four communities had not run any specific financial capability or home maintenance workshops. Taumarunui included financial capability support as part of its Whānau Ora plans as did Kaingaroa, however, these were at various stages of implementation. Tākou Bay was the only community who required whānau to complete the eight-week Sorted Kāinga Ora programme before they could be eligible for Affordable Housing Options support from Te Rūnanga o Whaingaroa. Thirteen whānau in Tākou Bay completed the Sorted Kāinga Ora programme and two went on to complete the Sorted Kāinga Ora facilitator training. Some of the learnings they gained that assisted them in their journey to own their own homes included understanding mortgages, interest rates, and budgeting:

I learned what the banks are doing for people to afford to get houses, the mortgage side of things. (Tākou Bay whānau)

It helped me to be accountable for my spending... I learnt quick how to budget and set goals. We only spend money on what we really needed and not what we wanted, we haven't got mountains of money to spend, but we're doing good with what we have. (Tākou Bay whānau)

83. Outside of the formal opportunities to build capability, whānau talked generally about developing their confidence to maintain their home repairs by engaging with, and observing, tradesman repairing their homes. From the whānau surveyed, 80% agreed that they now knew how to look after their homes since the repairs, as highlighted by one whānau member:

I have a lot more awareness about maintaining my heat pump and what needs to be done to keep my whare up to standard. (Ōtautahi whānau)

#### *Improved access to services through location of housing developments and repairs*

84. The housing developments and repairs at this stage have not improved access to services including service providers, training organisations, secure employment activities, community events, or cultural activities. Four of the communities are rurally based, therefore the housing programme has in all cases improved their access to tradespeople which would have been difficult and expensive for whānau living in these communities to have commissioned themselves. The community development approach to housing has provided opportunities for community events and celebrations, and for broader discussion around services, in particular, early childhood education services and safe community spaces for recreation (Tākou Bay and Kaingaroa). However, the broader opportunities have not yet come to fruition.

#### **Social capital**

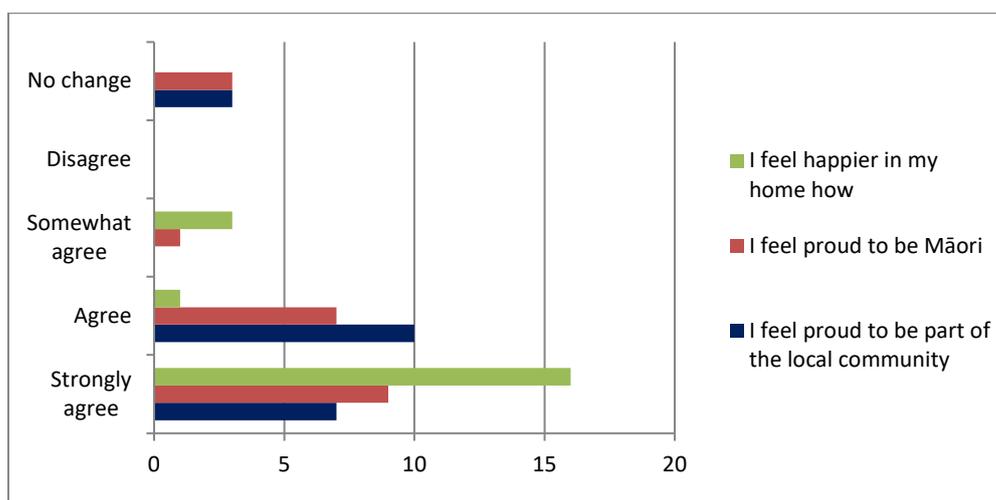
##### *Restored pride of place and confidence*

85. Whānau pride and confidence in themselves as Māori, in their homes, and in their communities, was evidenced through the feedback. Whānau felt happier to be living in their homes and in their communities:

I have always loved Taumarunui and now I can enjoy it more. (Taumarunui whānau)

The first thing you notice is what a difference it makes for the homes to have a new roof, a new guttering; it just changes the whole look of any home. It's something to be proud of I suppose is what I'm saying, being that I've lived here for 42 years. (Kaingaroa whānau)

86. This was supported by the survey feedback where at least 80% of whānau surveyed either agreed or strongly agreed that as a result of the repairs they felt happier to be in their home, felt proud to be part of the community, and proud to be Māori (see Figure 3). Two whānau felt there was no change, in that they felt proud before and after the repairs.



**Figure 3. Restored pride and confidence in community and in identity as a result of house repairs (n=20)**

*Improved overall life satisfaction and sense of meaning from greater opportunity for whānau to live according to kaupapa Māori*

87. In addition to restored pride of place and confidence, the opportunity to gain life satisfaction and sense of meaning by living life according to kaupapa Māori was most evident in Tākou Bay, where whānau were moving back to reconnect with their whenua, whānau, and marae. For whānau in this situation, the move home was a deliberate decision to provide purpose and direction to their lives, to reconnect to whakapapa, and support the community:

Moving back is the fulfilment of a lifelong dream I guess... so when I moved I had a vision to get involved, especially as the leader of my age bracket and that all my brothers and cousins looked up towards me in the younger days when I got into mischief. So I came back with this vision of wanting to lead them into the direction of being involved in our community in a positive way... so I started attending marae trust meetings, and now I'm a trustee on both of the papakāinga and land trusts, I have been learning te reo Māori with my daughter... I value the reo and just being able to live on our papakāinga and have that freedom; those are probably the biggest things that I value and being able to live together in peace. (Tākou Bay whānau)

88. For Kaingaroa, where whānau have been living in the community for generations, the impact of housing and the community development approach in particular was intended to restore what was once a very satisfying and purposeful existence living according to Māori values:

Whānau: We were rich as a people, we were rich as a community. We were spirited, we had clubs, we had everything going... we had a beautiful village, we all cared about one another... a community event was a family event... people held their heads up high, that was the biggest thing... They were very proud of their village.

Interviewer: Do you think this investment in the community and housing is a step towards that?

Whānau: Yes.

89. Initiatives in communities including Tuahiwi marae, Raupunga and Papakura also provided whānau the opportunity to reconnect with their traditional whenua and live according to kaupapa Māori. However, these projects have not yet been completed.

*Greater empowerment of whānau and communities*

90. The community development approach in communities such as Tākou Bay and Kaingaroa created opportunities for whānau to be involved in decisions that impacted on the revitalisation of their communities. Tākou Bay had whānau champions who provided leadership on a particular area of importance to the community, and Kaingaroa established a Kaingaroa Community Housing Project Team which included elected community members. These roles provided authentic whānau/community-led responses to housing in their community. Outside of these formal roles, whānau had opportunities to engage in and lead discussions about repairs in their homes. Where this was done well, whānau felt empowered and confident about the process and the overall result.

***Natural capital***

*Improved opportunities for environmentally sustainable management of whenua, environmentally sustainable lifestyles, and emergency preparedness*

91. Environmentally sustainable management of whenua including maara kai has been discussed in Ōtautahi and Tākou Bay, but are at different stages of implementation.

92. The impact of community development approaches on emergency preparedness was most evident during the COVID-19 lockdown which compelled the community to look after each other. This was evident across all six communities where marae, social service providers, emergency services, and civil defence were able to come together to support whānau. Whānau themselves also worked together to protect and support their communities:

Since the COVID lockdown things have changed and the village actually pulled closer together, you know. People started interacting with everybody else. It has been a big change... there's a lot of new people in the village I didn't know. So the lockdown, I ran the kaitiaki tents and did the food drops; so it was good to meet everybody. (Kaingaroa resident)

93. This change was also noticed by Te Puni Kōkiri during their visit to the community after the lockdown:

[During] COVID they basically locked the village off from the rest of the world. They put a tree over the entry way into the village and only those from the village could get in, but it forced them to work together, you know, and sharing kai, sharing things... they had to be together so they became closer as a community. (Te Puni Kōkiri)

*Increased connection to whenua achieved by whānau staying on or moving to their whenua*

94. An increased connection to whenua will be more evident in another year, when whānau particularly in Tuahiwi, Raupunga, Papakura and Taumarunui (new builds) can move into housing on whenua they have a connection to. For whānau in Taumarunui and Kaingaroa who had their homes repaired, this has restored or reinforced their confidence and pride in their communities. In Kaingaroa, a criteria for receiving house repairs was to demonstrate their intent to stay in their community. Tākou Bay is unique in that whānau had already moved back to their whenua, but lacked the resources to build appropriate housing for their families.
95. The community development approach therefore has provided whānau with the capability and resources to live more comfortably now and in the future:

For me moving back from Australia, was to build a legacy for my kids, and my moko. So when we do pass, we've done something for them that they don't have to do... they know where home is... for them to come back and learn our whakapapa and our reo, and who's from here, so they know their identity... to help out my parents who were moving back, and for my kids to know that they can live off our land... gather kai, plant gardens, fruit trees, so in the future they can just live off the land. (Tākou Bay whānau)

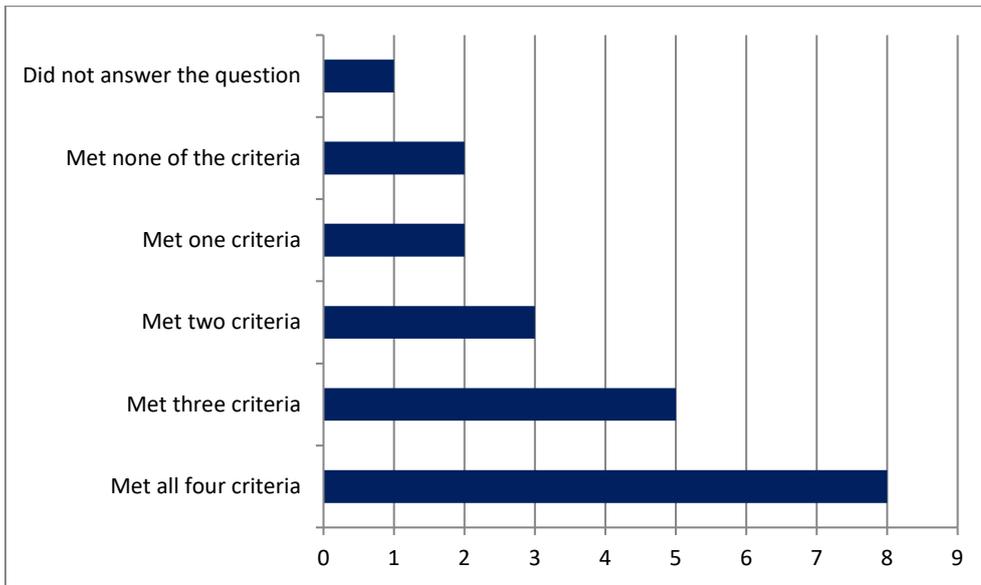
When mum got accepted and our whare got fixed we got a new bathroom, hot water, and gas connected so we have power. We all went home and had Christmas there and we haven't done that for a very long time... I didn't like going home anyway. No toilet, no power... that's just me but now we have planned a working bee since mum's tangi we're all going home in two more weeks... we're gonna finish off what she started and keep our home liveable. So, thank you for helping our whānau and our mum out.

(Taumarunui whānau)

***Financial physical capital***

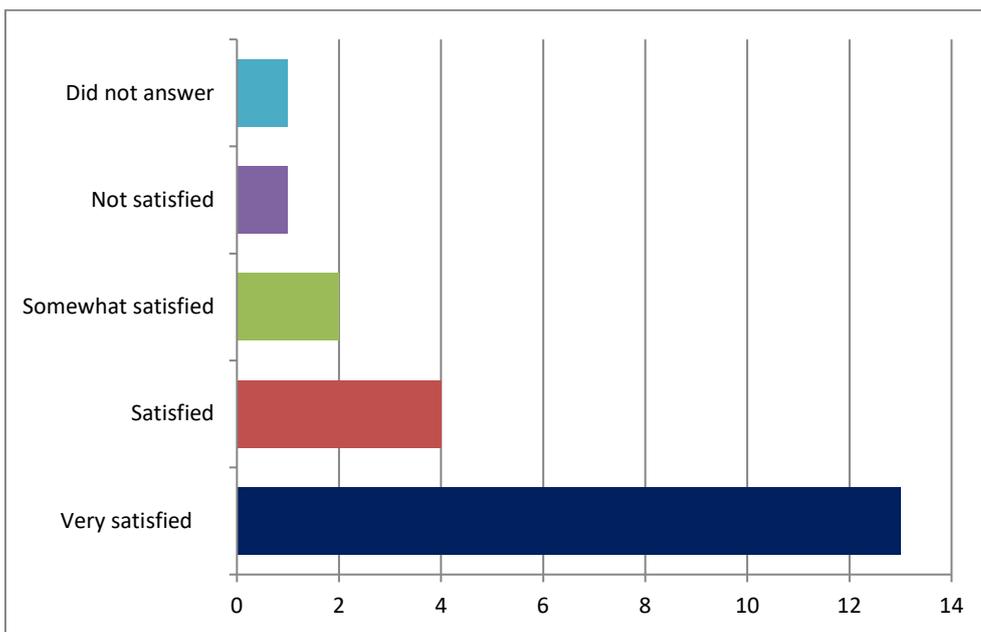
*Increased quantity and quality of suitably sized and designed affordable housing that is warm, dry, safe, and secure*

96. The overall quantity and quality of the housing stock in rural communities has improved as a result of the community development through housing initiative. A total of 107 homes have been repaired with an additional 68 due to be repaired in 2020. Nine new homes have been built and a further 16 are due to be completed in 2020. Kaingaroa will have the most homes repaired with a total of 88, by the end of 2020.
97. To determine quality, whānau were asked to select whether their homes were warm, safe, dry, and secure following the housing repairs, and to rate their satisfaction with the repairs. Eight whānau (representing 27 individual whānau members) agreed their homes met all four criteria of warmer, drier, safer, and more secure as a result of the repairs. The remaining 13 whānau indicated three or less criteria. The extent to which the repairs met the criteria was linked to the nature of the repairs.



**Figure 4. Whānau responses to whether their homes met the criteria of being warm, dry, safe, and secure as a result of the repairs (n=21)**

98. Whānau surveyed were overall generally satisfied with the quality of the final results as shown in Figure 5. Thirteen whānau were very satisfied with the repairs and four were satisfied.



**Figure 5. Whānau overall satisfaction with housing repairs (n=21)**

99. Despite the positive results, whānau raised concerns about the quality of the workmanship including unfinished repairs, timeframes, and poor communication:

There were unfinished repairs, kitchen ceiling and bedroom, one batten unrepaired; did not insulate laundry; communication could be better between all parties, the lead project manager wasn't on the same page and the bathroom painter and other workers appeared to have no idea. Unable to ascertain how much was completed. Timelines weren't kept. (Taumarunui whānau)

100. This sentiment of quality workmanship and a lack of co-ordination and communication in relation to repair work was raised by other whānau in this community as well as in Kaingaroa. One whānau came home to find work unfinished at their property and the new roof built over their skylight:

So I said, "You need to get the contractor back to my mum's." "Why?" "First and foremost, they haven't finished it off properly. By her back porch they've got no downpipe, so it's been raining for the last couple of days and the water's been sitting in the guttering. So where's all the water going to? And the second thing is, yeah, my brother wants to talk to the roofers because who gave them the permission to put the roof right onto the skylight?" (Kaingaroa whānau)

101. Another whānau raised concerns about contractors leaving their rubbish and debris on their property:

The contractors, they'd done their job well actually. Except I felt they were a bit messy... they left nails all over the place and broken chimney bits at the back of the oven. I'm not being ungrateful but I just believe they're getting paid for it. They made good money, they're qualified contractors and it shouldn't have been left a disaster afterwards. (Kaingaroa whānau)

#### *Improved connections to essential infrastructure*

102. Five of the six communities had major infrastructure projects as part of community development housing funding. This was in addition to repair work that improved individual whānau homes access to power, water, and heating.

103. Ōtautahi, Raupunga, and Papakura had major infrastructure work underway or completed to support new whānau homes. Kaingaroa had completed its infrastructure work including the desludging of the oxidation pool and water bore which are both projects that the whole community will benefit from. Tākou Bay also recently started its infrastructure work in 2019. Up to six homes will be provided with essential infrastructure (water, sewerage, power). The feedback from one whānau member highlights how significant this investment is for them, as without the infrastructure support they would not have been able to afford to live on their whenua:

I've spent the last four years trying to get debt free and managed to be able to get a loan of about \$40,000 from the bank after all the struggling; and then to find out that I couldn't buy squat with that. But through the Whaingaroa Rūnanga with their papakāinga proposal assistance, I have found a way to make that happen by getting all the infrastructure that I need provided. I've actually found a relocatable house with my \$40,000, which I've been able to get delivered out to Tākou and Whaingaroa is helping me to get the septic and the water tanks and the power out there which is about \$50,000 worth of assistance that I otherwise wouldn't be able to afford. I would be living with no power and water for another four or five years to save up enough money to pay for it. (Tākou Bay whānau)

*Financial impacts of health benefits resulting from whānau living in warm, dry, safe, and secure homes*

104. There is no evidence to demonstrate financial impact as a result of health benefits as of yet.

While whānau participants felt their health had improved as a result of living in warm, dry, safe, and secure homes, whānau had not yet quantified the financial impacts of this improvement, for example, whether doctor visits had reduced therefore saving whānau money on doctor visits and pharmacy costs.

*Financial impacts of increased employment resulting from whānau living in warm, dry, safe, and secure homes.*

105. At this stage there is no evidence of employment resulting from whānau living in warm, dry, safe, and secure homes. As a result, it is too early to demonstrate a link between financial impacts, housing, and employment.

*Creation of stable quality jobs, lifting incomes, and reducing welfare dependence*

106. Across all six communities the evidence of this is minimal. In Tākou Bay, two whānau had the opportunity to gain new work (both were already employed) as a result of their skills, knowledge, and attitude they demonstrated through the community development housing initiatives.

*Increased creation and use of sustainable community and whānau enterprise*

107. There were two examples in whānau interviews where whānau had a specific intent to open their own businesses once they settled into their new housing environment. One whānau was looking to open their own general store in the community and another whānau was looking to start a little café also in their community:

We have been working in cafés [in Australia]... so that's what we want to look at as well, is buying a little café, an espresso bar. That would be our next goal after getting a house. (Tākou Bay)

108. One community member thought that employment and enterprise was critical to community revitalisation, and ideally community development would create opportunities for a range of employment opportunities:

If I had the money I would probably take a risk and I'd open that shop up because it used to be one of the hearts of this whole community many years ago... I would open up the dairy and sell coffee, I'd sell takeaways, because this village would utilise that. (Kaingarua resident)

***What other outcomes have been achieved for whānau (intended or unintended) and why?***

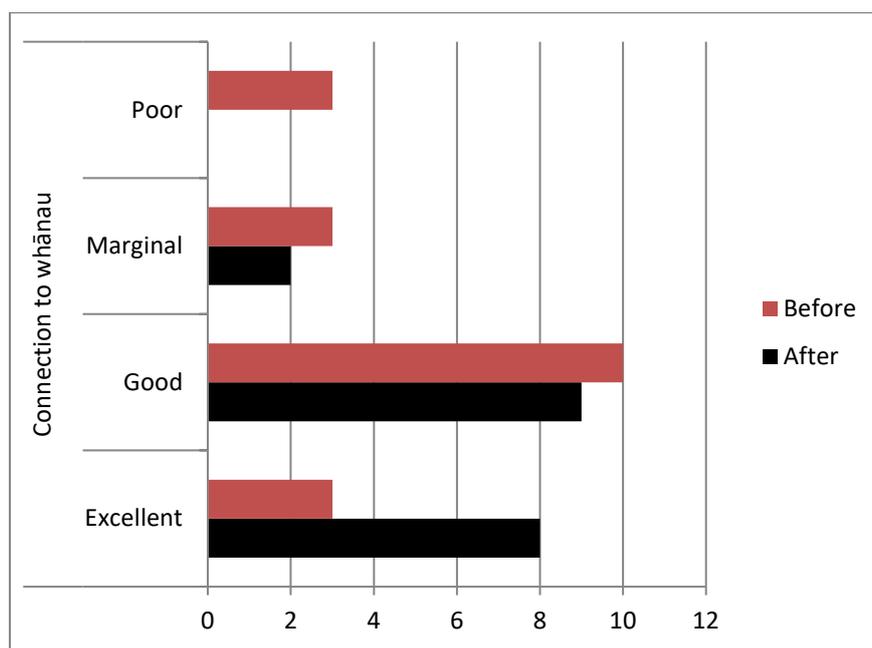
*Whānau living as whānau*

109. In addition to the impacts identified above on whānau wellbeing, other outcomes achieved for whānau included whānau connection and cohesion. Whānau interviewed did not feel disconnected

from whānau members due to their living conditions, but the repairs enabled whānau members (children and mokopuna) to gather more often than before. Whānau also talked about being able to accommodate whānau during events including tangi and Christmas:

When mum got her whare fixed we all went home and had Christmas there and we haven't had done that for a very long time. (Taumarunui whānau)

110. Figure 6 shows how 13 whānau rated their connection with whānau before the repairs as either good or excellent. One of the 13 whānau felt their connection to whānau was better before the repairs than after, commenting that the repairs had caused tensions in the whānau<sup>16</sup>. The majority of whānau however felt their connection improved or stayed the same.



**Figure 6. Impact of repairs on whānau connection (n=21)**

*Whānau confidence in a better future for themselves*

111. As a result of the repairs and investment in communities, whānau had hope and confidence that a better future for themselves was within their reach:

I think it's brought a bit of hope into the community... especially now that whānau are starting to see movement... it definitely gave us hope and I'm very grateful that we came home. (Tākou Bay)

112. This sense of hope was also starting to manifest itself at a community level as whānau and community aspirations were being realised:

<sup>16</sup> This tension was a result of some whānau in the same community having their homes repaired and others not.

Yeah, I take my hat off to what they're doing for the village... people are a lot happier in the village and I'd say it's because their houses are getting done up; and they're comfortable, they're dry. The whole process has been uplifting for the village. (Kaingaroa whānau)

### ***What has enabled whānau to achieve these outcomes?***

113. There is no doubt that the main enabler of whānau achieving the outcomes above has been the improvements to their housing in the first instance as evidenced in the survey and testimonies of whānau. A total of 90 individuals were living in the 21 households surveyed and 39% of these individuals were under the age of 17 years. Therefore, there is potential that the investment in housing and the immediate impacts on whānau wellbeing will contribute to rangatahi and tamariki living a healthier life in the future.

### ***What have been the barriers or challenges to achieving these outcomes?***

114. A range of challenges have arisen across the communities, some of which are unique to an individual community. These were raised in the formative evaluation and some of these challenges continue to exist.

#### *Capability and capacity challenges*

115. Having the financial capacity to maintain whānau homes was a significant barrier. Whānau testimonies demonstrated that whānau had the desire, but not the financial means, to make critical and essential repairs to their homes. For those whānau surveyed, the average time they had lived in their current homes was 19 years and the length of time the house had been in disrepair was nine years. Some homes had been in whānau ownership for generations (over 50 years). Over time, what may have started as a small repair had a cumulative effect, as damage became more extensive and fixing the damage became beyond whānau means.

116. Governance capability was also a challenge for community-based entities who often did not have the experience, skills, systems, and support to effectively quality assure the management and implementation of multi-million dollar housing projects. This was addressed to some extent by embedding governance capability building into community development initiatives.

#### *System challenges*

117. At a system level in smaller rural communities, the opportunity for local employment was limited which impacted on the ability for whānau to invest in the ongoing maintenance of their homes. Where unemployment was intergenerational or disposable income was limited, this impacted further on the ability of the whānau to secure mortgages from banks:

We were pretty much turned down everywhere for a bank loan, even with the Kiwibank and the government schemes. (Tākou Bay whānau)

118. Bank requirements often made it difficult for whānau to secure loans. Where whānau did not have funds saved for a deposit or regular income that met the income threshold to service a bank loan, they were left in a position to secure loans from lenders who offered more favourable terms but higher interest rates:

We looked at the rent to buy options but when we crunched the numbers their interest was just through the roof; they were pretty much sharking the people that aren't able to get a mortgage. We were sort of a bit desperate and were gonna go with that option but I just couldn't sit with the fact that we'd pay \$250,000 for a \$150,000 house. (Tākou Bay whānau)

119. Papakura marae expressed difficulty in securing funding without investors requiring some return on their investment. Funding was also difficult to secure with the housing being built on council owned land.

120. System challenges are difficult to address in the short term and require a range of policy interventions.

#### *Local challenges*

121. At a local level, challenges included local council processes that were expensive and at times unhelpful to development. The impact of council processes was evident in Papakura, Taumarunui/Te Kuiti, Raupunga, Ōtautahi, and Tākou Bay:

I don't have a building consent yet. ...\$40,000 is all I could scratch up and the house was \$42,000, so I was already out of pocket and then I started looking at consents and I couldn't afford them. (Tākou Bay whānau)

# Discussion

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## Community development through housing – What are the benefits?

122. The community development approach has enabled a number of immediate benefits including:

- a. Housing investments that had an immediate impact on whānau wellbeing and community spirit.
- b. Whānau decision-making that encouraged ownership of the housing assessment and repair process and outcome.
- c. The integration of Whānau Ora processes and planning to ensure wider whānau needs and aspirations were met in addition to immediate housing needs.
- d. Community decision-making and involvement that enabled longer-term discussion and investment for sustainable and transformative change.
- e. Benefits to community wider than housing.

123. Of the six communities, Kaingaroa and Tākou Bay were the only two communities that realised all of the above short-term benefits to some extent. Both these communities adopted the *community development approach* where community were involved in planning, design, and decision-making. This approach is already reaping benefits, with Kaingaroa securing over \$10 million of extra funding to support initiatives in its community plan. This is in addition to the Māori Housing Network investment of \$2.4 million.

124. The additional benefits of the community development approach through housing was the opportunity for Te Puni Kōkiri to be deliberate in its expectation that wider outcomes will be met including whānau wellbeing but also social procurement, supporting Māori owned businesses, and local employment. All but one community (Papakura) contracted Māori-owned business (some of whom had whakapapa connections to the communities) to undertake project management of building work, the housing assessments; the repair work and/or the infrastructure developments contributing to the Māori economy. While this was a deliberate and positive intent, not all whānau interviewed were satisfied with the quality of the communication and workmanship demonstrated by the contracted providers. This suggests that improvements may need to be made to procurement practices, alongside inclusion of independent monitoring and evaluation of workmanship into the processes.

125. There was limited evidence provided to the evaluation team to determine whether social procurement objectives were achieved. However, contractors who had whakapapa connections to the community were more likely to go over and above contractual requirements to ensure

community needs were met to a high standard. Evidence of local employment and training as a result of this programme was also minimal. Based on reports from two communities, one rangatahi gained an apprenticeship and two people gained employment with a community lead (both of whom were already in employment).

### **What have we learnt?**

#### *Community development approaches are more likely to lead to enduring benefits*

126. Investing in community development approaches that are inclusive of housing initiatives have the potential to create more enduring and sustainable benefits for whānau and communities than investing in housing alone. The approach used in Tākou Bay and Kaingaroa, in particular, is starting to show a range of benefits including improved housing, improved wellbeing and capability of whānau, and community decision-making and involvement in planning and investment decisions. In addition, communities have ensured deliberate investment in the Māori economy by procuring Māori owned businesses, and when possible, supporting local employment opportunities.
127. In other communities where their priority was housing, the impact of housing repairs on whānau wellbeing was immediate. However, wider benefits including whānau/community decision-making, capability, and cohesion was less evident. It is therefore questionable whether whānau and communities are well placed to sustain the benefits as a result of the investments to grow, develop, and self-manage.

#### *Community development takes time*

128. Realising community aspirations utilising a community development approach is slow burning, at times challenging, and the real impact may not be evident for years. The communities who used a community development methodology for example, took time to gain community buy-in, build local leadership, and develop transparent systems for decision-making and communication. At times the projects had to pause, pivot, and change direction when and as needed to keep communities engaged. However, it is expected that the end results will be enduring, sustainable, and transform communities and the lives of future generations living in those communities.

#### *Community development is a transformational change process*

129. Community development is about change and change in communities can create dissent that stifles progress and undermines community morale. Without a broader frame of reference, dissent and challenge can be perceived as insurmountable and a flaw in the process and community development approaches deemed unsuccessful. It is therefore useful to consider community development within a broader framework of transformational change. A theory of transformational change that sits within Te Hurihanganui (a framework being utilised in the education sector) provides a useful framework for understanding change from a te ao Māori perspective. Te

Hurihanganui uses the separation of Ranginui and Papatūānuku as symbolic of the significant action required to achieve transformative change and realise community aspirations.

It is said that Ranginui [the Sky Father] and Papatūānuku [the Earth Mother] were separated by their son Tāne Mahuta and his brothers. Such was the grief of both parents following the separation, and as an act of aroha, the children elected to turn their mother face down to avoid one parent seeing the sadness and despair of the other. This act became known as 'Te Hurihanganui', the great change or turning point, from which mankind evolved into Te Ao Mārama. (the World of Light)<sup>17</sup>

130. When Te Hurihanganui as a framework is applied to a community development context, the stages of transformation become clear. First, for change to occur there needs to be a willingness to create change from within the community and support provided to local leadership to plan for change. Within the Te Hurihanganui framework this stage is called Te Pō<sup>18</sup>. Second, the model recognises that implementing change will be met with resistance as the status quo is disrupted, and community leaders demonstrate and lead change across their communities building a critical mass of support (Te Wehenga). Third, as tangible change occurs, communities see their hopes and aspirations being realised and learn to critically reflect on their behaviours and contributions, unlearn harmful behaviours, and learn transformative ones reinforcing and spreading a culture shift (Te Ao Mārama). The final stage is Te Hurihanganui where critical consciousness and kaupapa Māori sustain and grow the aspirations of the community.

131. Investing in community development is a long game but has the potential to create sustainable solutions for whānau and community. In all six communities the potential for transformative change at a whānau and community level exists, more so in Kaingaroa, Tākou Bay and to some extent Taumarunui/Te Kuiti where the expectation of collective ownership and responsibility has been embedded from the outset. However, the success or failure of each approach will only become evident over time.

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<sup>17</sup> <https://poutamapounamu.org.nz/news/2019/what-is-te-hurihanganui>

<sup>18</sup> <https://education.govt.nz/our-work/overall-strategies-and-policies/te-hurihanganui/summary-of-te-hurihanganui-change-story/>