

KŌKIRI



Kāhui Tautoko:
Brokering relationships
between international
governments and
indigenous peoples

Kōkiri me Kōkiritia

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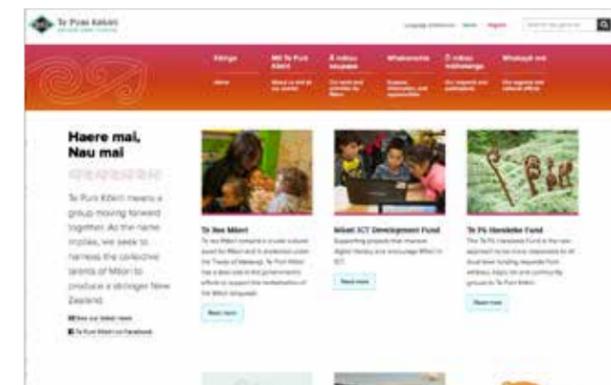
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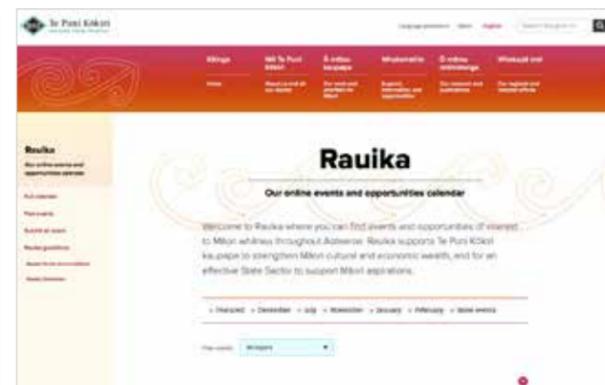


Mā tō mātou pae tukutuku me tō mātou maramataka koutou e mau ki ngā karere o te wā.

I tērā tau i whakarewangia e Te Puni Kōkiri te pae tukutuku hou, kei reira e whakairihia ana ko ngā pānui o te motu me ngā tini kōrero o te wā.



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Rauika
He maramataka mō ngā hui Māori puta noa i te motu.



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Cover image: Mara stands with a First Nations totem pole in Vancouver British Columbia. Mara, Director of Kāhui Tautoko has built a reputation for the work that the company does providing advice to indigenous organisations and government agencies to advance indigenous development.

Our cover image was shot by Brittany Bingham, First Nations photographer in Vancouver, BC, Canada.



Kōkiri is published twice a year by Te Puni Kōkiri, the Ministry of Māori Development. Its kaupapa is to share stories about Māori Development, showcase Māori success, and recognise iwi, hapū, and whānau Māori expressing mana motuhake in their communities. You can subscribe to Kōkiri magazine and Kōkiritia email pānui for free. Visit www.tpk.govt.nz/kokiri to subscribe or update your subscription. For all editorial enquiries contact, kokiri@tpk.govt.nz or visit www.tpk.govt.nz. ISSN: 11778164. CONTRIBUTIONS: Te Puni Kōkiri welcomes editorial and photographic contributions for Kōkiri and Kōkiritia which promotes Māori Development. Te Puni Kōkiri reserves the right not to publish any contribution given. Unsolicited material will not be returned unless accompanied by a stamped, self-addressed envelope. While all care is taken, no liability is accepted for loss or damage. COPYRIGHT: Parts of this publication may be reproduced or copied with the written permission of Te Puni Kōkiri – email kokiri@tpk.govt.nz. ©Te Puni Kōkiri 2015. DISCLAIMER: Kōkiri is published by Te Puni Kōkiri, PO Box 3943, Wellington. While every care has been taken in the preparation of this publication, neither Te Puni Kōkiri nor the individual writers accept any responsibility or liability, whether in contract or in tort (including negligence) or otherwise, for anything done or not done by any person in reliance, whether wholly or partially, on any of the contents of this publication. Readers should also note that the materials in this publication are the personal views of the writers and do not necessarily reflect the official policy or views of Te Puni Kōkiri. CREATIVE COMMONS: This work is licensed under the Creative Commons Attribution 3.0 New Zealand License. To view a copy of this license visit <http://creativecommons.org/licenses/by-nc/3.0/nz/>



MAI I TE TOIHAUTŪ

Kei ngā rauawa me ngā pae maunga o te motu, tēnā koutou!

Success is a relative thing. A person's situation and past can often influence their current path's trajectory. The various stories featured in this issue of Kōkiri illustrate this point perfectly. From successful Māori business women scaling the heights of public and corporate hierarchies, and succeeding, to an elderly homeless man of many years finding a home, and with it a sense of purpose in life – the total sum of these stories is success, albeit success relative to their particular situations.

Success can be moving – like the story about the Ahuwhenua Māori Dairy Farmer of the Year, Jack Raharui. He went from a bored teenager on the wrong side of the tracks, to Manager of a 450 ha farm, with over 1000 cows and five full-time staff. He's not even 25 yet!

Success can be inspiring – our Māori women in business profiles show an impressive array of women who quietly but studiously work hard to make a difference. They are passionate, hard-working and absolutely amazing. Some raising families with one hand while balancing the books with the other. Truly inspiring!

Success can transform – many of us live lives where we take the basic necessities for granted, like a stable roof overhead, a robust floor below and a decent driveway to access our home. For the Sanderson whānau, getting assistance through funding from the Māori Housing Network to fix their home has literally transformed their life! They move from merely surviving to living better lives as a result.

Success can give you insight – the Whānau Ora kaupapa and experience, like the previous story, is also transformative. It's a journey where whānau move from one point to another having grown, having strengthened, with a renewed focus and purpose. The transformative journey generates insight. Insight, seeing a problem in a different way, or understanding a set of circumstances differently can point the way out of a tough situation, and enable whānau to charter a new course for themselves to new places, new goals, and new pathways for success. Nancy Tuaine, our new Chief Advisor Whānau Ora, shares her insights about transformation and what whānau ora is.

Success can enable you to help others. Laddy's life-story from being homeless and aimless, to being housed and finding purpose, and his relationship with his kaiarahi, the Whānau Ora Navigator who helped him – is also a story about giving back, and continuing to serve.

As we here at Te Puni Kōkiri continue to embrace a whānau-centred approach to all our work, surely this lesson, Laddy's lesson, supporting the success of others, to grow the success of a nation, is the most important! Kia kaha rā tātou!

Nā

Michelle Hippolite
Toihautū

TE PĀTAKA A TE URUROA

E aku maunga kōrero, e aku pūkenga reo, tēnā koutou.

Matariki has risen bringing with it an opportunity for us to reflect on recent achievements.

Matariki tāpuapua – Pleiades season when water lies in pools

Used to describe the heavy rains of winter, Matariki can be a symbol of difficult times ahead for those with nowhere to call home. Media coverage has highlighted the plight of our homeless with Te Pūea marae in Auckland opening its doors to those needing shelter in an unparalleled gesture of manaakitanga and goodwill.

The Māori Housing Network ensures whānau have access to safe, secure and healthy homes and this year received a \$12.6 million funding boost. In 2015/16, the Network approved projects to build 42 affordable rental homes and repair nearly 250 whānau homes. It is also funding infrastructure for social, affordable and papakāinga housing on Māori land for 116 whānau.

Matariki ahunga nui – turning the earth in preparation for planting

Another element of Matariki is the preparation of the land for growing. \$14.2 million has been secured to support the establishment of the new Māori Land Service, which is part of Te Ture Whenua Māori reforms. The new Service will provide administrative assistance to Māori landowners and will take over some functions of the Māori Land Court.

Ka kitea a Matariki, ka rere te korokoro – When Matariki is seen the lamprey migrate

The korokoro or lamprey fish is a traditional food of our people. Some iwi retain practices for capturing this delicacy, however a bit like the retention of the language, it occurs in certain pockets across the country. Te Mātāwai will address the issue of iwi and Māori working together to stimulate wider language revitalisation progress and development.

Ka rere a Matariki, ka wera te hinu – When Pleiades rises the fat is heated

In winter, fat was heated for the preserving of birds as Matariki was a signal of upcoming celebration. This year Whānau Ora had a \$40 million boost allowing it to substantially increase the number of whānau it supports from over 8000 to nearly 11,000 whānau.

Planning and forecasting for the year ahead are critical aspects of Matariki too.

Over the next few months I will complete the last of my regional visits for He kai kei aku ringa in Wanganui 8 September; Christchurch 13 October and Auckland 10 November.

The purpose of the regional hui is to provide a strategic outlook for Māori regional economic development, showcase home grown economic development initiatives and share initiatives across the motu.

Kia whakamānawatia ai te whenua me te wai, nā rāua nei i ora ai te tangata, kia mahara hoki tātou ki te tiaki i te taiao tūroa, kia mahue ai ki ngā reanga o muri i a tātou tēnei kōunga o te noho ki te ao, i a tātou nei.

Above: Te Puni Kōkiri Regional Manager, Tui Marsh (far left) pictured with Chief Executive of He Korowai Trust, Ricky Houghton, Minister for Māori Development, Hon Te Ururoa Flavell and Chair of He Korowai Trust, Naida Glavish. At the opening of the He Korowai Trust emergency housing accommodation complex in Kaitiāra, a Māori housing initiative supported by the Māori Housing Network led by Te Puni Kōkiri, July 2016.



HE WHO STANDS, LIVES.

What moves you? Trevor Shailer is a former boxer Aotearoa-New Zealand representative at the Olympics, Commonwealth Games and Oceania Champion. The new Chair of Matika: Moving the Māori Nation chats to us about his new role before he left for the Rio 2016 Olympics.



New Zealand Athlete Liaison Trevor Shailer leads the New Zealand Olympic Team in a Haka at the Phaleron War Cemetery in Athens, Greece, Tuesday, August 10th, 2004 to remember the New Zealand soldiers killed in Greece in WW II. (Photo by Phil Walter/Getty Images).

Trevor Shailer, Ngāti Kauwhata, Ngāti Hauti, is an embodiment of 'He who stands lives: He who sits perishes'.

"I think being active helps to stimulate the wairua," says Trevor. "We need to support whānau to try different ways to find that 'thing' that moves you, and your whānau. Māori are innovative and we will always find ways to overcome challenges. Matika is there to support whānau who want to start."

He says his parents were always very supportive of his exploits.

"They made sure that I had every chance of success even though it was hard bringing up five boys with lots of demands. My two coaches Martin and Peter Fitzgerald were a huge inspiration on my boxing career as well as my grandfather. He was a middle weight boxing champion in the Navy so he and I had a great connection through boxing."

Not letting anyone down is a constant pressure.

"As a young sportsperson there is always pressure to do well for others and this can be difficult to manage sometimes. As a former Olympian and as Deputy Chef de Mission in Rio my role is to help athletes manage these pressures and provide support to ensure they have every chance of success."

Working with Sir Amster Reedy had a huge influence on Trevor's life. "When I think of Amster I think to be humble, add value and inspire those around me. I always looked up to Amster as I stood beside him. He made me feel strong and confident and I believed anything was possible!"

In his new role as Chair of Matika - Moving the Māori Nation, Trevor is ready to give back and share what he has learned.

"I want to pass that knowledge onto individuals, whānau, hapū, and iwi who want to change their lives to one that's more active and healthier. Throughout my experience with sports and health I have learned that the same principles exist whether at beginner or elite level."

Tikanga Māori and whānau principles also have an important role to play.

"Every person asks themselves who they are? This usually stirs their inner wairua. Helping them connect with their wairua helps instil that sense of belonging. We [Amster and I] have worked with the Athletes Commission for many years to provide tikanga Māori to our athletes and embedded into our New Zealand Villages at the Olympics and Commonwealth Games. There is a uniqueness about our Māori culture and it is for everyone."

Trevor says setting goals is important. "Don't be afraid to set lofty goals. Know what you want to achieve. Have determination - understand that your goal is important and requires commitment, sacrifice and possibly change. Persevere - keep going, don't stop, even if you experience a setback or challenge, persevere! These principles are pertinent to Olympic athletes and whānau Māori."

Moving the Māori Nation is about supporting whānau, hapū and iwi Māori to improve their lives through active participation and healthier lifestyles.

"Matika means to rise. So rise, and stimulate your wairua! You never know where that first step could take you."

"I want to pass that knowledge onto individuals, whānau, hapū, and iwi who want to change their lives to one that's more active and healthier."



HOME REPAIRS HAVE MASSIVE IMPACT

"The transformation and impact has been massive. Our tamariki are really excited. The windows in their rooms and the holes in the floor will be fixed. There's real excitement."

Such has been the impact of new funding in the north for Māori housing.

The Sanderson whānau are part of a community housing repair project by Te Rūnanga o Whaingaroa in Kaeo, which will see them get long overdue repairs to their home.

Te Rūnanga o Whaingaroa received funding from the Māori Housing Network for two projects – housing workshops, aimed at equipping whānau with basic DIY skills to maintain their homes, and emergency housing and repairs. The Sanderson whānau are among the first to receive assistance.

"We've been living pretty hard lately. Most times when it rained you couldn't drive up here. You'd have to walk uphill with your groceries and everything. So with a decent road like this we can get up here any day," says Alex Sanderson, Ngāpuhi.

Te Rūnanga o Whaingaroa CEO, Toa Faneva (Ngāti Kahu ki Whaingaroa, Te Māhurehure), is also amazed at the early impact of this change for the Sanderson whānau. They provide a range of social services to the community, and at the coalface he sees a lot of whānau struggling.

"Auckland is becoming unaffordable. There are a lot of families moving up here and putting strain on existing infrastructure and resources for families. So we alleviate some of that pressure by providing emergency housing."

Currently transitional housing is provided by the rūnanga for whānau seeking accommodation. Often this is provided free of cost initially due to the unplanned way whānau have exited their previous accommodation arrangements, and their existing financial commitments to landlords and/or mortgage providers.

The rūnanga's current emergency/transitional housing policy provides short-term (approximately twelve weeks') housing for up to six whānau at any one time, in three detached self-contained units located at He Whare Āwhina rūnanga housing complex. These whānau will then be supported by the rūnanga to move into long-term housing in private rental or Housing New Zealand properties or to other options provided by wider whānau.

The Māori Housing Network has assisted Te Rūnanga o Whaingaroa in offering resourcing for emergency housing (six units) to help meet the local need and support the rūnanga's existing emergency portfolio. Expanding their social housing role into housing repairs means they can help even more people.

"In the 80s and 90s a number of families here became part of a home-buying programme which enabled them to purchase homes that were only 80 to 90 per cent finished. They were to complete those parts of the home that were outstanding like polyurethaning the floors. This was the case for the Sanderson whānau. But, like many others, they were unable to do this work. Over time the floor has turned to cardboard and the wet areas have fallen through with big holes in the bathrooms, toilets and kitchens," says Toa.

Poor construction materials used at the time have also compounded problems, especially in the Sanderson home.

"There's a lot of dampness across the house. The ceiling has waterproofing issues dating back to when the roof was constructed. There's no bracing on the floor. All this has contributed to the house being in the state that it's in now."

The impacts of poor housing conditions are numerous.

"For a lot of our young tamariki, not having warm, safe, dry homes contributes significantly to poor health outcomes. They're more susceptible to infectious and respiratory diseases. This means they're either kept at home or hospitalised so they can also miss a lot of school. These issues can create tensions and pressures in the home which can lead to family violence situations also."

For the Sanderson whānau, their new driveway leads the way to a new and better life.

"They are really thinking twice about what they can do now to move forward from this. They see this as a really critical point of time in their lives in terms of being able to move forward that much more."

"We think that through this one housing project, a range of rural pressures are more directly lessened than through any one health or education programme alone."

Māori Housing Network investment in Te Tai Tokerau

In June 2016, the Minister for Māori Development, Te Ururoa Flavell, announced the first group of successful applicants to receive funding to help improve Māori housing in Te Tai Tokerau.

Thirteen proposals covering a wide spectrum of housing needs will receive funding totalling \$9.6 million for projects that focus on home improvements in communities with high levels of housing disrepair, projects that will help Māori organisations to provide housing for whānau, and projects that will increase the number of affordable rental homes for Māori.

"This brings significant investment in Te Tai Tokerau to help whānau live in safe, secure and healthy homes," said Mr Flavell.

"In one year alone, this is a greater level of direct Government housing investment in the region than the last five years combined, and reflects the determined focus of the Māori Housing Network to assist whānau in greatest need."

Mr Flavell praised Te Tai Tokerau projects describing them as a credit to the communities they would serve, and saying that they were "exemplifying the commitment and dedication of local people to get more whānau into safe, healthy and secure housing".

Mr Flavell said there were an estimated 12,000 Māori whānau living in severe housing deprivation with many of those located in Northland communities.

"It is therefore very pleasing to see that the Māori Housing Network investment in Te Tai Tokerau spans all three of the focus areas and is spread across all communities in the region."

Since being launched in October 2015, the Māori Housing Network, which is part of Te Puni Kōkiri, has received hundreds of enquiries for its support and assistance which Mr Flavell says reflects the enormity of the need in Māori communities.

MĀORI HOUSING NETWORK

The Māori Housing Network, led by Te Puni Kōkiri, has a total of \$17.6 million a year for Māori housing projects.

The Māori Housing Network has been set up to complement the energy, enthusiasm and entrepreneurship in the Māori housing sector, and to provide people with information, advice and practical support to build capability. The network also manages funds to support projects to improve housing outcomes for whānau Māori.

The Māori Housing Network is about ensuring whānau have access to safe, secure and healthy homes which in turn improve health and wellbeing.

Since last October to 31 May 2016, the Network has been helping to build 42 affordable rental homes, and is supporting housing repairs for around 165 whānau. It has also been funding infrastructure (power, water, sewerage system, roading, gas and telecoms) for social and affordable housing and papa kāinga on Māori land for 113 whānau.

For more information about the Māori Housing Network visit the Te Puni Kōkiri website at www.tpk.govt.nz.



Above right: Toa (left) and Alex talk about the 'next steps' for the driveway and other overdue repairs.



TE ARO PĀ – A PLACE TO CALL HOME

As the country comes to grips with the ongoing housing crisis, Māori landowners are finding their own solutions. The owners and trustees of Te Aro Pā are amongst those leading the way with a build of 14 papakāinga homes at Greta Point in Wellington.

"The history of this development is tied to Te Aro Pā, the original papakāinga located at the corner of Manners Street and Taranaki Street," says owner and trustee Holden Hohaia.

"As the crow flies it is still quite close to our original pā site – and that's a nice aspect of it. We have something that has a real value for our kids and its doing something good for the community as well. As a trustee and owner, I am really proud of what we have achieved here."

In the 1870s displaced by a growing British settlement, Ngāti Ruanui and Taranaki iwi were given inhospitable land near a landfill. However, as the land was chemically contaminated, it proved to be too expensive to develop.

Holden says that in 2005 after lengthy negotiations, Wellington City Council agreed to swap it for the currently smaller, but more desirable site.

"We hope by making the four one-bedroom and 10 three-bedroom homes affordable, tenants will use the papakāinga homes as a stepping stone to home ownership.

This will give other whānau the chance to live in a modern seaside home on whenua that connects them to their tīpuna."



A view of Polhill Gully near a landfill in Happy Valley that was swapped for the current Te Aro Pā papakāinga site at Evans Bay.



As whānau moved in to Te Aro Pā, Liz Love reflected on what it meant to live in the new papakāinga.

The first thing Liz bought to her new home was a picture of her tipuna Te Atiawa Chief, Wi Tako Ngātata. He was placed near her when she signed the tenancy contract and officially started life in her new home.

"He's in all of our homes. I'm just trying to figure out if he's the first thing you see when you walk in, or the last thing you see when you sit down. He always goes up first."

As a descendant of the original inhabitants of Te Aro Pā, Liz has followed the developments of Te Aro Pā Trust closely. She remembers going to a meeting where today's owners voted to swap land for the new site at Evans Bay.

Her ancestors were on her mind as she began moving in. "Well I probably didn't expect to be this emotional but looking back on the processes that have taken place for these homes to be here today, it's extremely overwhelming and it's a blessing not only for my family, for our iwi and our people," she said.

"I feel very honored when I think of all the people that have been on this journey and are no longer here with us."

The idea of raising her two sons on whenua connected to her tipuna and surrounded by whānau is the icing on the cake.

"I like the fact that my landlords and pretty much all of my neighbours will somehow be whānau," she said. "It's definitely a positive move and you know your environment sets the

mindset for your whānau and this being a papakāinga in a nice neighbourhood, will benefit us."

In fact, it was Liz's youngest son who overheard her talking about the papakāinga in Evans Bay and encouraged her to apply for tenancy.

Giving whānau like Liz's a helping hand is exactly what the trustees of Te Aro Pā had wished for when they decided to build homes on the land.

In the words of Taku Parai, descendant, owner and trustee, "when visions become a reality, people become confident and trustworthy. I believe that through the collective the future looks great. These apartments will inspire and lift all those who will live in them."



HEMI ROLLESTON: LOOKING INTO THE UNKNOWN

When we meet Hemi Rolleston, he is sitting in his former office, a room which is narrow and long directing your eye to the window. Hemi winds the window shade open to reveal a clear view of Wellington Railway Station, with its train tracks like fingers outstretched and searching north along the harbour, and out to Hutt Valley.

"When I started here," Hemi says, "the whakatauaiki 'Rukuhia te wāhi ngaro, hei maunga tātai whetū' really encapsulated what I did to come to Callaghan. I wasn't sure what I was going to do, but it was going to be big, bold, and brave."

Hemi, who is Ngāi Te Rangi, Ngāti Ranginui, and Ngāti Whakaue, is referring to Callaghan Innovation's whakatauaiki 'Explore the unknown. Pursue Excellence'.

He joined Callaghan as General Manager Māori Economy – following eight years as Chief Executive at Te Awanui Huka Pak limited – a 100 per cent Māori owned kiwifruit business with \$30m in assets and over \$300m in shareholder value.

Representing Te Awanui Huka Pak, Hemi attended the 2013 Te Hono Bootcamp, the New Zealand Primary Sector Bootcamp – a government-partnered initiative which includes an intensive business programme at Stanford University, California, USA.

It was during this stint at Stanford where Hemi considered his next career move.

"I was inspired by the programme, and the other Māori business leaders at the bootcamp," Hemi says. "I was ready to take on more challenges – there comes a time when you reach a point and dive into the great unknown."

Looking around, this was Hemi's office before he was appointed interim Chief Executive at Callaghan Innovation, the government agency which supports hi-tech business in New Zealand. The walls are covered in charts about innovation, planning, teamwork and you walk past one poster titled 'Nuku ki te puku'.

"Oh yeah," Hemi explains. "Because food and drink industries are based around straight-forward growing and manufacturing processes, they're not always thinking about the ways technology can add value and benefit them."

Hemi doesn't mention the programme is his idea, one which established a collective for around a dozen Māori-owned food and beverage businesses. These businesses continue to meet, trading ideas and creating partnerships.

Since he joined Callaghan in 2014, Hemi also introduced the popular Māori Inspire Event Matariki X, and made it possible for Te Wharekura o Mauao students to visit Stanford University's technology hub and Google offices in Silicon Valley in 2015 and 2016.

Hemi assumed the interim Chief Executive role on 01 August, a serendipitous date which saw the opening of Te Whare a Māui, Callaghan Innovation's Māori Innovation Hub at Lower Hutt. He says: "Attending the opening of the hub as Chief Executive is a nice way to begin my new role, and see out the previous one."

"I feel excitement, and a deep sense of responsibility, about my new role," says Hemi. "Because I'm saying to Māori we can be good in Te Ao Māori, Te Ao Pākehā, and Te Ao Hurihuri – because that's where innovation and the unknown lives."

"As Chief Executive, I'm not Chief Executive Māori Economy or Innovation, though my selection is an acknowledgement of the affect or impact I can have on the Māori economy. We are now putting the Māori economy at the head table – it's a vote of confidence in me and my team because I can't do any of this without an awesome team."

There are parts of the organisation that I'm not deeply familiar with – we have 400 staff and I do feel a deep responsibility for their wellbeing and safety. We work in a risky environment, which includes labs, not just 400 staff working in office spaces.

"Never in my wildest dreams did I consider this is what I'd be doing – I just want to contribute – and now my dreams are bigger. I want to create technology that tells our stories, lifts our language, health, wellbeing and income potential – and that is where innovation in commercial enterprises can have impact and your life can be better. Honestly I don't want to work for any other place right now."



IRA TĪTŌHEA – THE MĀORI INNOVATION HUB

A purpose-built Māori Innovation Hub within the Callaghan Innovation Quarter in Lower Hutt was opened.

Chief Executive Hemi Rolleston says Callaghan Innovation sees the need to support Māori business leaders to pursue innovation and entrepreneurship, as well as seek out and connect with business and investment partners.

"The quarter contains some of the best minds, facilities and equipment for technology and product development in New Zealand," says Hemi. "It is a place to connect with Māori, feed your mind and cook up new ideas."



"E kore tō tātou reo e ora i runga i te mahi a te kotahi, a te ruarua pūtahi rānei i Te Whanganui a-Tara. Ka taea kē e mātou te ārahi, te tohutohu me te tautoko ētahi atu i ngā mahi whakarauora ake i te reo, ki a au koirā kē te aronga nui mā Te Taura Whiri hei ngā rā e tū mai nei."

HE RAUTAKI MAHI TAHI MĀ TE KATOA

Ehara a Ngahiwi Apanui i te tangata noho noa ki pae tata

Heoi anō hei tāna, tā te Kaiwhakahaere Matua o Te Taura Whiri i te Reo Māori, he ngāwari noa kia pērā, i runga anō i te angitū o Te Wiki o Te Reo Māori i tēnei tau.

E ahu mai ana ētahi o taua angitū i te kōrero me te tautoko mai i ētahi momo wāhi, i ētahi momo tāngata kāore hoki e tino whakaarohia hei kaitātaki i ngā mahi whakarauora ake i te reo.

Nō te kōrero o Andrew Mehrrens e tangi ana mō te ngaronga o tōna reo (nā wai hoki i mōhio), me ngā tāngata rongonui o te hunga pāpāho pērā i te Pete Williams e kī ana me makere atu te wāhanga reo Ingarihi o te ngaringari a te motu, me Heather du Plessis-Allan e mea ana he whakaaro iti rawa noa iho te kotahi wiki hei whakanui i te Reo Māori, tae atu ki te New Zealand Herald e tuku ana i tō rātou kōrero whakapāha mō tō rātou kupu whakakāhore ki te tā i tētahi pānui whakamaumahara ki te reo Māori anake – ko te mahi o te reo Māori hei āhuetanga panoni, hei āhuetanga whakarauika anō hoki i te tangata koia ngā tino hua kua kitea i ngā mahi whakanui i te reo i tēnei tau.

Koia hoki te whāriki o ngā mahi whakatairanga ka kōkiritia e Te Taura Whiri hei ngā tau e tū mai nei.

"E hia nei ā mātou tūmomo kōkiri o mua rā i whakamātauria ai e mātou, ki a au nei i te kauhau noa mātou i aua kōkiri ki te hunga kua huri kē ki te reo Māori. Nō reira i te rironga mai o te tūranga, kua tata hipa te kotahi tau ināiane, i mōhio kē au ka hiahia puta atu au ki te tiro me te kōrero ki te hapori tonu."

Mēnā he angitū te wiki i runga i te whānui o te pāpāhotanga o te reo Māori me ngā tino kōrero i whakaaturia mō te reo Māori te take i taua wiki, ko te tino whakaterenga o tēnei ko te mahi whakatuwhera i Te Wiki o Te Reo Māori – arā ko te hīkoiko i Pōneke, he mea i tīmata i te Whare Pāremata, i mutu i Te Papa, neke atu i te 5,000 tāngata katoa i tae atu.

"Me kī i puta te whakaaro ki a au he mōrea tēnei mahi whakahaere i tētahi hīkoiko i waenga pū o te Hōtoke. Mō te katoa o te marama i mua i te hīko, he rite tonu taku tiroiro ki ngā matapae huarere. Māringanui mātou i te menemene mai me te arohanui a Tāwhirimātea ki a tātou. Engari ki te haere tonu tēnei momo whakanui, me whakaaro kia nuku te hīko ki ngā marama mahana ake."

I runga i tōna whakaaro mō te pupuritanga ā-hapori o te reo, e rata ana hoki a Ngahiwi ki ngā hīko ā-rohe ka whakahaerehia kia ōrite ā-motu, ā, ka whakaaturia ā-ipurangi i te wā e haere ana ngā mahi, e ai ki a ia koirā te tino huarahi hei whakaterere i Te Wiki o Te Reo Māori hei ngā rā e tū mai nei.

"He pono taku kōrero mō te whakatairanga i te reo Māori ki a Ngāi Māori, ki a Pākehā mā hoki puta atu ki ngā rohe." E hiahia ana au ki te panoni i te āhua o ngā whakawhitihitinga me te whakawhanake i tētahi huarahi mā te katoa ki te whakatairanga me te whakarauora ake i te reo.

Ehara i te mea ko te mārama ki te hiakai a te motu ki te reo me te whakarite whakatairanga ngā mea e kipakipa ana i ngā whakaaro o Ngahiwi. Nō te whakaturetanga o nā noa nei o Te Ture mō te Reo Māori 2016, ā, me te whakatūnga o te tira hou nei a Te Mātāwai, te āhua nei ka huri te ao o Te Taura Whiri.

Ahakoia kua kitea i runga i ngā āhuetanga hou ka pupuru tonu Te Taura Whiri i āna mahi tuku tiwhikete pūkenga me ngā mahi whakatairanga i te reo – ka ngaro atu te pūtea hapori me tētahi wāhanga o tana pūtea rangahau, i te mea ka whakawhitia te pūtea Mā te Reo, te CBLI (Community Based Language Initiatives) me te kaupapa He Kāinga Kōrerorero ki Te Mātāwai.

Ka āhua rarururu i ēnei rā e tū mai nei te tūte reo kua roa e tū ana, nōna i puta mai i te kaupapa tautohe ki te kāwanatanga o ngā tau whitu tekau me ngā kokoraho o muri nei pēnei i te WAI 11. Ko ngā toihau me ngā kaiwhiri koia ko ētahi o ngā tino rangatira o te ao Māori i roto i ngā tau pēnā i a Tā Kīngi Ihaka, a Amīria Simpson, a Timoti Kāretu me Erima Hēnare. Nā te nui o te mana whakaheke o ēnei rangatira e rangona tonutia ana te hau o taua mana puta noa i te whakahaere otirā i te rāngai, me te aha, mōhio pū a Ngahiwi ki tēnei.

"Ehara i te mea i tono noa au ki te mahi me te kore whakaaro, ki a au nei he waimarie katoa au, me te mea ko au te kaiwhakahaere i tēnei wā o te panoni me te rangirua. Kātahi te whiwhinga, ka ngana au ki te whakatika me te whakahāngai anō i te pūtahi ki tāna mahi hou. Kei te noho takatū mātou, kua rite ki te mahi tahi me Te Mātāwai ka whakawhanake i tētahi rāngai reo Māori whai hua e whakatītina ana i ngā hononga whaihua ki ngā tari kāwanatanga me ngā pakihia mahi ngātahi i runga i ngā kōkiritanga whakarauora ake i te reo Māori."

Hei aha ngā kōrero mō te whakataetae, te tāruatanga rānei o ngā mahi i waenga i ngā whakahaere e rua, he pai kē atu kia hāngai te titiro ki tētahi huarahi e arotahi ana ki te waihanga putanga mau tonu, mau tonu mō te reo te take.

"Kotahi anake te huarahi e whakapiki ai i te nui o te tāngata e kōrero Māori ana ko te honohono me te mahi ngātahi i te taha o ētahi atu. E kore tō tātou reo e ora i runga i te mahi a te kotahi, a te ruarua pūtahi rānei i Te Whanganui a-Tara. Ka taea kē e



mātou te ārahi, te tohutohu me te tautoko ētahi atu i ngā mahi whakarauora ake i te reo, ki a au koirā kē te aronga nui mā Te Taura Whiri hei ngā rā e tū mai nei."

"E hiahia ana mātou kia ngākau tapatahi te āhua o ā mātou mahi me te whakarite i te kounga hei whāinga mā te katoa, ka mutu he whakawanake i te ahurea whakapikinga tonutanga i ā mātou mahi katoa. Nō reira me mahi tahi mātou/tātou katoa i roto i te rāngai reo Māori. Ki te kore ka noho papa ko tō tātou reo. E ai ki ngā rangahautanga kei waenga i te 18 – 21 ōrau o te hunga Māori he kōrero Māori, ā, e 3 ōrau anake o Aotearoa he mōhio ki te kōrero Māori. Ki te kore koe e whakamataku i tērā kia mahi ngātahi ki aua atu whakahaere me pēhea hoki!"

Kāore rawa ia i te noho ki pae tata.

A strategy of inclusion and partnering

Ngahiwi Apanui is not one to rest on his laurels.

The Chief Executive of Te Taura Whiri i te Reo Māori acknowledges however, that it would be easy to do so given the success of this year's Te Wiki o Te Reo.

Part of the success can be attributed to commentary and support from places and people not normally regarded as archetypical leading lights of language revitalisation.

From Andrew Mehrtens lamenting the loss of his reo (who knew he even spoke it?), leading media figures Pete Williams calling for the English version of the national anthem to be dumped and Heather du Plessis-Allan advocating one week to celebrate Māori Language is plain tokenism to the New Zealand Herald publicly apologising for initially refusing to print a memorial notice completely in te reo Māori – the transformative role of te reo Māori and its ability to bring people together, are the strategic underpinnings that drove this year's celebrations.

They also form the basis of Te Taura Whiri's promotional role going forward.

"We've tried a variety of approaches in the past, I felt like we were in the main, preaching to the converted with our campaigns. So when I came in to the role, nearly a year ago now, I knew I wanted to take an outward approach and get out and engage the community."

If the week was a success in terms of the media coverage secured for te reo Māori and the diverse stories featured about te reo Māori, then the launching pad for this was the opening event for Māori Language Week – a parade in Wellington which started at Parliament and ended at Te Papa and involved over 5,000 people.

"I'll be the first to admit that having a parade in the middle of winter was a risk. For a month leading up to the parade I was continuously checking the long range weather forecasts!. We were lucky that Tāwhirimātea turned it on for us. But if we continue with this, we might need to look at moving it to the warmer months."

In line with his thinking on community ownership of the language, Ngahiwi believes regional parades that are nationally coordinated and streamed live online would be the ultimate way to open the week in the future.

"We are serious and open about promoting te reo Māori to non-Māori and out in the regions. I'm keen to re-frame our interactions and develop a more inclusive approach to language promotion and revitalisation."

Understanding the nation's appetite for the language and pitching promotions accordingly are not the only forces driving Ngahiwi's thinking. The recent passing of Te Ture mō te Reo Māori 2016 and with it the establishment of new entity Te Mātāwai heralds change for Te Taura Whiri.

While the new arrangements see Te Taura Whiri retain its roles around issuing certificates of competency and promotion of the language – it loses its community funding and part of its research funding, with Mā te Reo, CBLI (Community Based Language Initiatives) and He Kāinga Kōrerorero all being transferred to Te Mātāwai.

It makes for uncertain times for the long-standing language watch-dog whose genesis is seeded in the Māori language protest movements of the seventies, subsequent claims like WAI 11 and whose management and governance over the years reads like a who's who of Māori leadership – people like Tā Kingi Ihaka, Amiria Simpson, Timoti Kāretu and Erima Hēnare. So huge is the legacy of these leaders that they cast a long shadow over the organisation and the sector, something that Ngahiwi is acutely aware of.

"I didn't apply for the job lightly, I feel very fortunate to be here and to be at the helm at this time of change and ambiguity. I embrace the opportunity to reset the agency and align it to its new role. We look forward to working in partnership with Te Mātāwai to develop an effective Māori language sector that fosters mutually beneficial relationships with government departments and businesses and improved coordination of revitalisation initiatives."

Ngahiwi dismisses talk of competition or even duplication of role between the two agencies, favouring a pragmatic approach that is focussed on creating enduring outcomes for the language.

"We want to have a role that's valued by the sector. We want to have integrity in the way we go about our business and set a quality benchmark and develop a culture of continual improvement in everything we do. So all of us in the Māori language sector need to work and partner together. Because there's too much at stake. The research tells us that between 18 percent – 21 percent of Māori are speakers of te reo Māori and only 3 percent of the total population speak te reo. If that doesn't frighten you into working with your partners, nothing will!"

Definitely not resting on his laurels.



HAVING THE TIME OF MY LIFE

At a Whānau Ora 'Measuring What Matters' conference in Auckland, numerous stories were told of whānau successfully designing their own solutions to issues affecting their health and wellbeing. The stories showed Whānau Ora in action! Here is Laddy's story.

"I've been wondering why, in a place like New Zealand, we still have homelessness," says the now 76 year old.

"In 1955 I was one of them. I lived in Ponsonby and we slept in the park. The difference was we all worked, but we just didn't go home and pay rent or whatever.

He says they were just youth growing up, just trying to have fun.

"Now I am in my seventies I realise that I got myself into a bad situation – for a long time I never knew what I was going to do, never knew what tomorrow would bring."

With no future plans, Laddy decided he'd had enough.

"I was getting too old, you know, sleeping on the streets and not knowing what was going to happen. And that was when I realised I had to do something different."

And that difference came when it was suggested to Laddy that he ring a Māori provider linked to Te Pou Matakana, the North Island Whānau Ora Commissioning Agency.

"My life has turned right around since then – and now I'm a respected, retired person having the time of my life. Thanks to the help they gave me," he says.

"What helped me through it was my kaiārahi. I didn't know what my entitlements were. He took me to all the places I needed to go to. I had no idea how to approach the real estate agent. But now I've got a place and I've been there ever since."

When he moved into his new digs, it was furnished with only a couch which doubled as Laddy's bed.

Then he was granted Whānau Direct, funding support which meant furniture and food.

"It was such a big boost for me, like having a double bed, lights, a microwave oven, all sorts of stuff that came through really quickly."

Now Laddy, whose full name is Michael Bristow (Ngāpuhi), enjoys life every day and he says it's not just a case of having money.

"It's having security within your own mind. I learn something new every day. I reckon everyone should have a goal – that's what makes life exciting. I like getting up and thinking what I am going to do today?"

Now he thinks about helping others too and looks to the future.

"I also think 'what can I do for someone else'? One of my goals is looking after our Māori land. It should never be sold because it is gifted to us. I'm just a caretaker, it's for the people who are coming behind me. It's got to be there for them."



KO NGĀ TAKAHANGA TUATAHI I TE HAERENGA REO

Nō te huihuinga tāngata 100 neke atu ki te taiwhanga tūmatanui ki te mātakitaki i te whakaturetia o Te Ture mō Te Reo Māori e ngā mema o te Whare Paremata, he tau mārire te noho a Ahorangi Rawinia Higgins i waenga i a rātou, ahakoa te huri o ngā whakaaro me te whakahirihiri o te ngākau, he hari koa tonu.

"I pupuke mai ngā kare ā-roto, me kī, mōku ake he whakaputanga nui tērā. Ahakoa kāore pea tērā i tino kitea ā-kanohi mai e te nuinga. He harikoa au. Te mutunga kē mai."

I roto i tāna mahi hei kaihautū mō te rōpū mātanga tohutohu motuhake a te Minita Whanaketanga Māori, a Te Ururoa Flavell, i noho tahi a Rawinia me te ture hei hoa mōna tata ki te 18 marama te roa. Ka haere tahi ai rāua i te mata o te whenua ki te whiriwhiri kōrero me Ngāi Māori kia hua ai, e hāngai ana te ture ki tōna aronga matua, kātahi ka tūtohia e ia tētahi taurira hou, arā, ko Te Whare o te Reo Mauriora. E whakaatu ana i te haepapa ngātahi o te Karauna me Ngāi Māori mō te whakarauoratanga o te reo Māori.

Nō muri i te whakaae atu a Te Rūnanga Kāwanatanga me Te Kōmiti Take Māori ki te nuinga o ngā tūtohinga a te rōpū tohutohu, ka mahi tonu a Rawinia ki te whakapāpā atu ki ngā iwi Māori kia rite ai rātou ki te kōwhiri mema mō Te Mātāwai i muri i te whakaturetanga o te pire. I mōhio pai a Rawinia ko te whakaturetanga o te pire tētahi mahi kotahi anake, ā, ko te wero nui ināianei kia whakamahia tēnei hanganga hou hei whiwhi painga mō te reo.

"Ko te āhei ki te whakawhāiti i te titiro ki te whakatakoto mahere reo tikanga moroiti mā Te Mātāwai tētahi o ngā tino mea angitu," te kōrero a Rawinia.

"Mā konei e āhei tō tātou iwi kia tū rangatira ai kia whai wāhi atu ki te āhua o te whakanaketanga o ngā rautaki reo, ā, ka āhei hoki te Karauna ki te tautoko i tērā mā te Maihi Karauna, kia ngana hoki ki te whakatairanga ake i te māramatanga me te mōhiotanga ki te reo Māori hei tohu whai mana i runga i te mata o tō tātou whenua."

I tērā marama ka whakanuia tāna mahi mō te pire e Te Whare Wānanga o Te Upoko o Ika, ko reira i ārahi ai ia i Te Kawa a Māui, kua noho hoki ia hei Iho Rangahau Māori mai i te tau 2014, ā, kātahi anō ka kopoua ia hei Tumu Ahurei. I te tau nei i whiwhi ia i tētahi o ngā tohu whakanui e rua mō te whakahirihiri i ngā whakawhiwhinga tohu mā ngā kaimahi.

I tīmata a Rawinia ki te whai i tōna huarahi reo Māori i a ia e tamariki ana, e tipu ake ana i roto i Te Whanganui a Tara, otirā e rūmakina ana i roto i ngā āhuatanga o tōna whānau o Tūhoe ki Pōneke.

"I kōrero Māori te reanga o tōku Māmā i ngā wā katoa, nā reira au i mōhio ko te reo tērā e kōrerohia ana. Tūturu, i pōhēhē au he kōrero reo Māori ngā Māori katoa – pērā i taku whāea."

Nāwai rā ka mārama ake ia ahakoa i te mau i a ia te ia o ngā kōrero, i ōna whāea kēkē, ōna pāpara hoki e kōrerorero ana, kāore i mārama pai ki a ia te reo Māori.

"Ko te hiringa mahara mōku e pā ana ki te reo Māori ko taku ngākau titikaha ki te ako i te reo. I hokihoki atu mātou ki Ruātoki, ka kōrero Māori ngā tāngata katoa i reira, ā, ki ōku whakaaro kua mahue au ki muri, nā taku kore āhei ki te kapo rawa i ngā kōrero. Nā, 11 ōku tau ka tonu au ki ōku mātua kia noho au ki te taha o tōku kuia, a Te Uru McGarvey, ā, i kuraina au i Ruātoki.



Whakaahua: Ko te Ahorangi Rawinia Higgins i muri i tana kauwhau tuatahi hei Ahorangi i Te Kawa a Māui – School of Māori Studies i te marama o Hōngongoi (Hūrae) i tērā tau, mai i te taha mauī ko tōna whāea a Te Ripowai; matua a Daniel; tamāhine a Kuratapirirangi; me tētahi hoa o te whānau a Cathy Eady.

Ko Te Kura o Ruātoki te kura reorua whai mana tuatahi o te motu, otirā tūturu nei he kura rūmaki kē, ā, he tauhou ki a Rawinia kia noho i roto i tētahi akomanga whakatika mā te hunga e matea ana kia ako i te reo Māori.

"Kua kaha whakatoī mai ōku whanaunga i a au mō taku noho ki taua akomanga whakatika, ā, ināianei he Ahorangi Akoranga Māori au."

He Ahorangi Akoranga Māori hoki ia kua whakapau kaha ki te mahi rangahau mō te reo Māori, me tāna tino whai kia noho māori te reo.

"E ai ki ngā tatauranga, kei waho i te ao reo Māori te nuinga o ngā tāngata Māori e noho ana, ā, kua whiriwhiria kia kaua e aro ki te reo me tōna whai pānga ki a rātou, nā te mea ki tā rātou titiro kāore ōna pānga ki te ao", tāna kī i roto i tana kauhau tuatahi hei Ahorangi i tērā tau.

"Me tūpato tātou kia kaua e tuku kia rite te marae ki te whare pupuri taonga e whata noa iho ai tō tātou reo. Kāore te nuinga o Ngāi Māori i te noho ki te marae."

Kei te pīrangi ia kia tauawhitia te reo e ngā tāngata katoa o Aotearoa, ā, kei te whakapono ia mā te ture hou e toko ake ai te hanganga hei akiaki i te whakaaro pai ki te reo Māori mā te tino kitea nuitia. E akiaki ana a Rawinia i ngā tāngata katoa kia tū hei toa mō te reo Māori i roto i ō rātou whānau, i ō rātou hapori hoki.

"Kei te maumahara au i tētahi wā ka haere au ki te tiki penehini i Whakatāne, ā, ka kōrero Māori mai tētahi Tauwiwi i reira i te utu mō te penehini. Kāore i tino tere tana kōrero, i te ako tonu ia, engari i whai wāhi ia ki te parakatihi. I tino rongu taku wairua i tērā. Me tautoko tātou tēnei momo mahi hei akiaki tangata ki te kōrero i te reo."

MĀORI WOMEN IN BUSINESS

Māori women continue to reshape our country's business landscape and in this issue of Kōkiri we talk to several who have combined culture, business acumen and innovation to make their mark here and overseas.

Underscoring their achievements are lessons learned from their tūpuna, an aptitude for sheer hard work and a visionary commitment to whānau, hapū and iwi development.

The dynamic abilities of Māori women show up in others featured in this issue - leading the revitalisation of Te Reo Māori and lending their expertise to take innovations like Whānau Ora up to the next level.

They are the ultimate multi-taskers. They run companies, they are mothers, caregivers, teachers, sportswomen, exporters, advisors and dedicated 'doers' - be it working at the marae or in the board room.

We salute these women for the integrity and the authenticity they bring to their business, something we can all share and be proud of.



Miriana Stephens

Miriana Stephens credits her business success to her grandparents who raised her by the motto 'it's an honour to serve.'

Miriana (Ngāti Rārua, Ngāiterangi and Ngāti Ranginui) was born and raised in Motueka and recently won the 2016 Aotearoa NZ Māori Woman Business Leader award in recognition of outstanding success and excellence in business.

She describes her grandparents Warren and Joyce Stephens as hard working farmers who grew hops and tobacco crops and like their tūpuna survived by being agile, courageous and innovative.

"They had that entrepreneurial spirit," she said, "so I guess it's in my DNA."

Miriana is a director for Wakatū Incorporation (Wakatū) which is guided by Te Pae Tāwhiti (the 500 year intergenerational plan of Wakatū) that will create a strong identity for our owners now and in the future as being at the forefront of Māori business, and known as the leaders in innovation.



Director of Wakatū Incorporation, Miriana Stephens.

A lawyer, businesswoman and mother of four, she also runs Aotahi Limited (Aotahi) which specialises in developing and managing educational programmes in the areas of small business and money management to communities around the motu.

Aotahi has also published three books that support small business and indigenous business development - something that Miriana says fulfilled her desire to take quality and relevant education out to communities that didn't necessarily have a good experience of education.

"It not only fulfilled my passion of wanting to foster and develop entrepreneurship and innovation, it was also a real opportunity to showcase Māori stories and provide a cultural lens as to how we do business," she says.

"As Māori, money is not our only driver. Whilst that is important, so is our responsibility to our environment and building the cultural and social capital of our people. It is important as Māori that we share our stories, our thinking and knowledge more openly and collaboratively to solve some of the challenges that we as communities face."

She continues her grandparent's legacy by serving on the New Zealand Psychotherapists Board and as a trustee on Te Āwhina marae.

"Being on the Psychotherapists Board comes back to service to the community. For me it was really connecting into a profession that supports our people to be well. I love the practice of psychotherapy because it is deep and reflective and can really make a difference to peoples' lives."

As for being a trustee for Te Āwhina Marae, Miriana says she feels more comfortable in the wharekai, but is proud as the co-opted trustee to Motueka High School of the new cultural centre that is about to be opened at the school which has been supported by Wakatū, NRAIT, the iwi and local businesses.

She regards the marae as a real connector not only for whānau but also for business.

"It's the place where we can come together. When I think about my upbringing there and that experience, those key things around debating key land issues, manaakitanga - it's a one stop shop. You make the beds, feed the people and you're the kapahaka performer. It really held me in good stead when it came to finding hospitality jobs during my schooling years."

"It was a good grounding for me and gave me so many experiences that have shaped my life. Whilst our marae offers us cultural wellness, it can also be a living and breathing ecosystem that can be used as a really vibrant place for our people to connect across a whole set of disciplines - business, health and wellness, tourism etc."

Miriana says her four children have been fortunate to be raised in families that have absolutely loved them and exposed them to great leadership, mentoring and seeing possibilities.

Nurturing them in an environment that allows them to belong and to be loved has always been a top priority.

"We set the vision, our purpose but we hope that we give our children enough courage, strength and resilience to continue the legacy set by our tūpuna, in a rapidly changing world."

Miriana says she feels extremely fortunate and humbled to have been awarded Aotearoa NZ Māori Woman Business Leader and her work is more than a job.

"I am motivated to get out of bed every day because what I do is not a job - it's about making a difference and being part of a collective that is living and breathing Te Pae Tāwhiti. I think often about our great leaders and the investment that Wakatū has made in the next generation. It really is a privilege to be part of this awesomeness - I have to pinch myself occasionally to ensure that it is real!



TRANSFORMING PAST CRISIS

There is a grace and quiet strength to Nancy Tuaine that is both comforting and a little intimidating.

She's one of those natural leaders possessing that rare skill set of being very approachable and genuinely interested in people, while at the same time giving a strong sense that if a situation required it, she could be a formidable force.

Nancy's journey is much like the Whānau Ora movement that she has championed since its earliest days. It has been a transformative one, making her ideally suited to her new role at Te Puni Kōkiri as Chief Advisor where she will be primarily charged with promoting Whānau Ora across government agencies.

Nancy is a child of the awa. With iwi affiliations to Te Atihaunui a Pāpārangi and Ngāti Rangī, Nancy was initially raised in Taihape, but moved back to Whanganui at the age of 16 when her father became a casualty of railway closures.

Her father was a huge influence in her life and someone she credits with providing a strong grounding on the importance of whānau, understanding your connections and maintaining them.

"Whanganui is not that far from Wellington. But a trip here would take ages with my Dad. Because we would visit every single one of our whānau that lived between here and there, often staying the night too. He always stressed the need to maintain ties with all our whānau, and he always took me back to my marae at Raetihi as well."

She became a trustee of that marae, an appointment that her father approved of, if for no other reason than it demonstrated that his teachings had found fertile ground. He passed not long after. She readily admits these early experiences with her father shaped her present day understanding of what whānau ora is all about.

Even so, schooling didn't hold her for that long either. She dropped out as soon as she could, but would soon find herself in the nurturing hands of yet another humble but capable leader.

"I ended up doing a Māori Access module at the marae. I met Aunty Tari there. She was the regional coordinator and I went on to become her secretary."

Career wise she hasn't looked back. A role at Te Puni Kōkiri in its earlier days followed work at the Iwi Transition Agency and her short time as a Māori and Pacific Island recruit in Māori Affairs. She was then asked by Dame Tariana Turia to join her and help set up the infrastructure of Te Oranganui Iwi Health Authority in 1993. She knew then that she wanted to be CE there, but a stint as Transitional Manager at the Whanganui Trust Board would occupy her for some nine years before returning to lead the organisation whose role and purpose deeply resonates with her.

"I was part of the Whānau Ora Taskforce with Rob Cooper and Mason Durie. A role in the Iwi Technicians Group supporting the Whānau Ora Iwi Leadership Group followed. So I've been part of the Whānau Ora governance journey. But I also wanted make sure that I gave Whānau Ora a go on the ground. So I took the opportunity to return to Te Oranganui as the CE. I wanted to make sure that we did our best to adopt a whānau-centered way of working."

Aspects of Nancy's more formidable side come to the fore when she discusses this part of her career.

She recounts a story about a kuia she knew who was the sole carer for three of her young mokopuna. A diabetes sufferer, she had developed cataracts in one of her eyes, was on a waiting list for surgery, but had been on it for so long that her other eye began to deteriorate. The resultant visual impairment was preventing her from providing basic care and necessities to her mokopuna – things like taking them to school, cooking, cleaning and even maintaining her own health were all compromised with her failing eyesight.

"We made a phone call and she was seen within a day and surgery scheduled. But they only fixed the one eye! They said she needed to go on another waiting list to get the other one fixed."

Her exasperation at this is covered by a smile.

"A whānau centered approach would have at least obliged the hospital to consider the kuia's wider situation and explore other options that do not require further delays and deterioration to her health."

The kuia, to her eternal credit, and probably just grateful that her life could resume some normalcy after that first surgery just said to Nancy, "its alright bub, I can see now."

Nancy has countless other Whānau Ora tales. Many are tragic, with whānau seemingly trapped in endless cycles of dysfunction, pain and suffering.

"Yes, crisis, is part of the journey. And we often engage with whānau at vulnerable moments in their lives. But Whānau Ora is about transforming past the crisis. Moving out of that and confronting the negative patterns that keep you locked in that life. Asking yourself the hard questions – do I need to change? Do I need to leave my partner? Do I need help? This is how you transform. Anything other than this is just transacting more crisis."

This key insight about the transformative power of Whānau Ora combined with all the on the ground intelligence she has gained as CE at Te Oranganui over the last four years will inform her current role at Te Puni Kōkiri.

"I see my role here as unpicking Whānau Ora, and talking about it in real terms so government agencies can understand what it is. Are we self-managing? Do we make our own appointments? Do we set goals? Do we understand what we need to achieve those goals? These are some of the ways I understand Whānau Ora, and how I want to explain it to others. So this role is a continuation of my Whānau Ora journey from governance to implementation and now to educating others."

KĀHUI TAUTOKO – A VISION FULFILLED

When Mara Andrews (Ngāti Kahungunu, Ngāti Raukawa, Te Whakatōhea) was gifted the name for her company, it came with a message that her business would 'go out, raise, and uplift our people.'

Sixteen years on, Kāhui Tautoko is a remarkable fulfilment of that vision and today is the only company of its kind with registered offices in Canada and the United States.

Filling a unique niche, Kāhui Tautoko has built itself a formidable reputation for the work it does providing advice to indigenous organisations and government agencies on indigenous development. Health is a particular area of focus.

With humble beginnings in Aotearoa, the company has worked with communities and governments in Samoa, Tonga, the Cook Islands, Hawaii, Alaska, and throughout America and Canada.

Supporters – and there are many – describe the company as 'one of those quiet, but revolutionary enterprises making it big on the global stage, a company we could all learn something from in terms of exporting our unique indigenous knowledge around the world'.

Today Mara says her company continues to strive hard to uphold the name and legacy gifted by kuia Mate Kaiwai. "To do quality work, to focus on respectful relations, to be reliable, to fix things when we haven't quite got it right; to acknowledge our staff, their partners and whānau; to look after our clients; and keep our eye on the vision laid down for us."

When we caught up with Mara she was in Orlando Florida attending a tribal self-governance conference. She was connecting Native American and Alaska Native peoples with Māori health managers keen to learn more about health developments there.

"Some tribes here have been governing their own health for 20 or 30 years so they have a lot to teach us," she says.

"Once a tribe takes over, they aren't constrained by government prescription and auditing because they are treated as a sovereign government. It allows them to be creative in areas like private health funding. So Māori managers are looking at the innovations they've applied here."

The company's work with the Assembly of First Nations takes them across all 10 provinces – from British Columbia to Nova Scotia – and involves meeting with scores of First Nations communities across the country.

Staff clock up hundreds of kilometers often travelling by car, plane and small boat to reach remote locations. On occasion they will

be accompanied by a translator for communities that are fluent French speaking.

There are about 650 First Nations across Canada and multiple ones have their own treaties.

"That makes it complex and interesting because we have to get our heads around individual treaty frameworks for each nation – we can't just work to one.

"I think people were initially testing us to see if we were legitimate about committing to them. We had to put a lot of time into building that trust, going to different community events – not because we were working – but to become part of their world. After that, the door flew wide open to us."

BEING A UNIQUE MĀORI BUSINESS

Mara says the company has had an interesting time with its name Kāhui Tautoko.

"We thought no one would know how to pronounce it, or would know what it meant, so how would they know what we do? And then someone said to me 'just because you're going to Canada, it doesn't mean you're going to stop being Māori'.

That observation was spot on.

"People have got to know us, they ask us how to pronounce our name and what it means. They find it really interesting. It certainly hasn't stopped us getting work, it identifies us as a Māori business."

"We keep our Māori identity because we are working with First Nations people and they want us to demonstrate that we are indigenous – and our name really does that. It also reminds us we are visitors here and to respect the local Nations, their customs and their territories just as we would expect if they were manuhiri in our land."





Photo caption: (L-R) Mara, the late Whetu Tirikatene-Sullivan (MP and the late Rongo Wi Repa (far right) with members of Te Roopu Awhina, the former Central Regional Health Authority's (Central RHA) Māori Advisory Group the late John Scott (Chair of Kahungunu Iwi at the time), the late Mere TeKira Kuia from Wainuiomata, the late Mate Kaiwai (youngest daughter of Tā Apirana Ngata) from Ngāti Porou and Neville Baker former Māori Trustee and current Chair Port Nicholson Block. At the Māori Affairs Select Committee Room at Parliament during a briefing provided on Māori Health activity of the Central RHA, 1994 – 1995.

The company's move to North America was instigated at the request of a First Nations GP visiting in 2007. Impressed by what he saw, he invited Mara to Canada on the premise that "we need people like you."

"When I arrived people were at a turning point and I was ready for change too. I thought heck someone is handing you a gift so take it."

Mara discovered that often each First Nations' community has its own separate treaty and funding agreement, but not the people skilled to work in a government context.

"There aren't many on the ground who can easily do that cross-walk between government and community, so that ends up being a lot of what we do. We are brokering relationships and information between government and the people."

Mara says they support First Nations people to overcome their intimidation of government, borne out of an oppressive history.

"Being placed on reservations and having their children taken away to residential schools under the Indian Act. It has been very oppressive, especially for the older generation who are not comfortable questioning people in authority. Whereas for us at home it's a case of 'well bring it on'."

"We push people a lot and tell them to 'use your own reo in your work. They will often say, yeah but the government won't understand us. We say, who cares if they don't understand you? They will learn!"

In many areas they see Māori as role models. "They look at us and say 'you people come over here, you speak your language and have your voice, you aren't intimidated and you're very confident. They ask, 'how did you become so strong?'"

Despite a demanding workload, Kāhui Tautoko remains a small and tight team.

Of the original Kāhui Tautoko team created in 2000, Mara is the only one remaining. Marama Parore was her first business partner and over the years Caren Rangi, Piri Robinson and Careene Andrews have been involved as company co-Directors in New Zealand and Canada.

Three staff are located in Canada and two oversee the New Zealand operation.

The company operates as a virtual business with video conferencing as the most common means for communicating with clients in other countries and staff dialing in from New Zealand and Canada.

THE BOTTOM LINE

Mara's business philosophy may seem unconventional, but it hasn't stymied success.

"If you're working with indigenous people you can't really be driven by making money. I would be highly embarrassed if I was earning millions on their backs. I try to cover our costs and break even and if we accomplish that, then we've had a good year.

Advice from her accountants about profit margins, often falls on deaf ears.

"I say what the heck for? I don't focus on profit margins at the end of the year, I just care about being able to pay people, get home and buy clothes for my moko - who must have the flashiest wardrobe in Murupara!"

ADVICE TO NEW BUSINESSES

So what advice does she offer this new and prospective Māori businesses?

"My advice is to stay optimistic even in the toughest times. You have to really believe in what you are doing and hold that optimism even in the toughest of times. Keep telling yourself 'I'm doing the right thing. Surround yourself with trusted family, experts and advisors – and trust your own instincts. It is hard – there is no doubt."

Māori Women in Business

"You have to make the tough decisions. You rely on your true friends and learn how important whānau support is. You always have to repay that support. Reciprocity is a big part of Kāhui Tautoko and our philosophy, you have to acknowledge the people who help you. We try to reward staff and their whānau in different ways."

She recalls kaumātua Rongo Wirepa telling her, 'if you do the right thing, the money will come. Don't focus on the money, focus on your kaupapa'. "That was such good advice."

EARLY DAYS

Mara's formative years were spent growing up in Napier where her Mum and Dad still live. On her Dad's Ngāti Kahungunu side she's from Tangoio 30 minutes north of Napier and on his Whakatōhea side from Opape near Ōpōtiki.

Her Ngāti Raukawa connection is to Ngatokowaru through the Nicholson whanau. Her mother hails from southern England descended from the Williams and Carpenter families.

Educated at Napier Girls' High School and Hukarere Maori Girls College, Mara finished school and relocated to Palmerston North. It was 1978 and she was preparing to chase her dream career and become the first woman to train as a pilot in the air force.

She aced the entrance test at the Ohakea Base, only to be told afterwards that women couldn't train as pilots, but they could train as navigators.

With time to kill before her navigator training started, she got a job with the Department of Māori Affairs. That was in 1978 and it was the catalyst for setting her on new and unexpected career path "Once I got in I didn't want to leave. I guess I found myself and ended up in the Māori Land Court division working under good people who taught me a lot of different things."

From the Māori Land Court she moved around the Department and then to the Māori Trust Office.

She attributes her career to some very good bosses who all had different styles – the late Star Renata, Dr. Tamati Reedy, Eddie Moses, Peter MacGregor, Neville Baker, Kara Puketapu, Kingi Smiler, and Wira Gardiner. Others who gave her good advice were Dr Graham Scott, David Moore, and the late Rob Cooper. Each in their own way taught her something.

With the devolution of Māori Affairs in 1990, she moved across to the newly established Central Health Funding Authority to work alongside Rongo Wirepa. A decade later when the Health

Funding Authority was restructured into 21 district health boards; Mara and Marama made the jump to consulting and set up Kāhui Tautoko.

The company's first contract was with the Department of Corrections reviewing health services inside prisons. "When they saw our report they ended up asking us to evaluate a whole of other programmes in the prisons – so we did a lot of Corrections work – and it just grew from there."

Her supporters, mentors and role models include a stellar line up – businesswoman and Waitangi Tribunal member Tania Simpson; health leaders Sir Mason Durie, Dr Chris Cunningham and Dr Papārangi Reid; political leaders including the late Hon Parekura Horomia; Meka Whaitiri, Dame Tariana Turia and friends like the late Syd Jackson and Meegan Joe.

She mentions kaumātua Te Maari Joe and Uncle Binny Andrews, "who keep us on track with our kaupapa and who tell us off when we are not."

SUCCESS

And despite success, her friends and work colleagues say it hasn't changed Mara one bit. "She's still the same old person she's always been – down to earth, staunch, full of laughter and always cracking jokes."

Others describe her as "incredibly loyal, smart, focused, hard working with a big heart and someone who never forgets her roots. She is one of those rare people who is just as comfortable sitting in the whare kai peeling spuds – as she is sitting at a table negotiating the health rights of indigenous people."

THE FUTURE

And what of the future? "I see a lot of potential here and I don't want to walk away from it yet. We are just scratching the surface in some things and I have seen some people getting stronger and getting far more confident in themselves.

"I want to see them stand up and not fear government, not fear change, not fear trying to do things differently and not fear using their own culture."

She hopes Kāhui Tautoko can expand its work into Hawaii with the tangata whenua already expressing interest in using her expertise.

"New legislation will usher in changes to the health sector in Hawaii and I'd love to be part of that. Hopefully that will be my next step."

One day she hopes to come home to share her skills on boards and committees and completing her PhD on tribal governance and health care.

And anything else? "Oh yes," she says gleefully. "More mokos, yes definitely more mokos."



"I have only ever wanted to raise my children here in Ruatoria. Our children have the best, they know the tikanga at their marae, they are surrounded by their whānau, and learn our stories and waiata here at home."



Tairāwhiti-preneur: Bobbi Morice

When life gives you lemons – the old adage says make lemonade! Bobbi Morice, Ngāti Porou, says 'suck it up'.

"In business you have to make hard decisions," says the Tairāwhiti business woman Bobbi Morice.

"As my grandfather Eddie Harrison told me 'Business is business. It is not personal'. Whenever I had to make hard decisions for our business I always come back to this."

The economic crisis of 2008 was felt profoundly the world over, and nowhere more so than on the streets of Ruatoria.

Bobbi, Ngāti Porou, was owner-operator of Sunburst Cafe Lounge 'famous in Te Tairāwhiti' for its Ruatoria Pies.

"Our business relied on foot-traffic," says Bobbi. "When the recession hit, whole families were leaving Ruatoria for places like Perth so that they could work.

So we had to revisit our business model, and with support from Te Puni Kōkiri Māori Business Facilitation Service, figure out what we could do to save the business."

The solution was to close the cafe and focus solely on the Ruatoria Pies. This also meant laying off three staff who worked at the Cafe. Bobbi said making whānau redundant made her feel 'sick to my stomach', however the decision had to be made.

Around 1500 pies are baked daily at the former Sunburst Cafe Lounge premises and distributed through the East Coast and Gisborne district. Together with her husband Pakanui Webb they employ four staff.

Bobbi is petite in stature and big on presence and determination. Raised at the foot of Hikurangi maunga and alongside Waiapu awa, Bobbi says she is lucky to be able to raise her five tamariki and base her business aspirations at her haukāinga.

Among the first to graduate from a Home Ownership Course, Bobbi bought her first home under the Low Deposit Rural Lending Programme – Te Runanganui o Ngāti Porou with local and central government partnership to address housing challenges.

Meanwhile, Bobbi had her eye on the homestead at Makarika Station: "As a kid, I remember the house and being absolutely in love with it. It was the home for me." She would go on to purchase her dream home in 2013.

Bobbi is one of 13 Hinepreneur capability coaches around the motu providing Māori with advice and support and help them to build their personal, whānau and business wealth.

"Eventually I'd like to work with other indigenous whānau around the world, coaching them to build their skills and release their potential through financial self-sufficiency."

Karen Vercoe – Stepping Up & Into Opportunity

As a child Karen Vercoe was taught that when opportunities present themselves, she should always step up and take them.

It's a philosophy she has continued to pursue and apply – in her international sporting career, working for her iwi and as a successful business owner.

Founder of KTV Consulting Ltd, her company tagline is “turning organisation passion into organisation performance” and it describes precisely what she does.

A graduate of the University of Auckland Business School, Karen, Ngāti Pikiao, Te Arawa, Ngāti Hinekura, has a Master of Management Degree and is this year's recipient of the Dame Mira Szászy Māori Alumni Award recognising significant success in her career and involvement in the advancement of Māori.

But success didn't just fall into the lap of this hardworking mother and businesswoman.

Facing hard times and with two children to raise, Karen went back to study at university and then relentlessly pursued work.

Through it all she made a regular practice of being in a place of gratitude.

“I worked really hard on being grateful and by being in that place I opened myself up to opportunities and stepped into them, without caring about what it meant. If it meant going backwards or if I had to be a cleaner, it didn't matter because it was all about getting things right for me and my kids.”

She took on roles including Māori Health Manager at PHARMAC the government drug agency; and was General Manager of Te Papa Tākaro O Te Arawa. Before forming her company, she was a consultant with Kāhui Tautoko Consulting Ltd.

Today on top of running her own highly successful business, Karen is chair of Te Pūmāutanga O Te Arawa, the iwi post settlement governance entity and is a director with Te Arawa Management Limited a body dedicated to the development of the iwi commercial resources.

“Because we are iwi-elected we have trustees – people with amazing passion and institutional knowledge. My goal is to awahi them and grow the capability of our Board.

Despite success she still claims her first passion as working in the not for profit and community sector – a love seeded as a result of growing up in Kawerau and being around her grandparents Kawana and Hera Nepia.



“I really loved it in Kawerau, the community was awesome and I always felt safe there. I was always around my nanny and koro, all my memories are about being around them.”

She learned valuable lessons from her kuia and koroua. “Dream and dream big, work hard and don't expect others to do it for you: do those things that align to your heart even when it would be so much easier to follow the crowd or stick with the status quo.”

Her Mum and Dad have also been influencers. “Dad always had a sense of adventure and a get up and go attitude. In everything else I credit my mother who is a completer-finisher and gets on quietly in the background without any fuss and bother to get things done.”

It was during one of the first jobs her company took on that she first heard about results based accountability (RBA) – a discipline her company specialises in and which gets organisations to focus on asking ‘how are our communities and whānau and clients better off as a result of our work?’.

In previous jobs Karen was aware there was lots of passion for the work being done, but not the systems to capture performance and what had been achieved.

“I thought some of our Māori organisations needed a little bit of awahi to transform their passion into building amazing organisations. And in the past seven to eight years I have had the opportunity to work with some organisations that have really grown magnificently.”

She made it her mission to track down the Mark Friedman, the guru of RBA in Australia and completely immersed herself in it, though she laughs about not having the money to pay for the training.

“I asked if he would squeeze me in and told him ‘I was good for it’, so I was lucky he let me in,” she says. “That was the beginning of a really wonderful friendship with Mark. I chased the training because I could see that my clients would need it as a tool in the future, and it's all fallen into place.”

Karen has worked in secondary schools as a Sport Fit Co-ordinator, for an Outdoor Pursuits Trust and Te Rūnanga O Ngāti Pikiao and was selected to participate in the inaugural SPARC (Sport & Recreation NZ) CEO Leadership programme. She has also been a Hillary Role Model.

Not surprisingly she discovered a natural flair for playing touch and rugby and in 1996 was a double international selected to represent New Zealand in Women's Rugby and Touch.

She was mentored by the late Donna Morgan a well-known Bay of Plenty coach who taught her what it meant to be a world champion. “Excellence in sport requires hard work, dedication and commitment to team. She taught me that world champions train well and they eat well: to be that type of person you have to embrace that life style.”

She says the same disciplines apply to business. “Having a dream, working hard, doing all the things you need to do to put yourself in a space – in my case to get contracts and do quality work and if you don't give quality work – you do what you need to do to fix it up.”

Reflecting on her achievements she says opportunities just opened up. “Learnings from my nanny and koro and Mum and Dad was

that they always taught me to step into them, if something comes up then step into it and take it.”

Karen loves what she does and doesn't regard her business as a job.

“I could do it seven days a week all year and not even worry about it, but I love doing stuff with iwi – the skills, passion and opportunity. I'm naturally strategic and visionary, I can see all the opportunities as they unfold, and I don't get too bogged down in the drama.”

Her children Hinemihi (16) and Kahua (13) have come through kōhanga, kura kaupapa and whare kura. Being raised in a Māori household and speaking Māori has always been a priority.

Asked about the legacy she has created for her children, she says “they just see me as Mum.”

“When I received the Dame Mira Szászy Award my girl was quite surprised to hear about the things I've done. And now she has started saying things like, ‘oh well Mum when I'm on that Board and when I'm on this Board.”

And whilst she has gained recognition for her success, her children are still the two most important things in her life. “I would give up everything for them in a heartbeat. Whilst what I do sounds flash, it pales into comparison with my kids. They're my heart.”

“I could do it seven days a week all year and not even worry about it, but I love doing stuff with iwi – the skills, passion and opportunity...”



Above left: Karen's beloved grandparents, Hera and Kawana Nepia. Above right: Karen's parents, Neal and Wai Vercoe.



Photo caption: Māori women graduates of the world first indigenous international leadership coaching programme, Hinepreneur. (L – R) Christine Williams (Ngāti Toa, Ngāi Tahu, Ngāti Mamoe, Waitaha), Soraya Simeon (Ngāti Kauwhata, Ngāpuhi, Taranaki), Māori Women's Development Inc Chief Executive Teresa Tepania-Ashton (Ngāti Kuri, Ngāpuhi, Te Rarawa), Rachel Petero (Ngāti Tamaoho, Ngāti Whāwhakia), Te Miringa Mihaka (Ngāpuhi) and Kaye-Maree Dunn (Ngāti Kahungunu, Ngāti Mahanga, Ngāi Tāmanuhiri, Ngāpuhi, Te Rarawa).

Hinepreneur: Building Whānau Wealth

Bobbi Morice typifies Hinepreneur capability coaches around the motu who are providing Māori with advice and support and help build their personal, whānau and business wealth.

Trained as a capability coach by the Māori Women's Development Incorporation (MWDI), she is one of 13 Māori women graduates of the world's first indigenous international leadership coaching programme.

There are Hinepreneur coaches located in seven regions: Te Tai Tokerau, Tāmaki Makaurau, Waikato, Tairāwhiti, Taranaki/Manawatu, Te Whanganui a Tara and Te Waipounamu.

"We wanted to add value to our own business and contribute to building local capacity," said MWDI chief executive Teresa Tepania-Ashton.

"Our country is now richer for having a group of Māori women who are coaches and mentors to people in their own regions and communities."

The training for MWDI was led by Rachel Petero, Ngāti Tamaoho, Ngāti Whāwhakia who was driven by a personal mission to get more indigenous women into top roles in corporates and communities.

Rachel returned home last year from Qatar to deliver the programme after 15 years abroad in the UK and Middle East.

There she successfully led award winning talent, leadership and gender diversity transformation programmes for graduates, women and boards in a range of industries.

She says it's now time to apply her knowledge at home to help Māori women realise their potential.

"We are preparing this amazing pool of talent to step into board, community government, corporate, coaching and leadership roles in the next decade."

By 2017 Rachel Petero aims to have 100 indigenous women – Māori, Pacific Island and Asian – trained in the coaching capability programme.

The programme is internationally accredited and recognised by the International Coaching Federation.



NEVER TOO LATE TO MAKE A CHANGE

If you had told a 14 year-old Jack Raharuhi that within 10 years he'd be managing a 450 hectare farm with more than 1000 cows and five full-time staff he'd have probably shrugged you off.

He was on a different trajectory at the time.

"Yeah I think I got on the wrong track from just being a typical bored teenager in a small town and getting in to fights. But over time, drinking and driving...these activities tend to lose their appeal. I started getting over not having any money to do anything."

He credits his fiancé Charlotte with helping him turn his life around, along with his father Laani Raharuhi, who got him a job as a farm hand at Landcorp's Bassetts dairy farm on Cape Foulwind in Westport, the same farm that he ended up managing up until a month ago.

He has since moved to a new farm, just across the road, where he'll be involved in a programme which sees him mentor 10 second-in-charge managers.

"It's never too late to stop and make a change in your life and reach out to others for support. Dairy farming is a good way to make these changes because you're so busy getting stuck-in, that by the end of it you're so tired you can't really be bothered doing anything."

He also applies the 'never too late' approach to learning about his own iwi and whānau connections.

"I come from Whatuwhiwhi in Northland, so I'm Ngāti Kahu through my Dad and I don't know much about my links, but I want to learn more."

His sincerity about this is real, as is his gratitude when he responds to a question about what he loves about dairy farming. Working with animals, dealing with people and training his staff give him a profound sense of satisfaction.

"But there definitely aren't enough Māori getting involved in this mahi. Of the 10 2ICs that I'm mentoring, only one is Māori. And that's a shame because dairy farming is in quite a stable position and there are lots of opportunities for Māori in this industry."

It is perhaps these characteristics – his openness about his journey, his work ethic and his ability to relate to people that saw him win the Ahuwhenua Young Māori Farmer of the Year award earlier this year.

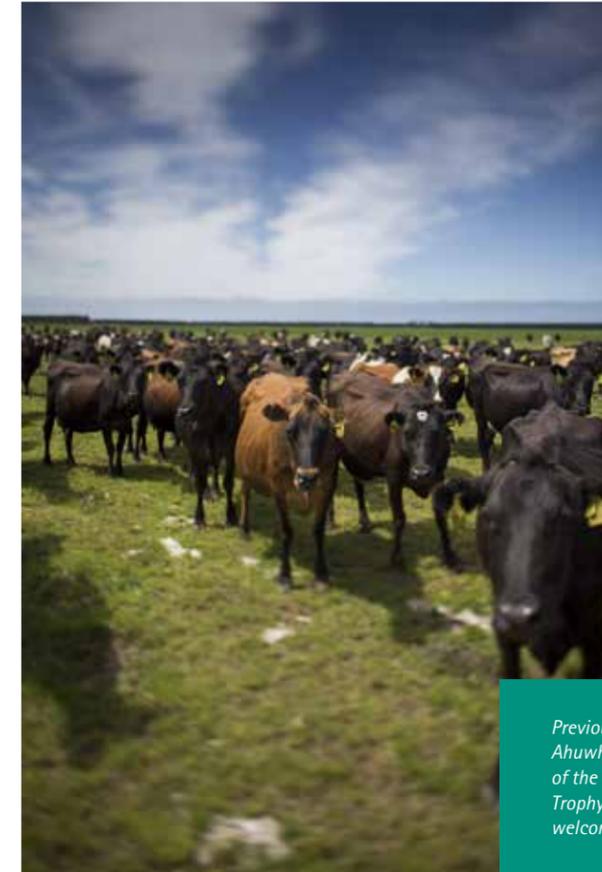
"That was such an awesome experience! I was so honoured to win, especially given the calibre of the other finalists."

But the award just gives him more impetus to work hard and help others.

"Sharing my story and sharing my skills and inspiring other troubled youth – its a privilege to role model success."



SOUTH ISLAND FARM SCOOPS AHUWHENUA TROPHY



For the first time in its 83 year history, a South Island dairy farm has won the prestigious Ahuwhenua Trophy BNZ Māori Excellence in Farming award.

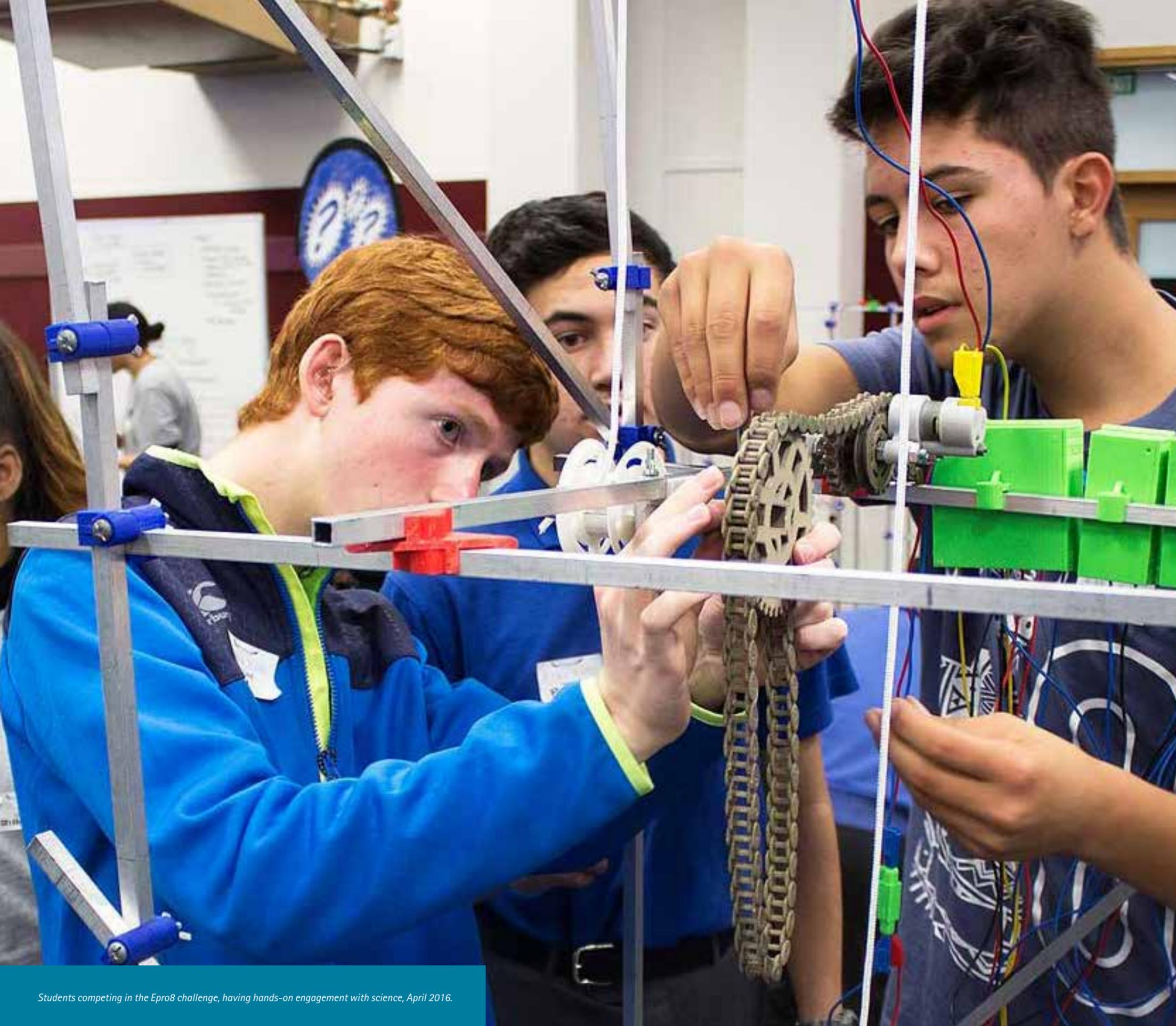
The winning farm, whose award category is sponsored by Te Puni Kōkiri, are the Proprietors of Rakaia Incorporation, whose farm, Tahu a Tao, has a long and proud history dating back to 1886. The present 216 ha property near Ashburton runs around 830 Kiwi cross cows.

Rakaia Incorporation received various prizes to the value of \$40,000.

Ahuwhenua Trophy awards are held annually, alternating each year between dairy, and sheep and beef. The upcoming 2017 competition is for Māori sheep and beef farmers.

Previous page: Rakaia Incorporation Board Chairman James Russell lifts the prestigious Ahuwhenua Trophy. Left: Tahu a Tao farm is on the Canterbury Plains, 8 km from the mouth of the Rakaia River, and carries 830 Kiwi-cross cows. Below: Chairman of the Ahuwhenua Trophy Management Committee, Kingi Smiler, carries the Ahuwhenua Trophy as visitors are welcomed onto the site at the Rakaia Inc Field Day.





PŪHORO: CAREERS OF THE FUTURE

The Pūhoro Programme is giving 80 Māori students a taste of what's available in careers that involve science, technology, engineering and mathematics.

The Māori Science Academy (MSA), is a partnership initiative involving Massey University, Te Puni Kōkiri and Year 11 students at six Manawatu schools and Murupara Area School.

"Pūhoro lets us identify and catch students who might be struggling. We work with them, the teachers and one-on-one tutors so that students can achieve their NCEA standards," explains Naomi Manu, Associate Director of Massey University's MSA programme.

Murupara Area School Principal, Dr Angela Sharples can see the benefits that science can give students. She's ecstatic that her remote rural school is able to take advantage of the Pūhoro Programme.

"I look for educational initiatives that expose our tamariki to the opportunities in STEM in New Zealand and the wider world. The support we are receiving through the Pūhoro Programme has been fantastic for our students and our school."

Students competing in the Epro8 challenge, having hands-on engagement with science, April 2016.



Left: Some of the attendees from the Pūhoro programme, front to back: Shahanna Tahere - Feilding High School (Ngāti Raukawa), Taine Davis - Palmerston North Boys High (Ngāti Kahungunu), Kahuroa Brown - Hato Paora (Ngāti Porou, Ngāti Kahungunu, Ngāi Tai), Rongomau Whaanga - Hato Paora (Ngāti Rangī/Muaupoko/Ngāti Kahungunu/Ngāti Pahauwera), and Teina Pirimona-Whaanga - Palmerston North Boys High (Ngāti Ruanui), at the Massey University Pūhoro Waka Wars, April 2016.

Shahanna Tahere wants to be a Veterinarian or a Veterinarian Nurse. The Pūhoro Programme gave her the chance to talk with primary industry employers and ask all her questions kanohi ki te kanohi, April 2016.

Rongomau and Kahuroa said the Pūhoro Programme has helped them achieve their goals by working with knowledgeable tutors who have given them a better understanding of science.

Teina is considering a career in either architecture or medicine while Taine wants to be a programmer.

Below: Murupara Area School's Assistant Principal and Science Teacher Miss Nicola Turner with year 11 students Martin Allen and Sarah-Angel Pita.



Riding for hauora on the Paekakariki Hill Road, Wellington 2016. Back: Earl Kahu, Natalia Edwin, Michelle Mako and Irai Edwin. Front: Nicola Grace and Lisa Davies.



Matika

Moving the Māori Nation

CONTESTABLE FUND : NOW OPEN

Moving the Māori Nation is a contestable fund to promote Whānau Ora through whakapakari tinana and is aimed at improving the wellbeing of whānau Māori.

Moving the Māori Nation can support individuals, whānau and community organisations delivering healthy lifestyles at a 'grassroots level' as well as successful community healthy lifestyle programmes that can be applied in other communities and regions across the motu.

There are two pools of funding up to \$10,000 for small or local initiatives, and over \$10,000 for projects that have a broad community or national reach.

There is no closing date meaning applications can be received throughout the year or until the fund is allocated.

For more information and an application form go to www.tpk.govt.nz

Alternatively application forms are available at your nearest Te Puni Kōkiri office.

NGĀ TARI O TE PUNI KŌKIRI

Te Puni Kōkiri Offices

TE PUNI KŌKIRI NATIONAL OFFICE

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