



The Island always calls you back:
a whole of community approach to wellbeing on the Chatham Islands



WHAKAUAE
Research for Māori Health and Development

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Produced by Whakauae Research Services Ltd
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ISBN 978-0-473-62518-4

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Designed by: Tom Johnson, Whakauae Research Services Ltd, Whanganui

Layout and printing: Inferno Design, Whanganui

To cite this publication in part or in whole:
Boulton, A., Allport, T., Taylor, T., Cvitanovic, L., Potaka, U. (2022). *The Island always calls you back: a whole of community approach to wellbeing on the Chatham Islands.*



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Whakauae Research Services Ltd,
Whanganui.



“Where do you come from?”

Where do you come from?
I come from a place
where the wind never ceases to whisper
where the sea sings every single day
where rolling green hills sigh
when kissed by Sun
where high hills are hugged
by clouds on a gloomy day
where the lakes are hallowed
artist of reflection
where rivers snuggle paint
the contours of the land

I come from a place
where men still gather to
hand dig and fill a loved ones grave
where men still cook on fire outside
where women gather to care for
loved ones living and dead
where women set tables to overflowing
with next to nothing
where children walk the land hunting
in the dark
where children are bonded
to each and every home
where people park
in the middle of the road for a yarn
where people cry when they leave
and when they come home

I come from a place
where the sky is horizon to horizon –
veiled
where the sea is surrounding –
embraced
where the wind never cease to
whisper – grace
It is as close to me as my heart beat
as near to me as my thoughts
I come from Wharekauri –
Chatham Islands.

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He Mihi

Tēnei te pō auē te pō
Te pō-uriuri te pō-tangotango
Hahae Matariki hahae Puanga hahae TauToru
Tēnei te ao tēnei te ao
Ka eke ki runga ki Te Ara o Tāwhaki
ki te tihi o Manono
Ka heke ki raro ki Te Wao Tapu a
Tāne-nui-a-rangi
ki te hā o te ora
Ki te whai-a-o ki te ao-mārama

This is the night, yea tis the night
The extreme darkness, the intense darkness
Pleiades shines as do Rigel and Orions Belt
This is the day, yea 'tis the day
Ascend the pathway of Tāwhaki
To the summit of Manono
Descend to the sacred realm of
Tāne-nui-a-rangi
Tis the breath of life
And the world of enlightenment

Acknowledgments

We would like to extend our appreciation to the people of the Chatham Islands who graciously shared their homes, their experiences, and their wisdom with us during this study. We were honoured to have been able to spend time with you when we visited the Islands and privileged to have experienced just a taste of what it means to live in your unique part of the world. For some of us, our time spent with you was a truly affirming, life-changing experience. Special thanks go to Trescia Lawson, our key contact and link into Ha O Te Ora O Wharekauri Trust; Therese McCormick, expert organiser and networker who made the on-the-ground mahi happen; as well as the Day and Fraser whānau, who were consummate hosts. We would also like to acknowledge and thank Rena-May Hough for sharing her word child, “Where Do You Come From?” which we use to set the context for our report, and her amazing Picto-Glyph artwork TauToru which adorns the cover. Nō reira e kui, e te tohunga mahi toi, nei rā tuku mihi mahana ki a koe mō āu mahi hōhonu katoa.

The research was funded by Te Puni Kōkiri, which commissioned the project, and through Independent Research Organisation (IRO) funding from the Health Research Council of New Zealand.

This study was a long time in the making, and the arrival of Covid-19 to our country delayed both the start and eventual end dates of the work. During the two years that we undertook this work we know that many of the whānau we met and spent time with experienced the loss of loved ones. To those of you who lost whānau members during this time our thoughts are with you. Me ngā whakaaro, inoi aroha atu ki a koutou i tēnei wā, mā te atua koutou e manaaki.

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Map



Introduction

The Chatham Islands is an archipelago of 11 islands located 800 kilometers east of the South Island¹. The two main islands, known as Chatham/Rēkohu/Wharekauri and Pitt/Rangiaotea/Rangiauria respectively, are home to New Zealand's most eastern communities with a combined resident population of 663, as per 2018 Census data. The main ethnic groups represented on the Chathams are Māori, Moriori and Pākehā, therefore Te Reo Māori, Ta Re Moriori and English are spoken on the Islands.

Guide to the reader

This report is presented in two sections.

The first section documents the background to the study, the rationale and methodology, ethical considerations and limitations. The second part privileges the whānau/hunau² voice - as they are the core of the community, the heart of the project and what has driven us.

The valuable kōrero of the rangatahi (reflected in the 'mind map' summary) is the transition point between these two sections on page 19.

Background

In late 2019, Whakauae Research Services Ltd (Whakauae) was approached by Te Puni Kōkiri to undertake a wellbeing study for the Chathams on behalf of Ha O Te Ora O Wharekauri Trust (HOTO). HOTO is the sole Māori Whānau Ora community health services organisation on the Chathams and is a Canterbury District Health Board (DHB) contracted health services provider. The wellbeing study was scheduled to be conducted over the period March to December 2020. However, due to the on-going disruptions caused by the worldwide Covid-19 pandemic, the study formally commenced on Island in April 2021, with the final report being completed in February 2022.

The main requirement for the Chatham Islands Wellbeing Study was to capture, then honour the voices and lived experience of families/hūnau/whānau (whānau), which previous studies had not necessarily prioritised. After consultation with HOTO, it was agreed that an adapted version of the Whānau Ora Outcomes Framework³ would be used to gauge the reported wellbeing outcomes whānau experience on the Chathams. Though the philosophy and aspirational goals of 'Whānau Ora/healthy families' reflect a Te Ao Māori worldview, they are also transferable and relevant for ethnic groups other than Māori.

¹ Throughout the document the Chatham Islands are referred to as either the Chathams or the Islands, interchangeably

² The term hunau refers to a singular family whereas hūnau is plural (families)

³ Short-term outcomes, 1-4 years only

Methodology

We used a Kaupapa Māori research approach meaning that the study was primarily conducted by, with and for Māori (Kawakami, Aton, Cram, Lai & Porima cited in Cram & Mertens, 2016). Curtis (2016) identifies principles that underpin Kaupapa Māori research practice including recognising diverse Māori realities, Māori control over determining research questions and how they are addressed, delivering benefits for Māori, decolonisation and social transformation. The use of a Kaupapa Māori methodology reflects the commitment of Whakauae, as an iwi-owned research centre, to working with communities in a way that resonates with Māori beliefs and traditions maintaining a focus on transparency, building purposeful and respectful relationships, recognising strengths, and contributing to positive social change.

Under the broad umbrella of a Kaupapa Māori approach we used research methods described in the Western literature. Blending Kaupapa Māori with Western methods in a single research design is common in the work carried out by Kaupapa Māori researchers (Cram, Smith & Johnstone; 2003:2). Consistent with the approach we have described above, we worked closely with the study sponsor, Ha O Te Ora O Wharekauri Trust, in the co-design of a qualitative whānau wellbeing study.

The study had five aims, namely to:

1. Describe whānau understanding of current whānau wellbeing;
2. Document the self-identified and unaddressed wellbeing needs of whānau;
3. Identify the needs that can potentially be supported by agencies and services outside of the whānau;
4. Identify challenges associated with adequately supporting unaddressed wellbeing needs; and
5. Propose recommendations for service solutions with the greatest potential to enhance whānau wellbeing, based on the study findings.

Primary qualitative data was gathered through interviews, researcher observations and fieldnotes. The interviews used a semi-structured interview schedule (Appendix 1) and were carried out during April and June 2021. In total, 70 informants participated in individual, joint and/or group interviews (refer Table 1 below).



Table 1:
Interview type by number of interviews and number of interview participants

Interview type	Number of interviews	Number of informants
Individual informant <ul style="list-style-type: none"> - Kanohi ki te kanohi (face to face) on island - Off island (via telephone or Zoom) - Written responses 	28	28
Joint (2 informants) <ul style="list-style-type: none"> - Kanohi ki te kanohi on island 	7	14
Group (3 - 17 informants) <ul style="list-style-type: none"> - Kanohi ki te kanohi on island 	6	40**
Total	38	70

** There were 12 informants who participated in more than one type of interview.



The data collection tools developed for field work included an information sheet (Appendix 2), consent form (Appendix 3), and an interview schedule. In the main, the interview schedule was developed to align with the Whānau Ora Outcomes Framework, across the seven domains for short term outcomes - 1-4 years, only.

Interviews were conducted by wāhine and tāne researchers, either individually, in pairs or in trios. Potential informants were initially identified by HOTO with snowball sampling (Mays & Pope, 1995) also used to identify informants as recommended either during the course of interviews or as we met whānau out in the community. Except where it was impractical, due to large numbers and/or venue constraints, interviews were audio recorded and transcribed. Interviews ranged from 30 minutes to three hours long. Notes were taken by the research team during interviews including when audio recording was not possible. Fieldnotes were also made by the research team as a follow up to fieldwork. Fieldnotes included observations and the results of research team debrief discussions.

The majority of informants were resident Chatham Islanders, both wāhine and tāne including rangatahi, pakeke and kaumātua, self-identifying as born and bred, 'ex-pats' returning, established and new residents from 'mainland' NZ, and some immigrants from other countries. The non-resident informants interviewed provided insights based on the particular expert knowledge they held. Participants were Māori, Moriori, Pākehā and Tauīwi with some identifying as belonging to more than one of these ethnic groups.

Primary data were supplemented with secondary data identified through a literature scan of published sources, including web-based, along with a scan of confidential grey literature provided by HOTO, Te Puni Kōkiri (TPK), and the whānau community. Secondary sources included:

- Litmus Ltd. (2014). *Wharekauri Rēkohu, Chatham Islands Health and Social Needs Report*. Wellington: Ministry of Health.
- Martin Jenkins (2017). *Chatham Islands Enabling a sustainable economy Final Report*.
- Strategic Documents:
 - Ngāti Mutunga o Wharekauri Trust
 - Hokotehi Moriori Trust
 - Chatham Islands Enterprise Trust
 - Chatham Islands Council
- Stakeholder Group minutes
- Ministry of Health – *Wharekauri, Rēkohu, Chatham Islands potential change of district health board consultation document*.
- Chatham Community Focus Trust newsletters and notices
- Petitions to central government





Ethics

Discussed at length, and agreed upon by HOTO, we additionally decided to seek endorsement, or 'ethics approval,' from the iwi – Ngāti Mutunga and imi-Moriōri to conduct the study. Therefore, prior to the commencement of formal data collection, the research team was formally welcomed to the island by Ngāti Mutunga and Moriōri representatives, with endorsement being sought and given. Ngāti Mutunga kaumātua gave verbal consent to conduct the study. Verbal consent was provided by Moriōri too, however Whakauae were asked to also submit an ethics application officially as per the Hokotehi Moriōri Trust – Ethical Protocols Form for External Research Projects which was duly done.

Additionally, as an iwi owned research centre, Whakauae conducts all research and evaluation projects under the mantle of Ngāti Hauiti and in accordance with Ngā Tikanga o Whakauae (Appendix 4), as endorsed by the iwi, namely:

- Hauora Tangata
- Manaaki Tangata
- Mātauranga
- Ngākau Tapatahi me te Aurere
- Rangatiratanga

Data Analysis

Interviewers wrote up field notes following each of the two data collection visits to the Island and held regular collective de-briefings during the field work phase. Audio-recorded interviews were transcribed and members of the research team each independently analysed a set of randomly allocated interview transcripts. Thematic analysis of transcripts was completed, by each researcher, using the seven domains, and short-term outcomes 1-4, of the Whānau Ora Outcomes Framework to structure analysis. We identified and placed illustrative quotes into data matrices as the analysis progressed.

Using the mahi ā rōpū⁴ process, the research team participated in two rounds of research wānanga; two consecutive half day hui, followed by two full day hui to discuss and refine their combined analysis of the interview data. We also referenced fieldnotes, observations and secondary data during the data analysis process providing a context from within which the primary data could be analysed.

To validate and ensure the data privileged the whānau voice, sense-making hui with participants were a key element of the research design. Unfortunately, due to the community outbreak of Omicron and mindful of the safety and wellbeing of the community and researchers, the research team's trip to the Chathams to conduct sensemaking was cancelled.

Extensive, information-rich data was collected by the five members of the research team, and critically reviewed throughout our fieldwork phase. We are therefore confident that we reached data saturation. The data saturation assumption was reaffirmed when members of the research team held a hui⁵ with Paul Eagle MP⁶ and Brian Dawson⁷, to discuss a selection of high-level themes the data revealed. This has provided added confidence that our results are sound in the unavoidable absence of sense-making opportunities for participants.

Limitations

Covid-19 disruptions, further discussed below, limited our research design approach. While we were not able to visit Pitt Island in person to conduct interviews, whānau living on Pitt Island were interviewed via telephone. We believe we have gathered extensive data from a representative sample of whānau, cultural and community leaders, business owners, and other professionals. However, we acknowledge there will be whānau who would have wanted to be interviewed who we either could not connect with due to scheduling or other issues, or who were waiting to instead contribute to the planned data sense-making sessions.

⁴ The mahi ā rōpū approach to data analysis involves the thematic analysis of data at a group level (Boulton & Gifford, 2014).

⁵ This hui was pre-scheduled to coincide with flying to the Chathams for the cancelled sense-making workshops. The hui was able to go ahead via Zoom.

⁶ Member of Parliament for Rongotai (including the Chatham Islands /Wharekauri /Rēkohu)

⁷ Electorate Office Support to Paul Eagle MP



The impact of Covid-19 and the need to pivot

The remote location of the Chathams, in and of itself, presented our research team with some challenges. These challenges included poor quality virtual connectivity and limited flight options. However, the on-going worldwide Covid-19 pandemic by far created the most disruptions to the study. The pandemic necessitated multiple timeline extensions, repeated and time-consuming rescheduling of all travel arrangements and interviews, and reconfiguring the deployment of team members to travel to the Chathams. However more importantly, the pandemic amplified the challenges faced by whānau in the course of their everyday lives on the Chathams.

During the course of our data collection and subsequent telephone and email communications, we were made very aware that 'mainlanders' visiting the Chathams during Lockdown and more recently under the Covid-19 Protection Framework caused and continues to cause heightened anxiety for many whānau. The heightened levels of anxiety were primarily due to the current limited capacity of health services on the Island and the Island's

geographical remoteness. Therefore, as Kaupapa Māori researchers we very deliberately strived to ensure our study would not create, or add, a further layer of stress for Chathams whānau.

We believe we kept any negative impact of our research on Chatham Islanders to a minimum by maintaining open and regular contact with Ha O Te Ora Wharekauri Trust; making extended field trips to the Chathams to minimise disruption to whānau (two trips were possible, of eight and five days respectively, during Level 1); interviewing whānau at a convenient venue for them, on a day and time of their choosing; utilising multiple interview methods; providing timely updates to the whānau via the Chatham Community Focus Trust weekly newsletter; contracting local expertise to help co-ordinate on island field activities; attending a Mokopapa wānanga; and staying in accommodation amongst whānau. We believe this approach achieved the rich level of data we were privileged to have collected.

Previous research

The seminal 2014 *Wharekauri Rēkohu, Chatham Islands Health and Social Needs Report*, commissioned by the Ministry of Health, is regarded as a 'sea change' report, widely cited in subsequent studies focused on the Chathams. Also referred to as 'the Litmus report', in reference to the evaluation company that produced it, the report's primary purpose was to inform the ongoing implementation of Ha O Te Ora Wharekauri Trust's Whānau Ora Business Plan – Whānau Whāriki. The Litmus report was one of the first to draw direct links between structural issues impacting the Chatham Islands and the social determinants of health⁸. What is surprising is that very little has changed to *significantly and sustainably* enhance the wellbeing of all whānau on the Chathams in the eight years since the report was published.

⁸ Determinants of health can be defined as "the circumstances in which people are born, grow up, live, learn, work and age. They are also the wider set of forces and systems affecting these circumstances, for example, economic and development policies, geographic and climatic environments, social norms, social policies and political systems" <https://toiteora.govt.nz/public/determinants-of-health-and-health-equity/>



The analysis framework for the current study

As with the 2014 Litmus study, our research similarly identified issues of failing infrastructure, insecure employment, lack of training and professional development opportunities, the high cost of living and a lack of, and poor-quality, housing stock (Litmus, 2014), along with a lack of cohesive leadership, health service failings, education failings, diversity of identity tensions, and whānau harm issues. Our findings reveal historic and more recent issues that challenge the wellbeing of Chatham Islanders. The remainder of this report presents these wellbeing challenges, which we have structured according to a modified Whānau Ora Outcomes Framework in a series of high-level insights.

The Whānau Ora Outcomes Framework, developed by government and Iwi in 2015, is a tool which both Treaty partners can use to assess movement towards the achievement of whānau ora (Boulton, 2019). Organised across seven domains, the framework details high level outcomes to be achieved by whānau on their journey towards whānau ora – maximum whānau wellbeing. Our modified framework (refer Diagram 1, following page) has been adapted to meet the needs of Chatham Islanders and includes the domains of leadership; health service experience; education; identity; economic wellbeing and employment; family harm, addiction, substance abuse and risk of self-harm; housing; and infrastructure and environment.

Under each of the seven domains, we offer insights that the study generated. We outline what is already known about achievement under each domain along with examples of what participants told us. We identify what stood out for us and the implications of that for moving forward. We conclude each domain section by posing a range of questions for the community, including for decision-makers and whānau, which can be used to facilitate conversations, actions and 'fit for purpose' solutions, consistent with the philosophy and aspirational goals of the Whānau Ora Framework.

Diagram 1

Whānau Ora Framework (adapted)

Whānau Ora Outcomes	Whānau are self-managing & empowered leaders	Whānau are leading healthy lifestyles	Whānau are participating fully in society
Short term outcomes 1-4 years	<p>More whānau develop pathways to independence, including from government assistance and intervention in their whānau life.</p> <p>Whānau are knowledgeable about the capability that exists in their whānau network, and begin to tap into it.</p> <p>Whānau decision-making and planning are informed by timely access to personal information and data which is held about them by government or other agencies.</p> <p>Whānau are aware of their interests in assets held in common and knowledgeable about their rights and responsibilities in regards to those assets.</p> <p>Whānau are planning for emergencies, and taking appropriate action such as having insurance and plans for asset replacement.</p>	<p>Increased number of whānau are setting and achieving personal health goals for their physical, emotional, spiritual and mental wellbeing.</p> <p>Increased number of whānau are improving their knowledge and practice in healthy eating and physical activity.</p> <p>Whānau are managing chronic health conditions, including eczema, asthma and diabetes. Whānau know when and how to access support to manage their conditions.</p>	<p>Rangatahi Māori are achieving NCEA level 2 as a minimum qualification. and increasing numbers are achieving level 3.</p> <p>Increased number of tamariki and mokopuna enrolled and attending early childhood education.</p> <p>Increased number of whānau entering tertiary education or other advanced areas of learning and leaving with qualifications.</p> <p>Increased number of whānau exercising their right to vote in national and local council elections.</p> <p>Increased number of whānau engaged in sport and/or clubs or other community groups including kapa haka and waka ama.</p> <p>Whānau are choosing the services they wish to access, on the basis of good information.</p> <p>Whānau are confident to access services and advocate in their own right.</p> <p>Successfully rehabilitate and reintegrate whānau who have had contact with the corrections system back into communities.</p>



Whānau and families are confidently participating in Te Ao Māori (the Māori World)	Whānau and families are economically secure and successfully involved in wealth creation	Whānau are cohesive, resilient and nurturing	Whānau and families are responsible stewards of their living and natural environments
<p>Increased uptake by whānau in business training, skills acquisition, education and professional development.</p> <p>Increased numbers of whānau are self-employed, and whānau businesses are growing.</p> <p>Increased number of whānau improving their financial literacy.</p> <p>Whānau are engaged in savings and investment.</p>	<p>Whānau business leaders are innovative, entrepreneurial and successful.</p> <p>Whānau are active participants in research and development that advances their prosperity.</p> <p>Whānau are employed in occupations and positions that provide them with the income to achieve the standard of living they aspire to.</p> <p>Whānau have the knowledge and skills to manage their assets that enable them to achieve their life long aspirations.</p>	<p>Parents build skills and strategies to nurture and care and provide for their children.</p> <p>Where necessary, whānau address violence, addiction, substance abuse, and risk of self-harm through increased uptake of affordable and culturally appropriate support services.</p> <p>Increase the number of tamariki from vulnerable whānau who are attending school on a regular basis.</p> <p>Relationships between partners are strong and supportive.</p> <p>Whānau are developing nurturing environments that provide for their physical, emotional, spiritual and mental wellbeing.</p>	<p>Increased opportunity for whānau to participate in environmental management practices.</p> <p>Increased number of whānau accessing services to improve the health of their homes.</p>





Section Two: Community Insights

Guide to the reader

This is the second part of the report *The Island always calls you back: a whole of community approach to wellbeing on the Chatham Islands*. This section privileges the whānau/hunau voice - as they are the core of the community, the heart of the project and what has driven us. The first section documents the background to the study, the rationale and methodology, ethical considerations and limitations.

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ISBN 978-0-473-62518-4

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To cite this publication in part or in whole:
Boulton, A., Allport, T., Taylor, T., Cvitanovic, L., Potaka, U. (2022). *The Island always calls you back: a whole of community approach to wellbeing on the Chatham Islands*.



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Where do you come from?
I come from a place
where the wind never ceases to whisper
where the sea sings every single day
where rolling green hills sigh
when kissed by Sun
where high hills are hugged
by clouds on a gloomy day
where the lakes are hallowed
artist of reflection
where rivers snuggle paint
the contours of the land

I come from a place
where men still gather to
hand dig and fill a loved ones grave
where men still cook on fire outside
where women gather to care for
loved ones living and dead
where women set tables to overflowing
with next to nothing
where children walk the land hunting
in the dark
where children are bonded
to each and every home
where people park
in the middle of the road for a yarn
where people cry when they leave
and when they come home

I come from a place
where the sky is horizon to horizon –
veiled
where the sea is surrounding –
embraced
where the wind never cease to
whisper – grace
It is as close to me as my heart beat
as near to me as my thoughts
I come from Wharekauri –
Chatham Islands.

© Rena-May Hough

Summary of questions for the community

Whānau Ora Domain 1	Whānau Ora Domain 2	Whānau Ora Domain 3	Whānau Ora Domain 4
<p>Whānau are self-managing and empowered leaders</p> <p>Questions for the Community</p> <ul style="list-style-type: none"> • What are your leadership needs in the short, medium and long-term and how might the community meet those needs? • Are the existing formal leadership models future-proofed? • What additional support does the community need to grow the leaders of the future? E.g., governance training, networking opportunities, mentoring opportunities? What can current leaders do now to ensure the next generation will be ready to assume leadership roles when called upon? 	<p>Whānau are leading healthy lifestyles</p> <p>Questions for the Community</p> <ul style="list-style-type: none"> • How can the opportunities presented by the current health system reforms be maximised to ensure health services are designed and delivered that best meet the needs of Chathams communities? • What additional support from the Crown is required by the community to ensure the identified service gaps (e.g., elderly, palliative, mental health care services) are addressed? • How can the Islands' leadership support whānau calls for greater autonomy in health care decision-making and what role will the community have in Iwi/Māori partnership Boards? 	<p>Whānau are participating fully in society</p> <p>Questions for the Community</p> <ul style="list-style-type: none"> • How do the community want the Ministry of Education to engage with them to build solutions to the issues identified above? • What are the practical solutions the Ministry of Education could implement right now to support whānau wellbeing through the high school years (e.g., financially, emotionally, through cultural initiatives)? • How can the Islands' leadership support whānau to advocate for the rangatahi of the Chatham Islands? 	<p>Whānau and families are confidently participating in Te Ao Māori (the Māori World).</p> <p>Questions for the Community</p> <ul style="list-style-type: none"> • How can targeted investment encourage opportunities for Māori and Moriori to learn about, shape and participate in their culture/s? • How can the four main-entities on the Chathams work together to create a unified approach to support whānau and hunau participating in their culture/s? • What can be changed about the current systems of decision-making on the Islands that would result in uniting the different 'factions' and 'divisions' on the Chatham Islands?

This table presents a set of questions which have emerged from the research. These questions can be used by the community to support whānau/hunau aspirations for wellbeing.

Whānau Ora Domain 5	Whānau Ora Domain 6	Whānau Ora Domain 7 (Living Environment)	Whānau Ora Domain 7
Whānau and families are economically secure and successfully involved in wealth creation	Whānau are cohesive, resilient and nurturing	Whānau and families are responsible stewards of their living and natural environments	Whānau and families are responsible stewards of their living and natural environments
<p>Questions for the Community</p> <ul style="list-style-type: none"> • What opportunities are available to support small-scale, diverse business enterprise? • What opportunities exist to grow the economy and lessen the reliability of the economy on primary industries? • How can shipping and air freight services be improved to provide for greater reliability? • Is the Chatham Islands Enterprise Trust model still fit for purpose? • What is the real cost (economic and social) and impact of illegal drug use on the Islands? 	<p>Questions for the Community</p> <ul style="list-style-type: none"> • How can Chatham Islanders co-design the services they need with service providers to ensure appropriate, sustainable, and accessible prevention, intervention and support is offered? • How can sustainable funding be sourced to ensure that support services are always available on the Chathams? 	<p>Questions for the Community</p> <ul style="list-style-type: none"> • To what extent are existing government housing programmes available to Chatham Islanders being utilised and what capacity is there to increase use? • What further Chatham Islands capacity building is necessary to provide leadership or guidance to ensure the maximum use of existing government housing programmes? For example, who can pick up the co-ordination of the Te Puni Kōkiri housing repairs grant programme? • Given that mainstream banks are reluctant to lend to Chatham Islanders for housing (unless they have 60% or more deposit), what can Kāinga Ora do to underwrite or guarantee loans as it does in New Zealand for first home loans? • Given that there is no state housing available on the Islands, what opportunities are there for Kāinga Ora to work in partnership with key local groups to invest in social housing? 	<p>Questions for the Community</p> <ul style="list-style-type: none"> • What is the role of the leadership in assisting to determine an Islands-wide policy which addresses issues of sustainability and economic development? • To what degree are Chatham Islanders willing to trade off their pristine natural environment against the need to invest in future development opportunities and employment which potentially could threaten the natural environment? • How can whānau be supported to act and be recognised as kaitiaki, or guardians, of their natural environment and do so in a way that supports Chathams Islands life?

Whānau Ora Domain 1

Whānau are self-managing and empowered leaders

Insight 1: Leadership

Communities on the Chatham Islands are well served by a range of experienced and emergent leaders who are committed to preserving and enhancing the Chatham Islands' way of life. The ability of recognised leaders to come together with a united voice, harness the potential that exists within their respective communities and to act collaboratively to advance the health and wellbeing of the people is critical.

What we already know

Formal leadership on the Chatham Islands is executed by four entities: The Chatham Islands Council; The Chatham Islands Enterprise Trust (CIET); Hokotehi Moriori Trust and Ngāti Mutunga o Wharekauri Trust. Informal leadership however, is demonstrated by members of the community in a range of other collectives, including within whānau.

From the literature we know that Māori leadership is characterised by a complex series of interactions and relationships between people – leaders and followers – and the situations they find themselves in. Complexity, in the form of whakapapa and genealogical connections and relationships, the unique characteristics of the Chatham Islands environment and in terms of geographical isolation all influence the leadership needs of this community. People and knowledge will be the most important aspects of future leadership and transformational shifts will be critical to navigate into the future. (Katene, 2013)

Whānau told us

"...I think the women leaders definitely stand out, ... they're big, big picture...some of the younger women need to be listened to... they've got some great ideas... but a lot of these younger women, younger men just don't say anything because there's no point ... no one is really listening...." K115

"... we just had a men's programme the other evening, every year I push to have a men's programme and that's just getting stronger and stronger and now we've got someone from our own that, that's taking the lead on that... it's making a difference and that and getting our men to talk about some of the issues for them." K119

"...people who are interested and want to be contributing and can bring a voice... we could do a lot better with our leadership ... a lot of these people that are in high positions ...they have been in those positions for 15 plus years... needs to be a change... provide opportunities for these younger people to move up through those roles ... the peoples' power has sort of been taken away from them a little bit..." K138

"... nurture that, and grow younger people coming through, instead of just knocking them down,... encourage more younger people...otherwise people, will be of the attitude, 'We can't be bothered... I go there, and we get slammed'." KI44

"...we are waiting for iwi and imi and council ...and Enterprise Trust to get their crap together ...we're getting better to work together but it's very difficult for us all to get in the same room and all row the same waka all the same way... it's notoriously difficult... personality gets in the way of the big picture..." KI12

What we noticed

During our time on the Islands, we were exposed to a range of leaders actively involved in improving and enhancing the wellbeing of Chatham Islanders. Leaders were found across the Islands, from those working in an official capacity as civic, Iwi or Imi leaders, through to those working on the ground for the community. As members of a tight-knit and fiercely independent community, participants were keen to observe the importance of "home-grown" leadership and the role that the women of the Chatham Islands play within their whānau and in the community more broadly.

We were most struck by the role that young people (18-35) played as leaders within their own whānau, in supporting older whānau members, and acting in decision-making and governance roles on behalf of their community. The notion that young people were not being listened to was expressed by a number of informants. However, it was equally evident that there were young people who were stepping up into leadership roles within the community. Ensuring that they received adequate and appropriate support and nurturing when they assumed leadership roles was seen as critical to establishing a future generation of strong and competent leaders.

We observed that leadership on the Chatham Islands takes many forms and occurs across a range of situations and contexts. Leadership for the Chatham Islands community is not limited to specific civic or elected roles, nor does it reside solely within the obvious decision-making systems. On the contrary, leadership was evident in a range of forms. The leadership we saw and experienced being demonstrated needs to be both recognised by the people of the Chatham's themselves and amplified beyond the Islands – into the very halls of power. In doing so, the people of the Chatham Islands, as a whole, will be better placed to address their present and future needs.

Questions for the Community

- What are your leadership needs in the short, medium and long-term and how might the community meet those needs?
- Are the existing formal leadership models future-proofed?
- What additional support does the community need to grow the leaders of the future? E.g., governance training, networking opportunities, mentoring opportunities?
- What can current leaders do now to ensure the next generation will be ready to assume leadership roles when called upon?

Whānau Ora Domain 2

Whānau are leading healthy lifestyles

Insight 2: Health Service Experience

The people of the Chathams acknowledge that the primary health care services on the Island are broadly of benefit to the community. In order for the people to flourish there is an urgent requirement to look at what other health care services need to be in place locally as well as how these services, and existing services, can best be delivered.

What we already know

Core primary health care services and medications are available free on Chatham Island through the Chatham Islands Health Centre, currently under the umbrella of the Canterbury District Health Board. Pitt Islanders however, experience cost and geographical barriers to accessing the services available on Chatham Island.

The health centre is staffed by a small number of clinicians and non-clinicians many of whom are locals and is open every day during the working week with an emergency on-call service also in place 24/7. The GP service that operates through the centre is staffed by locums. Pharmacy and laboratory services are contracted through off-

Island providers. Secondary health services are provided through visiting specialists, with telephone consultations offered as an option also; and, on the mainland with travel supported through the National Travel Assistance Scheme and the Medical Relief Fund. Māori Community Services (Ha O Te Ora O Wharekauri Trust) is funded by the Canterbury District Health Board and provides a Māori community health and health promotion service on Chatham Island (Litmus, 2014).

The final report of the Health and Disability System Review (2020) observed that the health system must understand the needs of individual, whānau and communities in greater detail, and design and deliver services that address identified needs. The vision for the new system is the achievement of Pae Ora, in other words, healthy futures for all New Zealanders with a specific focus on delivering equity, partnership with Māori in health services design and delivery, sustainability, person and whānau-centred care and excellence. No better time than the present exists for the Chatham Islands community to have their health needs addressed in a way that best meets the unique challenges posed by life on the Chatham Islands.

What we noticed

Some of our participants were satisfied with the level, quality and /or accessibility of primary health care services on the Island. Many others however were much less satisfied. They described experiences with the health centre that did not adequately meet their needs. Ways of strengthening the delivery of health services, both through the health centre and beyond, were willingly shared and explored with us. They included looking at making sure that the services on offer were provided in ways that kept the privacy of service users intact.

There was a very strong feeling that the mix of health services on the Chathams needs revamping. What stood out most for us, in our conversations with participants, was the lack of a residential care facility for the elderly on the Island. A similar lack of palliative care, respite care and maternity care in the services mix also featured. The impact on hūnau, whānau and communities with older people having to go into residential care off-Island, in particular, resonated widely. The departure of these elders was keenly felt, and their wellbeing off-Island was a cause for significant shared concern.

Whānau told us

"[The health centre] is very inconsistent, that's one of the ... major things. The doctors change around, the locum changes... Some doctors ... are good and some aren't".
K101

"The hospital waiting room was always an issue. The nurses are talking, and the doctor comes out. If you're sitting in the waiting room, you can all hear..." K125 & K126

"There are possibly people here that don't go to the doctor because there's Chatham Islanders that work there and they're worried.... I can tell you now every Chatham Islander drives past that hospital turn off and looks up the hill to see whose wagon is at the hospital..." K136

"... we have to leave at four weeks before our due date... generally, you've got to allow for sort of six to eight weeks, to go out. There's not a huge amount of financial support in and around that, and often the partners miss the births. Quite a crucial time, as wellbeing goes, it's quite stressful for whānau... it should be happening down here, unless there's a medical reason why it can't..." K140 & K107

"It is very wrong to send the elderly off the island to die. getting moved off the island when you know it's your end. The only thing you would really want to do is be comfortable and be home."
K125 & K126

Questions for the Community

- How can the opportunities presented by the current health system reforms be maximised to ensure health services are designed and delivered that best meet the needs of Chatham Islands communities?
- What additional support from the Crown is required by the community to ensure the identified service gaps (e.g., elderly, palliative, mental health care services) are addressed?
- How can the Islands' leadership support whānau calls for greater autonomy in health care decision-making and what role will the community have in Iwi/Māori partnership Boards?





Whānau Ora Domain 3

Whānau are participating fully in society

Insight 3: Education

While, for the most part, communities on the Chatham Islands feel well-served by the early childhood and primary education sectors, an inability to offer te reo immersion education and a lack of consensus regarding the need for a secondary school on the Chathams are noted pressure points. The majority of rangatahi between the ages of 12-18 leave the Island to attend high school “on the mainland” contributing to whānau disruption and hardship for many.

What we already know

Te Kōhanga Reo o Wharekauri at Te One offers early childhood education services on the Chatham Islands. There is a primary school on Pitt Island (Pitt Island School – decile 4) as well as the small Kaingaroa School (decile 4) and the slightly larger Te One School (decile 7) on Chatham Island (Ministry of Education, 2022). Although there is no high school on the Chathams, students can enroll with Te Aho o te Kura Pounamu Correspondence School. Part time supervision for these students is available, based at Te One Primary School. The supervisor is not required to have either a teaching qualification or experience (Chatham Community Focus Trust, 15 February 2022). The Ministry of Education (MoE) funds seats on regular commercial

flights to and from the mainland each school term for high school students. Air Chathams, currently the only commercial aviation service operating on island, services the Chatham Islands to the three mainland routes of Christchurch, Wellington and Auckland. However, as these flights are operated on a commercial flight schedules basis, flights may not necessarily coincide with school term start and end dates, as per the location of schools the rangatahi attend. The MoE also provides a grant towards paying the costs of boarding on the mainland though this grant covers only around one quarter of the total cost (Litmus, 2014).

Whānau told us

“...[rangatahi who go off-island to high school] suffer so much. No mum, no dad, no aunties, no uncles. That’s shit. ...We need our young people to stay on the island.” K115

“[It’s] financially tough ...hard as a whānau ...you try to be brave for your kids and you think, do I pack up? Do I stay, you know, do you go to New Zealand?” K112

“..... part[ing] with your children to go to high school, that’s another impactnot just mentally, emotionally, socially, ...and financially [it] has a huge impact on the social structure of the whānau.... It’s really hard” K119

What we noticed

The education options available for young people was a critical issue for whānau. What stood out most for us was the impact on whānau with rangatahi having to leave home in order to attend high school off-island. There was a very strong thread of kōrero that told of the whānau hardship and sense of loss that resulted. Those left behind on-island may grieve the lost opportunities to guide and awahi their rangatahi on a day-to-day basis. Rangatahi in turn face an imposed separation from their whānau that can be challenging. Often too, rangatahi lack whānau support in the unfamiliar settings they find themselves in. Whānau spoke of an urgent and unmet need for whānau-based support for rangatahi at high school off-island.

Some rangatahi go to boarding schools whilst others private board. Sometimes a parent, often a mother, will temporarily relocate to the mainland during the high school years. The adjustments that whānau have to make, so that their rangatahi get to go to high school, are thus costly in more ways than one.

Big gaps in the school attendance of rangatahi are a concern for many whānau, especially in the senior years. The loss of days at school was attributed to the mismatch between commercial flight schedules and the timing of school terms, along with the increase in the number of tourists visiting the Chathams during peak holiday periods resulting in the non-availability of seats. We learned that, depending on flight schedules, up to 24 days of school can be missed as a result with significant implications for learning and achievement.

High school education options to better support whānau wellbeing were suggested by whānau. We also noted that the MoE could play a much more active, and solutions-focused role in addressing issues raised by parents. Whānau described the MoE as taking a very 'hands off' approach to the unique secondary education issues faced by Chatham Islanders that was unhelpful. As a starting point, whānau suggested the MoE bring together those with rangatahi away at high school, to share what is working, what is not and what can be done about it. Currently, each whānau is managing the best they can when the MoE could be actively sharing resources and knowledge to support rangatahi and whānau wellbeing more generally.

you're on the Chathams ...you get a phone call at nine o'clock at night saying, ..., "your child needs to be out of the hostel". Where do you even start? What do you do? There was no advocate....And if your kids are getting in shit, from here it's really hard..."
KI12

"[There's] no excuse anymore to be sitting around and not providing people with ... education for their high school students." KI38

Questions for the Community

- How do the community want the MoE to engage with them to build solutions to the issues identified above?
- What are the practical solutions the MoE could implement right now to support whānau wellbeing through the high school years (e.g., financially, emotionally, through cultural initiatives)?
- How can the Islands' leadership support whānau to advocate for the rangatahi of the Chatham Islands?

Whānau Ora Domain 4

Whānau are confidently participating in their culture

Insight 4 – Identity

There are a range of strong and diverse cultural affiliations in the Chatham Islands which impact on relationships, connectedness, and feelings of belonging for whānau/hūnau/families. The notion of a distinct Chatham Islands identity resonated strongly in our conversations with whānau, irrespective of age, background or genealogical connections.

What we already know

The research into self-identity and communal identity highlights the important influence of family history, whakapapa/genealogy, and attachment to the land⁹. The history of the Chatham Islands describes the settlement of the Islands from early Moriori arrival about 1000 years ago, to colonisation by Europeans from 1791, and Ngāti Tama and Ngāti Mutunga from mainland Aotearoa in 1835¹⁰. The subsequent decimation of the Moriori population (which shrunk from an estimated 2000 to around 100 by just 1862), and the resulting mix of interwoven ethnicities has impacted on cultural affiliations and Chatham Islanders' sense of identity over generations since then¹¹. The challenge that exists for the Chatham Islands people, in terms of confidently participating in their culture, is the need to explore how notions of culture and identity are intertwined with and influenced by, the added complexities of history, colonisation, war and genealogy.

Whānau told us

"..... you never say 'New Zealander' you say 'Chatham Islander' I think ultimately, we're Chatham Islanders before we're anything else."
K109

"I've found that it's Moriori or Ngāti Mutunga, ...[but] I go to both, I support both... The Crown has played a big part in distancing Imi and Iwi through their claims." K133

"...we're all Ngāti Mutunga and Moriori... We just don't want to be sitting in this bad mauri anymore... I am proud to be Māori, I'm proud to be Moriori, and I'm proud to be Pākehā, and for us it's really hard when somebody tells you that you can't accept one half of your identity..." K139

"I don't care what anyone says – a Māori thinks differently from a white man. And do you know what, that might sound terrible, but it's true. I was brought up very white but knew I had my heritage." KI41

".....we don't have marae, tangihanga, people have them at home.... Tikanga, ... it's very broken down here. ... Some whānau it's non-existent even, cos they just don't know, they haven't been brought up so then they make their own stuff up" ... KI12

What we noticed

Whānau and hūnau told us that they were proud of their individual whakapapa/hokopapa and being able to call the Chatham Islands 'home'. People told us that they felt there was a distinct 'Chatham Islands' identity, which came with being born and bred on the Islands. For those that identified as Moriori or Māori, there was often a 'dual' identity, which some people found difficult to reconcile, expressing the view that there are some real divisions between the two groups. While we heard from some that there was a strong Māori culture on the Islands in which people could participate, others told us that they felt there was a gap around tikanga and te reo and that some of the old knowledge holders were no longer around to teach these important lessons. We also heard that both Moriori and Māori were working hard to reclaim their culture and to live in a way that affirmed their identity.

We noticed that the deeply significant and complex history of the Chatham Islands continues to be expressed as a disjoint between the various groups living on the Islands. While some are comfortable to claim and express all the "different parts of themselves" - be they Moriori and/or Māori, and/or Pākehā - others feel that there is too much pressure to choose only one part of their whakapapa/hokopapa. The impact of the Moriori Treaty Settlement process could be seen in many aspects of life in the Chathams, with people citing differences in resourcing and opportunities, and a sense of unwanted Crown interference. We also noticed that, while for some aspects of their tikanga were not always accessible, the core values of manaakitanga, aroha and whakawhanaungatanga are a deeply ingrained part of the Chatham Islanders' identities.

Questions for the community

- How can targeted investment encourage opportunities for Māori and Moriori to learn about, shape and participate in their culture/s?
- How can the four main-entities on the Chathams work together to create a unified approach to support whānau and hūnau participating in their culture/s?
- What can be changed about the current systems of decision-making on the Islands that would result in uniting the different 'factions' and 'divisions' on the Chatham Islands?

⁹ Campelo, A., & Aitken, R. (2011). Travelling to the past: Narratives of place and national identity on the Chatham Islands. In *Tourism and National Identities: An International Perspective*. Taylor & Francis Group.

¹⁰ Davis, D., & Solomon, M. (2005). Moriori. In *Te Ara: The Encyclopedia of New Zealand*. www.teara.govt.nz/en/moriiori

¹¹ King, M. (2000). *Moriiori: A people rediscovered*. Penguin.





Whānau Ora Domain 5

Whānau are economically secure and successfully involved in wealth creation

Insight 5: Economic wellbeing and employment

It is Chatham Islanders who individually and collectively (through for example the CIET) drive the local economy through running businesses and being part of the workforce. There is, however, a perception at a whānau/hunau level that the economic benefits that accrue to the Islands tend to be concentrated amongst only a few whānau with very little in the way of broader economic benefits spreading out into the wider community.

What we already know

The primary sector has traditionally dominated the local economy which is led by the fishing industry followed by agriculture with sheep and cattle. However over the past decade, tourism has featured as a growing industry and even more so during the COVID-19 pandemic. Small to medium sized businesses are often family owned; many people are self-employed; and a significant proportion of the population rely on seasonal jobs (particularly in the fishing industry). While unemployment per se on the Islands is low, underemployment (where the highly skilled are working in low-paying or low-skill jobs and part-time workers would prefer to be full-time) is an issue. Little has changed since 2014 where the Litmus report identified that people tend to have multiple part-time jobs to achieve a reasonable income (Litmus, 2014).

The cost of living on the Islands is high due to the costs associated with freighting a significant amount of goods and produce from New Zealand. Food sovereignty is an issue for some whānau, who because of the high cost of living find it difficult to access fresh fruit and vegetables. Access to healthy kai is of particular concern to those whānau members who cannot easily undertake recreational hunting and fishing or the gathering of kaimoana.

'oh, no, they didn't bring any fruit last night because they brought tourists in. And that pisses you off.
" K133

"... employment. Getting good [drug free] staff on the island is hard for every player on the island." K167

Whānau told us

"I mean, the freight services is just a friggen nightmare, ...the shipping is just chaos, and hugely expensive." K138

"... Mums are working two or three jobs now, And dads are working two jobs ..."
K112

"... It's very seasonal, the work that's here, but people make big money, you know, the fishermen, the deckhands make good money..." K119

"The power is astronomical on the island. So there's the power bill, the rental is high. The freight to get stuff in is off this planet. Fuel is high, fuel prices are high. So, there's all those that have an impact on your mental well-being." K133

What we noticed

The local economy is driven by a number of self-employed, family businesses which are mostly focused on fishing, farming, tourism and some support services. The big growth industry, particularly in the past few years has been tourism which has impacted on the local way of life. Tourists have been blamed for the marked decrease in fish and shellfish with reports of maximum recreational takes being taken off the Islands. A review of recreational fishing is currently being undertaken with the intention of decreasing catch limits. With a steady influx of people coming to the Islands, this places pressure on infrastructure such as water and sewerage systems. Further exacerbating the situation is insufficient cargo space on air flights as more space is instead prioritised for tourists.

Whānau/hūnau were very vocal about the high cost of living on the Chathams, much of which is attributed to additional freight costs of goods being imported from the New Zealand mainland by either ship or air. We also heard that the delivery of goods from New Zealand by either ship or air is unreliable adding to levels of frustration and anger in the community. This in turn impacts the mental well-being of whānau/hūnau. Infrastructure issues (access to water, the cost of power, issues with town sewerage) were of significant concern to many.

While Islanders are able to access some local kai, one person observed that there seems to be a bit less gardening and horticulture than you would expect on the Islands given the cost of freight and that you can pretty much grow whatever you want.

The small number of industries on the Chatham Islands limits the types of jobs available particularly for young people. What new opportunities do arise in the tourist trade are predominantly taken up by mainland New Zealanders. Employment is based around these industries providing a mixture of employment on both a permanent and seasonal basis. Whānau/hūnau raised concerns about the low pay for some jobs and the lack of security in others; it is therefore common for people to be working multiple jobs. Employers were concerned about the level of illegal drug availability on the Islands, the impact that has on the workforce, and therefore on the community as a whole. Finally, there is a view among some whānau/hūnau that the small number of businesses on the Islands are run as monopolies. In some sectors of the economy there is virtually no competition or any alternative choices.

Questions for the Community

- What opportunities are available to support small-scale, diverse business enterprise?
- What opportunities exist to grow the economy and lessen the reliance of the economy on primary industries?
- How can shipping and air freight services be improved to provide for greater reliability?
- Is the CIET model still fit for purpose?
- What is the real cost (economic and social) and impact of illegal drug use on the Islands?

Whānau Ora Domain 6

Whānau are cohesive, resilient and nurturing

Insight 6 – Family harm, addiction, substance abuse and risk of self-harm

Whānau/hūnau on the Chatham Islands are resilient and resourceful. While many exhibit cohesive and nurturing relationships, as in other parts of Aotearoa New Zealand, there are some whānau/hūnau who are experiencing the effects of family harm and intimate partner violence, alcohol and other substance abuse, addiction and self-harm, the causes of which are multifaceted and entrenched.

What we already know

Research on the health of Chatham Islanders observes that some of the things that put people at risk are the reported higher percentage of adults that use marijuana and have potentially harmful drinking patterns (compared to the total New Zealand adult population). Linked to binge drinking are also concerns with drunk driving, family harm and injury. Previous research also highlights concerns around family harm and has shown that the system's response on the Chatham Islands is inadequate for women, their children and wider whānau/hūnau¹². In 2018 He Ara Oranga, the Report of the Government Inquiry into Mental Health and Addiction, noted the harm that alcohol and other drugs were causing in communities, reporting that over 70% of people who attend addiction services have co-existing mental health conditions, and over 50% of mental health service users are estimated to have co-existing substance abuse problems (Government Inquiry into Mental Health and Addiction, 2018). The report listed a range of recommendations for addressing the harms caused by alcohol and other drugs, proposing changes which the Mental Health Commissioner described as being transformational, requiring an all-of-government, all-of-community response (Mental Health Commissioner, 2020). An all-of community response, underpinned by strong local leadership and supported by government investment, is urgently required on the Chathams to reverse the harm that is already evident in the community and to ensure whānau wellbeing is maximised into the future.

Whānau told us

"...The alcohol and drugs do play a big part in this community. I don't know how it's become so like it is now. A lot of it's become an addiction." KI32

"... I worry about what level of despair is on the island. ... there were three suicides in one year, which out of a population of 600 ... people is a horrific statistic. ..." KI68

"We've lost a significant number of people in the last 12 months. Old age, suicides, which that affects the community because everybody knows everybody ...we had two successful and one serious attempt. We've had a couple of attempted overdoses... ..." KI41

What we noticed

We heard many whānau and hūnau talk about the resilience, hard work and strong relationships characteristic of Islanders despite their many struggles. We also heard from some who were concerned about issues on the Islands such as family harm and sexual abuse, as well as alcohol and other drug abuse. People talked about the ways in which alcohol has interfered with tikanga, and also about serious drugs like methamphetamine coming onto the Islands. Many talked about not being able to get effective and ongoing help for these complex problems, some of which were described as going across generations. We heard the deep sadness of the community when they talked about the people who had passed as a result of suicide, and the effects this has had on the whole of the Chathams.

We also observed that the harsher realities of Chatham Islands life, such as the precarity of some peoples' employment, economic situation, housing and lack of access to support are risk factors for people committing self-harm and suicide. We saw that the effects of alcohol and other drugs on the Islands affect feelings of community safety and cohesion. We also noticed that people often felt they had to deal with their problems "on their own" and that there was a feeling of lack of confidentiality around existing health and wellbeing services. We noticed that although the issues of family harm, alcohol and other drug abuse and self-harm have been identified and subsequent intervention initiatives have worked for some people, there is still a strong feeling that significant gaps in mental health support, including alcohol and other drug services, remain.

Questions for the Community

- How can Chatham Islanders co-design the services they need with service providers to ensure appropriate, sustainable, and accessible prevention, intervention and support is offered?
- How can sustainable funding be sourced to ensure that support services are always available on the Chathams?

¹² Litmus Ltd. (2014). Wharekauri Rēkohu, Chatham Islands Health and Social Needs Report. Wellington: Ministry of Health. <https://www.health.govt.nz/publication/wharekauri-rekohu-chatham-islands-health-and-social-needs>

"...the alcohol and the drugs don't help, it's plentiful.... it's like there's no support, it's [death by suicide] it's sad, it's just, it kind of dulls, dulls the spirit of the island ..."
KI13 & KI14

"... pattern entrenched in family violence that you need to shift, ... there's patterns entrenched when you've been sexually abused ... I go shopping [on island] Who do I run in to? one of my sexual abusers, ..." KI10

"Then the scary thing in the last five or so years is the introduction of methamphetamine. Which is ridiculous when we're an island of 600 people and there's only two ways for it get here, yet somehow it still gets here." KI36





Whānau Ora Domain 7

Whānau are responsible stewards of their living and natural environments

Insight 7: Housing

Whānau/hūnau seek access to warm, dry and healthy homes, irrespective of whether these are rental properties or homes that are owner occupied. However, the stock of safe, secure and affordable accommodation on the Islands for either long or short-term rental is abysmally low. Addressing housing issues on the Chathams requires a demonstrably collaborative approach on the part of the Islands' leadership and innovative solutions to meet ongoing rental and home ownership demands.

What we already know

Housing is a fundamental requirement for living and is essential to whānau well-being and physical, emotional and social security. Lack of housing and the predominance of poor-quality housing stock, on the Chathams is well known (Litmus, 2014) with improvements in accommodation being identified as one of three health and safety priority needs (Litmus, 2014).

Securing home loans remains an ongoing challenge for whānau/hūnau although there have been a number of initiatives over recent years sponsored by government agencies that have supported building new homes and home improvements including Kāinga Whenua, Housing Repair Grants, Welcome Home Loans, Social Housing and the Chatham Islands Housing Partnership. Recent New Zealand research has indicated that issues of tenure insecurity, precarious housing and hidden homelessness are affecting elderly renters (James et al. 2020) at exactly the same time that the proportion of older Māori (those 55 and older) living in rental accommodation is set to rise as home ownership becomes less attainable (Cram et al., 2020). The provision of housing should be of urgent concern to this community, irrespective of whether this is social housing, the construction of private dwellings, rental and short-term accommodation or accommodation to meet growing industry demands.

"...we tried to buy, to build but the banks were just arseholes. Trying to build, they were just terrible. ...I had so many letters saying thanks for applying but we currently don't lend to the Chatham Islands for purposes of building." K112

Whānau told us

"...lack of housing, and decent housing too. People shouldn't have to live in, dare I say it, shacks. ...We need land to be able to focus on getting housing ..." K125 & K126

"... you would have heard pretty much everybody tell you that we have a significant shortage of housing. And, as well as being short of housing, a lot of our housing stock is poor..." K168

"For the last 16 months I haven't been able to find a place of my own, it is really, really hard ... Accommodation is the big social need here ... It's not healthy to be living in a compacted home environment. You're on top of each other, there's the mental side of things, you get on each other's nerves..." K133

"...houses aren't even up to rental code. But no one ever said anything because if you have rocked the boat, you might get kicked out of your house and there's not another house to go into..." K136

What we noticed

Housing was identified as a significant issue on the Islands by many participants, having a major impact on the health and well-being of whānau/hūnau. The lack of rental housing meant that some whānau/hūnau were unwillingly sharing homes in the hope that accommodation may become available in the future although this was generally unlikely. Overcrowding added to the pressures of shared living. Tenants were reluctantly accepting poor standard housing that required repairs and maintenance and often did not meet current rental accommodation standards. Both the cost of repairs and a lack of trades people on the Islands compounded on-going maintenance pressures.

The pressure on rental housing stock is intensified by an increasing number of whānau/hūnau returning home to live permanently on the Islands coupled with workers who come in from mainland New Zealand to meet contracting or tourism labour needs. As demand outstrips supply for rentals, significant pressure is placed on whānau/hūnau well-being causing significant social, emotional, health and financial issues.

Building a new home on the Islands is a struggle for those seeking home ownership as they have a myriad of challenges to overcome throughout all stages of building. Freehold land available for building is scarce. Even if a section can be purchased, the biggest hurdle by far is securing a mortgage as banks are reluctant to lend to Chatham Islanders to whom unique lending criteria apply. For example, Chatham Islanders may be required to have a much greater deposit to secure a loan than is the norm on the mainland. The costs of building on the Chathams are also significantly increased due to the cost of freighting of materials from New Zealand and securing trades people to complete the works.

Some Chatham Islanders have been able to take advantage of the handful of government housing programmes to repair homes and to secure home loans (usually requiring upwards of 60% deposit). However many others do not meet lending criteria or find the costs prohibitive particularly when it comes to accessing mortgages or loans for home repairs. The reluctance of banks to lend to Chatham Islanders stems from the Islands' isolation and small housing market. Sales data is a key input which Kāinga Ora and the trading banks use to assess lending risk. The relative paucity of sales data from the Chatham Islands, with few homes coming on to the open market, skews the perceived level of lending risk hampering whānau ability to secure home loans.

Questions for the Community

- To what extent are existing government housing programmes available to Chatham Islanders being utilised and what capacity is there to increase use?
- What further Chatham Islands capacity building is necessary to provide leadership or guidance to ensure the maximum use of existing government housing programmes? For example, who can pick up the co-ordination of the Te Puni Kōkiri housing repairs grant programme?
- Given that mainstream banks are reluctant to lend to Chatham Islanders for housing (unless they have 60% or more deposit), what can Kāinga Ora do to underwrite or guarantee loans as it does in New Zealand for first home loans? What opportunities are there for Kāinga Ora to usefully collaborate with banks to address this lending anomaly?
- Given that there is no state housing available on the Islands, what opportunities are there for Kāinga Ora to work in partnership with key local groups to invest in social housing?

Whānau Ora Domain 7

Whānau are responsible stewards of their living and natural environments

Insight 8: Infrastructure and Environment

Whānau/hunau on the Chatham Islands want to know that their natural environment is being looked after, that traditional sources of kai (hunting grounds, fishing grounds and shellfish beds) are being well-managed, and that where remediation needs to occur, this is prioritised. Examples of infrastructure that is neither fit for purpose nor beneficial to the natural environment is evident. Any development that occurs, whether in terms of building dwellings or infrastructure, must be sustainable and undertaken with the least amount of damage to the Islands' unique natural environment - which is regarded as a taonga to be protected.

What we already know

The Chatham Islands face significant infrastructural challenges, which impact on economic wellbeing and on the lives and future of whānau/hūnau. Research conducted in 2014 highlighted concerns with the impact of tourism on the Island's environment; issues with the lack of access to an all-weather port; the cost of power; and the lack of internet or cell phone coverage (Litmus, 2014). While some of these issues have subsequently been addressed, many remain unresolved and there are now additional challenges, for example with the management of wastewater and rubbish both of which have grown in magnitude.

Whānau told us

"... Council ignores local knowledge and won't listen... dug a hole at rubbish dump on an urupā and dug up kōiwi.. had to get a Tohunga to come to the island to settle the island when kōiwi were reburied." K163

"our rubbish goes up to the main depot and gets put in a pit and set fire to... and that is progress. Prior to that it was just being compacted, ... or if not most of the general waste is put into a big giant pile..." K118

"I personally believe that there just needs to be more accountability on the contractors that implement and manage the infrastructure... I think if there was more accountability, you wouldn't get that slip in standards. That's where you get locals complaining about the state of the roads and the state of drainage... Even accountability for the council. Like the water situation for Kaingaroa township... they pay rates for water, yet they spent four weeks without water. Where else in New Zealand would that happen with a machinery breakdown. Nowhere. It's ridiculous." K136

"... there was an obvious decline in the fishery... we've got to look after what we're doing [fishing industry] ... I want to make sure that this is still here ... future generations. ... you want to start really giving back ... I certainly do anyway."
KI44

"Infrastructure for tourism is poor. There is some progress being made with toilets being installed up and down the island, which will be a welcomed step forward... not a fan of tourism. I believe that it tends to generate low paid insecure employment and doesn't necessarily add to a community. I am a fan of well thought out tourism, but that's not what I see here." KI68

What we noticed

The Chatham Islands has a complex eco-system that is unique in New Zealand, if not the world, however the stewardship of that ecosystem is far from optimum. The Chatham Islands' community is having to manage competing and often contradictory interests – the need to connect with the world, to provide employment and manage the range of utilities necessary for any modern society (utilities, roading, waste) versus the desire to maintain and protect the natural environment, whenua, waterways and biodiversity.

The Islands' unique natural environment and infrastructure must be carefully managed and regulated so that it does not affect sustainability, however we observed that the knowledge and experiences of community members is not necessarily being listened to, nor heeded. One of the key pressures currently experienced by whānau is the impact of tourism on the natural environment and on infrastructure which is seen as being unable to handle the growth in demand. The lack of an island-wide strategy for the protection of taonga and wāhi tapu was also noted.

Questions for the Community

- What is the role of the leadership in assisting to determine an Islands-wide policy which addresses issues of sustainability and economic development?
- To what degree are Chatham Islanders willing to trade off their pristine natural environment against the need to invest in future development opportunities and employment which potentially could threaten the natural environment?
- How can whānau be supported to act and be recognised as kaitiaki, or guardians, of their natural environment and do so in a way that supports Chathams Islands life?







Conclusion

Whānau and hunau living on the Chatham Islands told us of their lives, their challenges, and their aspirations. Within their stories we can see not just some of the issues that exist in the Chathams currently, but we can also see how the unique and powerful history of this place has shaped realities today. Moreover, within these stories we can see the tino rangatiratanga of the Islanders, their inherent knowledge around solutions and ways forward that will work for the communities on the Islands. For those who want to mobilise meaningful and sustainable change, it will take a whole-of-community approach to grow individual and collective wellbeing.

*Nō reira e te hāpori,
kia kaha,
kia māia,
kia manawanui.*







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Appendix 1

Interview Schedule

Rēkohu/Wharekauri/Chatham Islands Wellbeing Study

Utilising a whānau ora - whānau centred approach, the aim of this study is to investigate the wellbeing status and needs of whānau by placing hūnau/whānau at the centre of decision making. Wellbeing facilitators and barriers will be identified which support whānau to achieve their aspirations in life.

Informed Consent

- Karakia/mihi/whakawhanaungatanga
- Objectives of Wellbeing Study:
 - > Describe hunau/whānau assessments of current whānau wellbeing;
 - > Document the self-identified and unaddressed wellbeing needs of hunau/whānau;
 - > Identify the needs that can potentially be supported by agencies and services outside of the hunau/whānau;
 - > Identify challenges associated with adequately supporting unaddressed wellbeing needs;
 - > Draw on study findings and a shared analysis to propose recommendations for service solutions with the greatest potential to enhance hūnau/whānau wellbeing.
- Check all participants available for duration of interview - 90 minutes.
- Koha given and consent form signed & returned. Check all sections filled in correctly.
- Double check consent to record interview, for analysis purposes. Recordings remain the property of WRS; stored securely at WRS. Only the research team has access to the recordings. (Turn on recorder).

Introduction:

We've got 7 hūnau/whānau ora areas we'd like to kōrero with you about in regard to your hunau/whānau wellbeing/wellness, past, present and future.

Current Situation

Facilitators	Barriers

Whānau Ora Domains:

1. Hūnau/Whānau are self-managing & empowered leaders - (Quality of life – education and skills)

Prompts - Thinking about your hunau/whānau aspirations/goals around: Decision making re: own care and supplying needs; Knowledgeable re: community resources & accessing goods/services; Active re: established, extensive, active and healthy community networks; Participate in leadership activities which provide continuity between past, present and future.

Facilitators	Barriers

2. Hūnau/Whānau are leading healthy lifestyles - (Quality of life – health status)

Prompts - Thinking about your hunau/whānau aspirations/goals around: Actively foster lifestyles that lead to optimal health and wellbeing.

Facilitators	Barriers

3. Hūnau/Whānau are participating fully in society - (Quality of life – Social Connections)

Prompts - Thinking about your hunau/whānau aspirations/goals around: Ready access to community facilities; Ability to benefit from community goods and services.

Facilitators	Barriers

4. Hūnau/Whānau and families are confidently participating in Te Ao Māori (the Māori World)

Prompts - Thinking about your hunau/whānau aspirations/goals around: Participation in te ao Māori and/or te ao Māori to ensure the ongoing transmission of knowledge, culture and te reo.

Facilitators	Barriers

5. Hūnau/Whānau and families are economically secure and successfully involved in wealth creation (Quality of life – material conditions)

Prompts - Thinking about your hunau/whānau aspirations/goals around: Employed (seasonally, more than one mahi); Live comfortably; Succession planning for current and future generations

Facilitators	Barriers

- 6. Hūnau/Whānau are cohesive, resilient and nurturing** - (Quality of life – social connections)
Prompts - Thinking about your hunau/whānau aspirations/goals around: Whanaungatanga activities across generations. (On & off island: hunau/whānau & community activities, technology, relationships, pūtea.)

Facilitators	Barriers

- 7. Hūnau/Whānau and families are responsible stewards of their living and natural environments** (Quality of life – environmental quality)
Prompts - Thinking about your hunau/whānau aspirations/goals around: Guardianship activities of all resources.

Facilitators	Barriers

Is there anything else you'd like to kōrero about in regard to your hunau/whānau wellbeing that we haven't discussed? And/or any last comments regarding facilitators, barriers or challenges, internal & external to hunau/whānau wellbeing?

Facilitators	Barriers

Wrap up. Check time

- Any pātai for us?

Karakia



Appendix 2

Information Sheet

Rēkohu/Wharekauri/Chatham Islands Wellbeing Study

What is this about?

This is a Wellbeing Study being conducted between March to December 2021. Whakauae Research Services has been engaged and will be supported by Ha O Te Ora, with the assistance of funding provided by Te Puni Kōkiri, to complete the study. This kaupapa Māori study will investigate wellbeing needs of Rēkohu/Wharekauri/Chatham Islands hūnau/whānau.

Who is doing it?

The study is being led by Dr Amohia Boulton, Dr Tanya Allport and Lynley Cvitanovic from Whakauae Research Services, an iwi owned health research centre in Whanganui. Our team also includes Teresa Taylor (Independent Contractor), and Ha O Te Ora in a local support role.

How are we doing it?

We will gather information in a range of ways, for example:

- Conducting individual and group interviews, and a survey.
- Referring to past and present literature on Rēkohu/Wharekauri/Chatham Islands hūnau/whānau wellbeing needs.

Who will take part?

We are inviting all Rēkohu/Wharekauri/Chatham Islands hūnau/whānau to share their experiences, and views on their wellbeing needs, e.g., past, present and future.

What are the study outcomes?

The study will:

- Describe hūnau/whānau assessments of current hūnau/whānau wellbeing;
- Document the self-identified and unaddressed wellbeing needs of hūnau/whānau;
- Identify the needs that can potentially be supported by agencies and services outside of the hūnau/whānau;
- Identify challenges associated with adequately supporting unaddressed wellbeing needs; and,
- Draw on study findings and a shared analysis to propose recommendations for service solutions with the greatest potential to enhance hūnau/whānau wellbeing.

Confidentiality:

The researchers are the only people who will have access to the raw data collected and this data will be kept securely at the offices of Whakauae Research Services. All data will be destroyed five years after the completion of the project.

Ethics:

The first stage of our project is to seek the endorsement of the Rēkohu/Wharekauri/Chatham Islands Iwi and Iwi leaders. Additionally, as an iwi owned research centre, Whakauae conduct all evaluation projects under the mantle of Ngāti Hauiti and in accordance with Ngā Tikanga o Whakauae, as endorsed by the iwi, namely :

- Hauora Tangata
- Manaaki Tangata
- Mātauranga
- Ngākau Tapatahi me te Aurere
- Rangatiratanga

Questions:

If you have any questions about this research project, either now or in the future, please feel free to contact:

Dr Amohia Boulton or Dr Tanya Allport

Wellbeing Study Research Leads

Whakauae Research Services

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Appendix 3

Consent Form

Rēkohu/Wharekauri/Chatham Islands Wellbeing Study

I have read, and I understand, the information included in the Information Sheet for participants in the Rēkohu/Wharekauri/Chatham Islands Wellbeing Study.

I have had the opportunity to discuss this study with the researchers and have had any questions answered to my satisfaction.

I understand that my participation in this study is entirely my choice, that I can withdraw from the study at any time and that if I do withdraw from the study this will not affect me in any way.

I understand that my participation in this study is confidential and that no material that could identify me will be used in any reports, or published material, arising from the study without my express permission.

I have had time to consider whether to take part in the study. ☐ yes ☐ no

I know who to contact if I have any questions about the study. ☐ yes ☐ no

I consent to my interview being audiotaped. ☐ yes ☐ no

After my interview I consent to being contacted as part of the study, if necessary, e.g., clarification and/or updated ☐ yes ☐ no

My contact details are: _____

I have received my koha. ☐ yes ☐ no

I, _____ consent to take part in this study.

Signature: _____ Date: _____

Study explained to the Key Informant by _____, Researcher, Whakauae Research Services.

Signature of Researcher: _____

Date: _____

Appendix 4

Ngā Tikanga o Whakauae

Ko te tīmatanga, ko ngā tikanga kua whārikihia e Te Rūnanga o Ngāti Hauiti mō ngā mahi katoa o ngā rōpū e mahi ana i raro i te maru o te iwi nei. Ko ngā tikanga nui, ko te mana; rangatiratanga; kaitiakitanga; manaaki tangata me te whanaungatanga. E kaha ana a Whakauae ki te hāpai i ēnei tikanga katoa, otirā, kei raro nei he māramatanga anō e pā ana ki ngā tikanga hei kaiārahi ki ngā mahi katoa o te rōpū rangahau nei.

Ko te **Hauora Tangata** te kaupapa matua. Ko ētahi o ngā āhuatanga nui e pā ana ki te kaupapa nei ko te tīnana, te wairua, te hinengaro me te oranga o te whānau.

Hauora Tangata: Whakauae embraces a holistic understanding of what constitutes good health for all. We acknowledge the dimensions of the physical body, spirituality, knowledge and understanding, along with the wellbeing of the entire whānau as the key principles of wellbeing.

He mea nui ko te **Manaaki Tangata** i roto i ngā mahi katoa, ahakoa ko wai, ahakoa kei hea.

Manaaki Tangata: In all of our activities, programmes and relationships, we will uphold high standards of care and respect for each other and for the people and organisations with whom we interact.

Ko te **Mātauranga** e āheitia te whanaketanga mō ngāi tātou, mō te iwi Māori.

Mātauranga: We acknowledge that knowledge in itself encompassing academic achievement, excellence and mātauranga Māori is the key enabler of Māori growth and development.

Ko te **Ngākau Tapatahi me te Aurere** te waka kōkiri.

Ngākau Tapatahi Aurere: It is through professionalism, integrity, diligence and genuine passion that we aim to build our reputation and make true progress as a research service.

Ko te **Rangatiratanga** te kaupapa nunui

Rangatiratanga: We will uphold the right of Māori to determine their own aspirations and the pathways for achieving them. As an iwi-owned entity, Whakauae is accountable to the Ngāti Hauiti Rūnanga, through our own governance board.







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