

HE KAI KEI AKU RINGA

*Evaluation of the Iwi and Hapū
Social Procurement and Partnership
Model, under Ka Ora, Ka Ako |
The Healthy School Lunches
Programme*



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¹ Cover image of tamariki and kaiako gardening, used with permission from the Ministry of Education.

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EXECUTIVE SUMMARY

This report presents the findings of *He Kai Kei Aku Ringa*, the kaupapa Māori evaluation of the iwi and hapū social procurement and partnership model ('the model'), under *Ka Ora, Ka Ako | The Healthy School Lunches Programme* ('the kaupapa/programme'). Our overall findings are presented in high-level form below, with specific commentary provided thereafter.

We found the iwi and hapū social procurement and partnership model effectively contributes to the outcomes of Ka Ora, Ka Ako, for ākonga, iwi, hapū, and whānau Māori. The model:

- Fosters a sense of community in schools, including within classes, between learners of different year groups, and between learners and kaiako;
- Contributes to broader food security and resilience for whānau;
- Encourages attendance for some ākonga; and
- Provides a vehicle for the incorporation of mātauranga and tikanga Māori concepts, both at school and at home.

We found the iwi and hapū social procurement and partnership model effectively meets the needs of iwi and hapū, and schools, kura, and their haporī. The iwi and hapū model:

- Gives substantial effect to a Te Tiriti o Waitangi based way of working;
- Provides an equitable opportunity for iwi and hapū to become suppliers for *Ka Ora, Ka Ako*;
- Supports the development of iwi and hapū capability and capacity at local levels;
- Supports rangatiratanga and the mana of iwi and hapū in looking after their own tamariki and rangatahi;
- Supports the development and/or strengthening of relationships between schools/kura and iwi/hapū;
- Has enabled iwi and hapū to respond to the needs of ākonga;
- Has increased trust between iwi and hapū and the Ministry of Education; and
- Provides family-friendly employment opportunities for some whānau.

We found Ka Ora, Ka Ako effectively contributes to the hauora and wellbeing of ākonga Māori across all the dimensions of Te Whare Tapa Wha. For ākonga (and Māori learners') wellbeing, whānau and teachers reported that their tamariki and learners:

- Are eating more nutritious food, both at school and at home;
- Have improved behaviour and attitudes;

- Are better able to concentrate, engage with class material, and enjoy the learning experience; and
- Have an increased sense of confidence.

THE MODEL

Overall, we found that the iwi and hapū social procurement and partnership model is implemented in a flexible and collaborative manner, and effectively responds to the changing needs of iwi and hapū. As it currently stands, the model, operationalised by the Ministry of Education (MOE), gives substantial effect to a Tiriti-based model of working.

Iwi and hapū themselves collaborate closely with their ‘consumer’ kura, the programme becoming the brokering anchor between the two. In this, iwi and hapū work collaboratively and cohesively with the individual and unique needs of kura and ākonga (*learner/s*). This level of investment is explained by the fact that iwi and hapū are driven by the wellbeing of their tamariki and mokopuna, and not purely profit – a point extensively raised throughout data collection. Iwi and hapū commitment to their tamariki has, in general, enhanced relationships between kura and iwi.

THE PROGRAMME

In general, *Ka Ora*, *Ka Ako*, and the iwi and hapū model, are having positive impacts on ākonga and whānau Māori, and ākonga Māori wellbeing specifically. We heard of identifiable shifts in behaviour, attitudes, attendance, and intellectual engagement during class, evidenced across Te Whare Tapa Whā dimensions of wairua, tinana, hinengaro, and whānau. Kaiako, for example, regularly commented on stronger ‘clarity of thought’ by ākonga after lunch, in contrast to before the programme was introduced. Elsewhere, as one college-level ākonga specifically told us, knowing there is kai at school entices him to come each day. It will take time, however, for these impacts to become embedded and long-lasting. We also heard consistent kōrero from kaiako, tumuaki, and whānau that the programme is having a marked and positive impact upon ākonga attendance.²

There are numerous secondary outcomes as a result of the programme, including the transference of kai-related tikanga (such as karakia) to the home, where previously this was not observed; *Ka Ora*, *Ka Ako* being the catalyst for iwi to expand their internal capabilities and capacities in delivering comparable programmes; and the ad hoc incorporation of mātauranga Māori into classroom learning.

² The evaluation did not examine attendance data.

RECOMMENDATIONS

Recommendations of *He Kai Kei Aku Ringa* are detailed below. Given the effectiveness of the model, and the positive impact of the programme more generally, the recommendations that follow are geared towards ‘keeping the momentum going’ for *Ka Ora*, *Ka Ako*, and the iwi and hapū model itself.

1. For the iwi and hapū model, we suggest:

- a. Subdividing the types of activity overseen by the national liaison (the go-between for iwi and hapū, and the Ministry of Education) into manageable workstreams, both at regional and national levels. At present, the national liaison is a conduit between iwi and hapū and any queries or concerns they have about the programme or model, which the liaison may not specialise in. For example, the national liaison and Strategic Advisors Māori may retain the whakawhanaungatanga dimension of this role, but operational and administrative matters might be handled at a local level by Senior Advisors. This approach would support the sustainability of the model, so that the national liaison is no longer holding multiple responsibilities, and mitigate against personnel changes.
- b. Developing a framework of key principles of engagement to guide future work within *Ka Ora*, *Ka Ako*. Based on what we have witnessed in the iwi and hapū model, this may include prioritising:
 - i. **Whakawhanaungatanga**: the relational way of working. The success of the model rests on the network of relationships carefully established by MOE and iwi and hapū, and this needs to remain a core feature of working going forward. Iwi and hapū appreciate being listened to and heard, and keeping these connections warm throughout is critical.
 - ii. **Mahi ngātahi**: working collaboratively and flexibly to the needs of iwi and hapū. This is premised on trust and rapport, but as we have seen, investment here is critical to programme success.
 - iii. **Rangatiratanga**: iwi and hapū leadership. Be led by what iwi and hapū want and need, and provide support as and where needed to ensure the continued responsiveness of the model.

These principles could be applied across other models within *Ka Ora*, *Ka Ako*, such as the internal and external models, and for working with Māori businesses/suppliers.

- c. Making compliance with nutritional standards easier for iwi and hapū. To do so, we suggest continuing to prioritise the relationships between nutritional advisors and iwi, for it is this critical lever and conduit that

facilitates *Ka Ora, Ka Ako* at local levels. This is more to do with ensuring these relationships are built on mutual trust and reciprocity, as we witnessed in the iwi and hapū model, so that iwi and hapū feel they are being listened to when questions and concerns arise.

2. For *Ka Ora, Ka Ako*, we suggest:

- a. Considering how the programme's eligibility criteria can equitably respond to food insecurity at local levels, by centring the experiences of whānau that often have tamariki at participating and non-participating schools and kura.
- b. Developing a communications and education strategy geared towards whānau and ākonga, to help bring them on the journey of *Ka Ora, Ka Ako*, and understand the nature of the programme and its nutritional underpinnings. In practice, such an approach may connect to other existing education programmes, both within MOE, and across the government and NGO sectors. This would attempt to harness what is available, and supporting the development of new content accordingly. MOE would need to explore possibilities here further.

3. For both the model and the programme, we suggest:

- a. Continuing investment for the programme as a whole, and retaining the iwi and hapū model as a critical feature therein. Not doing so risks the substantial effort MOE, iwi and hapū, and kura partners have put in to bringing this kaupapa online, for the wellbeing of ākonga and their whānau.
- b. Identifying a mechanism of support to help kaiako at the grassroots levels connect with relevant mātauranga Māori concepts related to the delivery of the healthy lunches (such as kaitiakitanga), and build them into curriculum materials accordingly. This may involve linking to other existing MOE workstreams, such as localised curricula and local histories.
- c. Exploring ways to centralise the coordination of kai-based school initiatives from the public and charitable sectors (such as Breakfast Club and Fruit in Schools), thereby mitigating the additional labour teaching and leadership staff are having to commit to bring the suite of available programmes into a single kura (as is often the case). This may eventually include coordination with other initiatives such as Ikura and KidsCan.

HE KAI KEI AKU RINGA



Figure 1: *Ākonga sharing kai together, provided through Ka Ora, Ka Ako. Photo used with permission from the Ministry of Education.*

BACKGROUND TO THE EVALUATION

“Food at my hands”, wrote Tā Hirini Mead and Neil Grove in describing the essence of the preeminent whakataukī (*proverb*),

*‘He kai kei aku ringaringa’.*³

Invoking the ethic of resilience and food security for Māori kai-systems, we adopt *He Kai Kei Aku Ringa* as the title and provocation for this evaluation of the iwi and hapū social procurement and partnership model for *Ka Ora, Ka Ako* (‘the kaupapa/programme’). This recognises the central importance of kai both for learner wellbeing and within te ao Māori more broadly. With the aim of addressing and reducing food insecurity, *Ka Ora, Ka Ako* provides free access to nutritious kai for the 25 per cent of schools and kura experiencing the most concentrated socio-economic

³ Mead & Grove, 2003. *Ngā Pepeha a ngā Tīpuna: The Sayings of the Ancestors*. Wellington: Victoria University press, p. 79.

barriers.⁴ To date, this has reached over 229,000 learners at nearly 1000 schools and kura. With an initial focus on primary schools and kura, in May 2020 Cabinet decided to extend *Ka Ora, Ka Ako* to include secondary schools as well, as part of the government’s COVID-19 pandemic response.

DELIVERING KAI TO KURA

The Ministry of Education (MOE) contracts a variety of providers to deliver *Ka Ora, Ka Ako* to eligible schools and kura, which includes various delivery models. These include external; internal; internal partnership; iwi and hapū; and mixed options, detailed below:

Delivery models for Ka Ora, Ka Ako

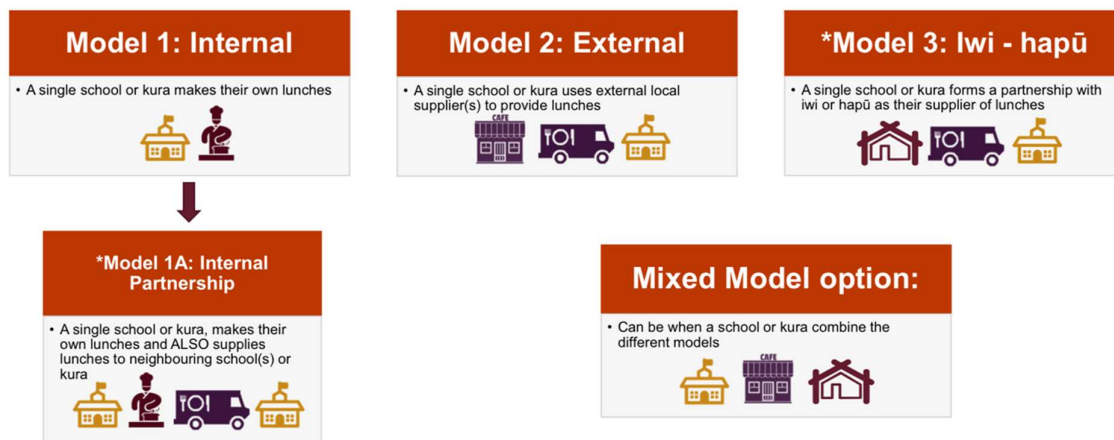


Figure 2: The varied delivery models for Ka Ora, Ka Ako. Used with permission of the Ministry of Education.

Procuring these services at the launch of the programme was a significant undertaking, leading to an open market tender under the mainstream (later, ‘universal’) model of procurement, principally through the Government Electronic Tender Service (GETS). While some iwi and hapū did submit responses to this call for proposals, as a stakeholder group, they were not consulted on the opportunity itself. In early iterations of the programme, few iwi were contracted, with some “...not pleased with suppliers coming from outside the region [to feed their tamariki].”⁵ As iwi emphasised at the time to MOE,

⁴ Ministry of Education, 2022. ‘Ka Ora, Ka Ako | Healthy School Lunches Programme’ available at <https://www.education.govt.nz/our-work/overall-strategies-and-policies/wellbeing-in-education/free-and-healthy-school-lunches/>.

⁵ Ministry of Education, 2021. ‘Iwi and Hapū Model: Social Procurement and Partnership Initiative’, p. 4.

“[N]o one knows how to feed our tamariki like we do.”⁶

THE IWI & HAPŪ SOCIAL PROCUREMENT + PARTNERSHIP MODEL

But the largest hurdle to iwi involvement was the nature of the mainstream/universal procurement process. It was seen as difficult to navigate, cumbersome, and challenging, resulting in many unable to engage and submit tenders.⁷ This is, perhaps, a result of its design, being intended for organisations with both the requisite capacity (infrastructure) and capability (knowledge) to respond to tenders in this way. As one kaumātua we spoke with commented, “I had no idea what any of [the tender documents] meant”, impacting on their ability to offer a proposal in response.

Early on, the Ministry saw the enthusiasm on behalf of iwi and hapū, but recognised the barriers imposed by the universal procurement approach. In response to this, in 2020 they developed an alternative model of procurement better tailored to the needs of iwi and hapū. This has become known as the iwi and hapū social procurement and partnership model (‘the model’), an equity-based approach to commissioning for services under *Ka Ora*, *Ka Ako*. The model has emerged at a time where social- and equitable-based procurement and commissioning approaches are gaining traction in Aotearoa, especially for government agencies wanting to better work with and respond to the changing needs of Māori and Pasifika communities.⁸ Partnership is a vital feature of the model, requiring the Ministry to work collaboratively with, and be led by the needs of iwi and hapū, and schools and kura in their rohe (*areas*). What this looks like in practice inevitably varies from iwi to iwi, but by and large the process involves the following steps:⁹

⁶ Ibid.

⁷ Ibid.

⁸ See, for example, Aikman, Pounamu Jade (2022). ‘Ka mua, ka muri: Nōku te Ao Like Minds’ whakapapa and procurement approaches.’ Wellington, New Zealand: Te Whatu Ora, available at <https://www.nokuteao.org.nz/ka-mua-ka-muri-report-released/>.

⁹ Ministry of Education, 2022. ‘Ka Ora, Ka Ako | Healthy school lunches programme: Iwi and Hapū Model, Social Procurement and Partnership’, p. 11.

Standing up the Iwi and Hapū Social Procurement and Partnership Model



Figure 3: Iwi/hapū social procurement and partnership model process. Image used with permission of the Ministry of Education.

The model charts a pathway to procurement that better fits with the realities of iwi and hapū, and their respective school and kura communities. To date, fifteen iwi/hapū have been engaged through the model, and are actively delivering kai to one or more kura in their respective rohe. As of May 2023, there are 2,297 ākonga Māori under the iwi and hapū model; across all of *Ka Ora*, *Ka Ako*, ākonga Māori number 105,377. This report connects with three communities, two of whom were involved in the model, in determining both the effectiveness of the model, and the impact of *Ka Ora*, *Ka Ako* on ākonga wellbeing.

METHODOLOGY¹⁰

Kaupapa Māori evaluation approaches drove *He Kai Kei Aku Ringa*. Guided by the core impetuses of kaupapa Māori theory,¹¹ kaupapa Māori evaluation implicitly recognises the validity of Māori ways of knowing and mātauranga Māori, and seeks positive outcomes for whānau Māori. Based on wānanga with MOE, the following Key Evaluation and Research Questions (KEQs/RQs) were developed to guide the evaluation. They include:

- **KEQ1:** How well does the Ministry of Education's iwi and hapū social procurement and partnership model meet the needs of iwi and hapū, and schools, kura, and their hapori?

¹⁰ A more detailed description of the evaluation's methodology is provided in Appendix 3.

¹¹ See Linda Tuhiwai Smith, 2012. *Decolonizing Methodologies: Research and Indigenous Peoples*. Dunedin: Otago University Press.

- **RQ1:** What works well, and where can improvements be made to the model, to enhance it for future use?
- **KEQ2:** To what extent has the iwi and hapū social procurement and partnership model contributed to the outcomes of *Ka Ora*, *Ka Ako*, for ākonga, iwi, hapū, and whānau Māori?
 - **RQ2:** Were there secondary and/or unintended outcomes, as a result of the model?
- **KEQ3:** To what extent has *Ka Ora*, *Ka Ako* contributed to the hauora and wellbeing of ākonga Māori?

Three sites were selected for data collection. It was agreed that two of the sites would be kura and schools involved in the model (sites one and two), with the final site involved through the universal model, but who nonetheless had a strong iwi and hapū presence in their area (site three). Sites one and two have been partners in the model since inception, and their experiences offered in-depth perspectives based on that length of time.

EVALUATION FRAMEWORK

We also developed an evaluation framework (Te Pae Tawhiti, Appendix 1), which articulated a broad series of *tohu* (*indicators*) to identify what ‘good’, ‘quality’, and ‘success’ look like both for the model, and *Ka Ora*, *Ka Ako* more broadly. For each KEQ, we developed indicators for what success would look like using the lens of Te Tiriti, Equity, Rangatiratanga, Whanaungatanga and Manaakitanga (Appendices 1 & 2). The framework became the mechanism to track the effectiveness of the model, and the impact of the programme upon ākonga, including Māori learners, and whānau, hapū, and iwi. During data collection, we ‘searched’ for the presence or absence of these *tohu*, which then informed our overall evaluative findings. The interview schedules we used to do so are included in Appendix 4. An evaluation rubric was developed alongside the framework, based on the metaphor of the emergence and growth of consciousness to enlightenment (see below). Through the *tohu* identified in Te Pae Tawhiti, our findings were filtered through the rubric to provide our overall evaluative conclusions for each KEQ (note that the RQs are not subject to evaluative measurement as the KEQs are).

TE KORE The void of latent potential	TE RAPUNGA Seeking and growing	TE WHĀINGA The pursuit of dreams	TE KUKUNE Extending with confidence	TE PUPUKE Expanding influence	TE HIIHIRI Energising and enlightening
<i>Insufficient evidence</i>	<i>Ineffective</i>	<i>Minimally effective</i>	<i>Developing effectiveness</i>	<i>Consolidating effectiveness</i>	<i>Highly effective</i>

This evaluation report responds to the above KEQs and RQs, with the rubrics employed to provide evaluative conclusions on the effectiveness of the model and the impact of *Ka Ora, Ka Ako*.

METHODS

He Kai Kei Aku Ringa was largely qualitative-based. The evaluation began with an initial document review of relevant policies, strategies, and other grey literature, before our team held a series of wānanga; one-on-one ā-kanohi (*face-to-face*) kōrero, both online and in-person; interviews, small group interviews, and workshops with the key kaupapa partners¹² involved in the research. Those kaupapa partners and the number of each we engaged with, are detailed below:

- **Ākonga**, from Years 5-6, through to Y13 (n=47);
- **Whānau**, including Māmā and Pāpā, and Aunties and Uncles (n=8);
- **Tumuaki and kaiako** from each participating kura across the three sites (n=14);
- **Iwi and hapū**, including representatives from leadership through to operational roles (such as kuia kaumātua overseeing the management of service delivery) (n=11);¹³ and
- **Ministry personnel**, at policy, governance, and operations levels, as well as Strategic Advisors Māori (n= 6). This gave our team a contextual understanding of the kaupapa.

LIMITATIONS

Limitations of *He Kai Kei Aku Ringa* are outlined below:

- The insights from this report are drawn from qualitative data gathered from various kaupapa partners. As the findings in the following chapter highlight, this has uncovered a consistent narrative shared across all three sites. While future evaluation projects for *Ka Ora, Ka Ako* may broach both qualitative and quantitative analyses, we are confident in our findings **because this is what ākonga, whānau, iwi and hapū told us**. Upholding their mana means listening carefully to what they said, and including those reflections here.
- Within the confines of scope and effort, we were only able to include three sites in the evaluation. While a future evaluation might expand this scope to include more iwi and kura communities involved in the model, the consistency of the narrative we heard gives confidence to the overall findings of *He Kai Kei Aku*

¹² 'Kaupapa partners' refers to the key audiences for this project, including ākonga, whānau, kaiako and kura/schools, iwi and hapū, and the Ministry of Education.

¹³ Note that tumuaki, kaiako, and iwi and hapū were (and are) often parents and grandparents themselves of tamariki involved in the programme, and thus also spoke as whānau at points during our kōrero.

Ringa. Nevertheless, the achieved sample size has enabled a diversity of perspectives to be incorporated into the evaluation.

- Voices of ākonga at college level came specifically from site three, which was not involved in the model, but was part of *Ka Ora*, *Ka Ako*. Because of this, their perspectives thematically fit exclusively under KEQ3.

FROM HERE

In what follows, we provide our evaluative findings by each KEQ. This is preceded in the next chapter by a brief contextual description of the mahi involved in delivering kai, to give a snapshot of what it takes to deliver *Ka Ora*, *Ka Ako*, from the perspective of iwi and hapū.

IWI & HAPŪ DELIVERING KAI TO KURA: A SNAPSHOT¹⁴



Figure 4: With kai cooked and prepared, it's on its way to feed tamariki and mokopuna. Image used with permission.

“Today was a bigger day than normal” explained a whānau member employed by one local iwi, to cook and prepare kai for a kura. Her team had just finished the mammoth task of preparing kai and cleaning up the on-site kitchen, ready for the next day. “[Today] we did the shared kai for the senior prizegiving, on top of the deliveries [of the lunches themselves].” She went on to explain a ‘typical day’ to us, which, for this project, gives some idea of the effort and dedication of iwi and hapū to deliver kai to ākonga, tamariki, and mokopuna:

¹⁴ This snapshot is an amalgamation of kōrero shared with us from all three sites.

“We started on the first day of Term 1. A typical day looks like this: basically, we come in and start by 9am. The teachers send the orders [for the lunches] from the classroom [to the office, and then the] office lady will bring to us at 9 in the morning. We have vegetarian options – a split menu is offered a tuna/chicken sandwich for example. [From here we cook and deliver the kai, and then clean up].”

The team of cooks and chefs is hard at work early in the morning, cleaning, preparing, and cooking kai. Theirs is a tight deadline – the kai needs to be cooked, and minutes after it has been packaged, it’s out the door on its way to schools and kura. Once the kai arrives, kura have their own methods of distribution, with a tuakana-teina model often used, where “...a basket is delivered to the classrooms.” Here, for example, older tuakana ākonga would deliver the kai to the younger teina ākonga: “[This] is a tuakana teina model with reanga (*year groups*)”, described one kaiako. Karakia is a priority for some kura, with others learning to embed this as practice. “Tamariki themselves do it”, explained one kaiako, who emphasised the importance of “encourag[ing] everyone to eat together; normalising kai together. This had to go for a few months to establish this equalness.” This sense of equality was reiterated by several kaiako and whānau we spoke with, whereby “...they’re all eating the same thing so there are no judgements being made about the lunch box.” By the end of the day, tamariki have been fed, and the kitchen has been mopped and cleaned ready to start over the next day.

But the behind-the-scenes preparation and logistics are equally as critical, and before kai is cooked, MOE-partnered nutritionists provide awhi and support for the menu, with a back-and-forth kōrero between iwi/hapū and nutritionists to effect this. Iwi and hapū consistently emphasised to us the careful balance that needs to be struck between meeting the nutritional objectives, and knowing what kai tamariki and mokopuna will eat: “There are still some unknowns [here and] I’m still learning... We know what a healthy meal is – we need to give the kids a meal that is healthy AND [one that] they want to eat.” As one iwi remarked, the nutritionist “...will give feedback [to us] like ‘You need to increase carbohydrates; think about honey as a replacement for sugar, etc.’”

Iwi and hapū we spoke with spoke of how they had to quickly come up to speed with working alongside the Ministry; liaising with their assigned nutritionist; employing whānau to cook and prepare the kai; and undertake all project management and logistical aspects. For some this was a new experience, but as we describe in RQ2, this has, in some cases, led to other kai-based initiatives being developed for iwi.

The passion and dedication by iwi and hapū for this kaupapa was palpable, with one iwi participant commenting,

“I have a passion for feeding the kids, and trying to keep them interested [with regards to the lunches].”

Universally, whānau we spoke with lauded the programme, with one māmā remarking,

“I feel grateful to know people are making our kai everyday for everyone.”

To ensure kai was consistently reaching ākonga, we often heard of kaiako and tumuaki dropping off the lunches when, for instance, ākonga were not at school. Whānau were overwhelmingly appreciative of the programme’s existence, and “knowing that the children and the tamariki will be fed.” “It’s making everyone’s lives a bit better”, commented one iwi participant, with another whānau member emphasising that, for her, *Ka Ora, Ka Ako* is “...very important to be honest – highly important.” That ākonga wellbeing is at the heart of the programme underscores how committed iwi and kura communities are to supporting the hauora of their ākonga, tamariki, and mokopuna:

“When our tamariki walk through these doors in this hāpori [(community)] – they know that they are not a ONE – they are THE ONE!”

It is this reflection that informs the ‘why’ for iwi and hapū, for the message we consistently heard across the evaluation was that the wellbeing of tamariki and mokopuna will always be the overriding priority, and not the bottom line.

KEQ1: HOW RESPONSIVE IS THE MODEL?

KEQ1: How well does the Ministry of Education’s iwi and hapū social procurement and partnership model respond to the needs of iwi and hapū, and schools, kura, and their hapori?

KEQ1 explored the responsiveness of the model in relation to the needs of iwi, hapū, schools, kura, and their communities. Our overarching finding for this KEQ is that the model, as it currently stands, gives substantial effect to a Tiriti-based model of working. The model is implemented in a flexible and collaborative manner, and responds to the changing needs of iwi and hapū. As one iwi participant summarised:

“The beauty of the iwi and hapū model it’s about relationships and who you pick up along the way.”

Based on data collected, therefore, we have determined that current progress, as read through the rubric for this KEQ, sits between Te Pupuke (consolidating effectiveness) and Te Hihiri (highly effective).

TE KORE	TE RAPUNGA	TE WHĀINGA	TE KUKUNE	TE PUPUKE	TE HIHIRI
The void of latent potential	Seeking and growing	The pursuit of dreams	Extending with confidence	Expanding influence	Energising and enlightening
Insufficient evidence	Ineffective	Minimally effective	Developing effectiveness	Consolidating effectiveness	Highly effective

Our evaluative assessment is based on the tohu (i.e., indicators) identified in the evaluation framework (Appendix 1). Tohu signalled how well the model responded to the needs of iwi and hapū, through the lenses of Te Tiriti, equity, rangatiratanga, whanaungatanga and manaakitanga. Tohu related to Te Tiriti and equity, and whanaungatanga and manaakitanga overlapped, and so we considered these tohu together in making our assessment.

TE TIRITI & EQUITY

Collaboration and flexibility: in practice

Throughout our data collection, iwi and hapū consistently spoke of the flexible and collaborative way in which MOE partners worked with and alongside them, throughout the onboarding, social procuring, and service delivery aspects of *Ka Ora*, *Ka Ako*. As one iwi participant noted,

“The first day we met [our MOE liaison] she used the word partnership, and from that day it has been a partnership all the way through.”

In practice, this has meant developing close operational relationships between iwi and hapū, where MOE’s national liaison for the model has become the go-to for any queries around involvement in the programme – from contracting and invoice matters, through to actual delivery of kai. For example, each term, participant iwi and hapū meet kanohi-ki-te-kanohi with MOE, tumuaki, and nutritional advisors. This is an opportunity to share learnings, ask pātai (*questions*), and collaborate with one another on how the kaupapa is going. At a more granular level, MOE’s national liaison often engages weekly with iwi and the teams supporting the actual production of kai. As one iwi respondent noted with reference to this,

“[Our MOE liaison]: she is our constant contact. [Our team] contacts [her] once a week usually [and] we have a cool relationship. If its urgent – you just text her. She gives us a little bit more latitude as she has the confidence in us to deliver on the programme. I found MOE to be really helpful – and they had realistic expectations [of what we were delivering].”

When we spoke with iwi and hapū, many spoke of the liaison’s quick turnaround in responding to their queries, with a consistent feeling of ‘being listened to’. The key focus here is how the liaison connects iwi and hapū queries to the right workstream within MOE. This conduit has been critical in bringing iwi and hapū online and ready to deliver *Ka Ora*, *Ka Ako*, because iwi and hapū vary in their infrastructural capacities and capabilities, which impacts upon their ability to participate in the model.

In one instance for example, an iwi supplier was able to use a kitchen onsite at a kura to prepare lunches, after MOE supported the kura to ensure the kitchen was compliant with health and safety standards, and could thus be used to prepare kai. This was critical, as the iwi themselves did not have such facilities available, and again reflects the kinds of support this conduit role has provided and enabled for iwi and hapū to participate in the programme. Elsewhere, an iwi encountered an administrative and invoicing error from within MOE itself. Although this responsibility sits outside of the role of the liaison, they connected with the relevant internal teams to resolve the issue. In terms of invoicing, some iwi and hapū prefer weekly invoicing, and others monthly – all of which has been accommodated by the Ministry, at the request of those iwi and hapū. One iwi participant commented in relation to this:

“I invoice it by Friday afternoon and we get the money by Wednesday or Thursday. It’s immediate – they work with you... The invoice team are amazing!”

But this flexibility also extends to nutritional advice and support given to iwi and hapū. The compliance around nutritional standards can be complicated to navigate, and as noted earlier, striking this balance between what is healthy, and what iwi and hapū know their tamariki and mokopuna will eat, is a careful one. To help support this process, nutritional advisors have walked through the guidelines with iwi and hapū, adopting a collaborative process to do so. Iwi and hapū have been able to raise concerns here, and the advisors will respond accordingly. For example, as one iwi participant noted,

“I was part of the consultation of what is working and what is not [in terms of the actual kai]. For example, brown rice is hard for us to source [but was suggested as a healthier carbohydrate by the nutritionist]. But we feel we have been heard... [Now] it’s a quick process now with [the nutritionist.]”

Collaboration and flexibility: by design

One iwi previously involved in the universal procurement model compared their experiences there to the current model, which is often regarded as more culturally and operationally appropriate to cater to the needs of iwi and hapū. As one respondent commented:

“For us the GETS process doesn’t work – it always looks for experience through a worldview that doesn’t fit with ours... Once we got on to the iwi and hapū model, I could step back. I don’t have to fight anymore [for our values to be front and centre] – our guys are safe now.”

As another iwi participant commented, “I feel heard by MOE: [our contact] will go and find the answers [to our pātai] and if it needs something to make it happen, she will find out how she can do that.” As they continued to describe, there is a high level of responsive action by MOE in ensuring what is needed, is provided: “We felt heard by this team after the [experience with] GETS. MOE have adapted fast.” In general, therefore, iwi have expressed that the model serves their needs and adapts where needed. Where issues arise, the back-and-forth with MOE helps identify where problems are occurring and takes action to rectify issues. This, we suggest, is what a Tiriti-based partnership can look like in practice, based on whanaungatanga and the strength of relationships built on mutual trust and reciprocity. As another iwi respondent summarised,

“I expect more to uptake the [Ka Ora, Ka Ako] iwi and hapū model, as this is something that realises the Treaty [of Waitangi].”

A word of caution

It is clear that the success of this model rests on the network of relationships carefully established by MOE partners with kura/schools, and iwi and hapū. These relationships are built on pono (*trust*) and reciprocity, and enhanced through timely and efficient communications, as evidenced above. This has built significant credibility in the eyes of iwi and hapū we engaged with, for throughout our conversations, they all mentioned by name the national liaison, and her dedication and commitment to the kaupapa. Relational-based practice such as this rests on continuity: if investment priorities change, and these relationships are not nurtured and ‘kept warm’, this will likely have a detrimental impact upon the programme.¹⁵ This would also likely have a harmful impact upon Crown-iwi relationships at the local level, and may perpetuate disillusionment on behalf of iwi and hapū, who themselves have invested significant time and energy into *Ka Ora, Ka Ako*.

RANGATIRATANGA

Overall, we have seen strong engagement by iwi and hapū in the model, and interest by some iwi not involved in the model at present. The model has also seen iwi and hapū members, other tangata whenua, and tauiwi being employed by iwi and hapū in the delivery of *Ka Ora, Ka Ako* in the catchment areas we explored. The general emphasis here is the iwi and hapū know ‘how to feed our tamariki’ (as an expression of rangatiratanga) better than suppliers not based in the local community, who may not have local relationships, and be unfamiliar with local contexts. There is also a feeling of pride that iwi and hapū themselves are feeding their tamariki, and strong confidence on behalf of kura that iwi see this as more than a contractual relationship, but one where the overriding priority is hauora tamariki (*tamariki wellbeing*). As some kaiako noted in relation to this:

“When we see our own iwi there – we think let’s go with our own iwi.”

“There’s a sense of pride around this.”

“We feel the difference – we know that there is a difference.”

“Manaakitanga is what iwi does best.”

In addition to this, we spoke with some iwi not involved in the model, but whose tamariki and mokopuna were receiving *Ka Ora, Ka Ako* through the universal

¹⁵ For a comparable evaluation report emphasising the need to keep relationships ‘warm’ with Māori stakeholders, see *Kia Puawai*, the 2021 evaluation of the National SUDI Prevention Programme, at https://www.health.govt.nz/system/files/documents/publications/kia_puawai_evaluation_of_the_nspp_final_report_30-11-21.pdf, p. 7, recommendation 2.

procurement model. For one respondent we spoke with, the nature and intent of the iwi and hapū model strongly aligns with existing iwi priorities and strategies:

“The timing couldn’t be better. We’ve initiated an additional priority over the next couple of years in strengthening food security and resilience of iwi and community. We’ve started work in a number of respects to be self-reliant, and to ensure our whānau are able to provide for themselves, both normally, and in [times of] difficulty. It’s not just food, we’re looking to strengthen our overall resilience with whatever may come.”

In the same conversation, this kaumātua went on to describe how a kaupapa such as this supports broader assertions of tino rangatiratanga, “enhancing the mana motuhake” of whānau in his iwi, “so people can stand on their own two feet: mana iwi, mana hapū.”

WHANAUNGATANGA & MANAAKITANGA

Iwi and hapū responsiveness to the needs of kura

Overall, collaboration between iwi and hapū, and kura/schools has been robust, where *Ka Ora*, *Ka Ako* has become the brokering anchor between the two. This dynamic back-and-forth has enabled strongly responsive relationships, and for the programme, has allowed flexibility and adjustments to delivery of kai. Throughout, therefore, we consistently observed iwi and hapū working responsively to the needs of kura and their ākonga.

In the same vein as the emphasis on trusting relationships between iwi and hapū and MOE partners, we heard of the importance of pono-based relationships between iwi and kura themselves. In practice, this looked like the project team (i.e., the specific group employed to deliver the kai itself to kura) liaising closely with kura and schools to identify their specific needs. This came in a variety of forms, such as:

- Catering to specific nutritional requirements for ākonga with dietary requirements, from having vegetarian options, to accommodating allergies, right through to providing for high-needs ākonga with disabilities. As one whānau member noted in relation to her tamariki,

“She has epilepsy, and the cooks know so we work together as the textual food can be a trigger.”

- Developing communication approaches to link with whānau and receive feedback from them about the kai itself, on an iterative basis. For one iwi, this

was operationalised through regular emails sent out alerting whānau of the menu, simultaneously providing a conduit for feedback as well. This also is a way to address any problems or mistakes that might arise, and because of the strength of relationships, these are dealt with quickly. “The relationship helps respect the issues”, described one kaiako in reference to this.

- Measuring uptake of kai by tamariki through the ‘pig bucket’ method. For two different iwi, levels of food waste discarded in the compost/pig buckets tended to indicate how well the kai was received by tamariki themselves. Initially, there were higher levels of waste, but the more tamariki became familiar with the nutritionally-balanced diet, and iwi responded to what ‘did’ and ‘didn’t’ work, pig bucket levels dropped significantly. As one iwi participant commented,

“Part of this is opening our tamariki’s tastebuds. It’s not always a hit – and [we’ll] see what kids don’t like in the pig bucket, and will adjust accordingly.”

This insight is a reflection of how responsive iwi and hapū have been to the needs – and palettes – of ākongā, for their overriding priority was ensuring the puku of tamariki were full with healthy kai, to facilitate their learning at school and kura. This also reflects how iwi and kura have a shared vision for *Ka Ora*, *Ka Ako*, and its impacts for ākongā. As a māmā we spoke with noted:

“We have really good communication. It’s easy! [Our iwi contact] makes it really, really easy. We have instant communication and [issues] gets cleared up immediately.”

This sentiment echoed with a tumuaki we spoke with:

“What I like about working with [our iwi contact] and their crew is that they listen! These kids are their kids too. Every term we send... our feedback and she takes that on board.”

- Accommodating special events, celebrations, or festivals. For one iwi, this has meant adjusting delivery for school camps, so that kai was prepared in advance. “If we have noho marae and camps, we have the lunches dropped to the marae”, explained one kaiako. Elsewhere, this has looked like having festival-specific kai to celebrate festivals such as Matariki, or other cultural- and ethnic-based events. In one example, we heard of how the iwi cooks prepared kai accordingly to the different stars of Matariki, for example fresh water and saltwater kai respectively. In another, the iwi sought suggestions from ethnic communities

on specific dishes they would like during ethnic-based celebrations, with the team preparing and providing kai to this effect. In this situation, parents provided those recipes to the iwi, which were then on-sent to the nutritionist for review and approval.

Examples like the above are why whānau and kura communities spoke confidently about having iwi and hapū provide kai to tamariki and mokopuna. As one whānau participant similarly noted:

“Knowing the cooks [is very reassuring]. We have a seen them in the marae in the kitchen too, so you know that your baby is getting her nutritional balance and all the nutrients she needs to carry on to learning forward.”

By the same token, the credibility iwi and hapū already have, with Aunties, Uncles, kuia and kaumātua a regular feature of life outside of school, supported a smooth transition into the model. For one whānau participant talking about her tamariki, “...she knows [the cooks] and has seen them at the marae, she has that trust from the marae. This builds trust and helps transition into this school relationship.”

In sum, kaiako and tumuaki regularly felt the needs of their ākonga were met, a pattern that continues into the present:

“There is a strong collaborative way of working – to know what’s happening when it’s happening.”

“I love the iwi partnership model – it has strengthened our relationship with [the iwi] in other ways.”

Further, despite the need for nutritional compliance, iwi often felt they were able to exercise their own tino rangatiratanga in terms of menu development. What we heard is that the more important focus was that the MOE was not instructing iwi and hapū (‘doing to’), but working in partnership with them (‘working with and being led by’) for *Ka Ora, Ka Ako*. As one iwi participant remarked,

“We feel empowered to celebrate this and just do it. It’s part of the relationships [and not about ‘asking permission’]. So the relationship we have is the most important thing – if we can make cultural week work then we make it work.”

People over profit

The last point we wish to make in this section concerns the differing drivers for iwi and hapū participation in the model and programme. As was consistently emphasised during our data collection, iwi and hapū are driven by the wellbeing of their tamariki and mokopuna, and not profit. As one iwi participant remarked, it is the contrast of seeing the programme as “...a job versus looking after our people.” Iwi and hapū are an enduring feature of Aotearoa’s socio-political landscape, and willingly invest time, effort, and energy into their kura and tamariki in a way that cannot be matched by profit-motivated organisations. “We have a fair idea at this kura of what our kids like and what they don’t like”, described another iwi respondent, underscoring how this ‘knowing’ of their tamariki and mokopuna will always put them in a better position to cater and accommodate them.

“The outcomes for us are worth it”, described another iwi partner, who went on to emphasise that what may not be commercially viable to for-profit organisations is justifiably viable for them as an iwi. This was the case with accommodating specialised dietary requirements for a special school:

“For us, those kids [are] already underserved. Our challenged children have enough to go through [and it’s important for them to] have a level playing field with food.”

“The wellbeing of our tamariki [is paramount] – we want equity. You cannot quantify some of the benefits of the programme!”

RQ1: HOW CAN THE MODEL BE ENHANCED?

RQ1: What works well, and where can improvements be made to the model, to enhance it for future use?

RQ1 had an exploratory focus to unpack how the iwi and hapū social procurement and partnership model could be improved and enhanced for future use. As this was a research question by nature, it was not subject to the evaluative rubric as the other KEQs are.

“[Ka Ora, Ka Ako] is the glue that has brought us together.”

To begin, kura and iwi/hapū overwhelmingly supported both the model and *Ka Ora, Ka Ako* (as we saw in KEQ1), and when we asked where improvements might be made, many began by underscoring the importance of the kaupapa in general. This led to some kura voicing concern that the success of the programme would be undermined if investment priorities changed in future:

“[It would have a] massive impact [if the programme were cut] – financially first and foremost, but the opportunity to connect and work so closely with iwi.”

“[Ka Ora, Ka Ako] is the glue that has brought us together. This has made us [(the kura and iwi)] tighter – those iwi relationships could continue but it wouldn’t be well resourced [if funding changed].”

Specific suggestions to enhance and improve the model are outlined below.

Make compliance with nutritional standards easier

While we have heard how iwi have collaborated with nutritional advisors in bringing their service delivery online, this did, at times, create challenges. As one participant noted,

“The criteria for food...can be hard – those at the top are creating more raruraru [(trouble and difficulty)].”

To make compliance with nutritional standards easier, we suggest continuing the prioritisation of relationships between nutritional advisors and iwi, for it is this critical lever and conduit that facilitates *Ka Ora, Ka Ako* at local levels. As described in KEQ1, this is more to do with ensuring these relationships are built on pono (i.e., mutual trust) and reciprocity, so that iwi feel they are being listened to when questions and concerns arise.

In practice, this might also mean having an end-user focus with nutritional requirements, so, as one iwi respondent remarked, instead of specifying “how much of everything [(i.e., specific ingredients and food types)] we are allowed, why don’t we just have a list of the products that we can use?” In this scenario, nutritional advisors would themselves suggest specific products that are compliant with the standards, reducing the time and effort required of iwi and hapū to do the same.

Consider how Ka Ora, Ka Ako eligibility criteria can equitably respond to food insecurity at local levels

Despite the successes of the programme lauded by whānau and kura, we often heard how a single whānau may have tamariki at schools and kura that are both eligible and ineligible for *Ka Ora, Ka Ako*. While we recognise the need for a standardised system of eligibility for the programme, we have seen examples of where neighbouring kura – with ākonga from the same whānau – either receive or are ineligible for *Ka Ora, Ka Ako* assistance, with material impacts for that whānau. As one tumuaki described, “...the intermediate school next door doesn’t qualify for [the programme]”. Socioeconomic disadvantage and food insecurity does not begin and end at different school gates, and so we suggest the Ministry consider how the eligibility criteria can respond equitably to better support this in future.

Develop a communications and education strategy geared towards whānau, to help bring them on the journey of Ka Ora, Ka Ako

Iwi and kura often commented on the importance of ‘bringing whānau along’ on the journey of *Ka Ora, Ka Ako*, to understand the nature of the programme, and its nutritional underpinnings. This has been done on an ad hoc basis in different areas, and so we suggest developing a communications and education strategy to support whānau and parents in this. Some iwi partners suggested collateral that is easy to digest, and accessible for whānau, such as short information pamphlets, videos, and so forth. As one kura commented,

“This is about disseminating information in a way that is not hostile. As long as you are not being told that you are doing something wrong.”

By the same token, this strategy could target ākonga (especially young ākonga) as well. “We need a Harold [(from Life Education Trust)] – something to introduce the kids to the vegetables – to keep up education about vegetables and fruit”, described one iwi respondent. In practice, such an approach may connect to other existing education programmes, both within MOE, and across the government and NGO sectors, harnessing what is available, and supporting the development of new content accordingly.

Streamline kai-based school initiatives from the public and charitable sectors

Ka Ora, Ka Ako is one of several kai-based school initiatives, but their management and implementation is not organised or coordinated in a central platform. To harness the variety of such kaupapa to their fullest potential, we suggest exploring ways to centralise their coordination, and help reduce the additional labour teaching and leadership staff are having to commit to bring the suite of available programmes into a single kura (as is often the case). This would also help tailor the delivery of *Ka Ora, Ka Ako* in response to what is provided by other kaupapa such as Breakfast Club (funded by Sanitarium and Fonterra) and Fruit in Schools. In one instance, a kura who was receiving Fruit in Schools liaised with the iwi to mitigate potential doubling up of fruit in their provision of healthy lunches. It is this level of nuance and detail that better harnesses the potential of all of these programmes, enabling a more fit-for-purpose and overall equitable response. Lastly, this coordination role could also include other initiatives such as Ikura and KidsCan.

The importance of continued investment

Lastly, continued investment is needed to further embed *Ka Ora, Ka Ako* and the iwi and hapū model. Not doing so risks the substantial effort MOE, iwi, and kura partners have put in to bringing this kaupapa online, for the wellbeing of ākonga Māori and their whānau. This is reinforced by some participants who felt that the momentum gained thus far through slowly familiarising ākonga to the nutritionally-balanced diets would be lost if funding ceased. As a kaiako noted in relation to this,

“I teach the seniors. I know that kids were quite hard to engage in the lunch programme [initially]. But they do now and we are seeing [positive changes].”

KEQ2: THE IMPACT ON ĀKONGA, IWI, HAPŪ AND WHĀNAU MĀORI

KEQ2: To what extent has the iwi and hapū social procurement and partnership model contributed to the outcomes of Ka Ora, Ka Ako, for ākonga, iwi, hapū, and whānau Māori?

KEQ2 explored the impact experienced by ākonga, iwi and hapū, and whānau Māori, by virtue of the iwi and hapū model. As KEQ3 has a stronger focus on ākonga wellbeing, this section explores impacts on non-ākonga groups. Overall, the model and programme is having a positive impact for ākonga and whānau Māori. As one māmā summarised,

“I really love the kaupapa of the lunches in schools, especially the lunches that they get here – I always hear my kids talk about the bento bowls and butter chicken.”

Based on data collected, therefore, we have determined that current progress, as reads through the rubric for this KEQ, sits between Te Pupuke (consolidating effectiveness) and Te Hihiri (highly effective).

TE KORE The void of latent potential	TE RAPUNGA Seeking and growing	TE WHĀINGA The pursuit of dreams	TE KUKUNE Extending with confidence	TE PUPUKE Expanding influence	TE HIHIRI Energising and enlightening
<i>Insufficient evidence</i>	<i>Ineffective</i>	<i>Minimally effective</i>	<i>Developing effectiveness</i>	<i>Consolidating effectiveness</i>	<i>Highly effective</i>

Our evaluative assessment is based on the tohu (i.e., indicators) identified in the evaluation framework (Appendix 1). Tohu signalled how effective the programme was in realising the aspiration that the puku of ākonga (both Māori and non-Māori) are full with nutritious kai, and ākonga are experiencing excellence in learning, through the lenses of Te Tiriti, equity, rangatiratanga, whanaungatanga and manaakitanga. Tohu related to rangatiratanga and equity; and whanaungatanga, manaakitanga, and Te Tiriti overlapped, and so we considered these tohu together in making our assessment. This section also details secondary outcomes under RQ2; they are interwoven throughout responses to KEQ2, and summarised in the next chapter under RQ2.

RANGATIRATANGA & EQUITY

Increase in nutritious kai

In general, ākonga reported they are eating more nutritious kai (‘more veges’, for example), and whānau consistently reported their children are eating healthier, since

the programme began. One māmā spoke of the distinct shift in behaviour and attitudes of her tamariki, since *Ka Ora, Ka Ako* was introduced:

“The behaviours of the kids have changed, their attention span is better. Kai and sleep – it helps! I saw mood swings and children that wouldn’t concentrate before. It’s had a positive impact especially on the kids, they get kai from breakfast to lunch. Their communication skills have improved, and this is a massive kaupapa – I wish I had it when I was at school.”

Another whānau member described the positive impact on her five tamariki, by virtue of the programme and model:

“The kids are a lot healthier, than before [when] I was providing lunches. I’ve changed the way I do lunches – although kai is expensive to feed 5 kids.”

Elsewhere, another whānau participant spoke of how her nutritional decisions for her younger pēpi had changed as a result of the experience of the older tamariki through the programme.

“With my baby I still provide her kai at kindy – I always have a muesli bar, yoghurt, at least one piece of fruit, and a sandwich.”

Enhanced relationships between kura and iwi

We have consistently seen how the model has directly enhanced and strengthened the relationship between schools and kura, and their local iwi (see also KEQ1, *Iwi responsiveness to the needs of kura*). The necessarily close operational relationship in delivery of *Ka Ora, Ka Ako* means iwi, and specifically the teams preparing and delivering the kai, are familiar both with teaching staff and the ākonga themselves. “We have a strong connection with [the iwi]”, commented one tumuaki, with an iwi respondent saying,

“This is normal – this is what we do. It has... enhanced the relationship [between us and the kura].”

This is similarly true for ākonga, and when we asked ākonga in one area how kai is delivered to them, they drew many images of the iwi team’s truck and trolley, confidently reciting the journey of kai from the delivery van to their classrooms. All the tamariki in this particular kura knew kaimahi on a first-name basis, thus giving us

insight into the whanaungatanga and enhancement of relationships made possible through these interactions. As an iwi participant emphasised in relation to this, this focus on whanaungatanga is by design:

“It’s... because we’re creating an environment [in which our teams] don’t just drop off food. They have a relationship with the kids – and there is interaction. My Mum said to say hello and thank you’, [we heard one tamariki say].”

Growing iwi capability and capacity

We also saw how iwi were growing their own infrastructure in terms of capability and capacity, particularly through being able to employ members of their own and other iwi, and other tau iwi in the community. In one case, we saw how a disabled kaiako son had

“...found his purpose in life being a part of [the kai preparation team].”

Elsewhere, we also saw how another iwi used *Ka Ora, Ka Ako* as a catalyst to further expand their kai-based services to include, for example, kaumātua and kuia in need. This all targeted whānau wellbeing:

“[The programme has] create[d] a platform, something that we can grow from. Our growth [also looks like] providing kai for kaumātua. We will be inviting kaumātua in to kōrero and hang out.”

As this participant went on to explain, their iwi is also looking at constructing a facility that could deliver some form of accreditation and career pathways for whānau, potentially based on kai. “This has come directly from [the programme] and personal studies”, they explained. Together, these examples highlight how iwi, as Māori businesses, are being empowered to develop their acumen, knowledge and experience, simultaneously providing employment to their community at the same time.

WHANAUNGATANGA, MANAAKITANGA & TE TIRITI

Whānau and kura are noticing improvements in learning

Many whānau, kaiako and tumuaki spoke of how ākonga are enjoying their learning experiences because of the consistent provision of healthy kai. As these māmā at different sites commented:

“This is really important, because my kids love to come to school and love their kai. Being on the Board of Trustees, you see the change in kids that have kai now compared to when lunches weren’t around because they struggled a lot. It was like they were left out, and this was mamae [(painful)].”

“If I’m having a struggling week – and I don’t have enough to put in for kai I know that they aren’t going to go hungry... If they stay home and have breakfast at home then we are late as well – but they are excited to get up and go to school.”

For kaiako in the classroom, the impact of this is most obvious in te taha hinengaro, where ākonga are better able to concentrate and engage with class material. As one kaiako noted,

“The distraction of tamariki [is no longer there]. The stability of thought – of being able to think – you can see this! It’s not a glazed over look [anymore]. Kai brings that stability to that thinking – and that thinking brings confidence.”

Another kaiako drew the same conclusion, explaining that

“...with some of the children, they are easier to teach in the afternoon because they are not hungry. Their empty puku is now full. Their essential needs are being met.”

As another māmā remarked in relation to this,

“When you’re a hungry child your learning ability is [diminished] – you are grumpy, you get hōhā, you bully other kids. My child is learning that if you don’t eat – you will be hōhā.”

This is critical for ākonga to recognise, and to understand that their puku need to be full with healthy kai in order to engage and enjoy the learning experience. To this end, one kaiako described how this has been recognised by her ākonga, explaining that “...my seniors have developed an understanding of ‘food as fuel’.” As an iwi partner similarly observed,

“A positive relationship with food permeates their whole lives. If [ākonga] are aware that the food they put in their bodies [is about nourishment and learning, then this is a good thing.] It’s going beyond the school gates.”

Confidence, whakamā & attendance

The above examples also speak to the overall confidence and sense of self that some kura have seen in their ākonga. “It’s amazing how much impact kai has on a child’s sense of security!”, explained one tumuaki. “We might think this subconsciously but [the programme] provides this and we get to see [this].” Implicit in this is the whakamā (shame, embarrassment) of not having kai brings upon ākonga and whānau, a point consistently raised by kaiako and tumuaki.

“There’s the whakamā when you have to go without. We know what causes frustration, violence and financial debt in homes – and this is one thing that we can navigate to eliminate these stresses [through the model and programme].”

In the past, this feeling of whakamā has directly impacted upon ākonga attendance, and kōrero we heard evidence how the model and programme have helped address this. As kaiako and tumuaki reiterated across all three sites:

“Many times we don’t know if [ākonga] are hungry – the iwi/hapū model has taken away any whakamā and having to ask for lunch. They come to school more – we [used to] always [be] on the phone calling people for absences and we knew it was about food.”

“We had absences – with [Ka Ora, Ka Ako], no child stands out.”

“[Not having] food is not an excuse for them not to come to school. There is no shaming around the lunchbox [anymore].”

“We used to have students not come to school because they didn’t have kai. We have not had that for a while – we haven’t had those phone calls.”

“We know [of specific] whānau [where the programme is having] a big impact. We send extras home with them. They were missing classes before [Ka Ora, Ka Ako].”

Thus, in these specific schools and kura, we found the programme contributed to increased attendance. There are numerous different barriers to attendance, but these

examples show not having kai is no longer necessarily one of them. We have also seen one specific example of an ākonga Māori attending school *because* of the regular kai provided for lunch. While difficult to precisely comment on the causality between *Ka Ora*, *Ka Ako* and attendance, almost all kaiako we spoke with felt the programme had had a positive impact on attendance, reflected in the above examples. It will, however, take time for the programme to further embed and yield more definitive insights here.¹⁶

Mātauranga and tikanga Māori

We have also seen incorporation of mātauranga and tikanga Māori concepts into the classroom and at home, as a result both of the programme and model.

Kaitiakitanga

Kaitiakitanga was often identified as an important concept in relation to the programme. In practice this has looked like teaching ākonga about kaitiakitanga and their responsibilities as kaitiaki, particularly in learning how to process compost and food waste. For one kura, kaitiakitanga meant both ensuring minimal food waste, and giving surplus lunches (where this occurs) to other members of the community. Kaiako knew, for example, of whānau in particular need, and would get ākonga from those whānau to take surplus kai home with them. This also extended to providing kai to neighbouring kaumātua, where

“...our tuakana will run the [surplus] kai over to the kaumātua flats.”

In one kura, kaiako explained how they had established a worm farm for kai waste to go in. Other kura detailed how they were also instilling habits around cleaning up after kai, and while there, we saw how tamariki scraped their leftovers into the pig bucket, and then put their food containers into the recycling. Foodscraps were then sent to compost or for pigs, with certain whānau collecting the scraps at the end of the week.

“Pig food gets picked up by Aunties with pig or chickens, other people through the school, and other contacts – there is no waste!”

For kaiako, these lessons were about kaitiakitanga and rangatiratanga – for these habits are important traits of leaders.

¹⁶ This is in contrast to previous evaluations of the programme, which did not find benefits for ākonga in terms of attendance. See Vermillion Peirce, P., Jarvis-Child, B., Chu, L., Lennox, K., Kimber, N., Clarke, H., Wang, N., Nguyen Chau, T. and Winthrop, P. (2022). *Ka Ora, Ka Ako New Zealand Healthy School Lunches Programme Impact Evaluation*. Ministry of Education, p.1.

Another kura mentioned how the iwi provider “tr[ies] hard to source local produce, and goes to the market in the morning.” This was an opportunity to teach about the lifecycles of kai, in terms of where food is sourced, how it is nurtured, and how it ends up in the daily lunches. For a kaiako at this kura, “[I] brought [this] into content in terms of showing the kids [how we enact kaitiakitanga].” Again, any surplus kai is redistributed to known networks, such as kaumātua, or to local organisations and marae.

We also saw examples of iwi celebrating Matariki through providing kai related to particular stars. On this occasion, as a tumuaki noted,

“The kai was linked to the stars – Waitī – [and so we] had fish pie. There was also information about the stars [provided to ākongā], all initiated through the [Ka Ora, Ka Ako] programme. Steam pudding and roast pork lunch. “

Tikanga around kai

Tuakana-teina

Tikanga related to kai was also widespread. We have seen examples of kura adopting tuakana-teina models of delivering actual kai packages, where tuakana (older ākongā) deliver the kai packages to the younger teina in the kura itself. As a central dynamic within te ao Māori, this approach has become embedded in the kura we visited. As kaiako we spoke with noted,

“We’ve had tuakana supporting teina sharing the kai and getting people used to new foods. [We are] teaching through modeling of tuakana.”

“Tuakana [are] the last to eat. This is a tikanga around kai [where the babies eat first, and the tuakana last].”

Tikanga kai at home

We also saw numerous examples of tikanga around kai being transmitted to the home by ākongā, such as reciting karakia. Several whānau commented how their tamariki, who learned karakia kai at kura and schools, were now practicing the same at home. As some whānau participants commented:

“The kids start with karakia. It’s one that they have learnt [at school] and they have brought the tikanga home and do it there too!”

“[My tamariki] has a karakia before she eats and she does [the same] at home. What she learns here, she brings it back to the apartment. Sometimes if we have fish and chips [or other takeaways] we still have to have karakia!”

These examples are ad hoc because of how new the programme is, but those we spoke with suggested it would become further embedded as time progressed. To help standardise this, we suggest MOE identify a mechanism of support to help kaiako at the grassroots levels connect with relevant mātauranga and tikanga Māori concepts, and build them into curriculum materials (perhaps also linking to localised curricula and local histories). This would produce another secondary outcome for the programme, and reflects how *Ka Ora, Ka Ako* is not just a ‘kai in schools’ programme, but one able to be embedded into the fabric of education itself.

Other impacts upon whānau and ākonga

Some other specific impacts on whānau and ākonga include the following:

- One whānau member reported a dramatic change in diet behaviours at home, by virtue of the experience of their tamariki with the programme, losing nearly 80 kilograms in the process. As this māmā explained,

“I’ve always eaten unhealthy; in the last year I have lost 78 kgs! My kids come home and talk about what they like [based on kai provided at kura] – a lot of the stuff that they liked I already knew [how] to make but I didn’t think they would like it. I pre-judged them. But they did. This has been the main factor in my weight loss.”

- One single māmā employed by her iwi was able to work three days a week instead of five (as she otherwise had to), freeing up more time for her to be with her tamariki. As she explained,

“I love this job because it works around my family... This job enables me to be home for dinner. I’m a solo mother – and [can now] stay home 3 days a week.”

- One iwi has worked with a special school to offer work experience for some of their ākonga, including getting them to pack the lunches. For one ākonga, this is “part of his life skills and transition to adult life plan.”

RQ2: SECONDARY OUTCOMES

RQ2: Were there secondary and/or unintended outcomes, as a result of the model?

As noted above, secondary outcomes, both from the programme (*Ka Ora, Ka Ako*) and the iwi and hapū partnership model, were described under KEQ2. In summary they include:

- The incorporation of mātauranga and tikanga Māori concepts into learning, and transference of tikanga kai into the home;
- Change in diet behaviours at home;
- Iwi expanding their internal capabilities and capacities in delivering comparable programmes; and
- Iwi providing work experience for some ākonga.

These examples reflect that we are seeing a return on investment beyond the initial intention of the programme and model themselves.

KEQ3: THE IMPACT ON HAUORA FOR ĀKONGA MĀORI

KEQ3: To what extent has *Ka Ora*, *Ka Ako* contributed to the hauora and wellbeing of ākonga Māori?

KEQ3 explored the impact of the *Ka Ora*, *Ka Ako* more generally upon the hauora and wellbeing of ākonga Māori in particular. Overall, we have seen positive impacts by the programme upon ākonga Māori wellbeing, particularly across all dimensions of Te Whare Tapa Whā (i.e., wairua, tinana, hinengaro, and whānau). We note, however, that it will take time for these to be embedded. Based on data collected, therefore, we have determined that current progress, as read through the rubric for this KEQ, sits between Te Pupuke (consolidating effectiveness) and Te Hihiri (highly effective).

TE KORE The void of latent potential	TE RAPUNGA Seeking and growing	TE WHĀINGA The pursuit of dreams	TE KUKUNE Extending with confidence	TE PUPUKE Expanding influence	TE HIIHIRI Energising and enlightening
Insufficient evidence	Ineffective	Minimally effective	Developing effectiveness	Consolidating effectiveness	Highly effective

Our evaluative assessment is based on the *tohu* (i.e., indicators) identified in the evaluation framework (Appendix 1). *Tohu* signalled how effective the programme was in realising the aspiration that the puku of ākonga Māori (both Māori and non-Māori) are full with nutritious kai, and their hauora is flourishing, through the lenses of Te Tiriti, equity, rangatiratanga, whanaungatanga and manaakitanga. *Tohu* related to Te Tiriti, equity, and rangatiratanga; and whanaungatanga and manaakitanga, overlapped, and so we considered these *tohu* together in making our assessment.

TE TIRITI, EQUITY & RANGATIRATANGA

Ākonga Māori: tinana, wairua, whānau, and hinengaro

Using a mix of interviews and creative expression, we explored with ākonga from college and primary school how they felt in each of the four quadrants of Te Whare Tapa Whā, by virtue of the programme. We found overall that ākonga felt energised by the lunches; more settled and resilient in themselves; experienced reduced hunger in afternoon classes, enabling them to better concentrate and participate in classroom learning; had higher levels of clarity and focus during class; and saw positive impacts

on their whānau through reducing financial burdens and fostering stronger food security.¹⁷

For primary ākonga, we asked Years 5 and 6 cohorts to respond to the question, ‘How do you feel after kai?’ (specifically with reference to that provided by *Ka Ora, Ka Ako*), ākonga regularly used the terms ‘harikoa’, ‘happy’, ‘full’ ‘energetic’ and ‘mīharo’ to describe their experiences, largely speaking into te taha wairua, hinengaro, and tinana. Many drew self-portraits of them smiling, as well as their favourite dish. Wrote one ākonga in relation to how they feel after lunch,

“I get full and I feel good.”

There were a handful of negative responses from ākonga, but these were in relation to the kai itself, rather than the programme as a whole. This is commonplace, as adjusting to new kai is always a challenging process for tamariki and their parents, and equally so at kura. Further, there were only few instances of these kinds of critique.

For college-level ākonga, we explore each of the four dimensions below:

- **TINANA:** Ākonga emphasised the energy they felt from having lunches, and also learning of the importance of nutritious kai for physical and mental health. In a poster activity, ākonga wrote their responses for how their tinana feel after having kai, and we prefaced this by asking them to contrast this with before the programme was introduced to their kura:

“This helps feed your body, so you’re not hungry in class.”

“Feeling energised after a good lunch.”

“Gives you energy for the day.”

“Makes your body feel refreshed and better.”

“Specific types of food can provide us with good health and strength.”

“Having hot food really helps on cold days.”

¹⁷ These findings sit in contrast to previous evaluations of the programme which found “no significant benefits (or losses) in terms of spiritual or mental wellbeing” for college-level ākonga. See Vermillion Peirce et al, (2022). *Ka Ora, Ka Ako New Zealand Healthy School Lunches Programme Impact Evaluation*. Ministry of Education, p. 45.

“Good – refreshed and ready for the day! Being able to focus on my work.”

- **WAIKUA:** In terms of waiwua, ākonga consistently spoke of being spiritually settled, safe in the knowledge that they would receive kai each day at kura. We also heard of ākonga exhibiting stronger resilience by virtue of the programme, from the perspective of kaiako. This had impacts upon their learning, as many noted, and in our poster activity, detailed the following:

“It’s about feeling good spiritually [which equates to] thinking positively.”

“I am thankful and grateful for food and lunch everyday.”

“It helps as we always say grace/karakia before eating.”

“Knowing you’re gonna get fed [is good for my waiwua].”

“It helps your spirit because you know you will get fed.”

One ākonga designed the following ‘before and after’ meme, to emphasise her thanks and sense of gratitude for the existence of the programme:



Figure 5: Akonga meme. Used with permission.

For her, the left image represented sadness at not having kai at kura, but “now it’s a party cos we [all have kai]”, following the introduction of the programme.

Other kaiako spoke of seeing increased resilience with tamariki and ākonga, as they became familiar and used to regular healthy lunches. At the introduction of the programme, those kaiako noted how ākonga would hoard their kai, but

gradually, as it became embedded – fostering a sense of security around kai for ākonga – this faded. As a tumuaki noted in relation to this,

“No kai = no resilience. We have had the Breakfast Club – but [in the past] that might be compensating for [not having] tea last night. Initially we could see kids hoarding, but now they see there is food everyday.”

Finally, one ākonga we spoke with emphasised how valued he felt through the programme, and that his voice – his needs, aspirations, and concerns – mattered. He created the meme below to express this:

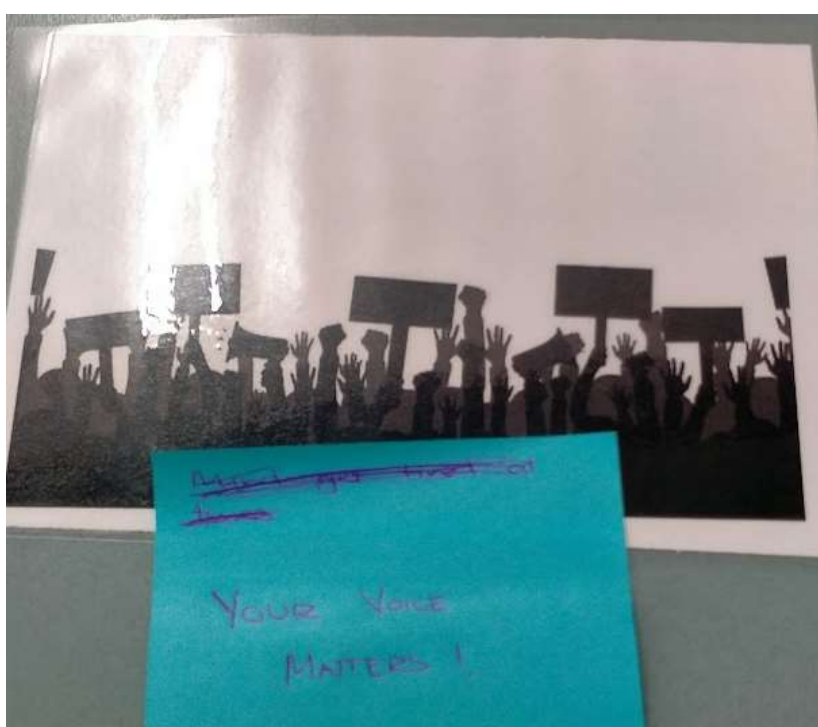


Figure 6: Ākonga meme. Used with permission.

Karakia

In almost every kura we visited (at both primary and college level), karakia was prioritised or in the process of being normalised as a feature of the programme. For one kura, kaiako asked local iwi if they had a specific karakia kai (as there are generic, pan-tribal karakia that are often used). The upshot from this is that

“... [we now do] karakia before eating, adopting [the karakia] through the iwi hapū relationship. We had it [standardised] in Māori medium and now this practice is [across the school].”

For other kura, embedding karakia as practice is a slow but steady process.

“We are slowly starting to do karakia before kai. We are on this journey. We are currently working with our iwi partners to source a karakia that is ideal for our children.”

Ākonga Māori we spoke with emphasised how karakia was a normal part of sharing kai together, where “karakia before kai” was the norm. As one ākonga commented, “noho tahi pērā i te wā kāinga” (*we sit and give thanks [i.e., karakia] just like we do at home*).

- **HINENGARO:** For hinengaro, ākonga described the importance of nourishing the body and mind, the ability to think and focus more clearly, and reducing stress and whakamā from not having kai. This echoes what kaiako have observed elsewhere, as noted in KEQ2. When prompted to respond how they felt in terms of hinengaro and mental wellbeing, they offered the following responses during the poster activity:

“Feed the puku. Feed the mind.”

“Being able to focus on the mahi.”

“No un-needed stress trying to put together or find lunch.”

“Having kai everyday keeps me focussed.”

“Helps you focus.”

“Energy...”

“Helps you focus so you’re not hungry.”

“Helps you think properly.”

“Food helps you focus your mind and relax. It’s not just feeding your stomach it’s also feeding your mind so you could focus.”

In addition to the above, we saw across all three sites evidence of tamariki increasing their knowledge of balanced, nutritional diets. During classroom-based activities facilitated by our team, for example, ākonga young and old recognised the fundamentals of healthy eating, emphasising the importance of vegetables and protein, and that “pizza and burgers were a treat.” A māmā we spoke with similarly noted how her young tamariki is able to “recognise her protein, her carbs, her sweets. If she doesn’t like something she will voice it.”

- **WHĀNAU:** Lastly, for whānau, ākonga tended to describe the positive impact the programme has had upon their whānau, specifically through reducing financial burdens and fostering stronger food security. Here again, ākonga also spoke of their gratitude of having the programme, especially given their pre-programme experiences of not having healthy lunches in school. Thus, when prompted to explore the impact upon their whānau, ākonga offered the following post-it responses:

“It’s good that everyone is getting fed. Very grateful.”

“You can take it home to your family if they need it.”

“Not having to buy lunch everyday.”

“Having an extra kai.”

“It brings everyone together. While having food together with everyone, we get to share our stories with one another.”

“Helps your whānau not have to worry about feeding their children.”

“Helps whanau save money.”

“Saves money and time.”

One ākonga produced the meme below in recognition of the financial impact of *Ka Ora, Ka Ako*:

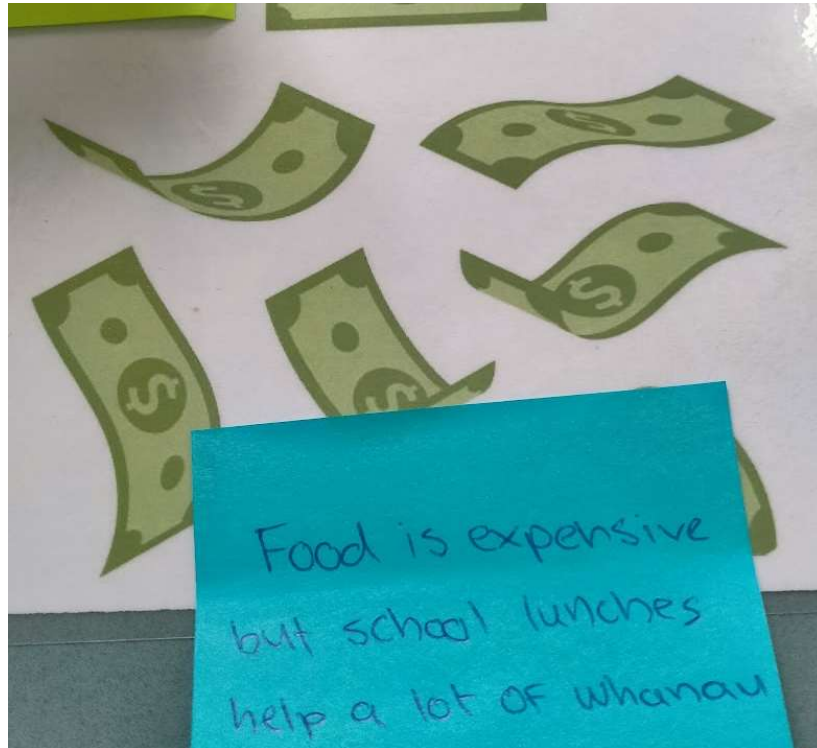


Figure 7: Ākonga meme. Used with permission.

Whānau and food security

While some of this overlaps with discussion on te taha whānau above, overall, whānau we spoke with felt less pressured with costs of living and groceries, with the common reflection made that ‘I know my tamariki are going to get a kai at least every day’. Indeed, one college-level ākonga specifically told us that knowing there is kai at school entices him to come each day. The financial impact at home, as noted in KEQ2, significantly mitigates otherwise prominent stressors. As one kaiako remarked, the whakamā associated with this, now removed or heavily mitigated, sparks multiple changes for ākonga:

“[In terms of] reduced financial pressure, when that whakamā is removed, there are other ways that it permeates through the child. The child is wearing the correct uniform. The child has got their stationery. This is part of the inherent, subconscious understanding that this is taken care of. If the kura is supporting us here – then we can do our part here. Patua te taniwha whakamā – don’t let whakamā be a barrier.”

WHANAUNGATANGA & MANAAKITANGA

The importance of kai taki

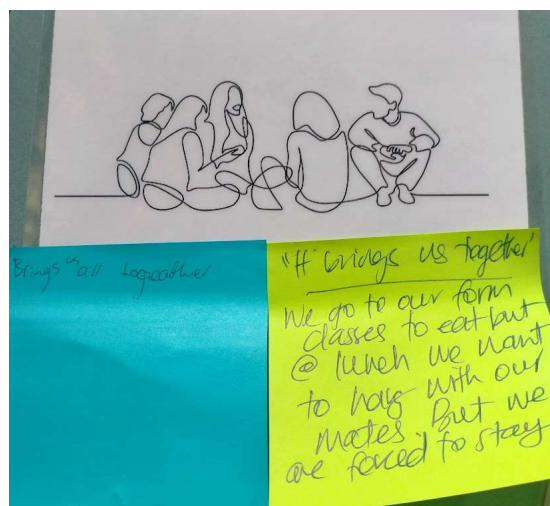
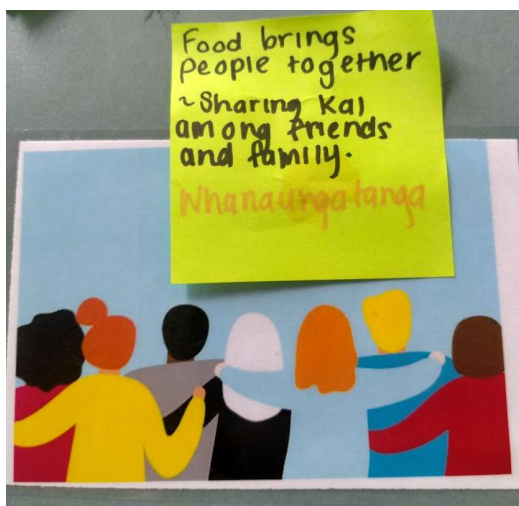
Throughout our data collection, we saw how a sense of community is being fostered by having both kaiako and their ākonga sit and eat together. While this is a kaiako-by-kaiako decision, and thus ad hoc, many saw the importance of adopting this practice. “The teachers should be able to order and eat with the kids”, emphasised one iwi, but noted at the same time that funding does not currently include kai for kaiako. This dynamic of breaking bread together is considered essential to developing stronger relationships between kaiako and ākonga, as one kura noted:

“It further enhances our relationships – kaimahi and kaiako sit down together and eat and then fosters [a sense of community].”

This was similarly prioritised at another kura we visited, who spoke more about the importance of ākonga themselves sharing kai together:

“They all eat together and this is something that they never use to do. They have a communal lunch time and it is having a really good effect on everyone trying a lot of different food.”

By the same token, college ākonga we spoke with emphasised how important it was to ‘be brought together’ through the medium of kai. While for some this was seen as more of an instruction than suggestion, it was, overall, positively viewed, as our kōrero with them and the memes below underscore:



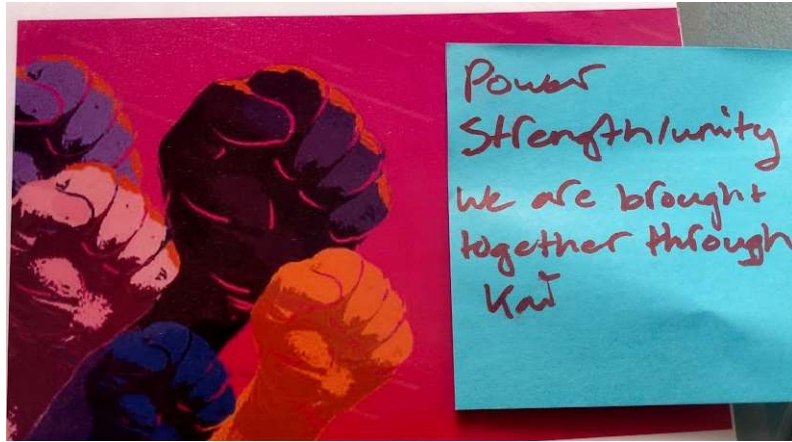


Figure 8: Ākonga memes. Used with permission.

Another ākonga produced the below ‘before and after’ meme, where ‘before’ looked like having kai on your own, or having no kai at all. In the ‘after’ image on the right, “everyone has what they need”, swimming together on the same kaupapa.

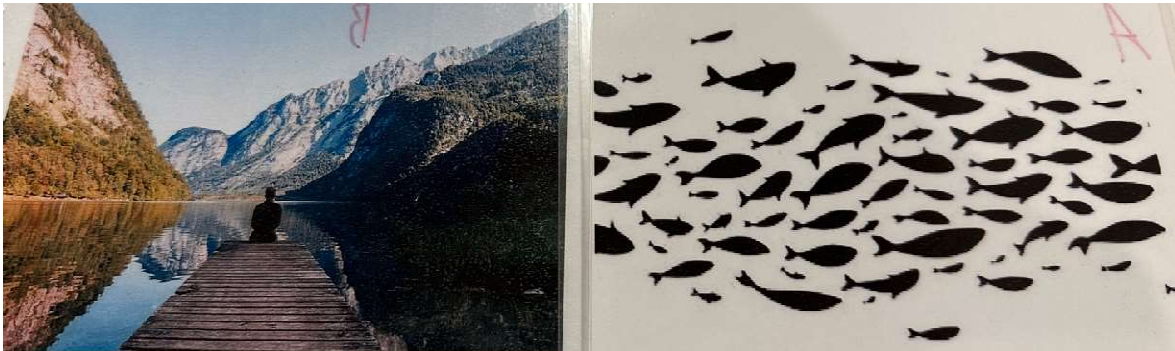


Figure 9: Ākonga meme. Used with permission.

CONCLUSION & RECOMMENDATIONS

Our overall findings are presented in high-level form below, with specific commentary provided thereafter. Thus, in general, *Ka Ora, Ka Ako*:

- Had positive impacts on ākonga (including Māori learners') wellbeing across all dimensions of Te Whare Tapa Whā;
- Fosters a sense of community in schools, including within classes, between learners of different year groups, and between learners and kaiako;
- Contributes to broader food security and resilience for whānau;
- Encourages attendance for some ākonga; and
- Provides a vehicle for the incorporation of mātauranga and tikanga Māori concepts, both at school and at home.

The iwi and hapū social procurement and partnership model:

- Gives substantial effect to a Te Tiriti o Waitangi based way of working;
- Provides an equitable opportunity for iwi and hapū to become suppliers for *Ka Ora, Ka Ako*;
- Supports the development of iwi and hapū capability and capacity at local levels;
- Supports rangatiratanga and the mana of iwi and hapū in looking after their own tamariki and rangatahi;
- Supports the development and/or strengthening of relationships between schools/kura and iwi/hapū;
- Has enabled iwi and hapū to respond to the needs of ākonga;
- Has increased trust between iwi and hapū and the Ministry of Education; and
- Provides family-friendly employment opportunities for some whānau.

For ākonga (and Māori learners') wellbeing, whānau and teachers reported that their tamariki and learners:

- Are eating more nutritious food, both at school and at home;
- Have improved behaviour and attitude;
- Are better able to concentrate, engage with class material, and enjoy the learning experience; and
- Have an increased sense of confidence.

THE MODEL

Overall, we found that the iwi and hapū social procurement and partnership model is implemented in a flexible and collaborative manner, and effectively responds to the changing needs of iwi and hapū. As it currently stands, the model, operationalised by MOE, gives substantial effect to a Tiriti-based model of working. Iwi and hapū themselves collaborate closely with their ‘consumer’ kura, where the programme has become the brokering anchor between the two. For iwi and hapū this level of investment is matter-of-fact, for they are driven by the wellbeing of their tamariki and mokopuna, and not profit (a point extensively raised throughout data collection). This has, in general, enhanced relationships between kura and iwi.

THE PROGRAMME

In general, *Ka Ora*, *Ka Ako*, and the iwi and hapū model, are having positive impacts on ākonga and whānau Māori, and ākonga Māori wellbeing specifically. We heard of identifiable shifts in behaviour, attitudes, attendance, and intellectual engagement during class, evidenced across the Tapa Whā dimensions of wairua, tinana, hinengaro, and whānau. Practices such as karakia and tuakana-teina are gradually being implemented, and overall, those we spoke with – from ākonga, to whānau and kaiako – felt the programme was strengthening food security for vulnerable whānau, reducing the financial pressure with regards to the cost of living. We also heard consistent kōrero from kaiako, tumuaki, and whānau that the programme is having a marked and positive impact upon ākonga attendance.

There are numerous secondary outcomes as a result of the programme, including the transference of kai-related tikanga (such as karakia) to the home, where previously this was not observed; *Ka Ora*, *Ka Ako* being the catalyst for iwi to expand their internal capabilities and capacities in delivering comparable programmes; and the ad hoc incorporation of mātauranga Māori into classroom learning.

RECOMMENDATIONS

Recommendations of *He Kai Kei Aku Ringa* are detailed below. These are drawn both from RQ1, and other suggestions made throughout the remainder of this report. Given the effectiveness of the model, and the positive impact of the programme more generally, the recommendations that follow are geared towards ‘keeping the momentum going’ for *Ka Ora*, *Ka Ako*, and the iwi and hapū model itself.

4. For the iwi and hapū model, we suggest:

- a. Subdividing the types of activity overseen by the national liaison into manageable workstreams, both at regional and national levels. At present, the national liaison is a conduit between iwi and hapū and any queries or concerns they have about the programme or model, which the

liaison may not specialise in. For example, the national liaison and Strategic Advisors Māori may retain the whakawhanaungatanga dimension of this role, but operational and administrative matters might be handled at a local level by Senior Advisors. This approach would support the sustainability of the model, so that the national liaison is no longer holding multiple responsibilities, and mitigate against personnel changes.

- b. Developing a framework of key principles of engagement to guide future work within *Ka Ora, Ka Ako*. Based on what we have witnessed in the iwi and hapū model, this may include prioritising:
 - i. **Whakawhanaungatanga**: the relational way of working. The success of the model rests on the network of relationships carefully established by MOE and iwi and hapū, and this needs to remain a core feature of working going forward. Iwi and hapū appreciate being listened to and heard, and keeping these connections warm throughout is critical.
 - ii. **Mahi ngātahi**: working collaboratively and flexibly to the needs of iwi and hapū. This is premised on trust and rapport, but as we have seen, investment here is critical to programme success.
 - iii. **Rangatiratanga**: iwi and hapū leadership. Be led by what iwi and hapū want and need, and provide support as and where needed to ensure the continued responsiveness of the model.

These principles could be applied across other models within *Ka Ora, Ka Ako*, such as the internal and external models, and for working with Māori businesses/suppliers.

- c. Making compliance with nutritional standards easier for iwi and hapū. To do so, we suggest continuing to prioritise the relationships between nutritional advisors and iwi, for it is this critical lever and conduit that facilitates *Ka Ora, Ka Ako* at local levels. This is more to do with ensuring these relationships are built on mutual trust and reciprocity, as we witnessed in the iwi and hapū model, so that iwi and hapū feel they are being listened to when questions and concerns arise.

5. For *Ka Ora, Ka Ako*, we suggest:

- a. Considering how the programme's eligibility criteria can equitably respond to food insecurity at local levels, by centring the experiences of whānau that often have tamariki at participating and non-participating schools and kura.
- b. Developing a communications and education strategy geared towards whānau and ākonga, to help bring them on the journey of *Ka Ora, Ka Ako*, and understand the nature of the programme and its nutritional underpinnings. In practice, such an approach may connect to other

existing education programmes, both within MOE, and across the government and NGO sectors. This would attempt to harness what is available, and supporting the development of new content accordingly. MOE would need to explore possibilities here further.

6. For both the model and the programme, we suggest:

- a. Continuing investment for the programme as a whole, and retaining the iwi and hapū model as a critical feature therein. Not doing so risks the substantial effort MOE, iwi and hapū, and kura partners have put in to bringing this kaupapa online, for the wellbeing of ākonga and their whānau.
- b. Identifying a mechanism of support to help kaiako at the grassroots levels connect with relevant mātauranga Māori concepts related to the delivery of the healthy lunches (such as kaitiakitanga), and build them into curriculum materials accordingly. This may involve linking to other existing MOE workstreams, such as localised curricula and local histories.
- c. Exploring ways to centralise the coordination of kai-based school initiatives from the public and charitable sectors (such as Breakfast Club and Fruit in Schools), thereby mitigating the additional labour teaching and leadership staff are having to commit to bring the suite of available programmes into a single kura (as is often the case). This may eventually include coordination with other initiatives such as Ikura and KidsCan.

APPENDIX 1: TE PAE TAWHITI, EVALUATION FRAMEWORK FOR HE KAI KEI AKU RINGA

KEQs	MEASURE/GOAL	NGĀ TOHU (PROCESS & OUTCOME INDICATORS)		DATA SOURCE
KEQ1: How well does the Ministry of Education's iwi and hapū social procurement and partnership model respond to the needs of iwi and hapū, and schools, kura, and their hāpori?	To assess how well the iwi and hapū social procurement and partnership model serves in relation to iwi and hapū [and schools, kura, and their communities].	The iwi and hapū social procurement and partnership model reflects the following characteristics:		<ul style="list-style-type: none"> • Interviews with iwi and hapū • Interviews with school and kura communities • Wānanga with communities/hāpori • Interviews with relevant Ministry staff • Interviews with MPI, MfE, TPK, MBIE • MOE administrative data
		TE TIRITI	<ul style="list-style-type: none"> • Engagement with iwi and hapū gives practical effect to Te Tiriti by working in partnership and co-design, in making shared decisions and finding co-constructed solutions to challenges and issues • Engagement with iwi and hapū is culturally appropriate, timely, and nurtures and develops high quality relationships • There is evidence of iwi/hapū engagement in the design of the programme • Ā-tinana and ā-kanohi engagement is prioritised 	
		EQUITY	<ul style="list-style-type: none"> • The iwi and hapū social procurement and partnership model serves the needs of iwi and hapū, [and schools, kura, and their communities] 	

KEQs	MEASURE/GOAL	NGĀ TOHU (PROCESS & OUTCOME INDICATORS)		DATA SOURCE
		RANGATIRATANGA	<ul style="list-style-type: none"> Regional and local voice for iwi and hapū are prioritised and responded to in the planning, design, and delivery of <i>Ka Ora</i>, <i>Ka Ako</i> Iwi and hapū are actively involved in the programme Opportunities are available for iwi and hapū to influence the design and development of the iwi and hapū partnership model Iwi and hapū members are employed in food service roles in schools 	
		WHANAUNGATANGA & MANAAKITANGA	<ul style="list-style-type: none"> Kaupapa partners across the landscape of <i>Ka Ora</i>, <i>Ka Ako</i> (i.e., Strategic Advisors Māori, MPI, TPK, MfE, MBIE, and local government) are working collaboratively and cohesively. There is evidence of iwi/hapū and school/kura etc developing a shared vision for the programme. Iwi/hapū and school/kura etc maintain effective communication channels with each other throughout the programme implementation process. Iwi/hapū and school/kura work collaboratively to identify and agree on how the programme will benefit the iwi/hapū and school/kura community. Iwi/hapū and school/kura feel they are equally represented in decision-making about the social procurement and partnership model. Iwi/hapū and school/kura have a shared understanding of the roles and responsibilities of each kaupapa partner in relation to the programme. Iwi/hapū and school/kura work together to identify and solve problems that arise during the programme implementation process. 	

KEQs	MEASURE/GOAL	NGĀ TOHU (PROCESS & OUTCOME INDICATORS)		DATA SOURCE
KEQ2: To what extent has the iwi and hapū social procurement and partnership model contributed to the outcomes of <i>Ka Ora</i> , <i>Ka Ako</i> , for ākonga, iwi, hapū, and whānau Māori?	To assess the effectiveness of the iwi and hapū social procurement and partnership model in ensuring the puku of ākonga Māori are full with nutritious kai, and that their hauora is flourishing, and they experience excellence in learning.	TE TIRITI	<ul style="list-style-type: none"> Tamariki and rangatahi Māori are experiencing improvements in: <ul style="list-style-type: none"> Te taha wairua Te taha hinengaro Te taha kikokiko Te taha whānau Ākonga Māori are experiencing success as Māori (where that success is defined by Māori) 	<ul style="list-style-type: none"> Interviews with ākonga Interviews with iwi and hapū Interviews with school and kura communities Wānanga with communities/hapori Interviews with relevant Ministry staff Interviews with MPI, MfE, TPK, MBIE
		EQUITY	<ul style="list-style-type: none"> Iwi are empowered to create an environment which enhances and strengthens their relationships with whānau and schools, enabling tamariki to succeed Iwi, hapū, and their school and kura communities, are active partners in the delivery of kai to schools and kura 	
		RANGATIRATANGA	<p>The iwi and hapū social procurement and partnership model has contributed to increased iwi and hapū capacity for delivering nutritious kai to ākonga as evidenced by:</p> <ul style="list-style-type: none"> Māori businesses are empowered through developing their acumen, knowledge and experience, in a tuakana-teina way Iwi, hapū, and Māori businesses are growing and providing employment 	

KEQs	MEASURE/GOAL	NGĀ TOHU (PROCESS & OUTCOME INDICATORS)		DATA SOURCE
		WHANAU NGATANGA & MANAKITANGA	<ul style="list-style-type: none"> • Ākonga report that they are able to focus on their learning after having a healthy lunch • Ākonga report that they are eating more nutritious food since the programme began • Whānau understand the intent of <i>Ka Ora, Ka Ako</i> and its focus on nutritious and healthy kai • Iwi, hapū, and whānau report that their children are eating healthier since the programme began • Iwi, hapū, and whānau are involved in the programme through social procurement and partnership arrangements 	
KEQ3: To what extent has <i>Ka Ora, Ka Ako</i> contributed to the hauora and wellbeing of ākonga Māori?	To assess the impact of the <i>Ka Ora, Ka Ako</i> on the hauora and wellbeing of ākonga Māori	TE TIRITI & EQUITY	<ul style="list-style-type: none"> • Mātauranga and tikanga Māori is embedded in kaupapa delivery, and ākonga Māori take part in this through: <ul style="list-style-type: none"> ○ Karakia ○ Kai tahi (eating together) ○ Learning tikanga associated with kai, agriculturally and horticulturally, and in preparing and cooking kai ○ Oral histories about kai from an iwi and hapū perspective • Māori learners excel and successfully realise their cultural distinctiveness and potential. • Māori learners successfully participate in and contribute to te ao Māori. • Ākonga Māori strengthen links to their identity, language and culture 	<ul style="list-style-type: none"> • Interviews with iwi and hapū • Interviews with school and kura communities • Wānanga with communities/hapori • Interviews with relevant Ministry staff • Interviews with MPI, MfE, TPK, MBIE and other relevant government agencies and NGOs

KEQs	MEASURE/GOAL	NGĀ TOHU (PROCESS & OUTCOME INDICATORS)		DATA SOURCE
		RANGATIRATANGA	<ul style="list-style-type: none"> Tamariki and rangatahi Māori have higher rates of attendance, and better concentration and engagement in class Tamariki and rangatahi Māori are experiencing improvements in: <ul style="list-style-type: none"> Te taha wairua Te taha hinengaro Te taha kikokiko Te taha whānau Tamariki and rangatahi Māori are actively contributing to their school and kura community Tamariki and rangatahi Māori are supported to make healthy diet and lifestyle choices Tamariki etc have increased nutrition knowledge (e.g. increased fruit and vegetable consumption; increased water consumption; decreased sugary drink consumption, etc) Tamariki Māori involved in the programme report feeling healthier as a result of eating the lunches. 	
		WHANAUNGATANGA & MANAKITANGA	<ul style="list-style-type: none"> A sense of community is fostered by sitting down to eat together as a whānau Whānau experience food security, reducing costs and pressure elsewhere in whānau budgets 	

APPENDIX 2: TABLE OF INDICATORS (TOHU) & EVALUATION RUBRIC

TE KORE The void of latent potential	TE RAPUNGA Seeking and growing	TE WHĀINGA The pursuit of dreams	TE KUKUNE Extending with confidence	TE PUPUKE Expanding influence	TE HIIHIRI Energising and enlightening
<i>Insufficient evidence</i>	<i>Ineffective</i>	<i>Minimally effective</i>	<i>Developing effectiveness</i>	<i>Consolidating effectiveness</i>	<i>Highly effective</i>

KEQ1: How well does the Ministry of Education's iwi and hapū social procurement and partnership model respond to the needs of iwi and hapū, and schools, kura, and their hapori?	
Measure/Goal: The iwi and hapū social procurement and partnership model operates in a way that responds to the needs of all kaupapa partners	
Te Hihiri Energising and enlightening <i>Highly effective</i>	<u>All of the process indicators</u> listed under Te Tiriti and Equity, Rangatiratanga, and Whanaungatanga and Manaakitanga, are evident throughout the iwi and hapū social procurement and partnership model. <u>All elements of the iwi and hapū social procurement and partnership model demonstrate an exemplary level of performance that confirm iwi, hapū, schools and kura, and communities are receiving services and supports that meet their needs.</u> Challenges related to design and delivery <u>are not significant and managed effectively and efficiently.</u>
Te Pupuke Expanding influence <i>Consolidating effectiveness</i>	<u>A clear majority of the process indicators</u> listed under Te Tiriti and Equity, Rangatiratanga, and Whanaungatanga and Manaakitanga, are evident throughout the iwi and hapū social procurement and partnership model. <u>A clear majority of the elements of the iwi and hapū social procurement and partnership model demonstrate an exemplary level of performance that confirm iwi, hapū, schools and kura, and communities are receiving services and supports that meet their needs.</u> Challenges related to design and delivery <u>are identified and addressed in a timely manner.</u>
Te Kukune Extending with confidence <i>Developing effectiveness</i>	<u>Most of the process indicators</u> listed under Te Tiriti and Equity, Rangatiratanga, and Whanaungatanga and Manaakitanga, are evident throughout the iwi and hapū social procurement and partnership model. <u>Most of the elements of the iwi and hapū social procurement and partnership model demonstrate an exemplary level of performance that confirm iwi, hapū, schools and kura, and communities are receiving services and supports that meet their needs.</u> Challenges related to design and delivery <u>are identified, but not fully addressed.</u>
Te Whainga The pursuit of dreams <i>Minimally effective</i>	<u>Some of the process indicators</u> listed under Te Tiriti and Equity, Rangatiratanga, and Whanaungatanga and Manaakitanga, are evident throughout the iwi and hapū social procurement and partnership model. <u>Some of the elements of the iwi and hapū social procurement and partnership model demonstrate an exemplary level of performance that confirm iwi, hapū, schools and kura, and communities are receiving services and supports that meet their</u>

	<u>needs</u> . Challenges related to design and delivery <u>can impact on effective workflow and delivery</u> .
Te Rapunga Seeking and growing <i>Ineffective</i>	<u>Very few of the process indicators</u> listed under Te Tiriti and Equity, Rangatiratanga, and Whanaungatanga and Manaakitanga, are evident throughout the iwi and hapū social procurement and partnership model. <u>Very few of the elements of the iwi and hapū social procurement and partnership model</u> demonstrate an exemplary level of performance that confirm iwi, hapū, schools and kura, and communities are <u>receiving services and supports that meet their needs</u> . This does not meet minimum expectations/requirements for iwi and hapū, school and kura communities, and other kaupapa partners.
Te Kore The void of latent potential <i>Insufficient evidence</i>	Project documentation reviewed, and qualitative interviews conducted, present limited evidence for any of the process or outcomes indicators listed under Te Tiriti and Equity, Rangatiratanga, and Whanaungatanga and Manaakitanga. Data sources are incomplete or conflicted. Evidence is unavailable or of insufficient quality to determine performance. There is potential, but it has not yet been harnessed.

KEQ2: To what extent has the iwi and hapū social procurement and partnership model contributed to the outcomes of *Ka Ora*, *Ka Ako*, for ākonga, iwi, hapū, and whanau Māori?

Measure/Goal: The puku of ākonga Māori are full with nutritious kai, and they are able to excel in their learning

Te Hihiri Energising and enlightening <i>Highly effective</i>	<u>All of the outcomes indicators</u> listed under Te Tiriti and Equity, Rangatiratanga, and Whanaungatanga and Manaakitanga, are evident throughout the iwi and hapū social procurement and partnership model. <u>All elements of the iwi and hapū social procurement and partnership model</u> demonstrate an exemplary level of performance that confirm iwi, hapū, schools and kura, and communities are <u>receiving services and supports that meet their needs</u> . Challenges related to design and delivery <u>are not significant and managed effectively and efficiently</u> .
Te Pupuke Expanding influence <i>Consolidating effectiveness</i>	<u>A clear majority of the outcomes indicators</u> listed under Te Tiriti and Equity, Rangatiratanga, and Whanaungatanga and Manaakitanga, are evident throughout the iwi and hapū social procurement and partnership model. <u>A clear majority of the elements of the iwi and hapū social procurement and partnership model</u> demonstrate an exemplary level of performance that confirm iwi, hapū, schools and kura, and communities are <u>receiving services and supports that meet their needs</u> . Challenges related to design and delivery <u>are identified and addressed in a timely manner</u> .
Te Kukune Extending with confidence <i>Developing effectiveness</i>	<u>Most of the outcomes indicators</u> listed under Te Tiriti and Equity, Rangatiratanga, and Whanaungatanga and Manaakitanga, are evident throughout the iwi and hapū social procurement and partnership model. <u>Most of the elements of the iwi and hapū social procurement and partnership model</u> demonstrate an exemplary level of performance that confirm iwi, hapū, schools and kura, and communities are <u>receiving services and supports that meet their needs</u> . Challenges related to design and delivery <u>are identified, but not fully addressed</u> .

Te Whaingā The pursuit of dreams <i>Minimally effective</i>	<u>Some of the outcomes indicators</u> listed under Te Tiriti and Equity, Rangatiratanga, and Whanaungatanga and Manaakitanga, are evident throughout the iwi and hapū social procurement and partnership model. <u>Some of the elements of the iwi and hapū social procurement and partnership model demonstrate an exemplary level of performance that confirm iwi, hapū, schools and kura, and communities are receiving services and supports that meet their needs.</u> Challenges related to design and delivery <u>can impact on effective workflow and delivery.</u>
Te Rapunga Seeking and growing <i>Ineffective</i>	<u>Very few of the outcomes indicators</u> listed under Te Tiriti and Equity, Rangatiratanga, and Whanaungatanga and Manaakitanga, are evident throughout the iwi and hapū social procurement and partnership model. <u>Very few of the elements of the iwi and hapū social procurement and partnership model demonstrate an exemplary level of performance that confirm iwi, hapū, schools and kura, and communities are receiving services and supports that meet their needs.</u> This does not meet minimum expectations/requirements for iwi and hapū, school and kura communities, and other kaupapa partners.
Te Kore The void of latent potential <i>Insufficient evidence</i>	Project documentation reviewed, and qualitative interviews conducted, present limited evidence for any of the process or outcomes indicators listed under Te Tiriti and Equity, Rangatiratanga, and Whanaungatanga and Manaakitanga. Data sources are incomplete or conflicted. Evidence is unavailable or of insufficient quality to determine performance. There is potential, but it has not yet been harnessed.

KEQ3: To what extent has <i>Ka Ora, Ka Ako</i> contributed to the hauora and wellbeing of ākonga Māori?	
Measure/Goal: The hauora and wellbeing of ākonga Māori is flourishing, through <i>Ka Ora, Ka Ako</i>	
Te Hihiri Energising and enlightening <i>Highly effective</i>	<u>All of the outcomes indicators</u> listed under Te Tiriti and Equity, Rangatiratanga, and Whanaungatanga and Manaakitanga, are evident amongst ākonga Māori and their whānau. <u>All elements of the iwi and hapū social procurement and partnership model demonstrate an exemplary level of performance that confirm ākonga Māori are receiving services and supports that meet their needs.</u> Challenges related to design and delivery <u>are not significant and managed effectively and efficiently.</u>
Te Pupuke Expanding influence <i>Consolidating effectiveness</i>	<u>A clear majority of the outcomes indicators</u> listed under Te Tiriti and Equity, Rangatiratanga, and Whanaungatanga and Manaakitanga, are evident amongst ākonga Māori and their whānau. <u>A clear majority of the elements of the iwi and hapū social procurement and partnership model demonstrate an exemplary level of performance that confirm ākonga Māori are receiving services and supports that meet their needs.</u> Challenges related to design and delivery <u>are identified and addressed in a timely manner.</u>
Te Kukune Extending with confidence	<u>Most of the outcomes indicators</u> listed under Te Tiriti and Equity, Rangatiratanga, and Whanaungatanga and Manaakitanga, are evident amongst ākonga Māori and their whānau. <u>Most of the elements of the iwi and hapū social procurement and partnership model demonstrate an exemplary level of performance that confirm ākonga Māori are receiving</u>

<i>Developing effectiveness</i>	<u>services and supports that meet their needs</u> . Challenges related to design and delivery <u>are identified, but not fully addressed</u> .
Te Whaingā The pursuit of dreams <i>Minimally effective</i>	Some of the outcomes indicators listed under Te Tiriti and Equity, Rangatiratanga, and Whanaungatanga and Manaakitanga, are evident amongst ākonga Māori and their whānau. <u>Some of the elements of the iwi and hapū social procurement and partnership model demonstrate an exemplary level of performance that confirm ākonga Māori are receiving services and supports that meet their needs</u> . Challenges related to design and delivery <u>can impact on effective workflow and delivery</u> .
Te Rapunga Seeking and growing <i>Ineffective</i>	<u>Very few of the outcomes indicators</u> listed under Te Tiriti and Equity, Rangatiratanga, and Whanaungatanga and Manaakitanga, are evident amongst ākonga Māori and their whānau. <u>Very few of the elements of the iwi and hapū social procurement and partnership model demonstrate an exemplary level of performance that confirm ākonga Māori are receiving services and supports that meet their needs</u> . This does not meet minimum expectations/requirements for iwi and hapū, school and kura communities, and other kaupapa partners.
Te Kore The void of latent potential <i>Insufficient evidence</i>	Project documentation reviewed, and qualitative interviews conducted, present limited evidence for any of the process or outcomes indicators listed under Te Tiriti and Equity, Rangatiratanga, and Whanaungatanga and Manaakitanga. Data sources are incomplete or conflicted. Evidence is unavailable or of insufficient quality to determine performance. There is potential, but it has not yet been harnessed.

APPENDIX 3: DETAILED METHODOLOGY

Kaupapa Māori evaluation approaches drove *He Kai Kei Aku Ringa*. Guided by the core impetuses of kaupapa Māori theory,¹⁸ kaupapa Māori evaluation implicitly recognises the validity of Māori ways of knowing and mātauranga Māori, and seeks positive outcomes for whānau Māori. This is likewise reflected in the guiding principles of the *Iwi and Hapū Social Procurement and Partnership Framework*,¹⁹ values which were similarly embedded in this evaluation. They include:²⁰

- **Te Tiriti o Waitangi:** Working in partnership with iwi Māori as tangata whenua, and Treaty partners with the Ministry.
- **Manaakitanga:** Heart-centred and genuine engagement with communities, based on the ethic of generosity, support, and awhi.
- **Rangatiratanga:** Making shared decisions with iwi and hapū Māori.
- **Whānau & whanaungatanga:** Keeping in mind that the wellbeing of whānau is the reason why we do our work, and nurturing mutually beneficial relationships based on trust and respect.

These values inform the nature of our practice as evaluation practitioners, inasmuch as they are a reflection of *why* we take on projects like this. Communities, and our whānau, are at the heart of our mahi, and is the core driver for our work.

Informed by the above principles, our team worked with the Ministry to determine the scope and focus of *He Kai Kei Aku Ringa*. A wānanga was held with Ministry partners early in the evaluation (see Figure 3), to determine the key focus areas for the evaluation, and synthesise what ‘good’ and ‘quality’ look like for the model. Kōrero from the wānanga formed the basis of our Key Evaluation and Research Questions (KEQs/RQs), which were confirmed by the end of the process. They include:

- **KEQ1:** How well does the Ministry of Education’s iwi and hapū social procurement and partnership model meet the needs of iwi and hapū, and schools, kura, and their hapori?
 - **RQ1:** What works well, and where can improvements be made to the model, to enhance it for future use?
- **KEQ2:** To what extent has the iwi and hapū social procurement and partnership model contributed to the outcomes of *Ka Ora*, *Ka Ako*, for ākonga, iwi, hapū, and whanau Māori?
 - **RQ2:** Were there secondary and/or unintended outcomes, as a result of the model?

¹⁸ See Linda Tuhiwai Smith, 2012. *Decolonizing Methodologies: Research and Indigenous Peoples*. Dunedin: Otago University Press.

¹⁹ Ministry of Education, 2021. ‘Iwi and Hapū Model: Iwi and hapū social procurement and partnership Initiative’, p. 3.

²⁰ Nōku Te Ao Strategy 2021-6, p. 13.

- **KEQ3:** To what extent has *Ka Ora, Ka Ako* contributed to the hauora and wellbeing of ākonga Māori?

We agreed to select three geographic sites for data collection. It was agreed that two of the sites would be kura and schools involved in the model (sites one and two), with the final site involved through the universal model, but who nonetheless had a strong iwi presence in their area (site three). Sites one and two have been partners in the model since inception, and their experiences offered in-depth perspectives based on that length of time. Our engagement with site three offered a counterfactual perspective, allowing iwi to share their thoughts on the model and whether *Ka Ora, Ka Ako* aligned with their own aspirations for hauora ā-iwi (*iwi wellbeing*). Beyond this, our site selection process also sought to ensure a mix of:

- Primary and secondary schools;
- Locations in both the North and South Islands; and
- Both internal and external delivery modes.

EVALUATION RUBRICS

In addition to the above, we developed the evaluation framework for *He Kai Kei Aku Ringa*. Named Te Pae Tawhiti, the framework identified what ‘good’, ‘quality’, and ‘success’ look like both for the model, and *Ka Ora, Ka Ako* more broadly both for the model, and *Ka Ora, Ka Ako* more broadly (see Appendix 1 & Figure 3). Drawing from the insights at the wānanga and broader strategies such as *Ka Hikitia – Ka Hāpaitia*²¹ and the *Child and Youth Wellbeing Strategy*,²² Te Pae Tawhiti was articulated through a series of *tohu* (*indicators*) across various metrics of qualitative measurement. The framework became the mechanism to track the effectiveness of the model, and the impact of the programme upon ākonga, ākonga Māori, and whānau, hapū, and iwi. During data collection, we ‘searched’ for the presence or absence of these *tohu*, which then informed our overall evaluative findings. The interview schedules we used to do so are included in Appendix 2.

Part of Te Pae Tawhiti included developing a kaupapa Māori-informed evaluation rubric, based on the metaphor of the emergence and growth of consciousness to enlightenment (see below). Through the *tohu* identified in Te Pae Tawhiti, our findings were filtered through the rubric to provide our overall evaluative conclusions for each KEQ (note that the RQs are not subject to evaluative measurement as the KEQs are). Its truncated form is presented below, with specific rubrics employed for each KEQ thereafter.

²¹ Ministry of Education, 2020. ‘Ka Hikitia – Ka Hāpaitia: The Māori Education Strategy’. Accessed 15 October 2022, available at <https://www.education.govt.nz/our-work/overall-strategies-and-policies/ka-hikitia-ka-hapaitia/>.

²² Department of Prime Minister and Cabinet, 2022. ‘Child and Youth Wellbeing Strategy.’ Accessed 15 October 2022, available at <https://www.childyouthwellbeing.govt.nz/our-aspirations/strategy-framework>.

METHODS + APPROACHES TO ENGAGEMENT

He Kai Kei Aku Ringa was largely qualitative-based. The evaluation began with an initial document review of relevant policies, strategies, and other grey literature, before our team held a series of wānanga; one-on-one ā-kanohi (*face-to-face*) kōrero, both online and in-person; interviews, small group interviews, and workshops with the key kaupapa partners²³ involved in the research. Those kaupapa partners and the number of each we engaged with, are detailed below:

- **Ākonga**, from Years 5-6, through to Y13 (n=47);
- **Whānau**, including māmā and pāpā, and Aunties and Uncles (n=8);
- **Tumuaki and kaiako** from each participating kura across the three sites (n=14);
- **Iwi and hapū**, including representatives from leadership through to operational roles (such as kuia kaumātua overseeing the management of service delivery) (n=11);²⁴ and
- **Ministry personnel**, at policy, governance, and operations levels, as well as Strategic Advisors Māori (n= 6). This gave our team a contextual understanding of the kaupapa.

MANAAKI

As our engagement was predominantly with communities, whose time is limited and precious, it was important that manaaki guided how we reached out to, and visited, each of the three sites. The Ministry brokered these initial connections, as they had already-established links with kura and iwi, to ensure we were not ‘cold calling’ communities. These initial discussions helped us respond to the timing needs of each community/site, and prepare our schedule of engagements accordingly. Upon visiting each community, manaaki similarly informed our practice with participants at whānau, iwi, ākonga, and tumuaki and kaiako levels. We provided manaaki kai (kai to share during the workshop or interview), as well as gave each participant a koha to thank them for their time and effort in contributing to the evaluation.

With the above in mind, our methods of data collection with each kaupapa partner are detailed below. Thus, for **ākonga at primary school** (predominantly Years 5 and 6), we brought them together in groups to draw and write about their experiences of receiving the healthy lunches themselves (to gather data under KEQs 2 and 3). This was to gauge the impact of *Ka Ora, Ka Ako* at ākonga level. Ākonga

²³ ‘Kaupapa partners’ refers to the key audiences for this project, including ākonga, whānau, kaiako and kura/schools, iwi and hapū, and the Ministry of Education.

²⁴ Note that tumuaki, kaiako, and iwi and hapū were (and are) often parents and grandparents themselves of tamariki involved in the programme, and thus also spoke as whānau at points during our kōrero.

selected from variety of coloured pens and post-its to draw their responses to a series of simple prompts (see Figure 4), such as:

- How do you feel after kai? [We specified that this was in reference to the provided healthy lunches]
- What is your favourite kai? [Again, in reference to that provided by the programme]
- How do you get the kai? [This was to explore tikanga used at kura/schools in relation to how the lunches were/are distributed, and if formalities like karakia were observed]

Ākonga took to the prompts enthusiastically, drawing their favourite kai, writing how they feel, and often singing or reciting together their karakia kai.

For **ākonga at secondary school** (from Years 9 to 13), we probed in more depth some of the questions under KEQs 2 and 3. Over a lunch hour or free period, we asked ākonga to compare their experiences before and after the introduction of *Ka Ora*, *Ka Ako* to their kura. To do so, we facilitated the following activities:

- We asked ākonga to speak into the four key dimensions of hauora under Te Whare Tapa Whā, with A2-size posters for tinana, wairua, whānau, and hinengaro placed around the classroom. With post-its, ākonga wrote how they felt in response to each dimension, and pasted it upon the respective poster.
- We also got ākonga to ‘create their own memes’ to express how they felt about the programme. Using a random set of photos and images, we asked ākonga to find one or a set that spoke to them, and produce a meme and explanation from there (see Figure 5).
- Lastly, for ākonga who preferred to talk with us, our facilitators held one-on-one kōrero talanoa while the above activities were going on.

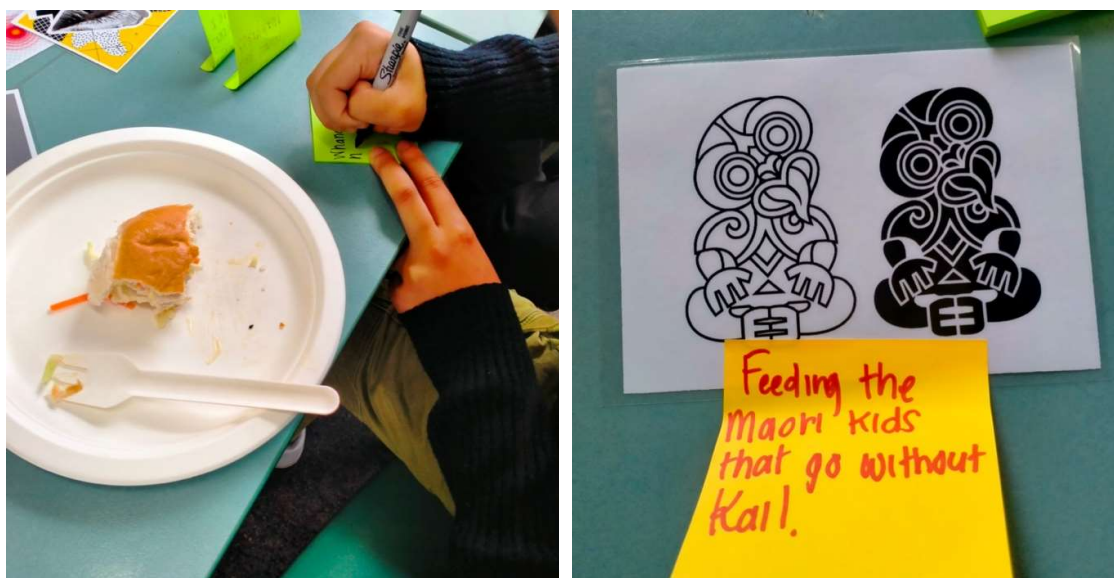


Figure 10: 'Create your own meme' activity with college-level ākonga. Photos used with permission of participant ākonga and kura .

For **whānau, and tumuaki and kaiako**, we held ā-kanohi one-on-one and small group interviews/kōrero, often on-site at the kura/school. These interviews largely explored the differences they were seeing in their tamariki and mokopuna by virtue of *Ka Ora, Ka Ako*. For **iwi and hapū**, we visited their marae, rūnanga, or other related site and again held ā-kanohi one-on-one and small group interviews. This was often done at the site the kai was prepared, to give our team a 'feel' of how the programme is operating at the grassroots levels. Interviews with iwi and hapū specifically sought insights and perspectives under KEQ1. Lastly, for **Ministry personnel**, a mix of in-person group and one-on-one interviews were held, both with National Office and regional staff.

Once we had completed visiting all three sites, collected data was analysed and synthesised, thematically organised, and filtered through the rubric for each KEQ. We held an interim sense-making session with the Ministry to test our overall findings before preparing this report.

APPENDIX 4: INTERVIEW SCHEDULES

Interview schedule – ĀKONGA & WHĀNAU

- *Brief introductions*
 - *Karakia (both at the start and end of the interview)*
 - *Information and consent forms need to be completed – this should preferably be done after karakia*
 - *Whakawhanaungatanga – ko wai, nō hea, etc.*
1. Tēnā koe/koutou. Our evaluation of *Ka Ora Ka Ako* is doing two things – looking at how iwi and hapū are going delivering kai to their local kura, as well as the impact of the programme upon ākonga Māori and their whānau.
 2. Our first focus is looking at how well the Ministry's procurement model – i.e., getting iwi and hapū to deliver kai – is going.

- **KEQ2:** To what extent has the iwi and hapū social procurement and partnership model contributed to the outcomes of *Ka Ora, Ka Ako*, for ākonga, iwi, hapū, and whānau Māori?
- **What we're looking for:** What's the impact of the kaupapa on ākonga Māori?

3. KEQ2: FOR ĀKONGA

- a. How do you feel after you've had your kai from the lunch in schools kaupapa? Are you able to concentrate better in class? If so/not so, can you give examples?
- b. How would you describe the kinds of kai you're eating at the moment? Is it different from what you used to?

4. KEQ2: FOR WHĀNAU

- a. What do you know of the kai in schools kaupapa? Is it important to you?
- b. How would you describe the kinds of kai you're eating at the moment, as a whānau? Is it different from what you used to?
- c. Are you involved in helping to deliver kai in schools, through your hapū? How so?

- **KEQ3:** To what extent has *Ka Ora, Ka Ako* contributed to the hauora and wellbeing of ākonga Māori?
- **What we're looking for:** What's the impact of the kaupapa on ākonga Māori?

5. KEQ3: FOR ĀKONGA

- a. Can you point to ways where tikanga is a part of your kai from the kaupapa?

- i. For example:
 - Is there karakia? Do you ever lead karakia?
 - Do you eat together as a school whānau? [Kai tahi]
 - Do you learn any tikanga associated with kai, agriculturally and horticulturally, and in preparing and cooking kai?
 - Did you learn any iwi/mana whenua kōrero/pakiwaitara about kai?
 - Did you learn anything about your own iwi/hapū through the kaupapa?
 - Do you learn any reo/kupu about kai?
- b. For example: Can you point to ways where tikanga is a part of your kai from the kaupapa?
- c. How do you feel after you've had your kai in kura?
 - i. Do you feel you can concentrate better?
 - ii. Do you go to class more than you used to?
- d. How do you feel across your wairua, hinengaro, tinana, and whānau?
- e. Have you become more involved in any kura activities (sports, drama, whaikōrero, etc)
- f. Do you feel you have a better idea of nutritious diets and kai, from the kaupapa?
- g. Do you feel supported to make good decisions about the kai you eat, and your tinana in general?
- h. Do you feel healthier in general? If so, how so?
- i. Do you feel like a whānau when you eat together? Do you eat together?

6. KEQ3: FOR WHĀNAU

- a. Does the kai in kura kaupapa make it easier on you and your whānau at home (financially)? If so, how so?

Interview schedule – IWI & HAPŪ

- *Brief introductions*
 - *Karakia (both at the start and end of the interview)*
 - *Information and consent forms need to be completed – this should preferably be done after karakia*
 - *Whakawhanaungatanga – ko wai, nō hea, etc.*
7. Tēnā koe/koutou. Our evaluation of *Ka Ora Ka Ako* is doing two things – looking at how iwi and hapū are going delivering kai to their local kura, as well as the impact of the programme upon ākonga Māori and their whānau.
 8. Our first focus is looking at how well the Ministry's procurement model – i.e., getting iwi and hapū to deliver kai – is going.

- **KEQ1:** How well does the Ministry of Education's iwi and hapū social procurement and partnership model respond to the needs of iwi and hapū, and schools, kura, and their hapori?
- **What we're looking for:** To assess how well the iwi and hapū social procurement and partnership model serves in relation to iwi and hapū [and schools, kura, and their communities].

9. KEQ1: FOR IWI INVOLVED IN THE SOCIAL PROCUREMENT MODEL

- a. Could you tell us a little about how you became involved in the model?
 - i. Probe for:
 1. Working in partnership/co-designing with MOE
- b. How would you describe how the Ministry has worked with you?
 - i. Is their engagement:
 1. Culturally appropriate, timely, and nurtures and develops high quality relationships?
 2. Based on A-tinana and ā-kanohi approaches?
- c. Were you involved in the design of the model? Or did you suggest improvements to it? Are there opportunities to add feedback?
- d. Does the model serve your needs as [name of iwi]?
- e. Are your voices, as iwi and hapū, prioritised in how *Ka Ora, Ka Ako* is run?
- f. Are you actively involved in how *Ka Ora Ka Ako* is run in your rohe? How so?
 - i. Are iwi/hapū/whānau employed or involved in the delivery of kai itself in kura?
- g. How would you describe your communication style with kura?
 - i. How do you collaborate with kura?

- ii. Would you say you (as Ngāti X) and the kura you work with have a shared vision for *Ka Ora Ka Ako*?
- h. Do you:
 - i. Feel you're equally represented in decision-making about the model?
 - ii. Work together with iwi/kura to solve any teething issues with the delivery of kai in kura? If so, how so?
- i. What other agencies/departments/Ministries have you worked with on this kaupapa? Do you know what they all do?

10. KEQ1: FOR IWI NOT INVOLVED IN THE SOCIAL PROCUREMENT MODEL

- a. Were you considering providing kai to kura in your rohe, through the kai in schools kaupapa?
- b. Were there any barriers to you being involved?
- c. [Explain the social procurement and partnership model] Given the model, would this entice you to being involved?
- d. Do you have any other thoughts on the kai in schools kaupapa, and how the kai is delivered?

- **KEQ2:** To what extent has the iwi and hapū social procurement and partnership model contributed to the outcomes of *Ka Ora, Ka Ako*, for ākonga, iwi, hapū, and whānau Māori?
- **What we're looking for:** What's the impact of the kaupapa on ākonga Māori?

11. KEQ2: FOR IWI INVOLVED IN THE SOCIAL PROCUREMENT MODEL:

- a. Has working in this kaupapa enhanced/strengthened your relationships with whānau/kura? How so?
- b. Are you producing/delivering the kai itself to kura, or do you contract this out? What does that look like?
- c. Have you been able to either contract out services, or employ people, through the model?

Interview schedule – KURA

- *Brief introductions*
 - *Karakia (both at the start and end of the interview)*
 - *Information and consent forms need to be completed – this should preferably be done after karakia*
 - *Whakawhanaungatanga – ko wai, nō hea, etc.*
12. Tēnā koe/koutou. Our evaluation of *Ka Ora Ka Ako* is doing two things – looking at how iwi and hapū are going delivering kai to their local kura, as well as the impact of the programme upon ākonga Māori and their whānau.
13. Our first focus is looking at how well the Ministry's procurement model – i.e., getting iwi and hapū to deliver kai – is going.

- **KEQ1:** How well does the Ministry of Education's iwi and hapū social procurement and partnership model respond to the needs of iwi and hapū, and schools, kura, and their hapori?
- **What we're looking for:** To assess how well the iwi and hapū social procurement and partnership model serves in relation to iwi and hapū [and schools, kura, and their communities].

14. KEQ1: FOR KURA INVOLVED IN THE SOCIAL PROCUREMENT MODEL

- a. Are iwi/hapū/whānau employed or involved in the delivery of kai itself in kura?
- b. How would you describe your communication style with the iwi?
- c. How do you collaborate with iwi?
- d. Would you say your kura and the iwi you work with have a shared vision for *Ka Ora Ka Ako*?
- e. Do you work together with iwi/kura to solve any teething issues with the delivery of kai in kura? If so, how so?
- f. What other agencies/departments/Ministries have you worked with on this kaupapa? Do you know what they all do?

- **KEQ2:** To what extent has the iwi and hapū social procurement and partnership model contributed to the outcomes of *Ka Ora, Ka Ako*, for ākonga, iwi, hapū, and whānau Māori?
- **What we're looking for:** What's the impact of the kaupapa on ākonga Māori?

15. KEQ2: FOR KURA INVOLVED IN THE SOCIAL PROCUREMENT MODEL

- a. From your perspective, how would you describe the difference the kai in schools kaupapa has made on ākonga Māori and their:

- i. Wairua
- ii. Hinengaro
- iii. Tinana
- iv. Whānau

- 1. Can you give any examples of the above?
- b. Are ākongā Māori experiencing success from a Māori perspective?
- c. Are you involved in the delivery/production of the kai? If so, how so?

- **KEQ3:** To what extent has *Ka Ora, Ka Ako* contributed to the hauora and wellbeing of ākongā Māori?
- **What we're looking for:** What's the impact of the kaupapa on ākongā Māori?

16. KEQ3: FOR ĀKONGA [& KURA]

- a. Can you point to ways where tikanga is a part of your kai from the kaupapa?
 - i. For example:
 - Is there karakia? Do ever lead karakia?
 - Do you eat together as a school whānau? [Kai tahi]
 - Do you learn any tikanga associated with kai, agriculturally and horticulturally, and in preparing and cooking kai?
 - Did you learn any iwi/mana whenua kōrero/pakiwaitara about kai?
 - Did you learn anything about your own iwi/hapū through the kaupapa?
 - Do you learn any reo/kupu about kai?
- b. For example: Can you point to ways where tikanga is a part of your kai from the kaupapa?
- c. How do you feel after you've had your kai in kura?
 - i. Do you feel you can concentrate better?
 - ii. Do you go to class more than you used to?
- d. How do you feel across your wairua, hinengaro, tinana, and whānau?
- e. Have you become more involved in any kura activities (sports, drama, whaikōrero, etc)
- f. Do you feel you have a better idea of nutritious diets and kai, from the kaupapa?
- g. Do you feel supported to make good decisions about the kai you eat, and your tinana in general?
- h. Do you feel healthier in general? If so, how so?
- i. Do you feel like a whānau when you eat together? Do you eat together?

17. KEQ3: FOR WHĀNAU [& KURA]

- a. Does the kai in kura kaupapa make it easier on you and your whānau at home (financially)? If so, how so?

Interview schedule – OTHER PARTNERS & MĀORI BUSINESSES

- *Brief introductions*
- *Karakia (both at the start and end of the interview)*
- *Information and consent forms need to be completed – this should preferably be done after karakia*
- *Whakawhanaungatanga – ko wai, nō hea, etc.*

18. Tēnā koe/koutou. Our evaluation of *Ka Ora Ka Ako* is doing two things – looking at how iwi and hapū are going delivering kai to their local kura, as well as the impact of the programme upon ākonga Māori and their whānau.

19. Our first focus is looking at how well the Ministry's procurement model – i.e., getting iwi and hapū to deliver kai – is going.

- **KEQ1:** How well does the Ministry of Education's iwi and hapū social procurement and partnership model respond to the needs of iwi and hapū, and schools, kura, and their hapori?
- **What we're looking for:** To assess how well the iwi and hapū social procurement and partnership model serves in relation to iwi and hapū [and schools, kura, and their communities].

20. KEQ1: FOR BROADER KAUPAPA PARTNERS

- a. Can you point to any ways you collaborate with other Ministries or agencies with *Ka Ora Ka Ako*? What does that look like?

- **KEQ2:** To what extent has the iwi and hapū social procurement and partnership model contributed to the outcomes of *Ka Ora, Ka Ako*, for ākonga, iwi, hapū, and whanau Māori?
- **What we're looking for:** What's the impact of the kaupapa on ākonga Māori?

21. KEQ2: FOR SERVICE PROVIDERS/MĀORI BUSINESSES

- a. Are you developing your know-how for running a business, through being involved in the delivery of the kai in schools kaupapa? How so?
 - i. Does anyone from the Ministry take you under their wing, if you have pātai?

APPENDIX 5: IWI AND HAPŪ SOCIAL PROCUREMENT AND PARTNERSHIP FRAMEWORK

The Iwi and Hapū Social Procurement and Partnership Framework is a Ministry of Education owned document

KA ORA, KA AKO | HEALTHY SCHOOL LUNCHES

Iwi and Hapū Social Procurement and Partnership Framework

Our intent

- › recognise and value te Iwi Māori as our Treaty partners and fulfil our responsibility to protect and advance Iwi and Māori interests,
- › work collaboratively with te Iwi Māori in ways that promote respect, equality, power-sharing and mutual benefit,
- › support Iwi and Hapū to determine their own solutions, and
- › enable te Iwi Māori equitable access to Ka Ora, Ka Ako procurement opportunities.

How we mahi



OUR VISION

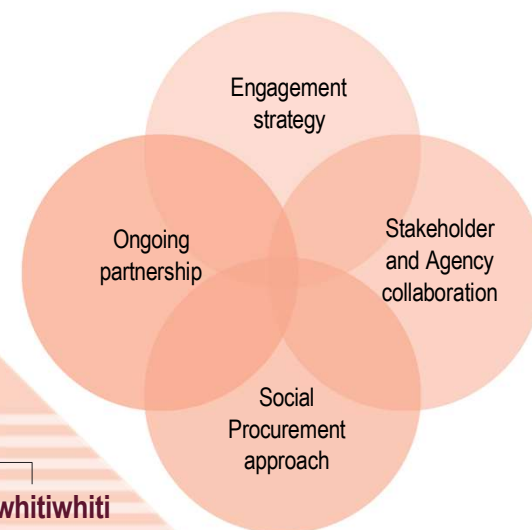
Tamariki Thriving
We support and enable
Iwi Māori to grow and
thrive

Benefits

- › Provides broader outcomes beyond the scope of Ka Ora, Ka Ako
- › Strengthens iwi and/or hapū
- › Grows Māori business and provides employment
- › Supports the identity, language and culture of ākonga Māori
- › Addresses gaps in Ka Ora, Ka Ako lunches provision, especially in rural and isolated areas
- › Stewards and strengthens the relationship between iwi/hapū and schools/kura
- › Removes potential barriers by simplifying the procurement process for schools/kura and iwi/hapū.

Bringing the framework 'to life'

There are four key aspects that build to the success of the framework.



Whenu

The vertical chords of the kākahu represent the key partners in the Iwi and Hapū Social Procurement and Partnership Model.

Tāniko

Represents Te Tiriti o Waitangi (the band that binds us all together) and our intentions of the Iwi and Hapū Social Procurement and Partnership Model.

CORE KAUPAPA VALUES

MANAAKITANGA
Heart centred and genuine engagement

WHANAUNGATANGA
Nurturing mutually beneficial relationships, based on trust and respect.

KOTAHITANGA
We make shared decisions with Iwi Māori; Māori as experts, Ministry as enablers.

Aho

Horizontal chords of the kākahu represent the core kaupapa values that thread throughout the mahi.

Māwhitiwhiti

The māwhitiwhiti is a unique design depicted by the threading of whenu (partners)—in our context this is how we adapt to the needs of who we are partnering with.

KA ORA, KA AKO | HEALTHY SCHOOL LUNCHES

Iwi and Hapū Social Procurement and Partnership Model

We understand our role

We are public servants, our role is to serve.

We broker, enable and support our partners (iwi/hapū), the sector and those communities we serve.

We are treaty partners - honouring our obligations and working in genuine partnership is key.

We have check points in our mahi

We check at every **design, decision-making** and **engagement** stage to ensure...

That we have addressed barriers.

That we are being helpful and not harmful to those we serve.

That we are valuing the position of our partners and those we serve.

That this is how we would like to be treated.

That we are working with and alongside our partners and those we serve.

He korowai

The korowai is symbolic to the Ka Ora, Ka Ako Iwi and Hapū Social Procurement and Partnership Model.



Bringing the framework 'to life'

We know that successful implementation is based on strong relationships and laying the groundwork for collaboration and co-design. Where possible we try to hui kanoahi ki te kanoahi (meet face to face). We instil tikanga practices in our mahi. This is to acknowledge the key principle of being and doing as Māori.

We acknowledge where we can't provide the support that iwi and hapū require that we broker support from other agencies that can.

We acknowledge we are entering a partnership for a lifetime. This means continuing to work, support and learn from one another. Whaia te tika, te pono me te maramatanga.

Engagement strategy

Ongoing partnership

Stakeholder and Agency collaboration

Social Procurement approach

We enable barrier free and equitable access for iwi and hapū to become suppliers in the programme with the guarantee of supplying to at least 1 school or kura. We provide a needs-based response involving tailored workshops that focus on strengthening iwi and hapū in becoming a kai provider.

Whenu

Tāniko

Māwhitiwhiti

Aho

Connecting the korowai metaphor to the 'Model'

The forming of the korowai begins at the initial engagement stage where treaty partners, Iwi and Hapū (**whenu**) and the Ministry weave the korowai together. The **Tāniko** is the band of which we partner under – the band of Te Tiriti o Waitangi. As the korowai develops and strengthens so does knowledge, growth and the relationship. Interwoven into the korowai is the kaupapa core values in which we work. (**aho**).

When both parties are ready the korowai is handed to iwi or hapū, to wear as theirs, a mark of mana motuhake and rangatiratanga; where iwi or hapū have the autonomy as a kai provider. The Ministry continues to nurture the relationship through ongoing engagement, brokering support and supporting opportunities.

Ko te kākahu, ko te korowai o te Rangatira – the Māori cloak is a sign of chieftainship. A korowai represents prestige and mana. A korowai offers warmth, protection and shelter. Woven into korowai is knowledge, tradition and the essence of Māoridom.