



Tūrangawaewae | Tū Te Pou Hā

TE HOU ORA WHANAU SERVICES

Karakia

Engā atua, mauria mai te kitea, mauria mai te tirohanga.

Mauria mai te hā o te manawa, mauria mai te moemoeā.

Mai i ngā tūpuna, tai atu ki ngā mokopuna, ki ngā pai o te ao,

Te huarahi o te māia, o te kaioranga,

Te huarahi o te matakite, o te ahorangi.

Ake tonu atu.

Blondie Ngamoki Rāua ko Paraire Huata

Kōrero Whakataki | Tīmatanga

Hineahuone’s story reminds us that identity is inseparable from the whenua, and that our mauri begins in the earth. It follows that our story does not begin with us. It begins with our tūpuna – their footsteps beneath ours, their wisdom held in our bones.

We are simply kaitiaki of a time that stretches from the past into the future.

Tūrangawaewae and Tū te Pōu Hā weren’t just created. They were remembered.

Lashana turns the soil with her hands like very few can – her hands are an extension of all those who came before her. Her motions are intentional, guided by intuition, shaped by what was spoken to her and what unfolded around her as she grew.

This kind of strength, vision, and insight requires trust, space, and reciprocity.

Like a regenerating forest, it’s not about pruning the tree – it’s about clearing the path around her.

To honour that less is often more.

To resist the urge to systemise what must be felt.

To build an ecosystem of tikanga that protects what is sacred.

To carry the mantle of solution creators – not service assumers.

To challenge the constructs that dilute our notion of time and success.

And to hold fast to what we know to be true – that growth is generational, and success is measured in belonging, identity, and intergenerational strength.

Te Hou Ora, therefore, is not about services or systems. It is about deconstruction and identity.

It is not built on roles, but on obligations and responsibilities.

Whether seen or unseen, we all paddle as part of the movement— a forest of people, standing tall together, for them.

We seek to connect with the warrior, the healer, the visionary, and the teacher who live in all of us.

We seek to honour hindsight, foresight, insight, and vision in every step we take.

We balance the now with building a future that is worthy of our mokopuna.



Ko Wai Mātou?

Te Hou Ora embodies a living theory of change: to inspire transformation in others, we must first embrace transformation within ourselves. This philosophy shapes how we view and structure our organisation. By cultivating an environment grounded in aroha, authenticity, and self-reflection, we lay the foundation for fostering both whānau and systemic transformational change. Through this approach, we enable meaningful growth and collective impact.

Our roots are deeply embedded in te taiao (the natural environment), grounding us in shared purpose and responsibility. We do not define one another by titles, but by the responsibilities and obligations we uphold to each other. Every role is critical, with no one more important than another. Whether seen or unseen, every contribution sustains our shared vision and ensures we can effectively support our whāiora.

Our kaiwhakahaere, supported by our poari, provides stability and strategic direction – not in a hierarchical way, but as part of an ecosystem where guidance is informed by whānau and kaimahi. Collective effort is our strength, led by our kaitaki rōpū, who ensure decision-making is collaborative, intentional, and nurtures the flourishing of Te Hou Ora.

We turn to our kaumātua, tūpuna, and atua as guardians and guides, whose wisdom and oversight keep our waka aligned with our kaupapa and vision.

Extending from the trunk are the branches of our programmes, supporting kaimahi—the tender koru – as they nurture whāiora, guiding them toward self-determination and well-being. As whāiora thrive, their growth extends outward, feeding the hāpori and creating ripples of strength, resilience, and prosperity.

Te Manawa o te Hauora

Aroha: We act and work with aroha, always. Manaakitanga is a key demonstration of aroha, ensuring services are delivered with generosity and empathy. Acting with aroha ensures we respond to the needs of all people, recognising the diversity of communities in Ōtepoti.

Pono: We believe in sincere communication, honesty and transparency in all practices.

Tika: We advocate for the fair treatment of whānau and appropriate methods of communication and service delivery.

Mana Motuhake: Our strengths-based approach empowers whānau to shape service delivery and decision-making. We are committed to nurturing the autonomy and mana of tamariki, rangatahi and whānau.





Tū Te Pou Hā

Ngā Tohu Pānga

Kaimahi Impact

28 kaimahi trained, 8960 hours of development:

Increased cultural competency → kaimahi now approach whānau from a strengths-based, Māori worldview.

Confidence leading tikanga-based practices (karakia, waiata, rongoā) → culturally safe environments for whānau.

Personal transformation → kaimahi more grounded, confident, and connected to te taiao and te ao Māori.

Workplace & Service Impact:

Shift from transactional service to relational, identity-affirming support → whānau experience services as mana-enhancing.

Ripple effect across agencies and networks as trained kaimahi take their learning into other spaces.

System & Community Impact

Homes become safer, calmer, and culturally richer:

Children raised in environments where identity, language, and culture are normalised are more likely to thrive in learning, emotional wellbeing, and long-term social connection.

Generational Impact:

Parents who model cultural connection and emotional regulation pass these patterns to their children, who in turn take them into their adult lives and communities.

Workforce Capability:

A culturally confident workforce able to deliver mana-enhancing, relational services influences how entire systems (health, education, justice) engage with Māori whānau.

Community Leadership:

Whānau who have experienced transformation often step up to support others, creating peer-led initiatives and leadership pathways.



Whakapapa

Like roots in the whenua, rangatira draw strength from their community. The creation of Tū te Pou Hā was guided by the understanding that leaders need to be nurtured. The ingoa for this kaupapa was gifted to us by one of the founding members of Tūrangawaewae. 'Tū te Pou Hā' loosely translates to 'breathing life into the pillars that stand,' representing the idea that kaimahi need support to support others.

The programme began as the next stage for mātua who went through Tūrangawaewae as a recognition of the leaders they were in their whānau. From here, Tū te Pou hā was designed as a professional development kaupapa for kaimahi to increase their understanding of te ao Māori.

We want our kaimahi to hold a deep understanding of maramataka – to observe the world of interactions around them and within them. Te Hou Ora understands that for kaimahi who don't whakapapa Māori or who haven't been raised in a Māori setting, it's essential to support them to meet the needs of whaiora within this kaupapa Māori organisation.



Whakamārama

Tū te Pou Hā challenges kaimahi to strengthen their mātauranga, so that they can strengthen themselves and others. Meeting once a week, the rōpū in each course spends time together in te taiao, taking part in kaupapa guided by maramataka.

This year, Tū te Pou Hā have spent time with te taiao, partaking in waka ama, diving, and a trip to the Catlins. The rōpū has learned how to gather and weave harakeke, and has gathered ingredients to make rongoā. The rōpū also learns karakia and waiata, and is organising a noho for matariki.

Tū te Pou Hā goes beyond professional development. Lashana Lewis emphasises the importance of personal development and connection as integral parts of the learning experience:

"Seeing our people flourish in their identity, connecting to the whenua and the healing properties that derive from papatūānuku, while also learning about Māori systems and values and how to apply them to any kaupapa involving relational interactions is in my opinion how we disrupt the status quo."

By building confidence in their own sense of self, their unique identities and their place in Ōtepoti, kaimahi build the ability to stand their ground on behalf of the whānau they work with, an important aspect of service delivery at THO.



Moemoeā

Imagine a future where our leaders are rangatira, steeped in mana and mātauranga. Imagine a future where leaders are always working on themselves and are always committed to supporting others. In this future, leaders aren't ones who fight and struggle for influence – they are chosen by their community. We see a future where the relationship between kaimahi and whaiora is a conversation, not a lecture – imbued with aroha.

The leaders we nurture will nurture leaders themselves. This is a movement we have set in motion, that will continue to gain power. We see this kaupapa expanding outwards, across the motu – creating a future where people use mātauranga to reconnect with te taiao and with each other.



“Mā te rongō, ka mōhio, mā te mōhio, ka mārama, mā te mārama, kā mātau, mā te mātau, ka Ora.”

From listening comes learning,
from learning comes understanding,
from understanding comes wisdom,
from wisdom comes wellbeing.



Tūrangawaewae

Ngā Tohu Pānga

Immediate Whānau Impact

32 main participants, 52 directly impacted whānau members:

Tamariki experience calmer, more connected homes (parents modelling emotional regulation, positive routines, more play).

Increased use of cultural practices like waiata, karakia, māra kai, creating a sense of belonging and pride.

Stronger whānau bonds: parents spending intentional time together, siblings interacting positively.

Children supported to work through emotions in nurturing ways → less conflict, more empathy.

200+ indirect community impact:

Normalisation of Indigenous parenting and cultural practices (e.g., maramataka-driven routines, shared kai, tikanga-based play).

Participants become role models for other whānau — ripple effect of positive parenting and cultural confidence.

Developmental Shifts

Initiative & Future Focus:

Whānau begin to set long-term goals (housing stability, education aspirations, whānau events).

Participants see themselves not just surviving but building futures.

Emotional Wellbeing:

More laughter and play in households – strengthens resilience and reduces stress cycles.

Parents modelling healthy emotional expression – tamariki learning to regulate feelings.

Identity and Belonging:

Reconnection with whenua and whakapapa – sense of place and identity, counteracting impacts of colonisation.

Restored pride in cultural practices → tamariki experience culture as everyday life, not an 'extra'.



He Pepeha mō Tūrangawaewae

Maunga Represents Time — This is the Why.

It grounds us in the past, anchors us in the present, and guides us toward the future. Though the mountain may seem vast and daunting, every step forward brings us closer to the summit. This is where we are reminded of our impact: *kia kaua ai e pā kinotia ā tātou mokopuna* — may our actions today cause no harm to our descendants, and *kia rangona ai ā tātou moemoeā āpōpō* — may our dreams for tomorrow be felt by our mokopuna.



Awa Represents the Ebb and Flow of Life — This is The How.

It teaches us to move like water —
to flow with change, to find stillness when needed,
to gather what nourishes us, and release what no longer
serves us.



Marae Represents Tāonga Tuku Iho and Haumarutanga —

It is the sacred space where our treasures are protected, where our people find shelter, identity, and strength. The marae holds the wisdom of our tūpuna, ensuring their knowledge is carried forward — passed from heart to heart, generation to generation.



Tama-Nui-te-Rā Represents Renewal, Strength, and Healing.

Nurtured by his warmth to grow, he reminds us every ending births a new beginning —
and that darkness is only waiting for the return of light.



Waka Represents Those Who Journey With Us —

He waka eke noa — we are in this together.
it speaks to the importance of shared roles, responsibilities, and partnerships.
Everyone in the waka has a part to play, paddling in unison toward a common purpose

Whakapapa



For our whānau, a process of healing is really a process of remembering. It's a great, unending journey home. It's stagnant water in motion again. It's the knowledge that the movement is the destination. Together, we sail towards a distant horizon, firm in the knowledge that wherever we're going, we're already there.

Tūrangawaewae reaches back through generations, to a time when our people stood barefoot on the earth and knew her as part of themselves. They understood who they were because they understood what lived beneath their feet. For Lashana Lewis and Ricky Ngamoki (Ngāuriō Tewhānau a Apanui, Whakatōhea, Ngāti Porou, Te Arawa, Tūwharetoa me Kai tahu hoki), this journey began not with them, but with their tūpuna - those who moved through forests, waters, and winds, restoring identity through the language of the land. They wove people back into the ecosystem, teaching them to see themselves in the mauri of the world around them. Her mahi is not a beginning, but an echo—a living expression of the legacy passed down. She carries it forward, reshaping it with her hands, always listening to it's ancient heartbeat.

The Tūrangawaewae kaupapa arose from Lashana's knowing: that our healing begins not in strategy, but in the soil—when we return to our beginnings and unravel the silence left by lost whakapapa.

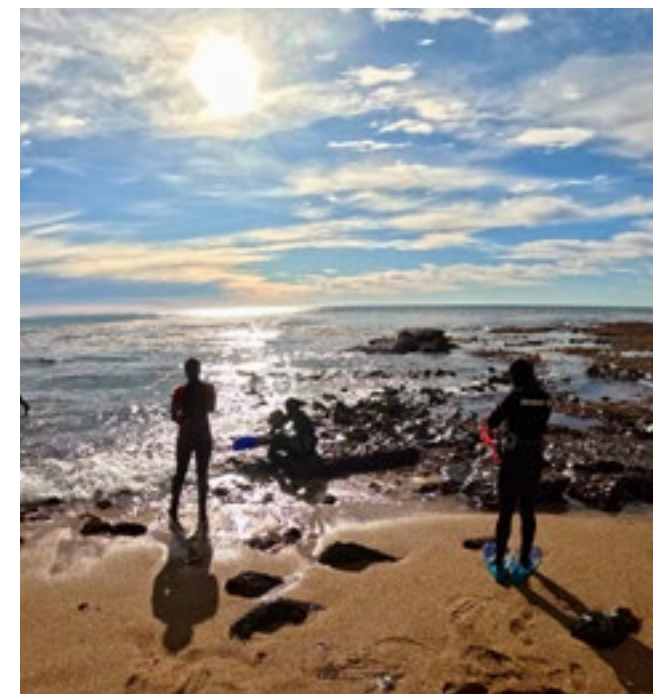


Whakamārama

Many whānau arrive at this kaupapa wrapped in a korowai of survival instincts – one that they've carefully crafted to keep themselves alive. We see this as an immense skill – the amazing human ability to adapt, and live on, despite the conditions. However, some feathers on their korowai outstay their welcome. We help our whaiora to know when to say goodbye to the feathers that aren't protecting them anymore.

By using mātauranga to access te taiao, we help whaiora to adjust their korowai. Te taiao teaches us that we are never alone – that everyday we are held by the living, breathing whenua. Te taiao returns us to our bodies, to our instincts, and reminds us how simple life really is. Te taiao reminds us that we are small parts of a greater whole, but that each part is beautiful and important – that we are exactly the right size.

When engaging in activities such as māra kai, kaimoana gathering, animal rearing and cooking, our whaiora enjoy the physical sensation of having a part to play in feeding the whole. By exploring toi Māori through whakairo and raranga, whaiora create a world of beauty around them. Whaiora access ancient wisdom through karakia, and waiata. While engaging with mihi whakatau, wānanga with other rōpū, and noho at the local marae, our whaiora get to sit in the warmth of manaakitanga and share it with others.





“Our healing begins not in strategy, but in the soil—when we return to our beginnings and unravel the silence left by lost whakapapa”

Moemoeā



There is a future where our people stand tall - like the tōtara and the kauri, deeply rooted in whakapapa, their branches outstretched to shelter those beneath. A future where our pēpi are seen as taonga - arriving into the world with all the mana, mauri, and potential they will ever need. And around them, a forest of strength stands firm: whānau, hāpori, and tūpuna memories holding them steady as they grow.

We see whaiora walking with purpose, feet grounded in belonging, carried by the embrace of whenua and whānau alike. We see communities pulsing with connection - not only to one another, but to the stories etched in the bark, the songs held by the wind, and the mauri that flows through all living things.

By nurturing tūrangawaewae in our people, we do more than plant a seed - we return to an ancient pattern. Because belonging is contagious - spreading through aroha, through kōrero, through the quiet actions of those who return home ready to lift others. This is our moemoeā: To walk beside generations who know who they are, where they stand, and how to thrive - together. By building from within - by tending to the ecosystems of individual, whānau, and hāpori - we grow a future that is self sustaining. A future where the forest stands tall, and the need for state support becomes the exception, not the norm.

“Toitū te marae a Tāne Mahuta, Toitū te marae a Tangaroa, Toitū te tāngata.”

Protect and strengthen Land and Sea and they will protect and strengthen the people.



Rangitoto o ngā Hua Oranga | Whaiora

We see success in how whaiora carry themselves. From this kaupapa, we see whaiora with feet firmly planted – strong in the understanding that their bodies are an extension of the whenua. We see relaxed shoulders – of weight shared with community. We see proud chests, bursting with karakia and waiata. We see bright eyes, curious and alive, energised by mātauranga.

Overall, we see whaiora who strive for hauora. Our people want to live happy, healthy lives. With this in mind, our work is simple. All we need to do is help whaiora remember their place in te taiao, and the rest follows in an upward spiral.



Rangitoto o ngā Hua Oranga | Kaimahi

These kaupapa breathe life into our kaimahi, and empowers them to stand tall. With the tools and lessons that Tū te Pou Hā gives them, we see Tāne Mahuta in our kaimahi: burrowing their roots into the community below them, and stretching their arms into the sky. When we give our kaimahi space to thrive, they have more space to give our whaiora.

With our kaimahi as guardians of the ngahere, we give our hāpori rich soil and a canopy of safety. Together, we make space for a world where kotahitanga and mana motuhake exist together, where whaiora stand stall and stand together, like trees in the ngahere.





Rangitoto o ngā Hua Oranga | Hāpori

When we nurture pockets of our hāpori, we see those pockets flourish outwards. These kaupapa are contagious – when one whānau begins flourishing, others begin flourishing too.

This is because hauora is a group effort. Our hauora is the hauora of our whānau and hāpori. Our hauora is the hauora of the whenua. When we nourish the whenua and te taiao, we nourish ourselves.



E mihi ana Ngā pā harakeke o Te Whānau Arohanui

Roka Hurihia Ngarimu Cameron

(Ngā uri ō Whakatōhea, Ngāti Porou, Te whānau a Apanui,
Te Arawa me Ngāti Tūwharetoa hoki)

Keri Loughton Cameron

(Ngā uri ō Ngāti Kahungunu me Ngāti Porou)

Kaili Tawhara ‘Skip Biddle’

(Ngā uri o Ngāi Tuhoe)

Nohea ‘Norman’ Taniwha O Hawai Akurangi

(Ngā uri ō Te whānau a Apanui me Whakatōhea)

Ricky Ngamoki

(Ngā uri ō Te whānau a Apanui, Whakatōhea, Ngāti Porou,
Te Arawa, Tūwharetoa me Kai tahu hoki)

Blondie Ngamoki nee Lewis

(Ngā uri ō Ngāti Kahungunu)



“Huitia te rito hutia te rito te harakeke
Kei hea te kōmako e kō
Kī mau Ki ahau
He aha te mea nui, He aha te mea nui o te ao?
Māku e kī atu
He tāngata He tāngata He tāngata!”

Mahi tahi

“Mā te Kōtahitanga e whai kaha ai tātau “
In unity we have strength



· Te Whānau Arohanui Trust



· Ngā Kete Mātauranga Pounamu



· Mahana Southern Māori Mental Health

· Hāpori ō Ōtepoti

Karakia Whakamutunga

Kia tau te Rangimārie

O te Ranginui e tū iho nei

O Papatūānuku e takoto nei

O te Tai Ao e awhi nei

Ki runga I ā tātau

Tihei Mauri Ora





CONTACT INFORMATION

www.thows.org.nz

03 9511040

info@thows.org.nz

78 Carroll Street, Ōtepoti

P.O. Box 3028 Caversham



Te Hou Ora
Whānau Services