



RESTORING MAURI

Co-design approaches
to wellness creation at
Houchen Retreat

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INTRODUCTION

Raising the bar for wellness service delivery and whānau outcomes

The vision for the original Houchen Retreat was born out of Miss Doris Houchen's desire to have a suitable venue in Hamilton for a residential retreat. The retreat was to provide a peaceful environment where a wide variety of groups could gather to raise the quality of their endeavours. The land on which the retreat sits was part of the original Houchen farm named Tirohanga - the raised place from where we can pause and with fresh vision see beyond the immediate concerns, to that which calls us forward.

Members of the Houchen family formed a private charitable trust in 1979, gifting the 5 1/2 acres that form the current retreat property, and money to build what is now the main conference centre. Further financial support came from the Springhill Trust in Gisborne. The main centre was completed in the mid 1980s and ten years later, the lower accommodation block and chapel were added. In 2002 the grounds were

landscaped, and the last of the farm fences within the property removed.

The Wise Group is a family of community organisations sharing a common purpose: to create fresh possibilities and services for the wellbeing of people, organisations and communities. In partnership with Momentum Waikato community foundation, in 2020 they embarked on a project to co-design a new wellness village at the Houchen Retreat for the local community, with a strong focus on whānau Māori.

The Wise Group partnered with Innovation Unit to support a local 'Design Team' to undertake a co-design process. This process was designed to enable a deep understanding of what wellness means to people in the local community, as well as generate possible services, activities and experiences that respond to those needs.

This document charts the story of the wellness village journey so far.

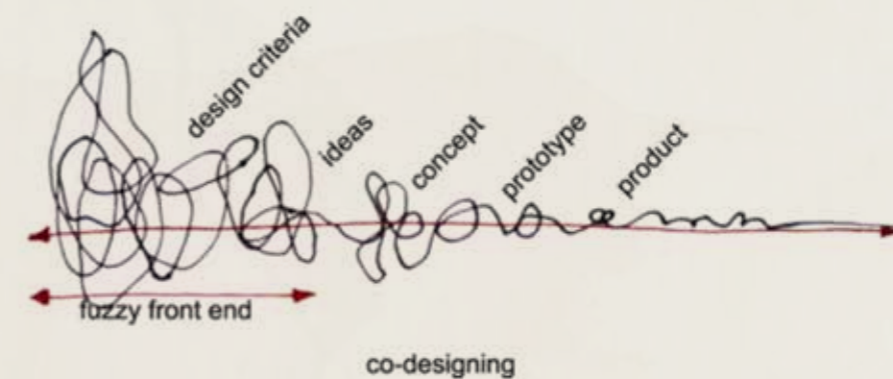


A commitment to co-design

Co-design is an innovation strategy which, for the entirety of the design process, actively engages diverse stakeholders: in this case the local community who have complementary knowledge and skills to generate new solutions to complex problems.

At its heart, co-design is about working together. It's about recognising that when we seek to address or solve complex problems that involve multiple viewpoints and motivations, it's incredibly unlikely that any one person or single viewpoint will have the answer.

Co-design is not easy. It can feel hard and unfamiliar for those involved. There is no rule book to co-design - it changes to meet the requirements of the complex problems being worked on. It has been described as feeling a little bit like a squiggly line rather than a linear process.



THE DESIGN JOURNEY

The design journey is captured in the visual below. We will look at each of these stages in more detail on (pages 5-54) of this report.



1

▶▶ Twelve community members came together to co-design a wellness hub. This 'Design Team' was supported by two coaches and Innovation Unit



4

▶▶ Over 60 people, ranging in age from 10 - 80 years provided us with a range of insights



7

▶▶ The team generated a range of radical ideas that responded to the unmet needs the community had identified



10

▶▶ Based on community feedback, the Design Team identified which of the ideas were most likely to make a real, positive difference to the wellbeing of the community



2

▶▶ They spent time learning about and practising the skills, mindsets and behaviours required to be great co-designers



3

▶▶ They spent time talking to diverse community members - learning about what supports and what gets in the way of hauora / wellbeing for them



5

▶▶ The Design Team came together to share their kōrero and identify the big themes that emerged from what they heard from the community



6

▶▶ The Design Team developed a set of characters or 'personas' to represent the voices of the people they had talked to and bring their experiences to life



8

▶▶ From the best of these ideas, the team built prototypes (or rough drafts of the ideas) to test with the community



9

▶▶ The team listened and learned in walk-throughs with the community to understand which of their ideas responded best to their needs





EXPLORING INNOVATION

Social innovation empowers people to become agents of change, equipping them with the mindsets, skills and dispositions to approach problems with fresh eyes and ideas

Often in social innovation we focus on methods for designing, but we know that what we're doing is only as important as how we're being during the process.

One of the greatest enablers of powerful innovation is the mindsets we bring to the table when we design. These form essential foundations for design to have impact and for innovation to thrive.

We believe there are five vital social innovation mindsets that designers develop and practice over time, in order to catalyse innovation and make powerful change in their communities.

The 'Design Team' spent time learning, exploring and applying the mindsets throughout the design journey and beyond, into other areas of their lives.

Our mindsets for social innovation

whaowhia te kete mātauranga | curiosity
being 'radically open'; not being burdened by expertise

ako - mā tini mā mano ka rapa te whai | learning by doing

social innovators have a preference to learn through action, and use prototypes as ways to take action early, get feedback and to improve our ideas

kia noho tau i te rangirua | being in the grey
being comfortable with ambiguity, not being sure or predictable, not knowing what comes next, and not necessarily having a clear plan or solution(s)

rangatiratanga - he aha te mea nui o te ao, he tāngata, he tāngata, he tāngata | people are the experts

people know their lives better than anyone else; we privilege them and their views and value participatory approaches

ahakoa nga heke, he hāneanea te haere | being comfortable with failure

social innovators are not afraid of failure, they cherish the learning opportunities failure brings



COMING TOGETHER

Building the capability of co-designers

Twelve co-designers were recruited from across the Waikato to support the co-design journey. The 'Design Team' brought to the role a diverse range of experiences of engaging with community.

This Design Team in some ways reflects the diversity of the community they were designing for. The team included people ranging in age from their 20s through to their 50s. The voices of Māori, Pasifika, Pākehā and migrants were present in the team, as well as those living with disability. We also had members who saw themselves as 843s, described as 'true locals', based on the first three digits of their landline phone numbers.

Roles within the 'Design Team' included:

- Community disability advocate
- Ethnic development advisor
- Pasifika health workers
- Māori health workers
- Waikato District Health Board worker
- Support worker
- University student
- Plunket representative
- Ministry of Social Development Case Manager
- Council sports advisor
- Youth workers
- Community workers
- Employment advisor
- Wise Group rep
- Momentum rep





COMMUNITY DISCOVERY

Building our understanding of wellness

The Design Team were introduced to methods used in social research to capture the voices of the community.

Traditionally-used research methods like questionnaires and focus groups often help to get breadth of opinion or experience, but rarely surface deep insights.

Design ethnography is a research approach that uses a range of questions and activities that allow us to get a glimpse of people's everyday life; their practices, motivations, dreams and concerns.

When we undertake design ethnography we generally talk to fewer people but spend longer with them, observing both what they say and what they do. This allows us to gain a much deeper understanding of their experiences and perspectives, and to generate insights which will speak to a wide range of stakeholders.

This allows us to lay firm foundations for design, which are well understood and accepted.

- 4
- SINGLE
 - MARRIED
 - KUIA / KAUMĀTUA
 - RANGATAHI
 - PARENTS / GRANDPARENTS
 - STUDENTS
 - LGBTQIA +
 - DISABILITIES
 - IMMIGRANTS

"I SORT OF KNOW THESE PEOPLE AND I THOUGHT I KNEW THEM WELL BUT I LEARNT A LOT THAT I DIDN'T KNOW. THEY'RE REALLY QUITE VULNERABLE".

GATHERING INSIGHTS

"And then they started opening up. Once they opened up, they didn't want to stop".

The Design Team completed 32 empathy interviews with people from across the local community.

They spoke with people aged from 10-82 years; female (17) and male (15); married or in de facto relationships, single, recently separated and divorced; gay and straight; recent migrants and New Zealanders from a range of ethnic and cultural backgrounds; people with a range of disabilities, including those with physical and mental health challenges.

They came from all walks of life: students, employed, unemployed, primary caregivers, retirees, kuia and kaumātua. Those who worked in paid employment included doctors, nurses, teachers, youth advocates, administrators, social workers, researchers and a range of people who classed themselves as public servants, or working in non-government organisations and the not-for-profit sectors.

In addition to the 32 empathy interviews, we also talked to over 30 people, who identified as Māori or Pasifika, ranging in ages from 21-65 years, about what wellness and wellbeing meant to them.

"I SPOKE WITH TWO WOMEN AND HAD MADE THE ASSUMPTION THEY WERE GOING TO BE SORT OF THE SAME WITH SIMILAR BACKGROUNDS, AND THEY'RE COMPLETELY DIFFERENT INTERVIEWS. THEY HAD COMPLETELY DIFFERENT TAKES ON THE WORLD".

THEMES

Identifying Big Themes



5

IDENTIFYING BIG THEMES

Building our understanding of wellness needs

The Design Team compiled a plethora of notes and observations during their empathy interviews with community members. The team came together to share their kōrero on the insights that emerged from what they heard from the community.

The sharing of insights provided an opportunity to explore the different perspectives of wellness within the community.

In compiling their findings, the Design Team considered a range of enquiry questions:

- What did wellness and wellbeing mean to people?
- What activities or services contributed to people's wellbeing?
- How had wellbeing changed as a result of COVID-19?
- What enabled their wellbeing?
- What got in the way?

Seven themes emerged as a result of synthesising the data captured from interviews.

These are outlined on pages 10-18.





SOCIAL CONNECTIONS MAINTAIN US – HE TĀNGATA, HE TĀNGATA, HE TĀNGATA

For many of the people we spoke to, social connection was central to their wellbeing; be that whānau, friends or colleagues. Social connection was something they were more aware of now, in light of COVID-19 limiting their ability to maintain connections in the same way.

For those who accessed home support services, they talked about the importance of the connection as much as the service itself. It wasn't that they were missing someone coming to help them keep their house clean. It was about how this broke up their week, with someone to talk to in their own homes. For some it was a chance to exercise their minds through conversations and face-to-face interactions, which was just as important as exercising their bodies.

People talked about the positive and negative aspects of social media in the context of COVID-19. Some had become dependent on social media for connection, some appreciated how it enabled them to maintain or build connections and gave them greater control about how they connect. On the other hand, some were nervous about what others would think of them if they shared their wellbeing challenges online.



**SURROUND YOURSELF WITH PEOPLE
WHO CARE ABOUT YOU**



RESTORING MAURI – NOURISHING MIND, BODY AND SOUL

An important theme that emerged from our conversations is that happiness is strongly connected to wellness. How happy a person is in life is often a measure of how well they are. To restore mauri, people spoke of the need to take a holistic approach, nourishing mind, body and soul. This would also lead to an increase in happiness. Building on this was the power of storytelling as a form of inspiration. Hearing about other people's journeys often acted as the catalyst for people to take action.

Achieving a state of tau (balance) meant different things to different people. For some, it was creating sufficient time and space to enable a sense of work / life balance. For others it was about taking back some control in their lives. This lack of control brought on by circumstances like COVID-19 or general hardship, drained people of their mauri. Getting control back could be as simple as applying some structure back into their lives, so they knew what was coming and when it would happen. This was often a challenge in stressful environments where there was a risk of also taking on other people's issues.

Others who struggled with wellbeing acknowledged that they knew that there were lots of services and activities in their community, but they had never been taught or learnt how to self-care, so were unsure of what their first step should be. Some people were not aware of what was available in their community or lacked the time and resources to go out into the community to find out.



WHAT HELPS WITH HEALING IS KNOWING
WHERE YOU ARE, WHO YOU ARE, AND
HAVING A SENSE OF BELONGING



FIT FOR PURPOSE SERVICES

People spoke about the difficulty of accessing services that were respectful to who they were, be that culturally or where they were on their journey. People spoke about feeling judged when at their most vulnerable, which got in the way of engaging with services set up to support them.

Others talked about the barriers to accessing services that they thought were culturally and empathetically right for them. Cost was often an issue: once basic needs like food and rent were met, there often wasn't money left to meet health or wellbeing needs. This was particularly true for rangatahi.

Others talked about the lack of choice available to them. When you don't have many resources at your disposal to start with, your choices are often limited. You have to make do with what you've got in your local community.

When and where services or support were accessible was another key factor. For those who needed order in their lives, knowing ahead of time that they would be able to access services when they needed them was important. Those with young families needed to fit things around the rhythm of their children. Having choices of services in the community, close by, that weren't reliant on your having to travel great distances and were affordable was important to them.



SERVICES CAN OFTEN BE ONE WAY, NOT
EMPOWERING, THEY SHOULDN'T BE A ONE
SIZE FITS ALL



CULTURALLY SAFE EXPERIENCES

Culturally responsive services and activities encourage people to connect. They create spaces and places that encourage and support diversity and inclusivity. Sometimes it's the small things around caring for people that matter the most.

Manaakitanga requires us to create accessible processes (physically, digitally, culturally) that bring people together, and enable whānau to feel welcome, valued and safe. People said that it didn't matter who you are, where you come from or how or when you got there, you were welcome. This includes practical things, like considering the role of tikanga, kai, where and how people come together. Manaakitanga was practiced by many different cultures in similar ways. Some spoke of the challenges of our modern world pulling us away from traditional ways of being, including tikanga and karakia. Improving wellbeing for some was about restoring tikanga in their lives through connection to wider whānau, attending to whakapapa and creating space for whānau-centric activities.

For migrant communities, the challenge of accessing culturally safe experiences was a significant barrier to wellbeing. Finding or being able to access services that recognised their culture and language was seen as a constant battle. People talked of the value of translators and translation services as key to them being able to engage in activities and services where they were at their best, being able to communicate in their first language.

Being valued, being heard and acknowledged was a common theme from those who saw the system as something that was designed by others or those who hadn't considered them. This was felt strongly by rangatahi, the LGBTQAI+, and disability communities.



STEREOTYPING IS A REAL ISSUE FOR US



ACTION AND MOVEMENT

Being active or getting out and about was an essential element of wellbeing and wellness for many people. The activity was often a pathway to social connection and place, as well as meeting a physical wellbeing need.

COVID-19 has seen a large number of people walking more, getting out into nature and generally out in their local communities. One positive outcome of the pandemic has been an increase in motivation to be active. People wanted to get out of their houses and see people, and physical activity was a pathway to this.

Those who were challenged with mental health issues found that getting out and walking in their local community contributed positively to their wellbeing, or as they described it, they were able to get out of their own heads. People often saw physical activity as a proactive way to support their general wellbeing. It created space for people to be. The space was often critical: many found fresh air or spaces associated with water made the activity more powerful.

Some found exercise difficult - they talked about the importance of being active, but didn't enjoy physical activity so finding the motivation to be active was their biggest challenge.

Movement didn't have to be vigorous. People talked about the need for downtime in their lives and how simple movement and reflection enabled them to separate themselves from the hustle and hum of daily life. This often took the form of yoga and meditation.



WELLNESS IS ABOUT MOVING TOWARDS A MORE HEALTHY LIFESTYLE



AT ONE WITH THE WHENUA, OUR ENVIRONMENT, OUR PLACE

People spoke of being grounded when connected to the whenua, to a place. This was described by different people in different ways. The connection to land was important to many, but was a particularly strong influence for Māori we spoke with. For some, it was important to thank the whenua for what it gave to people. Whenua gave off a positive energy when it was acknowledged and looked after. Kai gardens, a place to build their home for whānau, and a place where their connections could be traced back to previous generations, contributed to wellbeing.

The role of the environment and caring for it brought a sense of wellbeing to people. Being able to contribute to and engage with the environment was important. Time spent in the bush, in nature and walking around the lake all created positive energy for people who engaged with the environment in this way.

For many, their homes were incredibly important. The basic needs of warm, clean, dry and safe homes were often unachievable. Some spoke of home being a place that gave them a good grounding. It is where people feel safe and in control of their lives. This sense has been strengthened as a result of COVID-19. The result of this saw people not wanting to leave their homes to access support.

When families were dealing with challenges, they struggled to find places which provided respite for entire families away from their homes, their safe space. Families who were dealing with mental health challenges felt lost or that they had nowhere to go. People dealing with mental health challenges had a range of services available. However, these didn't appear to extend beyond the individual to the entire family who were supporting, or were impacted by the individual during these difficult times.



HOME IS THE PLACE WHERE
I FEEL GROUNDED



CREATING MANA-ENHANCING EXPERIENCES FOR WHĀNAU, FRIENDS AND SELF

Wellbeing was often viewed from a deficit mindset. People tended to focus on the challenges with maintaining their wellness and wellbeing rather than acknowledging the parts of their lives that contributed positively to it. There was a sense of wanting to flip this, to create a culture where we acknowledged our own strengths more.

When people talked about things that positively impacted their wellbeing, they identified activities that gave them and others they engaged with in the community a sense of value. People thought about mana-enhancing experiences as things that created the conditions that brought the 'village' together.

Coming together was in itself often a mana-enhancing experience. Some would lead prayer in groups or in church, which was seen as providing guidance and support to themselves and others in stressful times. Convening with others often allowed people to talk about or work alongside role models who were seen as providing confidence and security, as well as acting as a form of inspiration.



COME AS YOU ARE: YOU DON'T
HAVE TO BE PERFECT

PERSONAS

Representing Voices



“IN STRESSFUL SITUATIONS PRAYER MAKES A DIFFERENCE”

6 SIONE
Aged 56, Samoan

REPRESENTING VOICES

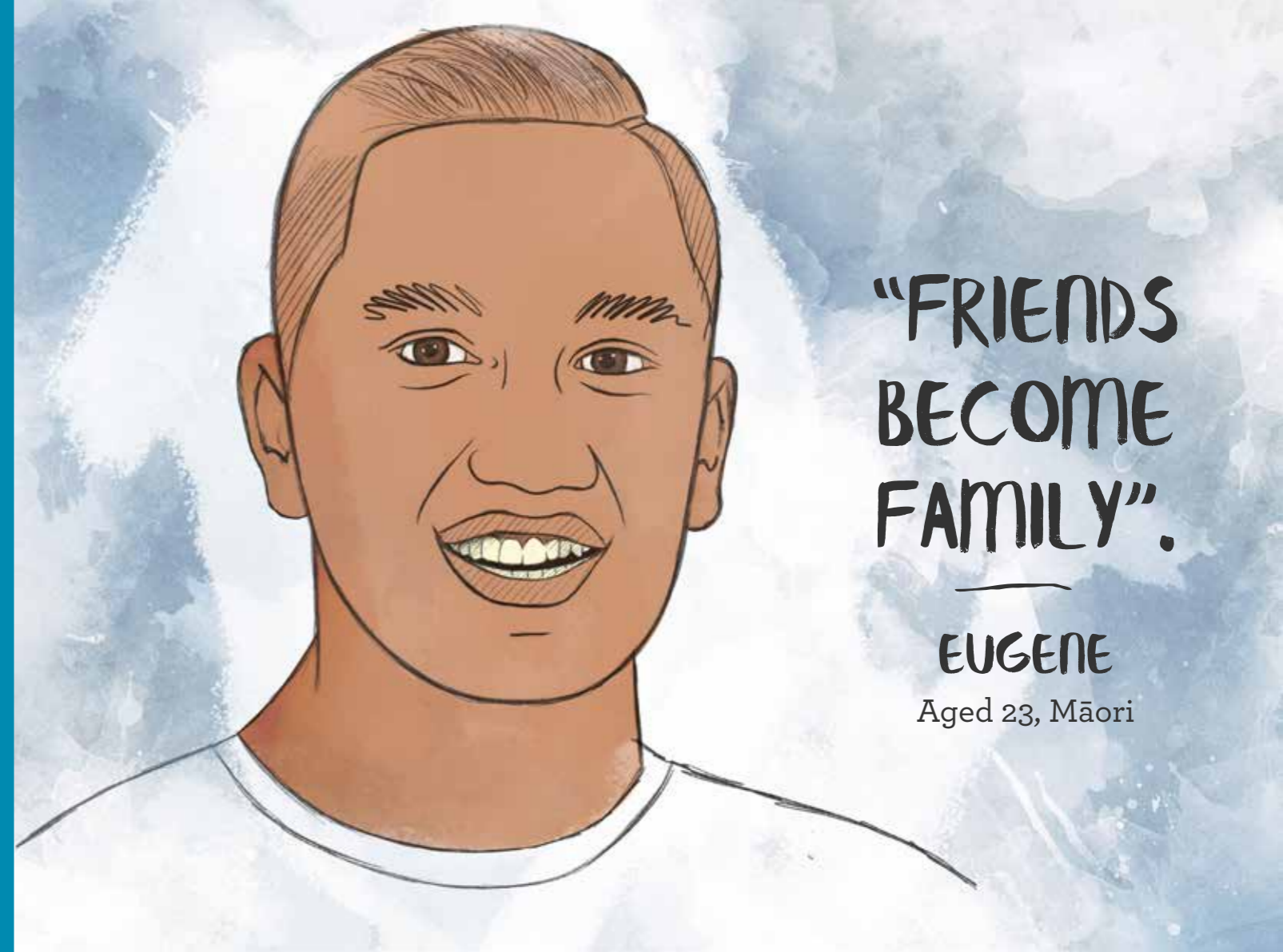
Holding the people we spoke with in our thoughts

The Design Team created a set of personas from the data captured. Personas are fictional characters that are created based upon the research, in order to represent the different challenges and needs of community members. Creating personas helps keep in focus the needs, experiences, behaviours, and goals of the community.

Five personas were developed that captured the range and diversity of people who were spoken to.

You can find the personas on pages 20-26.





“FRIENDS BECOME FAMILY”.

EUGENE

Aged 23, Māori



TAHA TIPIAPA PHYSICAL



- He has to be active and loves being outside
- Plays competitive rugby and softball
- He's a bit of a gym junkie and loves kapa haka



TAHA WHĀNAU SOCIAL



- Sports teams
- Kapa haka
- Whānau
- Social media



TAHA HINENGARO MENTAL



- He needs to be active and in control to be at his best. He creates structures around things like cleanliness, time management and deliberate exercising
- Constantly on social media as gets FOMO easily



TAHA WAIKUA SPIRITUAL



- Doesn't see himself as spiritual but karakia is part of his daily life with his mum and whānau
- No connections to church groups



FAMILY SITUATION

Eugene lives with his mum, who he takes care of since his dad passed away. He and his partner recently separated. Together they have a 2-year-old daughter, and another baby on the way. He gets to see his little girl on weekends. Eugene is socially connected through his sports activities. Friends and his social connections are a key part of his identity.



CONNECTION TO PLACE

Born in Huntly where most of the whānau still live. Eugene came to Hamilton for study and stayed on for work. He still sees himself as a Huntly boy and goes back there often.



WELLBEING IS...

About having a strong body and mind, as well as connections to whānau and friends.



“REMEMBERING WHAT I STAND FOR AND WHAT MY ANCESTORS STAND FOR”.

HINEI

Aged 75, Māori



“SOMETIMES I DON'T FEEL GOOD ENOUGH, AT THE MOMENT I FEEL EMPTY”.

SARAH

Aged 45, Pākehā

TAHA TIPIAPA
PHYSICAL

- She has a large kai garden, which she enjoys spending time in
- She spends time cooking and looking after her whānau
- She is often down at her marae helping out

TAHA WHĀNAU
SOCIAL

- Connecting with whānau, hapū and iwi
- Marae duties
- Housie with her friends

FAMILY SITUATION

Hinei is the last of her 10 siblings. Her husband passed five years ago and she lives with three of her 12 moko and four of her grand mokos. They live in a large farm house on the outskirts of the city. Hinei is still ‘full time’ caring for whānau and active at her marae. She loves her moko but her health isn’t great so she gets tired.

TAHA HINENGARO
MENTAL

- She describes herself as a tough old nut and just gets on with life
- She feels she has to be strong for her whānau

TAHA WAIKUA
SPIRITUAL

Atuatanga, wairuatanga and whakapapa are central to her beliefs. Karakia forms part of daily life.

CONNECTION TO PLACE

Hinei is from here, but worked up North for a while where she met her husband. They moved back to Hamilton when they had their kids to be closer to whānau.

WELLBEING IS...

Ensuring iwi, hapū and whānau are well. This is about maintaining mana, restoring mauri and, providing manaakitanga.

TAHA TIPIAPA
PHYSICAL

- Being mum to two active kids
- Walking the dog gets her out of the house and clears her head
- Being close to nature

TAHA WHĀNAU
SOCIAL

- Neighbours, family and friends are important and help her stay out of the dark spaces in her head
- Social media

FAMILY SITUATION

Married to Pete, with two school-aged children. Pete is her second partner, having been a victim of domestic violence with her first husband. They bought her parent’s house about six years ago. The kids go to the local school and Sarah feels she knows the community really well. Sarah works as a teacher’s aide, so has the holidays off with her children. Pete works as an insurance broker in the city.

TAHA HINENGARO
MENTAL

- Suffers lots of anxiety and the occasional panic attack, as a result of domestic violence
- She has low self-esteem

TAHA WAIKUA
SPIRITUAL

- She doesn’t have a strong belief in a higher being
- Meditation and yoga help with her spiritual wellbeing

CONNECTION TO PLACE

Lived in the community all her life. Knows lots of people in her street and suburb, as she’s known many of them from when she was young. She can’t see herself living anywhere else.

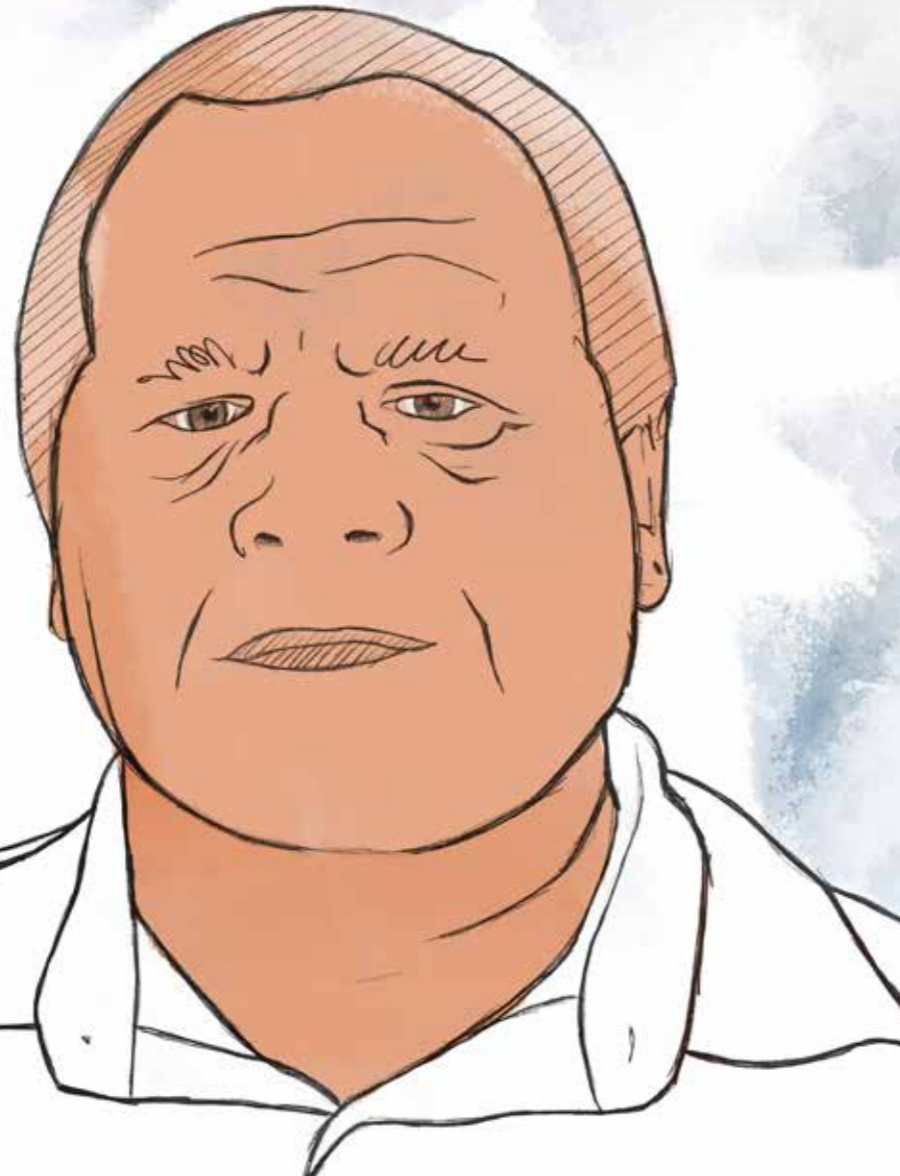
WELLBEING IS...

People looking out for each other, connecting with neighbours and people in your community.

“IN STRESSFUL SITUATIONS PRAYER MAKES A DIFFERENCE”.

—
SIONE

Aged 56, Samoan



“THROUGH MUSIC MY SOUL AND WELLBEING FLOURISH”.

—
SOFIA

Aged 32, Latin American



TAHA TIPIAPA
PHYSICAL

- His physical disability can be both painful and tiring
- He has to do lots of low impact exercising to keep flexible as well as watching what he eats

TAHA WHĀNAU
SOCIAL

- Going to church
- Going to the library
- Connecting with family

FAMILY SITUATION

Comes from a large family, who are spread across NZ and Australia. He is married to Helen and they have three adult children who also live in the city. Sione was born with brittle bone disease, so needs support with mobility. He sometimes uses a wheelchair when he gets tired. He is heavily involved with his church.

TAHA HINENGARO
MENTAL

- He gets frustrated and angry at times when he is in pain or when he can't do things with others because of his health
- He suffers from depression, but hasn't sought support for this. He takes himself away to his bedroom and won't be seen for days

TAHA WAIKUA
SPIRITUAL

- Going to church and prayer groups are central to his life
- Reading scripture

CONNECTION TO PLACE

Sione came to NZ as an 8-year-old with his family from Samoa. He moved to Hamilton from Auckland with his family 20 years ago. He has strong connections to this place through his church.

WELLBEING IS...

Having a strong faith in God, who keeps him going.

TAHA TIPIAPA
PHYSICAL

- Bike riding is her most active exercise
- She belongs to a walking group and attends dance classes
- She is vegetarian

TAHA WHĀNAU
SOCIAL

- Connection with family online
- Belonging to community groups
- Activities that involve music

FAMILY SITUATION

Single with no children. She has a sister in NZ. She lives alone in a small one-bedroom apartment that she rents. She is connected into a network of Latin American friends, who have made Hamilton their home. Sofia works for a small not-for-profit organisation that supports youth employment. Sofia had a breast cancer scare about five years ago, and worries about developing it in the future.

TAHA HINENGARO
MENTAL

Music is at the heart of Sofia's mental wellbeing. She always has music playing or she is singing. She is part of a community choir and also sings at church.

TAHA WAIKUA
SPIRITUAL

She was brought up in a strong Catholic family so attends church regularly, as that is what her family expects of her.

CONNECTION TO PLACE

Arrived in NZ 10 years ago, following her older sister here. Her sister initially helped her make connections into the community. She now calls NZ home.

WELLBEING IS...

Creating a sense of belonging, finding your place, respecting differences and being happy.



GENERATING IDEAS

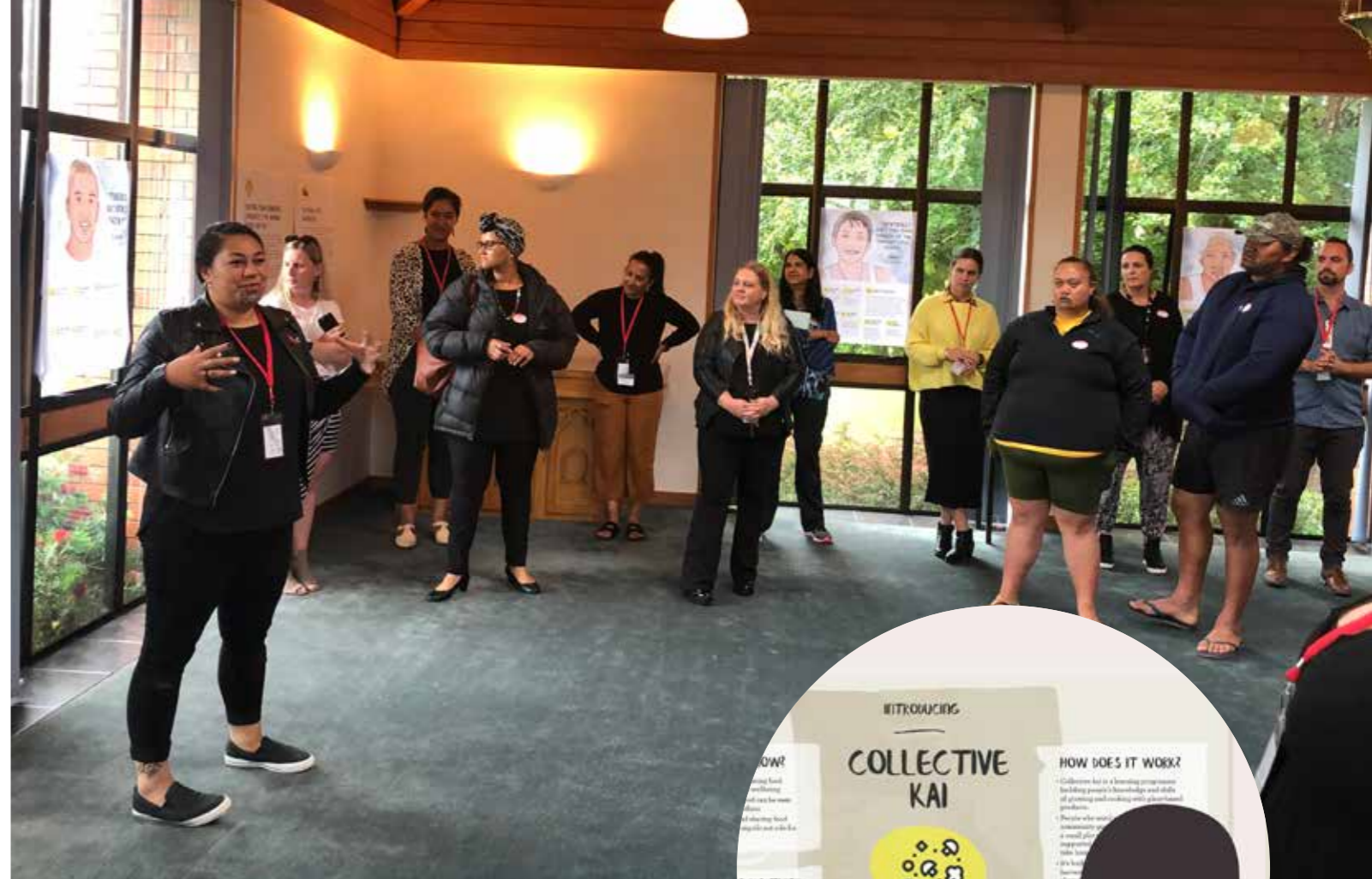
It's easier to roll a wild, radical idea down the hill

The Design Team undertook an ideation process to generate ideas that respond to the wellbeing needs of the community. Ideation is the process of coming up with as many ideas as possible to solve an identified challenge or explore an opportunity, and then converging around those which best respond to the brief. In this case, a community wellness hub. In a disciplined design process, as this was, the best ideas from ideation were to be taken forward and developed into prototypes.

The Design Team were encouraged to apply the following principles to the ideation process.

- Go for quantity
- Defer judgement
- Encourage wild ideas
- Build on other people's ideas
- Stay on topic
- Capture all the ideas

While a large number of potential ideas were generated, 10 were taken forward to the prototyping phase of the design process.



PROTOTYPING IDEAS

Making ideas real, so we can find out more about how they work

Prototyping is an approach to developing and testing ideas at an early stage, to learn about how users might use and interact with them in a low-risk environment and before large amounts of resources are committed to them. It is an iterative learning process, helping us to 'fail earlier and often so that we can succeed sooner'.

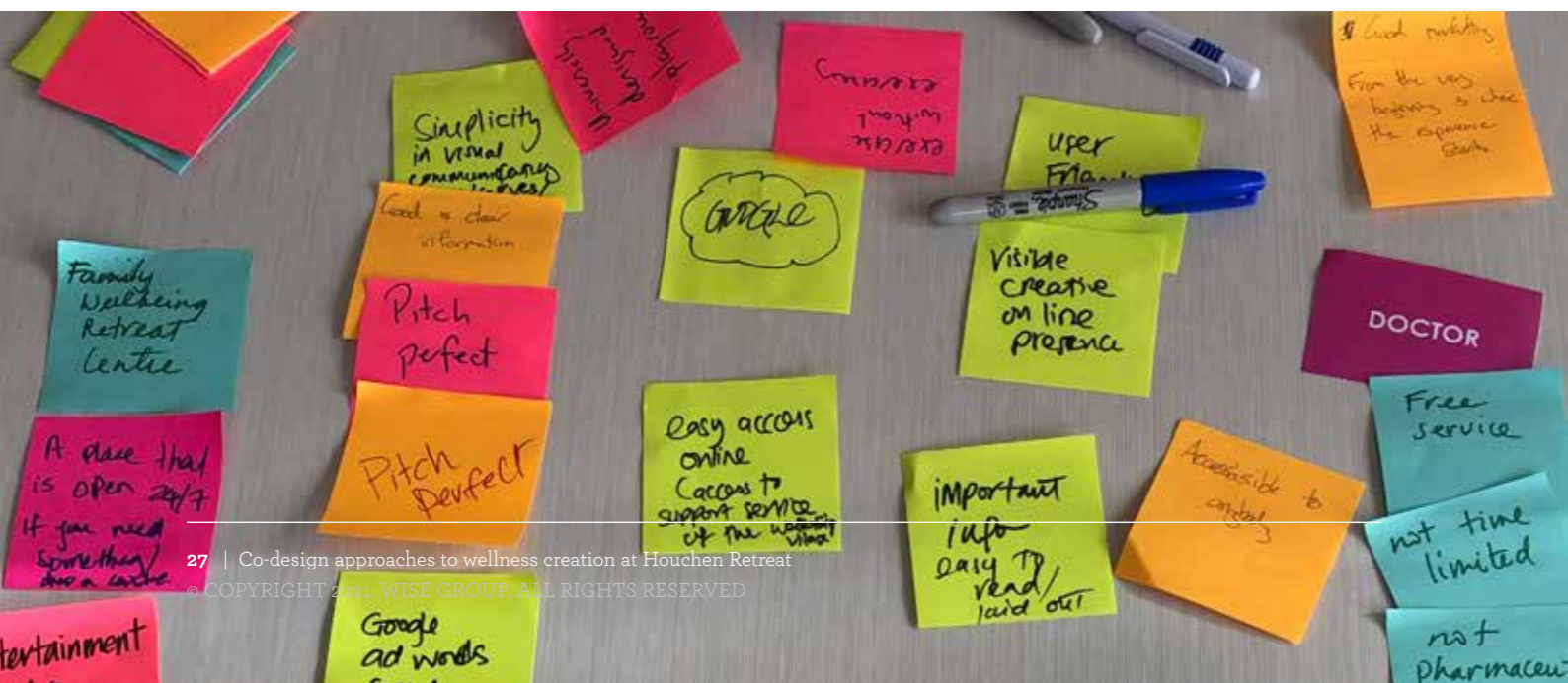
Prototyping is often confused with, but is very different to, piloting. Piloting tests out much more formed, established ideas (such as programmes or resources) at a point where



they are very close to being scaled. As those programmes and resources have usually reached a point of being high cost, risk and therefore failure are designed out of the pilot so very little can be learned from the process.

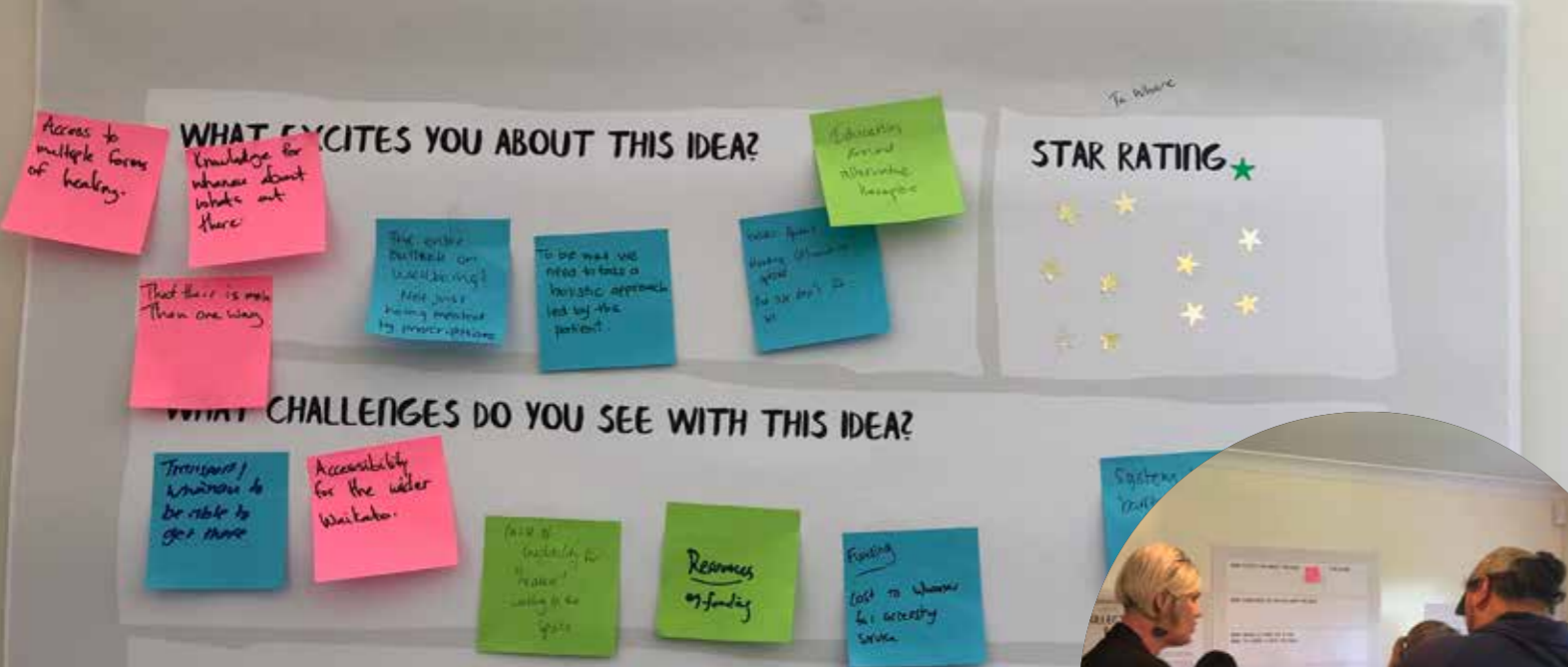
The 'Design Team' developed 'rough drafts' of the emerging ideas and tested them with the wider community to learn which best respond to their wellbeing needs and fit with their lives, and how they could be improved.

These prototypes can be found on pages 30-50.



PROTOTYPES

Sharing & Rating Prototype Ideas






SHARING AND RATING PROTOTYPES

In sharing the prototypes, we have attempted to capture the responses we observed and heard from community members who engaged with them.



Community members were invited to a walk through experience on the proposed site on Houchens Road. Two hours were spent walking them through the 'Design Journey'. They were invited to provide kind, helpful and specific feedback, as well as offering possible builds on the ideas. Community members were given gold, silver and green stars which they used to score their preferred prototypes. Based on the number and colour of stars, prototypes were classified as Essential, Highly Recommended and Recommended.

Further to this, it felt important to give some indication of the feasibility and viability of the prototypes by assigning high level values to operationalising or bringing the prototypes to life.

- 
Operational Costs: This criteria considered the workforce and other resources required to operate the service or activity.
- 
Expertise: This criteria considered the requirement for specialist knowledge or highly trained personnel to operate the service or activity.
- 
Space Required: This criteria considered the demand on the facilities to operate the service or activity including the amount of physical or specialised space.



Highly Recommended

INTRODUCING

THE WELLNESS NAVIGATOR

DID YOU KNOW?

- That not all people understand systems
- That people want to feel valued and acknowledged
- That not all services respect people's backgrounds or provide culturally safe services

THIS MAKES US THINK...

- How might we make our wellness services more people centric?
- How might we create a bridge that connects services to the whole person?

IMAGINE IF...

- Services spent time getting to know diverse people to best meet their needs
- There was someone who would demystify and help navigate the system for our most vulnerable

The Wellness Navigator is a resource designed for our most vulnerable users of services. Their purpose is to create trust, build confidence and help users navigate their way around the system that is intended to support them.

HOW DOES IT WORK?

- Vulnerable whānau are assigned a Wellness Navigator
- The Wellness Navigator's role is to build a trusting relationship with the whānau and walk alongside them on their journey
- The Wellness Navigator spends time understanding the challenges they are facing and connects them to appropriate services that can help
- This role will provide a range of possible support options to whānau so they can make well informed decisions for themselves
- The Wellness Navigator is not about providing advice. Its about listening to understand first

BENEFITS

- It empowers whānau
- It ensures whānau are accessing services that are responsive to their needs (user friendly, culturally responsive)
- It give control back to whānau

THE WELLNESS NAVIGATOR



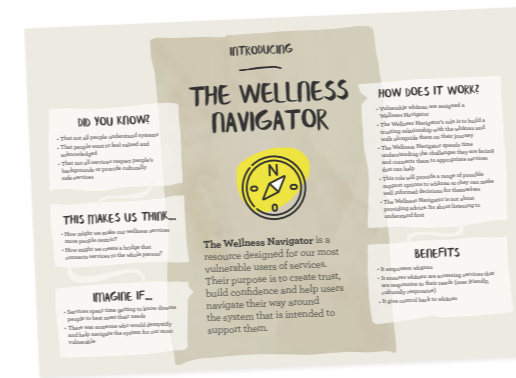
Operational Costs



Expertise



Space Required



THE WELLNESS NAVIGATOR

“Creating that ‘one stop shop’ or go-to person. Often we are juggled around different services, so it would be really helpful having that person who knows it all.”

The concept of a Wellness Navigator for those who have challenges accessing the right support for themselves and their whānau sat well with the community. One person described it as creating a bridge to the other side, which provides an insight into how some people experience the system and the myriad of people and services that they are required to interact with.

Others highlighted the need for advocacy, while at the same time, ensuring the role does not create dependency. The community identified the importance of a process that helps the user navigate from learner, to growing in confidence, to thriving and then sharing their knowledge with others. Central to working in this way is the creation of a trusting relationship.

The concept of a Wellness Navigator is not new, so those who had seen similar approaches highlighted the importance of networking and connecting with others. This is to ensure the Wellness Navigator is keeping relevant and making connections with others working in the space.



STRENGTHS

- Built on a trusting relationship
- Building capability for our most vulnerable
- Ensuring access to fit for purpose support




CHALLENGES

- Ensuring service doesn't cut across other similar models
- Providing professional supervision
- Connecting with whānau not just individuals



INTRODUCING EXERCISING WITHOUT EXERCISING (EWE)



The Exercise Without Exercising programme is designed to build general health and wellbeing through providing socially connected low-impact exercise experiences.

DID YOU KNOW?

- Being active or out and about is essential for the wellbeing of many people
- Exercise doesn't need to be vigorous to be beneficial
- COVID-19 prompted many people to get outside and be active in their communities

HOW DOES IT WORK?

- It's like hiding the vegetables in your child's dinner. EWE is a programme providing social experiences which sneak in low-impact exercise
- Experiences can be both face-to-face or virtual and are all about active fun
- When people sign up, they work with a EWE consultant to place them into programmes that will provide great social connection and exercise experiences suited to their ability
- An adult playground is available on-site at the wellness hub and is a focal point for the EWE programme
- Most experiences are provided on site or delivered virtually from the hub

BENEFITS

- EWE is great therapy for those who feel socially isolated
- EWE improves general physical health through low-impact exercise
- EWE is fun and discreet – people don't even notice they are being active

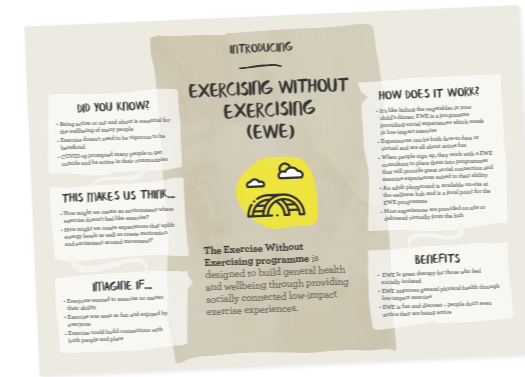
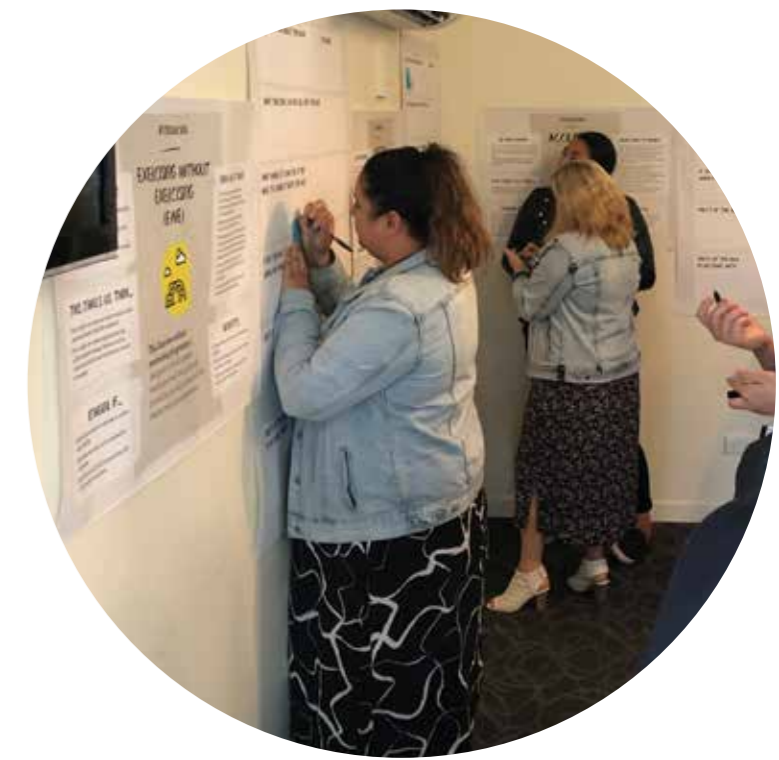
THIS MAKES US THINK...

- How might we create an environment where exercise doesn't feel like exercise?
- How might we create experiences that uplift energy levels as well as create motivation and excitement around movement?

IMAGINE IF...

- Everyone wanted to exercise no matter their ability
- Exercise was seen as fun and enjoyed by everyone
- Exercise could build connections with both people and place

EXERCISING WITHOUT EXERCISING (EWE)



EXERCISING WITHOUT EXERCISING (EWE)

“I love the idea of ‘not’ exercising but still being healthy.”

When people engaged with this concept, they saw it as a lifestyle opportunity with a range of health initiatives included, as opposed to a simple low-impact exercise programme.

What attracted people to the idea was getting people to engage with movement or simple lifestyle choices without the intimidation many often felt. There was something about the discretion of the approach and the flexibility of doing things at your own pace, which was felt to be so unlike a gym class. People saw this as a programme that you did with friends or whānau.

People saw the key challenges of this concept being the first steps to engagement and working out the catalysts within the programme that brought about the significant shift in lifestyle habits.

STRENGTHS

- Its discretion
- Built around lifestyle changes, not just exercise
- A social connection experience


CHALLENGES

- Getting people to sign up
- Finding the lifestyle change moments
- Working with people who are juggling work/ life balance



Essential

INTRODUCING THRIVING



The Thriving programme encourages people to take their space and place in the world, by providing a clear personal development pathway that is accessible to everyone and anyone.

DID YOU KNOW?

- Having a strong sense of belonging grows self confidence
- Understanding yourself and your identity
- Personal development enhances your ability to live a purpose driven life

HOW DOES IT WORK?

- Thriving connects people through strength based workshops with coaches who co-create personalised development plans with individuals
- Thriving is a place where you commit to a journey of personal development with a wide range of resources that support you along the way
- By signing up, you also agree to give back by being a Thriving supporter to others who will follow in your path
- You can easily access support for your personal development plan online where you can connect with your coach and Thriving supporters
- As you progress on your personal development journey, you capture your achievements through tik-tok style videos, which act as inspiration for others

BENEFITS

- It's mana enhancing, tapping into their inner warrior by being resolute about being the best they can be
- It builds a sense of purpose and confidence in life

THIS MAKES US THINK...

- How might we enhance and develop the personal capabilities of people we support?
- How might we provide personal development experiences in a holistic, whānau-centric way?

IMAGINE IF...

- People's strengths were developed to support them in their daily lives
- There was a personal development programme that taught people to feel confident in their authentic selves
- People saw personal development as a daily, life long learning experience

THRIVING



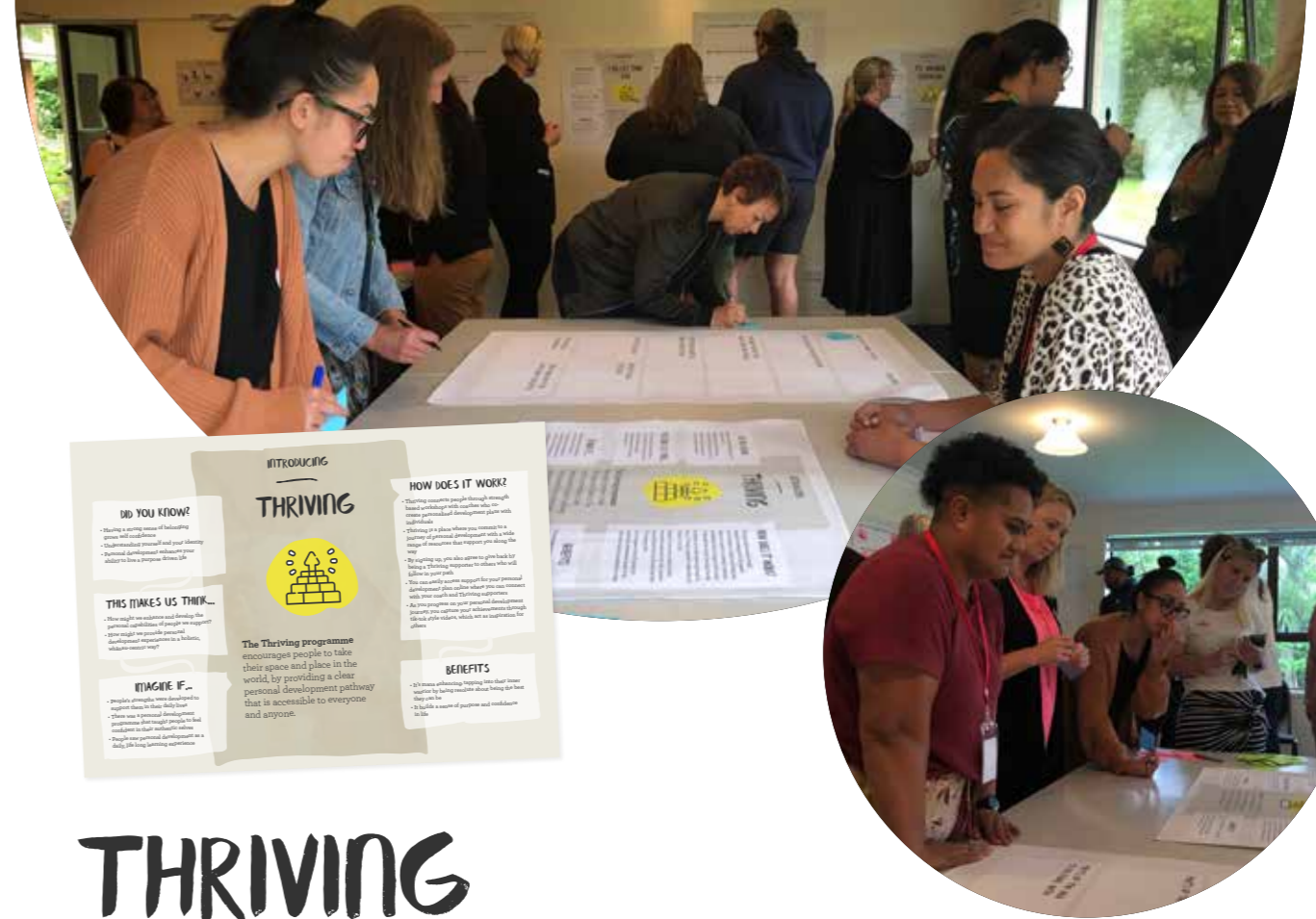
Operational Costs



Expertise



Space Required



INTRODUCING THRIVING

DID YOU KNOW?

- Having a strong sense of belonging grows self confidence
- Understanding yourself and your identity
- Personal development enhances your ability to live a purpose driven life

HOW DOES IT WORK?

Thriving connects people through strength based workshops with coaches who co-create personalised development plans with individuals

Thriving is a place where you commit to a journey of personal development with a wide range of resources that support you along the way

By signing up, you also agree to give back by being a Thriving supporter to others who will follow in your path

You can easily access support for your personal development plan online where you can connect with your coach and Thriving supporters

As you progress on your personal development journey, you capture your achievements through tik-tok style videos, which act as inspiration for others

BENEFITS

- It's mana enhancing, tapping into their inner warrior by being resolute about being the best they can be
- It builds a sense of purpose and confidence in life

THRIVING

“This feels like the foundation piece of this work.”

People had very positive reactions to this concept, seeing it as the right fit for Houchen. People liked the idea of how it worked to move people from just surviving onto a pathway of thriving. The idea of creating the space for personal growth, for discovering more about who you are so that you're in a space to take greater ownership of your growth, resonated with the group.

People pushed for offering a range of personal growth and development programmes, including wānanga style approaches. This was important because whānau can learn and develop with others, while getting the benefits of social connectedness.

The challenges people saw with the Thriving programme were around deciding what programmes should be offered and the correct target group to access them.



STRENGTHS

- Focus on personal growth and development
- Build on social connectedness
- Moving from surviving, to thriving



CHALLENGES

- What programmes are privileged
- Who and how people get access to the programme



Highly Recommended

INTRODUCING

OUR PLACE



Our Place is a programme that allows people to engage and connect with the local environment in simple but meaningful ways.

DID YOU KNOW?

- People feel grounded when connected to whenua
- People want to connect and learn about their environment, so that they can contribute positively to it

THIS MAKES US THINK...

- How might we create experiences that help people connect to the whenua, environment and this place?

IMAGINE IF...

- There was a physical space to connect with locally, where you can learn tikanga and the history of the whenua
- People were supported to contribute positively to the local environment

HOW DOES IT WORK?

- Our place is a one-day immersive experience situated in the wellness hub surrounded rongoā, open space and gardens
- People learn about the whenua and how to care for it using traditional methods from local iwi
- The programme allows participants to contribute positively to the space through active participation in a conservation activity (e.g. riparian planting)
- Seminar topics throughout the day include maramataka, introduction to native plants, setting up your own kai garden at home and making use of local produce and star gazing

BENEFITS

- People can access the experience in a mana enhancing way
- It will be an interactive learning experience for those who want to learn more about the land and the environment

OUR PLACE



Operational Costs



Expertise



Space Required



OUR PLACE

“This idea talks to the potential of connectedness, grounding and collectiveness.”

This concept rated highly with people who engaged with the prototypes. In part, people felt it was a concept that was both feasible and viable given many of the resources seemed in easy reach.

Because of its geographical outlook, people associated Our Place as an opportunity to connect with a more rural side of living, which helped support the idea of education around sustainability and the environment. Some people saw the potential of situating the programme on local marae. Others saw Houchen as a learning common space for groups to come into.

People saw the potential to bring multiple groups with a range of interests into the programme, including local iwi. A further theme or opportunity was to learn the history and whakapapa of both Houchen and the local area. This enabled local kuia and kaumātua to contribute meaningfully to the programme.



STRENGTHS

- Connecting with the rural aspect and environment
- Connecting with local iwi and the whakapapa of the area
- An opportunity to learn about the local environment and how to look after it



CHALLENGES

- Health and safety guidelines
- Ensuring equitable access



Highly Recommended

INTRODUCING

RESTORE



DID YOU KNOW?

- Some families are just existing, surviving but not thriving
- When a family member has a challenge, the whole family feels the impact
- There are wellness retreats for individuals but not for whole families

THIS MAKES US THINK...

- How might we provide support to families, so they just don't survive but thrive?
- How might we provide a space for whole families to experience wellness together?

IMAGINE IF...

- We had a wellness retreat for the whole whānau where they learnt to thrive together
- This wellness retreat also provides wrap-around services to enhance their lives together
- They were supported to change their lives when they left the wellness retreat

HOW DOES IT WORK?

- Vulnerable families are nominated to spend two weeks in the wellness retreat, where they are supported with wrap-around services and life skills away from the daily stresses at home
- The family is able to access training, support with budgeting, cooking, relationships, gardening and wellness
- The programme is tailored to their most pressing needs
- Sponsors support the post-retreat experience with some form of makeover when they return home. (e.g. a pantry fit out if they have developed their cooking skills)

BENEFITS

- It empowers families
- It gives the opportunity to learn and grow together
- It gives control back to families

Restore is a wellness retreat that supports families to thrive in times of distress. Restore equips families with life skills, wrap-around services and a bit of a leg up when they return home.

RESTORE



RESTORE

“This is about supporting the entire whānau with the potential to address intergenerational trauma.”

‘This is definitely a need in the community’ was a common response that emerged from people who engaged with this concept. The key idea that appeared to resonate with people was that the impact of trauma with whānau was far-reaching. Providing a response that met the needs of whānau who were both directly or indirectly involved was important. At the heart of the idea was ensuring there was fun, laughter and healing.

Others thought the experience would also be beneficial to young parents who were navigating parenting for the first time, where they may not have positive experiences to draw upon.

Some people saw it as a circuit breaker, rather than a transformational experience. This was in part because of the timeframe whānau would spend in retreat. The challenge was continuing support beyond the residential element.



STRENGTHS

- Whole whānau involvement creates opportunity to address intergenerational issues
- Works as a circuit breaker to help with course correction



CHALLENGES

- Process for nomination
- Is two weeks long enough?
- Working with the most vulnerable would mean it is resource intensive and requires expertise to operate



Recommended

INTRODUCING

ACCESSIBLE ART



DID YOU KNOW?

- Art can positively influence people's wellbeing
- Art is not limited to just drawing and painting - there are so many ways art influences people's lives
- Situating and engaging with art in a place can create a welcoming, mana enhancing experience

THIS MAKES US THINK...

- How might we enable our whole community to access and participate in art that builds and enhances our wellbeing?

IMAGINE IF...

- There was a space for people to display their art, gain new skills, make new friends and build networks of people
- There was a dedicated, well resourced space where individuals can create art for themselves and others
- There was an opportunity to display art for people to enjoy and admire

Accessible Art is a wellbeing experience, that creates opportunities for stronger social connections in the community by engaging with others in making and viewing art pieces.

HOW DOES IT WORK?

- The wellness hub has a community art studio that community members can sign up to
- The space provides workstations, as well as art classes for community members
- There is space for music, dance and drama, as well as visual arts
- Existing users give back by creating opportunities to share knowledge and develop the skills of new people in the space
- A partnership with the local high schools and Creative Waikato sees intergenerational connections and learning experiences
- The wellness hub sponsors artists to create sculptures for the garden
- The space runs regular exhibitions where artists can present and sell their works

BENEFITS

- Celebrates and recognises local art talent
- Creates opportunities for social connection
- Removes much of the financial burden associated with starting a new hobby, experience

ACCESSIBLE ART



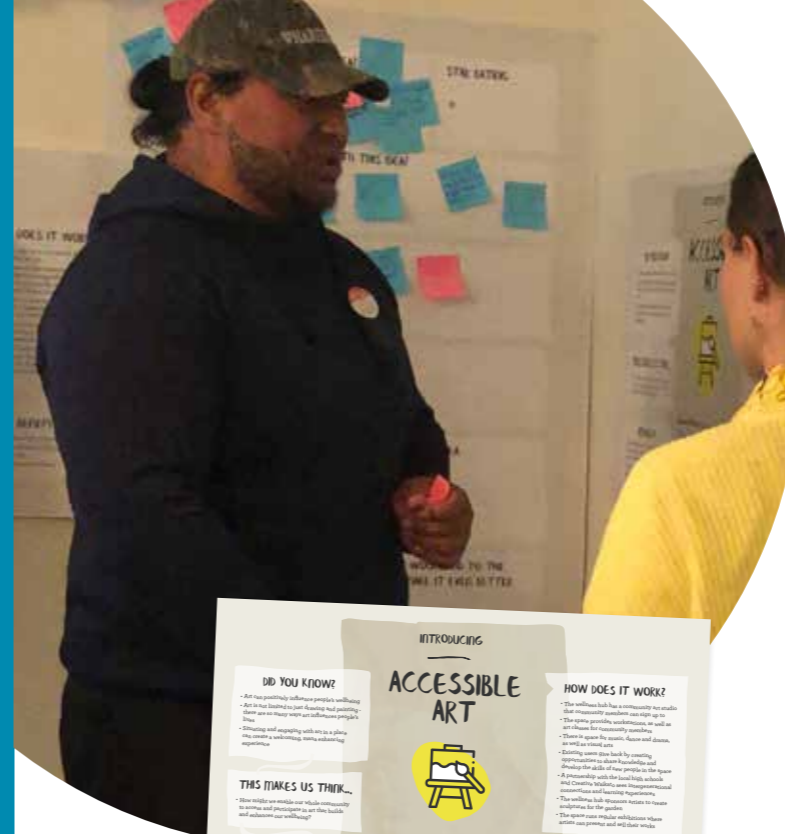
Operational Costs



Expertise



Space Required



ACCESSIBLE ART

“Everything we do is a form of art.”

Art is often an underrated form of therapy for people. That's the view of people who explored this prototype. Accessible Art was seen as a vehicle for people to express their creativity in its various forms.

People were excited by the various forms of creativity that they could explore, including visual arts, music and dance. People also saw Houchen as a venue for exhibition, be that as permanent art installations, show cases or performances.

One of the challenges of art and its creativity is the power of expression. Art can often be controversial, so how do we keep Houchen a safe space for creating and displaying people's creativity in an environment where other wellbeing activities are occurring that may be in conflict with displayed art forms?



STRENGTHS

- Celebrates people's creativity
- Powerful form of therapy
- Houchen's as an ever changing exhibition / performance space



CHALLENGES

- Ensuring equitable access
- Dealing with different forms and expressions



INTRODUCING

RANGATAHI THRIVE FORWARD

DID YOU KNOW?

- Rangatahi expressed difficulty accessing services that were respectful to who they were
- Rangatahi struggle to find funding and resources to support their ideas and ambitions
- There is a lack cultural inclusive support for rangatahi to make positive changes in their lives

HOW DOES IT WORK?

- Rangatahi sign up to a three month financial support programme
- Mentors spend time to understand the financial needs of Rangatahi. This may be learning new skills, financial plans and goals or connecting to youth friendly financial services
- A development plan is co-constructed with the rangatahi and maps out the potential of what could be achieved within the financial support journey
- Rangatahi can access the financial literacy support face-to-face or online. The online learning component can operate at different paces to suit the needs of the rangatahi
- Rangatahi Thrive Forward created a verified youth friendly database of financial services. The Rangatahi Thrive Forward programme plays a key role in connecting rangatahi so they can access advice and grants that are fit for purpose

BENEFITS

- Pathway to financial independence
- Pathway to employment and greater financial security
- Mana enhancing experience

Rangatahi Thrive Forward is a fit for purpose rangatahi financial advisory service. This programme aims to support young people to develop financial literacy skills, so they can make positive change in their lives.

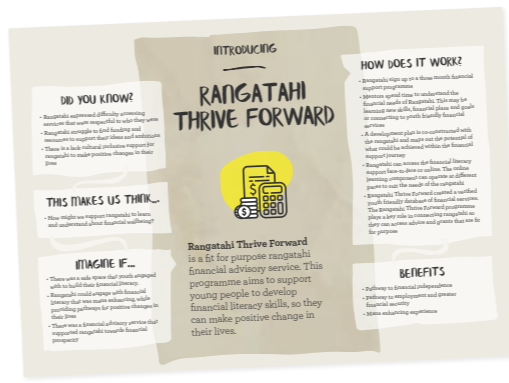
THIS MAKES US THINK...

- How might we support rangatahi to learn and understand about financial wellbeing?

IMAGINE IF...

- There was a safe space that youth engaged with to build their financial literacy.
- Rangatahi could engage with financial literacy that was mana enhancing, while providing pathways for positive changes in their lives
- There was a financial advisory service that supported rangatahi towards financial prosperity

RANGATAHI THRIVE FORWARD



RANGATAHI THRIVE FORWARD

“Financial literacy is core to supporting life’s big decisions.”

Rangatahi Thrive Forward was another concept that was positively received. People saw this work as foundational, as it helped move rangatahi to a space of independence and away from a reliance on others. In fact, people questioned why this was only for rangatahi and how such a concept could also support those who had not been afforded opportunities to build their financial literacy.

The idea was seen as a form of succession planning, an intervention that had the potential to break the cycle of poor financial decision making for future generations.

People had concerns with how the concept would engage rangatahi, given the potential time commitment required to build the skills and that there was in some respects, nothing tangible to come from their time investment straight away.

STRENGTHS

- Important life skill
- Moves from reliance to independence
- Delivering practical learning experiences

CHALLENGES

- Creating engagement and buy-in from rangatahi
- How to make it a point of difference from online offers



Highly Recommended

INTRODUCING COLLECTIVE KAI



Collective Kai is built on the principle of naked feet getting into the environment. The Collective Kai garden aims to build people's abilities and confidence to grow and cook with plant-based foods.

DID YOU KNOW?

- Growing, cooking and sharing food contributes positively to wellbeing
- Cooking and sharing food can be seen as a way of caring for others
- Growing, nurturing and sharing food often has a culturally significant role for many people

THIS MAKES US THINK...

- How might we get people to share their harvesting, gardening expertise and cooking knowledge with others?
- How might we create a space where people can develop their knowledge of food?

IMAGINE IF...

- People had access to freshly grown food that they have had a role in nurturing
- People were supported to develop their knowledge of growing and cooking their own food
- People saw the benefits of plant based diets

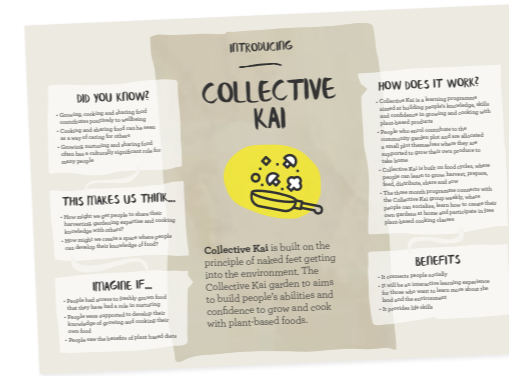
HOW DOES IT WORK?

- Collective Kai is a learning programme aimed at building people's knowledge, skills and confidence in growing and cooking with plant-based products
- People who enrol contribute to the community garden plot and are allocated a small plot themselves where they are supported to grow their own produce to take home
- Collective Kai is built on food cycles, where people can learn to grow, harvest, prepare, feed, distribute, share and sow
- The three month programme connects with the Collective Kai group weekly, where people can socialise, learn how to create their own gardens at home and participate in free plant-based cooking classes

BENEFITS

- It connects people socially
- It will be an interactive learning experience for those who want to learn more about the land and the environment
- It provides life skills

COLLECTIVE KAI



COLLECTIVE KAI

“This is an opportunity to bridge the gap between kaumatua and rangatahi in teaching these skills.”

The community responded positively to this concept as they saw it meeting the need of many for social connection, be that with whānau or their local community. One respondent valued it for its commitment to collectivism and sharing over competition. The concept is similar to the Pātaka Kai, Open Street Pantry Movement, which is a resident led, grassroots, crowd sourced solution, encouraging the co-sharing between neighbours to strengthen communities.

At its core is the teaching of life skills that support people to sustain themselves. The added value seen here, is the access to the whenua of Houchen as the focal point for connecting, learning and sharing knowledge and kai. The teaching of these life skills builds self-reliance for our more vulnerable families.

Building on the original concept, people saw the potential to:

- expand the offer beyond gardening to hunting and fishing.
- allowing families who didn't have access to land to use part of the garden to grow food for themselves and their whānau.

Further to this, is the recognition that gardening, and kai knowledge is a taonga held by many of our older people. We need to think about how we might capture this digitally through knowledge sharing sessions online to support those who cannot be physically present.

STRENGTHS

- Holistic approaches to being well
- Access to multiple forms of healing
- Multiple pathways to wellness

CHALLENGES

- Building credibility around practice
- Access to wider Waikato
- Possible costs to whānau



Highly Recommended

INTRODUCING

TE WHARE RONGOĀ



Te Whare Rongoā is a clinic style service where traditional and alternate therapy services come together. The goal is to educate and support people to make informed decisions about treatments that support their wellbeing.

DID YOU KNOW?

- Lots of people prefer to access alternate and traditional therapies to support their wellbeing
- Traditional medical and alternative therapies can work well together
- Many alternate therapies look to treat the person as a whole

THIS MAKES US THINK...

- How might we make alternative therapies more visible and accessible?
- How might we educate people about the range of alternate therapies available?

IMAGINE IF...

- There was a safe space for people to learn about alternate therapies that could benefit their wellbeing
- People were empowered to take greater control of treatments to support their wellbeing

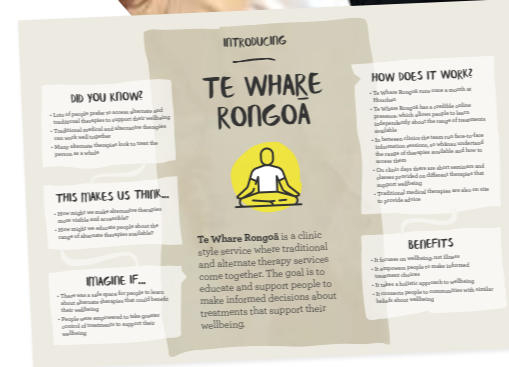
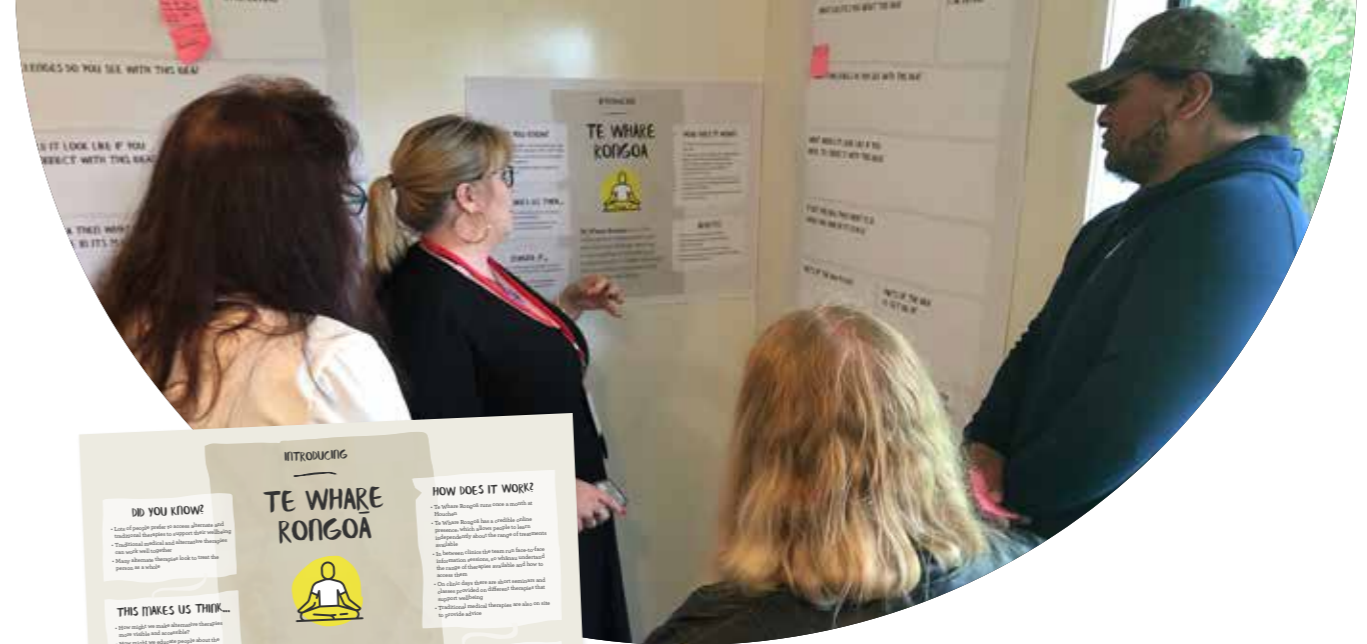
HOW DOES IT WORK?

- Te Whare Rongoā runs once a month at Houchen
- Te Whare Rongoā has a credible online presence, which allows people to learn independently about the range of treatments available
- In between clinics the team run face-to-face information sessions, so whānau understand the range of therapies available and how to access them
- On clinic days there are short seminars and classes provided on different therapies that support wellbeing
- Traditional medical therapies are also on site to provide advice

BENEFITS

- It focuses on wellbeing, not illness
- It empowers people to make informed treatment choices
- It takes a holistic approach to wellbeing
- It connects people to communities with similar beliefs about wellbeing

TE WHARE RONGOĀ



TE WHARE RONGOĀ

“To be well we need to take a holistic approach that is self-led.”

Te Whare Rongoā resonated with people who took a holistic view of wellness, and in particular its alignment to Te Whare Tapa Whā. It was highlighted that for many people there was a lack of awareness of what alternate therapies were available to them. Creating awareness and choice, particularly for vulnerable families was where people saw value in Te Whare Rongoā.

There has been a growing acceptance of alternate therapies, but there is still some way to go to build the credibility of many. Some thought that having Te Whare Rongoā sitting alongside traditional services may increase their appeal and acceptance.

People recognised that Te Whare Rongoā needed to recognise existing community knowledge and experience through supporting people on their journeys to holistic healing through a maturity model approach.

People also associate alternate services as being more bespoke and therefore there is often an issue with cost. There were a number

of queries raised about the cost or how alternate therapies were funded or subsidised so as to enable more universal access.



STRENGTHS

- Holistic approaches to being well
- Access to multiple forms of healing
- Multiple pathways to wellness



CHALLENGES

- Building credibility around practice
- Access to wider Waikato
- Possible costs to whānau



INTRODUCING

HARAKEKE



Harakeke is a rangatahi rōpū programme that builds community and pro-social connections for rangatahi and whānau. Harakeke works towards addressing negative influences young people face.

DID YOU KNOW?

- That while some rangatahi are well connected into their communities, there are many are not
- Whānau are the biggest influence that young people have
- Left without support, rangatahi will find both pro-social and antisocial connections within their communities

HOW DOES IT WORK?

- Harakeke is a brokering service that makes connections to schools, youth services, cultural groups and sport groups that provide pro-social experiences for rangatahi
- The Harakeke team run whānau centric clinics for vulnerable youth, which tailor pro-social activity plans for rangatahi. Where the whole whānau play a role in supporting the activities chosen
- The Harakeke team play a role in connecting rangatahi with role models associated with the different services and activities, to ensure they make successful transitions
- The Harakeke team also support services to become more rangatahi centric

BENEFITS

- It utilizes the power and resources of whānau to support their rangatahi
- It creates a one-stop-shop for rangatahi
- It works to change the culture of services to become more responsive to rangatahi

THIS MAKES US THINK...

- How might we influence the types of connections rangatahi make in their communities?
- How might we use role models to support rangatahi to engage more in pro-social activities?

IMAGINE IF...

- There were always opportunities for rangatahi to connect in pro-social activities
- Whānau were central to, and actively involved in pro-social experiences for rangatahi

HARAKEKE



Operational Costs



Expertise



Space Required



HARAKEKE

“This shouldn’t just be for high risk young people, it could benefit so many more.”

This concept had a mix of responses from the community. People were excited by the possibility of the idea, but were also aware of the potential challenges that would need to be addressed to bring this concept to life.

People were excited by the idea of a co-ordinated and connected approach that journeyed with the young person as they navigated the different chapters of their life. The core principle of Harakeke was seen as empowering young people to lead change. Just as exciting was the potential to create opportunities for community groups to connect up and provide a more coordinated approach to supporting rangatahi.

People saw challenges with this concept in supporting the most vulnerable of our young people, given they often don’t come through the usual channels that pick up at risk students. They were also concerned about how we would make the programme engaging for young people who were often suspicious of the system.



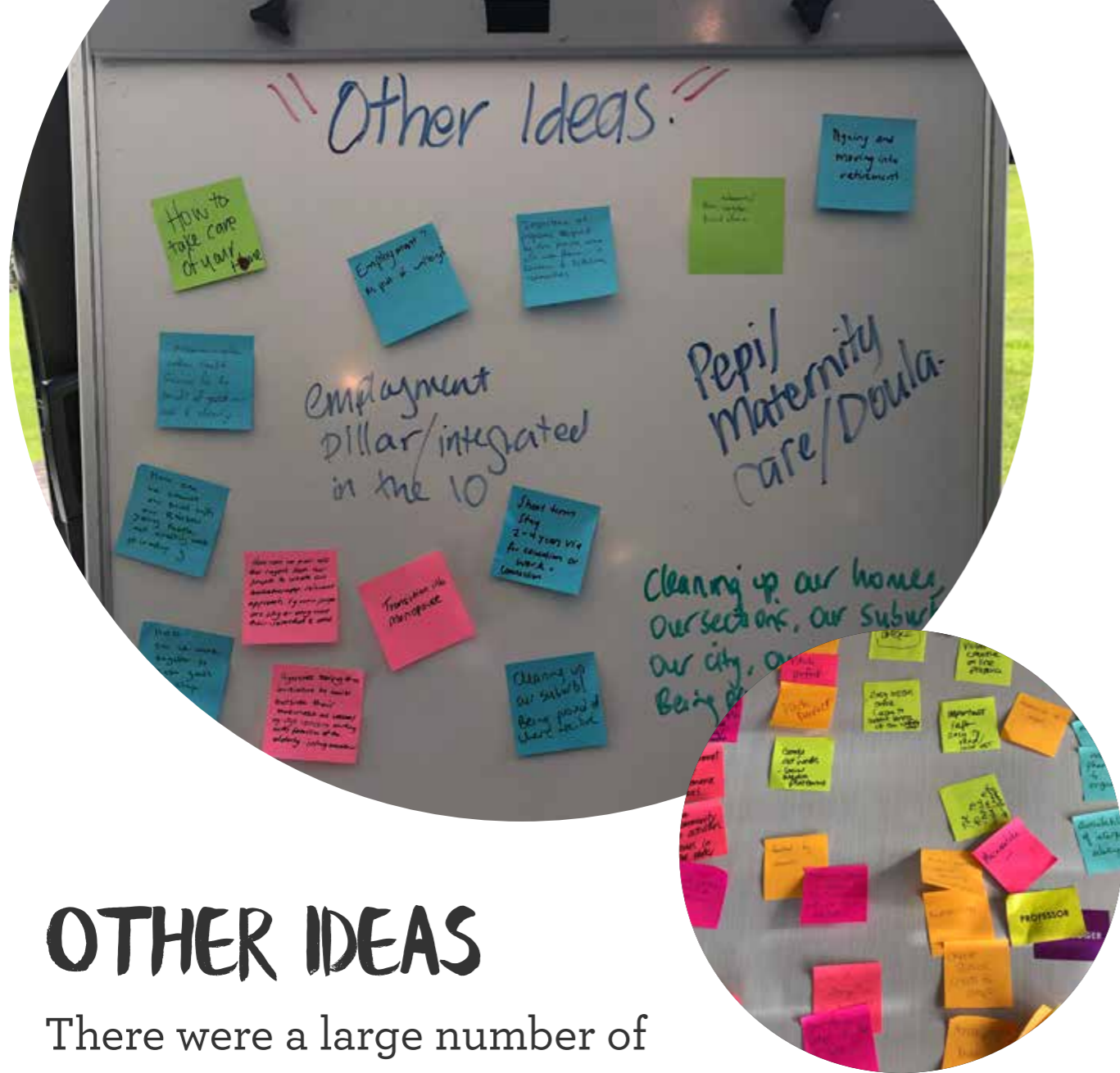
STRENGTHS

- Empowers young people to make their own decisions
- Connected services
- Consistent and predictable



CHALLENGES

- Access for the most vulnerable
- Keeping the offer up to date, relevant
- Resourcing, given the potential demand



OTHER IDEAS

There were a large number of ideas that stayed on post-it notes

The Design Team selected 10 ideas that stood out for them through their idea generation process. For the team, these ideas best met the brief of a contemporary wellness space, but you may find something on this list of ideas left on the table:

- Cultural practices, wood carving, weaving, bone carving
- Learning lectures, education and innovation and employment
- Movies in the park
- Wildlife sanctuary
- Second-hand clothing, upcycling furniture
- Drive-through health services
- Riparian planting days

- Aquatic centre, native aquarium
- Sustainable recycling programme
- Translator hub
- Conference rooms free for community sessions
- Walking tracks
- Observatory, astrology, maramataka
- Ronald McDonald style accommodation
- Sharing baskets

Further to this, community members were inspired by the team's ideas to build on or create new ideas themselves. These were gifted to us.

A FIT FOR PURPOSE WELLNESS SPACE

The Design Team set out to co-design with the local people and local community services to understand how to:

- Raise the bar for wellness service delivery and whānau outcomes, through charting a different course and responding to community needs
- Create a wellness destination that people, clients and whānau want to be part of

After sharing our ideas with over 100 community members representing 25 community groups, we feel confident that the prototypes have been informed by the voice of large sections of the community.

The Design Team collectively decided early in the design process that the voices of mana whenua should be heard in a separate process. This decision was made as the Design Team wanted to clearly hear both whānau and mana whenua voice and not misrepresent anything by

putting all the voices in one process.

In developing the prototypes, the Design Team selected ideas that responded to the insights gathered from the community and also resonated with them as people.

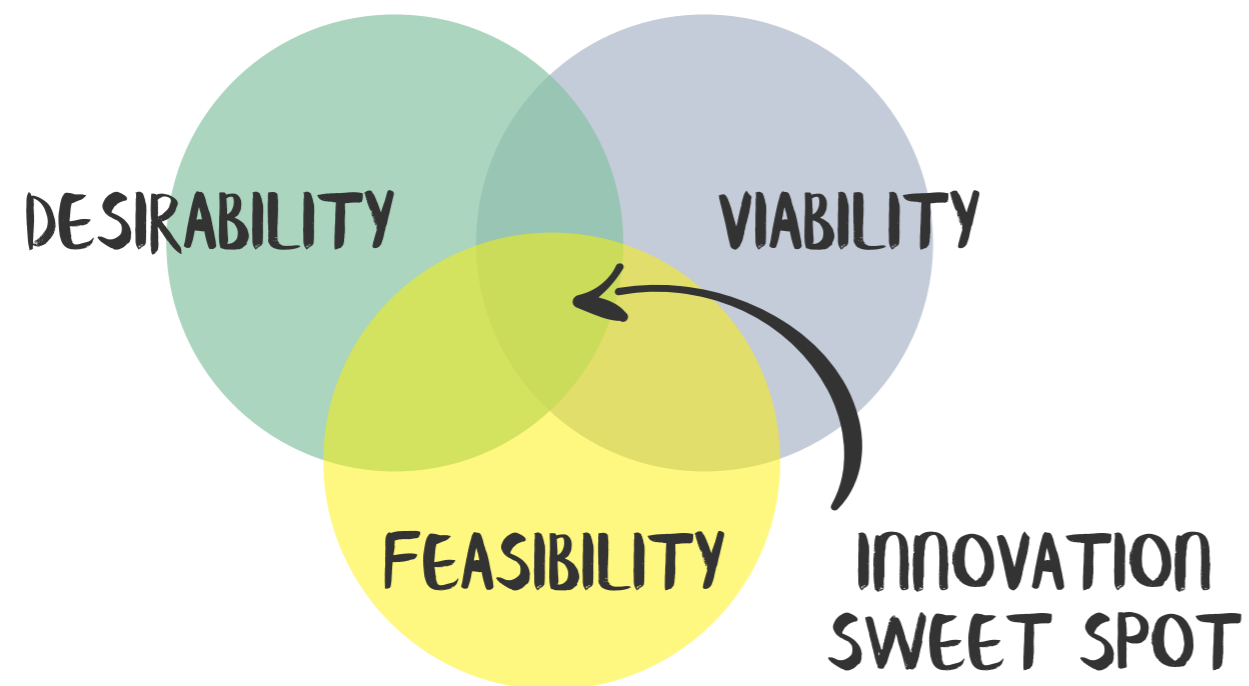
Consideration wasn't given to the prototypes in relation to where the wellness space was intending to position itself in terms of services. Does the village operate as a health promotion village, or one that responds to whānau in crisis? Determining the positioning will influence the value seen in each of the prototypes. Some of the prototypes sit within the wellness promotion / harm prevention space, where others lend themselves more towards interventions for whānau in crisis. Some could operate in both domains.

Prototype	Wellness promotion / harm prevention	Wellness intervention
Wellness Navigator	✓	✓
Exercise Without Exercising	✓	
Thriving	✓	
Our Place	✓	
Restore		✓
Accessible Art	✓	
Rangatahi Thrive Forward	✓	✓
Collective Kai	✓	
Te Whare Rongoā	✓	✓
Harakeke	✓	

TESTING THE DESIRABILITY OF IDEAS

The Design Team set out to test the level of desirability of the early prototypes

In raising the bar when it comes to wellness services, we look for the innovation sweet spot. This sweet spot is where desirability, feasibility and viability meet.



A desirable solution is one that the community really needs, gets them excited and is seen as an attractive option. We do need to consider whether the solution is solving the right problem – is it an essential ‘must-have’ or a nice to have option?

A feasible solution builds on the strengths of your current operational capabilities or where you can draw upon the community for the necessary skills and expertise to execute.

A viable solution is one that is sustainable. Consideration needs to be given to the business model that needs to be applied to the prototypes in ways that users of the services want to engage with and pay for them. Does the prototype stand on its own, or is it able to attract the resourcing it requires to operate in a sustainable manner?



CONCLUSION

Twelve passionate individuals with little or no experience in co-design came together as a Design Team, to create possible ideas for a wellness space.

This work was enabled by The Wise Group and led by Erana Servene, who ensured that the organisation did not unduly influence the outcomes by allowing the team to take complete ownership of the design process and the outputs.

The team signed up to learning new ways of thinking and working that were at times exciting, and at other times quite challenging. They stepped into people’s lives and allowed them to fill the space with their stories. They brought these voices into the design process and worked to maintain fidelity to the wellness needs of the very diverse community.

Signed,

Ani Nock, Aaron Hardy, Chaz Naera, Wikiwera Pokiha, Sheryl Matenga, Maungarongo Tito, Laura Leach, Amelia Takataka, Jovi Abellanosa, Judy Small, Janice Lapwood, Lisa Martin

The 10 prototypes are now informed possibilities. Informed in that each idea has been held lightly throughout its development journey. These were challenged along the way by Design Team members, as well as by the many community members who critiqued or built upon the ideas. The ideas provide a base for those who take this work forward to adopt, adapt, amplify or discard. We encourage you to continue the commitment to co-design as the wellness village comes into fruition.

GLOSSARY

Te Reo Māori - English terms

Kai	Food
Kaumātua	Elderly man
Kaupapa	Purpose, initiative
Kuia	Elderly woman
Mana	A supernatural force in a person, place or object
Manaakitanga	Hospitality
Mauri	Life force / vital essence
Rangatahi	Young person
Rongoā	Traditional Māori healing practices
Tāngata	People
Tau	Balance
Te Whare Tapa Whā	Model of holistic health
Tikanga	Culture /customs / etiquette
Whakapapa	Lineage
Whānau	Family - extended
Whanaungatanga	Relationships
Whare	House
Whenua	Land

wise group.



RESTORING MAURI

Co-design approaches
to wellness creation at
Houchen Retreat