

## Maanu Paul Scholarship



*This inaugural scholarship is in memory of Mr Maanu Paul who was a proponent and practitioner of kai practices, kai sovereignty, and kai security according to tikanga Māori. As a past board member of Te Puna Ora o Mataatua, the organisation acknowledges Maanu for his wisdom, mātauranga and guidance provided to the board, staff and clients and his everlasting dedication to the health and wellbeing of the people and the communities for which he served.*

### FUNDING

The Maanu Paul Scholarship is funded by Te Puna Ora o Mataatua and administered through Huraina i te Ao research committee (“the Committee”). A total scholarship pool of \$50,000 has been allocated for successful applicant(s) to be expended within a 12-month period of study. The Committee will make all final decisions on the allocation of the scholarship.

#### *The scholarship may cover:*

- Tuition fees for the final term (up to one year) of study;
- Books, resources and other tools needed to complete study; and
- Presentation of the research pertaining to kai practices, kai sovereignty, and kai security in the rohe of Mataatua within Te Moana nui-a-Toi.

### TIMELINE

Application(s) for the scholarship will open from 6 May 2024 and will be received on a rolling basis until the scholarship is awarded. Applicant(s) will be notified upon receipt of their application and advised when they can expect a response from the Committee.

### YOUR OBLIGATIONS

The successful applicant(s) will be required to:

- Provide a written report and verbal update at the bi-monthly hui of the Committee.
- Acknowledge the Maanu Paul Scholarship (Te Puna Ora o Mataatua: Huraina i te Ao) in any publications and presentations.
- Present your findings that advance kai practices, kai sovereignty, and kai security at an event led by the Committee or an affiliate organisation of Te Puna Ora o Mataatua.
- Provide a copy (or link) of your PhD report for inclusion on the Te Puna Ora o Mataatua or an affiliate organisation website.

### ELIGIBILITY

*The applicant must be:*

- Currently enrolled at a New Zealand wānanga or university, undertaking their final year of postgraduate (PhD) research that shall produce new knowledge to advance kai practices, kai sovereignty, and kai security;
- Have a whakapapa to the iwi of Mataatua within Te Moana nui-a-Toi;
- Be able to demonstrate how the mātauranga from your research is being used and applied in the rohe of Mataatua within Te Moana nui-a-Toi, with a direct benefit for Māori; and
- Committed to a further and deeper understanding of te reo Māori, as this study will include karakia, manaakitanga, kaitiakitanga, tapu and noa.

### HOW TO APPLY

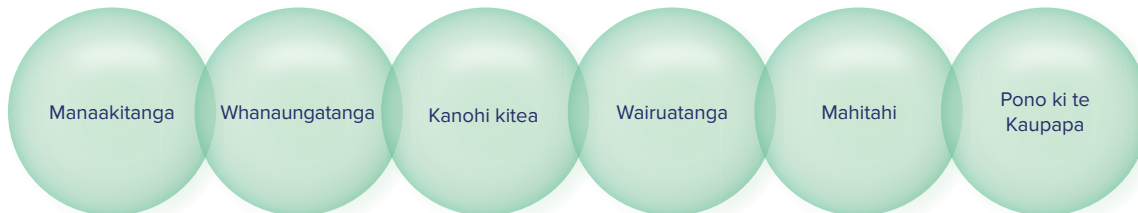
If you are interested in applying for the Maanu Paul Scholarship, please email your application to [Riripeti.Haretuku@tpoom.co.nz](mailto:Riripeti.Haretuku@tpoom.co.nz) with the following:

- A cover letter expressing:
  - Why this scholarship would be valuable to you;
  - How your research will recognise and respond to the values and principles of Te Poutokomanawa, the values-based framework of Te Puna Ora o Mataatua;
  - How your research will advance and add new knowledge to kai practices, kai sovereignty, and kai security in Mataatua within Te Moana nui a Toi for benefit of the respective hāpori;
- A report of no more than two pages with your research title, research questions, a short overview of your research, a summary of your methodology, and expected timeline to oral defence of your PhD; and
- Provide a letter of support from your PhD supervisor.

# TE POUTOKOMANAWA – TE PUNA ORA O MATAATUA

Poutokomanawa o Te Puna Ora	VALUES					
	Manaakitanga (Caring for others)	Whanaungatanga (People come first)	Kanohi kitea (Integrity)	Wairuatanga (Spirituality)	Mahitahi (Inclusivity)	Pono ki te Kaupapa (Accountability)
Rangatira (leadership, governance, influence, expectations)	Kei tipu puna rua Bicultural Development	Tuku Mana Delegated Authority	Te ringa aroha Walk the talk, be true	Te hono kitea kauae runga, te kauae raro The conduit between the celestial and the terrestrial	Kaua tuku tētahi No one is left out	Me hoki ki te puna Return to the source/ essence; stay on track
Puna (collective approach)	Atawhaitia te marea Bringing together the collective	Te aroha tangata Respect for people to define their own space and meet on their own terms	Takahia ngā tapuwae o ngā tipuna Learning from our ancestors we follow in their footsteps	Kia pūmau ki ngā Ōhākio tatou tipuna Hold fast to the words of our tipuna	Me uru kahikatea The strength of the group is like the roots of the kahikatea – they grow deep	Ma tō mahi ka kite i a koe By your endeavours you will be seen
Te Reo (reo strategy, cultural competency)	Kia Māoritīa te reo Normalise the language	Nā tō rourou, ko taku rourou We share our reo with each other	Kia haruru te ao i te mita o tō reo Make your reo known to the world	Kia ohooho te mauri o te reo, he taonga tuku iho Our language is precious	Whakahuatia te kotahitanga Speak with one voice	Ko te tauria te tino kauhau Be the best at what you do. Lead by example.
Manaakitanga (relationships, connections, generosity)	Awhi mai, awhi atu Helping each other	Ko au, ko koe, ko tatou We all work to help each other	Te herenga tangata Connectedness with community, how we inter-relate	Kia puta ki te whai ao, ki te ao mārama Know the world, to understand the world	Rarangatia te marea Weaving the community together	Moea te pō Leave, ponder and return to the kaupapa
Wairua (balance, duality, spirituality, unity)	Horohia kia waipuketia Disperse the wairua until it covers all	Whakatinanahia te kaupapa Physical presence	Ara kia eke ki uta We each can make a contribution	Tūkaha te wairua ki a rere Be fearless and strong in your mind	Ka noho tahitanga te tuakana me te teina The old to the young are in this together	Kia rite Be right with yourself
Tino Rangatiratanga (accountability and commitment)	Whakaruruhaatia Commitment to providing shelter for everyone	Whakatohia te wana me te ihi Instil vibrancy and passion	Mō tatou mana motuhake Independence, control over our destiny, self-determination	Pikautia kia eke ki uta Whatever you try to achieve you need your wairua	Whakawhirinaki Be dependable, reliable and trusted	Takahia te ara aniwaniwa Travel the road to the pot of gold

## Ngā Pou o Te Ora—Horizontal Axis



The vertical axis emerges from a kaupapa Māori methodological approach to working with Māori whānau and forms Ngā Puna o te Waiora the elements of which are whakapapa, whanaungatanga, wānanga, whakairo, and whakairihia ki te pakitara o te whare. The framework has dual facilities - it can be utilised and applied at both the operational level (i.e. on a service-by-service basis) and the strategic level (i.e. management and governance).

## Ngā Puna o Te Waiora—Vertical Axis

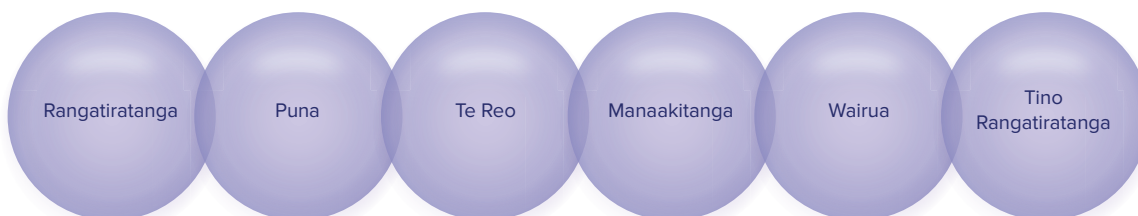


Figure 1

Te Poutokomanawa o Te Puna Ora – The Healthy Futures Framework is intended to be utilised as a tool and be deployed within a broader vision for Māori health and wellbeing and the organisation’s way of working. The framework is designed to enable the organisation, alongside the range of communities it works with, to validate results or work with its own data in a more meaningful way, and thereby to improve outcomes for Māori in particular, and all others in general. As a tool, the

framework recognises and supports a whānau ora approach to health care and overall wellbeing. The framework draws from the past to inform the present and to provide direction for healthy community Māori futures. The horizontal axis represents those things that do not change over time—the values or ūara of the organisation—and they become Ngā Pou o te Ora (Figure 1). The overall values of the organisation are normalised in our operations.