

# Tahia Tō Whare:

a partnership with Minions and Me Cleaning Ltd.

## **Prepared by:**

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## 1. Whakapapa (Background and Development)

I truly believe in the whakataukī “He aha te mea nui o te ao? He tāngata! He tāngata! He tāngata!” (What is the most important thing in the world? It is people! It is people! It is people!). This whakataukī in its essence describes how we implement our business and encapsulates the spirit of how we deliver our programme. We hold our tangata whai ora (client) at the centre of our programme and are whānau centric in all areas of its application. Additionally, this programme has been created with acknowledgement of Mason Durie’s model for hauora (wellbeing) Te Whare Tapa Wha (Durie, 1998), which focuses on a realistic holistic lifestyle balance for tangata whai ora to stay in harmony with their taha wairua (spirit), taha tinana (physical), taha hinengaro (mental) and taha whānau (family).

I have been a cleaning professional for over 8 years, working with many social services and private tangata whai ora. During my time working with people within their homes I have become increasingly aware, and frustrated by, the lack of education given to our tangata whai ora around practical cleaning solutions. In an ideal and equitable world every adult living independently would have been taught how to maintain a clean and healthy home by their parents or other whānau, however the reality is this very often isn’t the case.

We have many wonderful agencies who do the mahi (work), but currently there is little-to-no capacity to provide this essential education. While going into a home to complete emergency or weekly cleaning is necessary at times, at best it is a temporary fix and doesn’t address the source of the problem, nor does it have positive long term benefits for our tangata whai ora and their whānau. Finally, the cost to social housing providers for retrospective cleaning, and damage caused by insufficient cleaning, is significant, and is diverting funds from areas where they could be used far more effectively. As with anything health related, investment into prevention has a far greater impact than simply providing an ambulance at the bottom of the hill.

Some of the key barriers I have identified for our tangata whai ora are:

- lack of trust in mainstream support services which prevents seeking guidance;
- lack of awareness or understanding of what a “clean” home is;
- lack of awareness or understanding of how their home environment impacts their physical and mental health and wellbeing;
- lack of access to suitable cleaning products that are task appropriate;
- lack of funds to purchase cleaning products.

With my education back-ground, I strongly emphasise the importance of education, up-skilling and mana-enhancing practices. I have created this Tahia Tō Whare in consultation with tangata whenua, naming our programme, a practising registered education nurse specialist, various social services agencies, other cleaning professionals, and tangata whai ora. We also completed a survey within the community to ascertain the perceived need for a programme such as this, and the feedback was very positive in its support for this initiative.

Throughout the implementation of this programme I have seen some real, tangible life long changes, and love seeing the sense of achievement people have when they realise they can look after their own home. This has validated my belief that the Tahia Tō Whare is much more than “just” teaching people to clean.

## **2. Kaupapa (Objective)**

We aim to educate, empower and enable our tangata whai ora to gain confidence and competence in independently maintaining a clean, sanitised and safe home.

Our belief is that people flourish when they have pride in themselves and their surroundings, and it is this inherent belief that underpins our vision for this programme. It is important that the unique needs of our individual tangata whai ora are recognised and respected throughout this mana-enhancing programme. We meet these needs by practicing Te Ao Maōri principles of Tika, Pono and Aroha, which also lend similar values to the Rogerian Core Conditions (Rogers et al, 1989, p 225) of empathy, congruence and unconditional positive regard, of which we attempt to bring to all our sessions with the intent to enhance and support autonomy.

## **3. Huarahi (Method)**

We aim for six to eight in-home sessions spaced out in a timeframe agreed with the tangata whai ora and the Key Support Worker. This is a partnership programme between the tangata whai ora, Key Support Worker and Kaitiaki (caretaker; for the purpose of this program, the Minions and Me Cleaning Educators). A personalised action plan will be created after an assessment of individual client needs, which will enable them to begin their journey. We utilize Motivational Interviewing strategies of Miller and Rollnick (2012) with specific emphasis on developing connection through the spirit of “Partnership, Acceptance, Compassion and Evocation” (Miller and Rollnick, 2012, p 15) which again connect with Te Ao Maōri principles of rangapū, mana motuhake, ngākau mahaki and whakapuāwai as suggested in Takitaki mai (Britt, Gregory, Tohiariki & Huriwai, 2014, p 7) to strengthen our connection.

## **4. Whakahaere (Delivery)**

We have linked this process to align with the different stages of the Pōwhiri Poutama model developed by Paraire Huata (Te Ngaru Learning Systems, 1997) Whakamihimihi (acknowledgements), Whakawhanaungatanga (connections), Whakapuaki (revelations), Whakatangi (emotional shift), Whakarata (settling), Whakaoranga (restoration), Whakaotinga (maintenance), which in turn links to The Hui Process (Pitama et al 2017) aspect of The Meihana Model.

### **4.1 Client is referred (Duration 1 hour)**

Objectives:

- Kaitiaki to meet/phone consult with Key Support Worker to formulate a Health and Safety Plan.
- Handover of all relevant information from the Key Support Worker so the programme can have optimal results for the tangata whai ora.
- Needs assessment undertaken to determine if the tangata whai ora will require six or eight sessions.
- Invoice is sent and the tangata whai ora will be contacted on payment.
- All relevant forms to be completed.
- A focus on the preparation for the journey ahead with concepts of hope and faithfulness.

Whakaaro (reason):

The Kaitiaki and the key support worker need to be on the same team. This is a vital time to explore the structure of the programme together and acknowledge what are the particular needs of the tangata whai ora so there is clarity of what targets will need to be met. This session is the initial developmental stage for the programme to be tailored to the individual tangata whai ora with focus on the delivery of the programme with their specific needs outlined.

## 4.2 First Home Visit (approx. 1 hour)

### Objectives:

- Whakawhanaungatanga - process of establishing relationships.
- Outline to the tangata whai ora the Tahia Tō Whare.
- If the tangata whai ora is comfortable, we will ask them to show us their home.
- We will begin to talk to them about their routine of cleaning, their goals, and what we aim to achieve together.
- Stage-appropriate goals are set for the tangata whai ora.
- All home visits will be scheduled via Google calendars and all invested parties are invited to the home visits, this gives complete transparency. For whai ora who don't have access to technology we will provide a written appointment reminder to display in a prominent place.

### Whakaaro:

Our tangata whai ora need to have a positive relationship with the Kaitiaki who is empowering them through their journey. We go in with an open mind and heart. Without a therapeutic alliance and a sense of relationship the programme won't work; the tangata whai ora needs to feel valued, listened to, and part of the team. This could be a time of heightened anxiety for our clients and they may feel judged and overwhelmed. This first visit is our chance to alleviate any of these feelings and start to awhi (support) them into the next chapter of their journey. We keep in mind Te Tiriti o Waitangi and the three Principles: Partnership, Participation and Protection.

## 4.3 Second Home Visit (approx. 4 hours)

Our second home visit will be very much dependent on the outcome of the first home visit and the progress made.

### Objectives:

- Whanaungatanga and settling together through our relationship.
- The home kit will be issued to the tangata whai ora and a home kit checklist completed.
- The action plan may still be in development at this stage.
- If appropriate, the tangata whai ora will be encouraged to watch, discuss with, and question the Kaitiaki about home cleaning, product usage and technique.
- Where appropriate, the tangata whai ora will be encouraged to have a go.
- We work with the tangata whai ora to reveal realistic and achievable goals.
- Next home visit will be confirmed.

#### **4.4 Third Home Visit (approx. 3 hours)**

Objectives:

- Continue whanaungatanga.
- We will evaluate the goals set out in the last meeting and go through any hurdles the tangata whai ora may have encountered.
- Set goals for the next visit.
- If the tangata whai ora has embraced the programme they will be ready to start the mahi (Mauri mahi, mauri ora – do the mahi, get the treats!)
- Kaitiaki is to encourage the client to help and enhance their internal emotional shifts and self belief.
- Next home visit will be confirmed.

#### **4.5 Fourth Home Visit (approx. 3 hours)**

Objectives:

- Continue whanaungatanga.
- Review and revise how things are going for the tangata whai ora and discuss any issues they are facing and any concerns they have about the cleaning action plan.
- Set goals for the next visit.
- Talk about weekly cleaning requirements.
- Kaitiaki cleans alongside the client to support as required.
- Transitional stage to normalize a 'new' behaviour or outcome
- Next home visit will be confirmed.

Whakaaro:

Discussion about weekly cleaning requirements occurs at the fourth home visit so as not to overwhelm the tangata whai ora with too much information in the early stages. We want to make the Tahia Tō Whare a positive learning experience with long term results.

#### **4.6 Fifth Home Visit (approx. 2 hours)**

Objectives:

- Continue whanaungatanga.
- The action plan will now turn into a weekly routine. Discuss the practical side of maintaining the routine.
- The Kaitiaki will encourage the tangata whai ora to take the lead on cleaning.
- Set the final home visit date, if appropriate for the client.
- If 8 sessions are agreed upon (as per first meeting with a key support worker) then this session's format is repeated the following 2 weeks.

Whakaaro:

Ongoing discussions of the programme and continuing to explore any strengths, “wins” and gaps or barriers identified. The intention is to reflect on the journey to date and to develop a sense of restoration and accomplishment whilst further enhancing their own self determination and ownership of their sense of space with accountability.

#### **4.7 Final Home Visit (approx. 3 hours)**

Objectives:

- Continue whanaungatanga.
- Final clean. Tangata whai ora takes the lead and the Kaitiaki is in a support role only.
- Evaluation of the programme.
- Certificate of Achievement is awarded to the client for successful completion of the Tahia Tō Whare. Shared meal.

Whakaaro:

A certificate is a great incentive, motivator, and a positive reinforcement of achievement. When a tangata whai ora is given positive feedback and is rewarded for a job well done it's only natural for them to want to continue and maintain their hauora and new skillset. In the final session we will bring their requested favourite meal to celebrate and share kai together. Drury (2007, p.16) suggests this symbolises a mutuality between our service and our tangata whai ora which ritualistically clears any unseen restrictions often referred to as moving from tapu to noa.



## 5. Tahia Tō Whare Costs

<b>Tahia Tō Whare (Per Home)</b>	Duration - 6 in home sessions	\$1,195.50*
	Duration - 8 in home sessions	\$1,455.50*
<b>Tahia Tō Whare Product Kit (Essential for success of the Tahia Tō Whare programme)</b>	One off mandatory purchase	\$495.50**

The sessions will be formulated to get maximum benefit for the individual depending on their circumstances. We are looking at enhancing mana and making real intergenerational change, through partnership, participation and protection.

*\* Prices are based on the maximum hours that can be claimed for each home visit and are inclusive of programme administration costs, excluding GST.*

*\*\* One off mandatory required purchase, excluding GST. Prices are indicative, based on current retail pricing and may fluctuate slightly.*

## 6. Resources included

We include the following in the Tahia Tō Whare to support the 6 to 8 in- home sessions received by our tangata whai ora:

### Tahia Tō Whare Product Kit:

- Vacuum (Pullman Pc4 15l dry commercial or equivalent specs vacuum)
- Microfibre cloths x10
- Glass cloths x3
- Scrubbing brush
- 2 buckets
- Mop with removable pad
- Extra mop pad(s)
- Shower squeegee and/or shower curtain
- Disposable Gloves for cleaning toilet
- Jif
- Glass cleaner
- Toilet cleaner
- Domestos bleach
- Palmolive dishwashing liquid
- Disinfectant
- Spray n' Wipe
- Toilet brush
- Plug for sink
- Cloths hanging rack

Cleaning products will be kept simple with affordable supermarket/warehouse brands to avoid confusion and to maximise success. Products will be swapped out for more relevant items if the client already has adequate supplies on hand. This is determined at the first session, for example the tangata whai ora doesn't need a shower squeegee or shower curtain but might need a washing basket.

Each session will start with a hot drink and a karakia, if the tangata whai ora would like one. The tangata whai ora will also receive:

- a Tahia Tō Whare Workbook and pen.
- A laminated personalized weekly routine of daily tasks. This is a really good visual prompt for everyone and is something that is able to continue when the programme is complete.

- A Google Drive document folder where all photos and notes are uploaded after every visit. This is a really good way to visually see progress and also a great way of maintaining accountability and 100% transparency.
- An album with printed photos to keep as a running record of achievement (optional).
- Text reminders of up-coming appointments.
- Access to Kaitiaki for phone support during business hours throughout the programme.

On completion of the programme the tangata whai ora are given a framed graduation certificate, a shared meal and a personalised gift. This is a really special time, all parties with vested interest are invited.

## 7. Summary

Tangata whai ora will work with Kaitiaki who are trained, invested in, and passionate about this programme. Empowering our tangata whai ora with the knowledge, resources and confidence to achieve success is what drives our Kaitiaki to teach.

We acknowledge that we are extremely privileged to be granted permission to enter people's homes, which may leave some people feeling very vulnerable. We are absolutely committed to maintaining a non-judgemental approach, which we believe is integral for the development of trust with whānau, whilst strengthening our whakawhanaungatanga to enhance their mana motuhake and autonomy. Our motivation is seeing the new-found whakahī (pride) our tangata whai ora have when they have completed this programme, not only in their homes, but most importantly, in themselves. This programme has the potential to be truly life enhancing.

***“Whāia te mātauranga hei oranga mō koutou” (Seek after learning for the sake of your wellbeing).***

## 8. Endorsements for the Tahia Tō Whare

Endorsement from Lynne Te Aika (Whitiora), MNZM

Director/ Kaihautū - Te Ahu o Te Reo ki Ngāi Tahu Lynne Harata Te Aika

10th April 2022, via email:

Kia ora,

The one name that comes to mind is

Tahia Tō Whare! *This literally means sweep/clean the house.*

But it has a metaphorical meaning such as sweep away the cobwebs, clear the house and make a new start.

I think it also symbolises making a new start by taking pride in your house first which is an apt description for the programme you are running.

Its also an expression used by the older, Kaumātua generation like a proverb, meaning get your house in order etc.

Lynne Harata Te Aika MNZM

Kaihautū - Te Ahu o Te Reo ki Ngāi Tahu

Īmēra: [lynne.teaika@whitiora.org.nz](mailto:lynne.teaika@whitiora.org.nz)

Waea: [0272498954](tel:0272498954)

Endorsement from Nathan Wallis  
Neuroscience Educator,

received Wednesday 7 April 2021, via email:

Tēnā koe

I am more than happy to write a letter of support for the well being programme that Bridgit offers.

From a neuroscience perspective, well being begins at the base of the brain - which means if people want to achieve mood regulation and the executive functions that sit in the top of the brain, then basic organisation of home and personal space is a prerequisite. And this is exactly the service that Bridgit offers.

In addition to being highly skilled and patient working with a wide variety of people, Bridgit is also very culturally inclusive, strengths-based and conversant with tikanga Māori.

I highly recommend her services and have found her to be invaluable over the ten plus years I have been working with her.

Naku noa,

Nathan Wallis

0226586741

[nathanwallis@gmail.com](mailto:nathanwallis@gmail.com)

Nathanwallis.com

Endorsement from Carol Stevens  
Sustaining Tenancy Coordinator, Comcare  
received Wednesday October 7 2020, via email:

RE: Tahia Tō Whare with Minions and Me Cleaning Ltd

It is with pleasure that I endorse the educational cleaning initiative, Tahia Tō Whare, put in place and serviced by Minions and Me Cleaning Ltd.

I professionally work as a Sustaining Tenancy Coordinator and have called upon the services of Minions and Me Cleaning Ltd regularly. The service provided is always of a high standard, with the ability to connect and communicate well with clients from all walks of life, with various challenges and views of themselves and the world around them. The patience displayed and the non-judgmental empathy is also to be commended.

Once a tenancy has been sustained, the maintenance of it becomes the issue. To date an option has been to refer to a CAP program which sees ongoing funding going to a clean once every 6 weeks. Alternatively, Minions and Me offer the Tahia Tō Whare program, teaching the client how to tend to the process themselves, to install pride and mana for that person. Naturally, this flows down through to the next generation and so on.

With the cost of ongoing cleans accumulating over time, the set cost of a cleaning education program, e.g. Tahia Tō Whare, is more practical with a defined end date attached. An obvious and logical choice.

Carol Stevens

Sustaining Tenancy CoOrdinator

Comcare

Carol.Stevens@mmsi.org.nz

Endorsement from Dorenda Britten,  
Founder/Trustee of The Britten Institute,  
Strategist, Presenter, Keynote Speaker, Managing Director and Board Member

15th October 2021, via email:

Bridgit

I am in the business of evaluating business ideas for their relevance and value. Your idea addresses both client needs and the needs of society at large, in a respectful and understanding way. I congratulate you and wish you well.

Kind Regards

Dorenda Britten

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## 10. Acknowledgements

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**Carol Stevens**, Sustaining Tenancy Coordinator, Christchurch City Mission,

**Nathan Wallis**, Neuroscience Educator, MEd. Couns, BEd, PGDip Sys Intervention, Whakapiki i te reo Maori - Postgraduate qualification in Maori language, lecturer at Canterbury University, Child Protection trainer.

**Lisa Willis**, Eldub Consulting

**Kerry Winchester**, Nurse Manager at MIQ

My friends and team at Minions and Me Cleaning Ltd, for listening to me talk and develop Tahia Tō Whare . My very humble cousin Debbie who with a drop of the hat will offer a wise word or a supportive comment. Last but not least, my very precious tamariki, Harry, Jackson, Riley, Bella-Marie, Matilda and Ezekiel for allowing me to focus my time and energy on this outstanding project which is very close to my heart. Without the collaboration of so many great minds Tahia Tō Whare would be just a dream of mine, you have all helped create something we can be proud of.

***“He aha te mea nui o te ao? He tāngata! He tāngata! He tāngata!”***

Ngā mihi nui ki a koutou.