Te Huarahi o te Ora: A Ngāti Pareraukawa Mentoring Programme

Phase One Evaluation

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Welcome to the first year evaluation of Te Huarahi o te Ora – a Ngāti Pareraukawa mentoring programme. The whakataukī above illustrates the vision and practical strength of conceiving a project such as this; one that centers on the wellbeing and on-going development of the people of Ngāti Pareraukawa. This is an acknowledgement of those that have contributed to and maintain this evolving vision:

- The Ngātokowaru Marae Committee;
- The JR McKenzie Trust;
- Te Huarahi o te Ora management committee;
- Kaumatua, mātua and rangatahi that happily shared their time and reflections to ensure this evaluation was completed; and
- Whānau that participated in and supported the first year of the project.

Thanks to the JR McKenzie Trust for their support in funding this evaluation.

Tēnā kōutou, tēnā kōutou, tēnā kōutou katoa.
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1 Introduction

Generation 2000 was launched with the improvement of educational attainment foremost in the minds of the Trustees. This will be a vital element in ensuring that the confederation has the necessary knowledge and skills to make well-considered decisions. Not just to make decisions on the marae, but also to make their contribution to the major decision-making process in New Zealand (Winiata, p.72, 1979).

The iwi (tribe) and hapū (sub-tribe) project Whakatupuranga Rua Mano – Generation 2000 was established in late 1975 as a model of cross-tribal development; a model that sought to improve the cultural, social and educational outcomes of three tribes\(^1\) and their respective sub-tribes by the year 2000 (Winiata, p.69, 1979). More than thirty years on Te Huarahi o te Ora, a Ngāti Pareraukawa mentoring programme, has been established with a very similar vision to that of its visionary predecessor Whakatupuranga Rua Mano – aiming to build the capabilities of its people through whakawhanaungatanga (strengthening familial relationships), and contributing to its primary marae, Ngātokowaru.

This first phase evaluation aims to record the initial stages and expectations of Te Huarahi o te Ora. Subsequently, five sections will make up this report, including:

1 Introduction

2 Te Huarahi o te Ora: Project aims and objectives;

3 The applied evaluation methodology and method;

4 The first year findings;

5 Report conclusions;

6 Report recommendations.

Combined these sections will create a foundation in which the processes of the project within its first year can be understood and measured against its aims and objectives. This first phase evaluation will also give qualitative insights into the early expectations of the participating hapū members.

2 Te Huarahi o te Ora: Project aims and objectives

2.1 Project aims

Te Huarahi o te Ora, loosely translated as “the pathway to/of wellbeing” is a significant kōwhaiwhai (ancestral house rafter

\(^1\) The three tribes include Te Āti awa, Ngāti Toarangatira and Ngāti Raukawa ki te tonga. All three tribes settled on the west coast of the lower part of the North Island.
design) located on one of the ceiling boards of Ngātowaru marae, the ancestral home of the hapū Ngāti Pareraukawa, a sub-tribe of the iwi Ngāti Raukawa ki te tonga². The design of this kōwhaiwhai signifies the pathway to wellbeing that all descendents of Ngāti Pareraukawa will experience – individual and collective sustainability, good health and success. Over thirty years after this kōwhaiwhai was fitted into the whare tupuna (ancestral house) of Ngātowaru, it is appropriate that Te Huarahi o te Ora has also become the metaphor of this hapū based development project and a key aim of the project. There is a clear relationship between the aspirations of the current descendents to the visions of the whare tūpuna builders and those who have passed on:

Just as the development of the whare tupuna and the physical aspects of the marae required support and resources, so too does this project – focused on health and wellbeing, education and rangatahi. Participation in this project will create ongoing responsibilities to the marae and hapū. This core group, targeted in this application, will be the leaders of the future. (Te Kawai Toro – Expression of Interest, see Appendix 3).

2.2 Project objectives
Māori development concepts in the 21st century have emerged in response to a history of tribal change and disruption – addressing a colonial era that has meant a people’s economic and social displacement, losses of te reo ōna tikanga (language and culture), and subsequent health and educational disparities compared to non-Māori (Durie, 1998; Jenkins, 2005; L.T. Smith, 1999).

Te Hui Taumata (2005) identified that providing mentoring/whakawhanaungatanga and positive role models was a proactive element in recovering and strengthening Māori communities and whānau (p.15). Over a three year period the aims of Te Huarahi o te Ora encompass this key vision of development, and include commitments to the following objectives:

- Empowering rangatahi (young people) through a programme of long term planning, goal setting, mentoring and monitoring while completing an education plan and a health and wellbeing plan;
- Linking each rangatahi with a mentor/role model from the hapū who will maintain contact to support them in achieving their goals over the next decade or longer;

² Ngāti Raukawa ki te tonga differentiates Ngāti Raukawa settlement in the Horowhenua and Kapiti Coast areas from their northern Tainui relatives located in Tokoroa and the mid-central North Island.
Strengthen the whānau and hapū by organising one health promotion hui each year which will inform and strengthen both mentors and rangatahi;

Provide whānau and hapū with a template for rangatahi empowerment through goal setting and planning;

Promote healthy whānau, healthy marae and healthy individuals.

As a first of three evaluative reports, this report will identify key expectations of participating rangatahi and whānau members and whether these initial expectations fulfill the projects objectives outlined above. Prior to providing these insights, the evaluation methodology will be explained, briefly outlining who is conducting the evaluation and the relevant accountabilities embedded within the process. Preceding this, the evaluation process and method will be explained.

3 Evaluation Methodology

3.1 Evaluator profile

This evaluation is being conducted by the author, Alex Barnes (Pākehā), with the primary support and supervision of the Te Huarahi o te Ora management committee and its convener, Rachael Selby.

As an independent evaluator and researcher, I agreed to assist in evaluating this project as a result of an on-going interest in Māori development, and Ngāti Pareraukawa hapū in particular. As a matter of context, my relationship to Ngāti Pareraukawa had emerged through previous environmental research and collaboration with staff from Te Puna, an environmental research and teaching unit at Te Wānanga-o-Raukawa. This work experience put me into contact with members from Ngāti Pareraukawa and I began to familiarise myself with the hapū, its history and its visions for future environmental and social development.

In May 2006 I attended the presentation by Ngātokowaru whānau to the JR McKenzie Trust on their proposed mentoring project. It was during this time that I became interested in the concept of hapū based mentoring. As a result of their successful bid with the Trust, Rachael Selby approached me about being involved in the project as an external evaluator. After discussing this prospect with Rachael and the project management team in more depth, I agreed to undertake the evaluation.
3.2 Evaluation accountability structure

Key accountabilities underlying this evaluation include elected Ngāti Pareraukawa leaders and representatives (the Ngātokowaru Marae Committee), the project organisers and facilitators (Te Huarahi o te Ora Management Team) and the project funder (JR McKenzie Trust). The diagram below illustrates how the evaluation meets its key accountabilities:

![Diagram showing flows of accountability between Ngātokowaru Marae Committee, JR McKenzie Trust, Te Huarahi o te Ora Management Team, and Evaluator.]

The flows of accountability for this evaluation are transparent amongst all involved, however, direct input into its development and findings were not. For example, this report will be presented to the Ngātokowaru Marae Committee and the JR McKenzie Trust, as a means of demonstrating the first year impact of the project. However the project management team, inclusive of kaiawhina rangatahi (young peoples’ coordinators), project organisers and the convener, have had more direct input regarding the reports findings and draft formation via regular consultation. The consultation processes included use of face-to-face meetings, e-mail, and telephone calls to management team members. Each stakeholder group will receive final copies of the report.

3.3 Evaluation process and method

3.3.1 Ethical considerations – Ngā tikanga mahi

In order to maintain integrity and respect for all those participating in this evaluation and as a conduct for good practice, six key Māori and European derived ethics were applied to the evaluation process. These ethics help to guide

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3 Alongside final copies of the report, the Ngātokowaru Marae Committee and the project organising committee will also receive electronic copies of the recorded audio interviews of whānau used for the first phase evaluation. These Ngāti Pareraukawa collectives will determine any future use of this material.
the evaluation over the next three years, and is an important trust building exercise (Durie, Fitzgerald, Kingi, McKinley and Stevenson, 2002; Ministry of Social Development, 2004). The evaluation ethics and how they were applied in practice are described in more depth below:

a. **Kanohi ki te kanohi**: Literally meaning ‘face to face’, this element relates to how within a Māori setting (arguably in others too) it is important to be physically present at all stages of a project/process (Bishop, 1996). In relation to this project, the first year of Te Huarahi o te Ora was based on three whānau and rangatahi hui. These hui were organised with the intention of explaining what the project was, what it aimed to do, and to promote rangatahi and whānau participation. As the evaluator of the project it was vital that I too attended these hui for two reasons. Firstly, my attendance would offer a means of conducting semi-structured interviews and a whānau survey with consenting participants (a data collection activity). Secondly, and perhaps more importantly within a Māori settling, it was important that I introduce myself and explain what my relationship to Ngāti Pareraukawa was/is, what my role within the project is, and begin the process of developing wider relationships with hapū members through helping out with the practical running of the hui. Kanohi ki te kanohi demonstrates my commitment to evaluating the project, while also showing respect for the project’s participants and organisers.

b. **Whanaungatanga**: Defined as “relationship; kinship ties” (He Mātāpunia, p.5, 1979), this concept usually refers to acknowledgement and strengthening of genealogical lines. However, whanaungatanga can also be used as a tool to respect and legitimize relationships external to existing ancestral bloodlines or whakapapa (Mead, 2003). In this context whanaungatanga has come to mean that as an external evaluator I must also acknowledge my previous relationships to different Ngāti Pareraukawa whānau, while also looking to extend and build on these connections. Subsequently, the veil of ‘evaluator objectivity’ within the hapū setting becomes irrelevant; as to have any standing within the community then members must be aware of how the evaluator is connected to the project and what relationships are in place as a result.

c. **Manaakitanga**: An important dimension of whanaungatanga is manaakitanga, or those practices that are based on the “nurturing of relationships, looking after people, and being very careful about how others are treated” (Mead, p.29, 2003). Within this evaluation the ideal
of manaakitanga was applied at all levels of practice – it particularly informed how information was collected. For example, semi-structured interviews were conducted with respect and care so that those who participated could do so freely, willingly and in an informed way.

d. **Confidentiality and transparency:** As this evaluation has generally used a qualitative research approach in generating information about Te Huarahi o te Ora, it has been important that issues of confidentiality and transparency are also upheld. For example, in conducting the whānau survey, those that filled out the surveys were informed via the survey forms that their confidentiality would be maintained and respected (see appendix 1). Within the semi-structured interviews it was also explained that the participants experiences would inform this evaluation, and that participants were free to change or add to any of the information shared. Both of these actions were aimed at fulfilling confidentiality and informed consent of all those involved.

e. **Accountability:** This final ethical element pertains to external accountability (the funders) and internal accountability (Ngāti Pareraukawa whānau) (Fetterman, 2005, p.50). Externally, it is vital that this evaluation meets the expectations of the funder; observing how effective the project has been in fulfilling its aims and objectives. Internally, accountabilities lie with members of Ngāti Pareraukawa; how whānau members will access the evaluation conclusions and recommendations. Embedded in each dimension of accountability are other evaluation considerations such as the legitimacy and benefits of the project.

### 3.3.2 Key research tools and project limits

Prior to beginning the collection of information for the evaluation, three research and evaluation methods were developed in consultation with the Te Huarahi o te Ora management team. It was important that the management team were aware and comfortable with the way information was to be collected, as this would contribute to the success of any data gathering initiative. The three methods included:

- **Whānau survey:** At the first rangatahi hui held in January 2007, a whānau survey was distributed to rangatahi and their māua (young people and their parents), and mentors (see appendix 1). The survey aimed to know the characteristics of the participants (their name, age, gender and place of learning), and their expectations of the hui and
mentors. In total 23 of 25 surveys were distributed and subsequently completed.

- **Individual semi-structured interviews:** Individual semi-structured interviews were held with different whānau members about their individual expectations of the project (see appendix 2). This method promoted dialogue between myself and the participants (Bishop and Glynn, 1999). Those interviewed differed in age and involvement in organisation of the project; some were kuia and kaumatua (female and male tribal elders/leaders), parents of contributing rangatahi, organising committee members, mentors, and rangatahi. 10 whānau members were interviewed in total. The interviews ranged from ten to twenty five minutes in length. Following each hui, I transcribed each interview verbatim and in full.

- **Observation and document archiving:** I noted any personal observations from the three hui I attended. These included comments made by whānau to me about individual hui or the project as a whole, and key ideas presented through workshop sessions. Alongside these personal observations, some whānau members also wrote their personal experiences and observations down and sent them to me via e-mail. It was also important that all the documents distributed to whānau as part of the project be recorded and archived.

Combined, each research tool explained above has contributed to the findings of this first phase evaluation report. Despite utilising these methods, it is also valuable to explain the limitations in assessing the project. Two significant limitations of this project included:

- **Insider/Outsider positions:** While having some personal connections to members of Ngāti Pareraukawa hapū, my position as a Pākehā ultimately means I am an outsider of this sub-tribe. Evaluation literature often highlights the importance of “evaluator neutrality” as an important element in effectively passing judgement on the value or merit of a project (Bond, Boyd, Rapp, Raphael & Sizemore, 1997; Lunt, Davidson & McKegg, 2003). Because of this key ethnic differential, the outsider position is strengthened, which assists to solidify the objectivity of the evaluation. Culturally however, the key ethical guides for the evaluation derive from shared knowledge bases – both Māori and European. Being able to understand and practice within these dual traditions implies a level of insider knowledge of what Māori elements are important in order to work

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4 In this context Pākehā is defined as a person from the majority European culture who call Aotearoa - New Zealand home.
effectively in a hapū setting, while keeping personal and collective integrity in tact (Durie et al, 2002; Ministry of Social Development, 2004).

- **Limited use of te reo Māori (the Māori language):** Throughout the evaluation process relevant tikanga has been adhered to as a way of working alongside the hapū. This has included observing karakia (blessings/prayers), mihi (process of greeting, paying respects) and ethical protocols (kanohi ki te kanohi, whanaungatanga, manaakitanga). However, the use of te reo Māori within the structure of the report itself has been limited. Apart from introductory statements the dominant language has been within the English medium. This has cultural consequences, particularly regarding the interpretation of the project findings; for the most part they will contribute and adhere to non-Māori conceptions and values of the world (G.H. Smith, 1999 and 2003).

4. The First Year Findings

Two sections contribute to the findings of this report, and include:

4.1 Whānau survey results
4.2 Individual semi-structured interviews with whānau members
4.3 Discussion: Te Huarahi o te Ora Outcomes

The survey and the semi-structured interviews reflect a mixed method approach in recording the expectations of the participants during the first year.

A thematic examination of the whānau survey and the individual semi-structured interviews was conducted as a means of assessing the value of Te Huarahi o te Ora for participants. The themes were categorised according to the questions asked in the survey and interviews.

4.1 Whānau survey results
A whānau survey was distributed to 25 rangatahi participants at the first Te Huarahi o te Ora hui in mid-January 2007. 23 surveys were returned. After the surveys were collected, all the answers are categorised in the order of preference. It is important to note that a further 25 whānau members eventually became active in the programme throughout the year; these additional participants helped to meet the programmes stated aims of having a total 50 participants. Therefore, one limit of the survey is that the later participants were not included in survey findings, however some were involved in the semi-structured interviews.
<table>
<thead>
<tr>
<th>Age</th>
<th>Gender</th>
</tr>
</thead>
<tbody>
<tr>
<td>10-14 yr olds:</td>
<td>8</td>
</tr>
<tr>
<td>15-20 yr olds:</td>
<td>12</td>
</tr>
<tr>
<td>21-35 yr olds:</td>
<td>2</td>
</tr>
<tr>
<td>Total females:</td>
<td>12</td>
</tr>
<tr>
<td>Total males:</td>
<td>11</td>
</tr>
</tbody>
</table>

a. What School/Tertiary Institution/Wānanga do you attend?

**Tertiary** (x7):
- Massey University – Palmerston North
- Southland Institute of Technology – Invercargill
- Otago University – Dunedin
- UCoL – Palmerston North

**Wānanga** (x1):
- Te Wānanga-o-Raukawa - Ōtaki

**High School** (x7):
- Horowhenua – Levin
- Nayland – Nelson
- Otaki
- Girls High School – Palmerston North

**Primary** (x3)
- St Josephs Catholic School – Levin

**Intermediate** (x2):
- Levin Intermediate – Levin

**Kura kaupapa/wharekura** (x5):
- Te Rito – Ōtaki
- Whakatupuranga Rua Mano - Ōtaki
b. What and/or who motivated you to become involved in Te Huarahi o te Ora?

- Aunties
- Cousins
- Dad
- Mum
- Brother/sister
- My kui
- Tutaki whanaunga/Family
- Motivation to support hapū and iwi development

c. What qualities would you like your mentor to have?

<table>
<thead>
<tr>
<th>General Personal Characteristics:</th>
<th>Specific Personal Characteristics:</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Buy me lunch every time we meet</td>
<td>Keep in touch</td>
</tr>
<tr>
<td>2. Motivational skills</td>
<td>Not too annoying</td>
</tr>
<tr>
<td>3. Enthusiastic</td>
<td>Well connected/networked</td>
</tr>
<tr>
<td>4. Sporting interests</td>
<td>Life experience</td>
</tr>
<tr>
<td>5. Sense of humour</td>
<td>Skills/advice that will enable me to become a better whanaunga/teina/tuakana</td>
</tr>
<tr>
<td>6. Hard working</td>
<td></td>
</tr>
<tr>
<td>7. Relaxed – not too much pressure</td>
<td></td>
</tr>
<tr>
<td>8. Listening and communication skills</td>
<td></td>
</tr>
</tbody>
</table>

d. What skills would you like your mentor to have?

<table>
<thead>
<tr>
<th>General Skills/Professions of Choice:</th>
<th>Particular Skills/Professions of Choice:</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Teaching skills</td>
<td>Building skills</td>
</tr>
<tr>
<td></td>
<td>Knowledge in medicine</td>
</tr>
<tr>
<td></td>
<td>Computer skills and technical knowledge</td>
</tr>
<tr>
<td></td>
<td>Supportive – professional understanding</td>
</tr>
<tr>
<td></td>
<td>Weaving skills</td>
</tr>
<tr>
<td></td>
<td>Accounting</td>
</tr>
<tr>
<td></td>
<td>Someone with a tertiary education</td>
</tr>
</tbody>
</table>
e. *What did you enjoy most about this hui?*

**Specifics:**

| 1. Getting to know/meet all the whanaunga | Photos |
| 2. Learning about whakapapa | The MC was funny |
| 3. Playing sport/games | Prizes |
| 4. Learning new things about Ngātokowaru | Helped me to set some clear goals for myself |
| 5. The food | Talked to people who gave me good contacts for my course |
| 6. Trivia pursuit | |
| 7. The workshops | |

f. *What could be improved?*

**Specifics:**

| 1. Shorter sessions | What I know about achieving my goal |
| 2. Splitting the sessions according to age | Presentation – less whiteboard work |
| 3. More whānau helping us out when we do things like goal setting | Noho ki roto i te whāre |
| 4. More games/outside activities – longer breaks | To have porridge for breakfast |
| 5. More speakers | Get the basketball court finished |
g. What would you like included in the next hui?

Specifics:

1. More sport/fun games – organised sporting competitions  
   Kimo as MC

2. Bonding games – more interaction  
   More entertainment

3. More people  
   Have another trivial pursuit

4. Some inspirational speakers

5. Go to the beach

6. Field trips

h. Is there anything else you would like to add?

Specifics:

1. Good way to bring most Pareraukawa descendants to one place!!  
   NA

2. Very good organisation!!

3. Awesome hui… Loved it and can’t wait to come again!

4. Very cool time

5. Sometimes it got a bit boring

Age and gender
The majority of the participants who attended the first programme event were aged between 15 and 20 years old, followed by 10 to 14 year olds with only two participants aged between 21 to 35 years old. Following the first hui however, there was a gradual increase in the oldest age bracket. With regards to gender, a good balance was struck between male and female participants.

Attendance: School/Tertiary Institution/Wānanga
Over two thirds of the participants were high school and tertiary students, with one participant attending a Māori tertiary institution (wānanga). A quarter of this proportion also included those attending Māori immersion primary and secondary schools (kura kaupapa and wharekura).

The majority of the participants attended their schooling in the local Manawatu, Horowhenua, and Kapiti Districts. However, it is note-able
that some of the participants traveled from as far as Invercargill or Nelson in the South Island in order to participate in the programme.

**Whānau motivations**
Nearly all of the participants declared that whānau were key motivators when it came to their involvement. Aunties, cousins and parents were the most persuasive in motivating their fellow whānau members to participate. This affirms the whānau-orientated approach of the project, where peoples' involvement was based on an interest in their wider whanaunga links and learning more about their whānau and whakapapa.

**Mentor qualities – Generosity and motivation**
People wanted mentors that are generous, which was typified by the common statements about wanting a mentor that would buy lunch for the mentoree! Other qualities identified included having mentors that were motivational and enthusiastic about their role. It was also important that the mentor had a sense of humour and was skilled at listening and communicating.

More specifically, people wanted a mentor to keep in touch and yet not be too demanding. People were also attracted to mentors with “life experience” – those that are well connected and had a depth of knowledge about life and employment.

**Mentor skills – Ability to teach**
Overwhelmingly, participants sought mentors that had teaching skills. This illustrates the strong learning dimension of the mentor-mentoree relationship, and the need to foster and develop a learning relationship between particular mentors and mentoree(s).

Specific skills that were sought after ranged between building skills, computer skills, weaving skills and having a supportive professional approach with people.

**“Getting to know/meet all the whanaunga”**
With regards to the programme itself, participants were very excited about meeting other whānau members, some of whom they had never met before. This was coupled with learning more about Ngāti Parereraukawa whakapapa – how historical genealogical relationships had formed over time and what that meant for people today. Participants enjoyed being on their marae and learning more about themselves and their wider familial relationships.
Having structured outdoor sporting activities such as volleyball, touch rugby and cricket encouraged everyone to mix and interact with each other while having fun. The sports also offered people a break from the workshop sessions, and time to enjoy the outdoor marae environment.

**Improvements: Shorter sessions and splitting the ages**
When asked what could be improved, people stated that the workshop sessions on goal setting and seeking a mentor could have been shorter. Linked to this were apparent differences in age, and the different needs for the different age groups. For example, people suggested that the sessions could have been split, so that each age bracket had individual workshop sessions.

People enjoyed having family members help them with goal setting activities, and wanted more active input from mātua on this.

**What to include: Sporting and bonding games**
As the sporting activities were very popular, most participants wanted more organised sport at future events. This was supported by suggestions to increase the bonding activities between whanaunga – so whānau are encouraged to interact with different members of their hapū.

Including inspirational speakers, going on field trips together and having more entertainment was also identified as important elements to include.

**Summary – “A good way to bring most of Pareraukawa descendents to one place!”**
Overall the rangatahi participants stated that the programme was a great way of bringing hapū members back to the marae. Being surrounded by whānau and having the opportunity to meet new members was a very positive experience for all the participants. While some participants found the sessions a bit long, all of the participants really enjoyed participating in the hui.
4.2 Individual semi-structured interviews with whānau members

Motivations to be involved

When beginning the interviews, whānau members were asked why they became involved and what motivated them most about the hui and the programme overall. One of the kuia spoke passionately about how the marae was her home and so she was naturally interested in the programme and its development:

*I belong here, this is my home and whatever goes on I take an interest in, like this hui. I’m the second oldest living person from this place… Now why have I taken an interest and how did I get involved? Well both of those things is how I became involved… My grandmother was one of the original owners of this place.*

Others echoed the findings from the survey, that it was the influences of their whānau that motivated them to be involved:

*My mum put my name forward. I think firstly they were interested in having my older sister as kaiawhina, but they didn’t know she’d gone back to overseas, so I was the next one… Yeah well the first thing I said was “Mum you know that that’s not me!” But she was like who cares, it’s more than just you; it’s whakawhanaungatanga, getting to know all your relatives and all that. She said you’ve got to step out of your box and just do it.*

*My wife and my sister must have come to one or a couple of hui regarding the setting up of the programme, and volunteered me, which is fine because I’m always keen to participate in hui such as this or initiatives that help our people.*

One of the rangatahi coordinators was motivated by the potential of the programme to bring young people back to the marae, feel comfortable and be actively involved:

*We wanted to make coming to the marae more appealing for young people. Not to make them feel like they have to come every fourth Sunday for church because their parents come; not to feel that they had to come because there’s a tangi or that they only come when there’s a tangi. We wanted to create other environments for rangatahi to become involved in. We’ve got beautiful resources here and a beautiful environment and we wanted to bring the young people back here, and we needed a strategy about how to do that, and I guess that’s where we’ve come to…*

A member of the organising committee, and mother of three rangatahi involved in the programme affirmed the need for young
people to feel comfortable on the marae. She also noted the positive
influences of having older whānau mentors for her children:

This marae is a rural marae and a lot of our very active
people, in my generation and younger, have shifted away from
Levin and don’t come back to Ngātokowaru as often as I
would like them to… We all come for tangihanga, some of us
come for karakia, some of us come to meetings. But we
needed a take [theme/issue] to actually bring the youth back
here, and to warm the place up, and particularly the ones who
live at a distance… It was an opportunity for some really
fantastic slightly older cousins and uncles in the whānau, and
it was the opportunity to have them as role models from within
the whānau, which was a huge thing for me as well.

Whānau skills and experiences
In order to gauge the skills and experiences of people involved in the
programme, people were asked to reflect on what these were and
how they could contribute to the project and the wellbeing of their
whānau. One of the rangatahi explained that at high school he held
different leadership positions, which helped him to understand and
support younger people:

I was a prefect. When I was at school in the 7th form I looked
after all the 3rd formers, made sure they were alright… Yeah
and I think I would understand where they’re coming from,
because everyone’s been there and done that. I remember
when I was 3rd form and the 7th formers didn’t really like
hanging out with me.

Another parent identified his experiences and abilities to develop
programmes and deliver trainings:

I guess my skill set area is in training and development. If its
defined about what it exactly is we want to achieve, I have
very little difficulty in researching that and putting together a
programme and the people to do it and coming up with the
results we’re wanting.

There were also comments about being involved and that supporting
whānau was in itself a valuable skill set to draw from while
progressing whānau and hapū development:

First… Well I come as a whānau. With the whānau come your
tautoko [support], manaaki [care] and all that sort of stuff.

Our mother who was in charge of this marae for a long time as
a young woman and as an older woman, taught us that the
best was barely good enough… Without being too whakahihi
[arrogant], I bring my age and experience through life… I’m a
registered Plunket nurse, and thanks to the funding of this particular McKenzie Trust, which we enjoy the benefits of at the moment. It had to be better than the best. What our mother taught us was absolutely necessary.

That’s what I have been, up until the last five or six years, is an inspiration for a lot of different people to survive as an older middle-aged single parent. That’s just basic human life stuff.

Other skill sets and experiences people believed would contribute to the programme included knowledge about indigenous models of health, administration skills, experiences in youth development and careers counseling, and sporting and computer skills.

Current impressions of Te Huarahi o te Ora and the benefits for Ngāti Pareraukawa

When people were asked about their impressions of Te Huarahi o te Ora and what the benefits of the programme will be for Ngāti Pareraukawa, two consistent and strong themes emerged:

1. the strength and knowledge of whakawhanaungatanga and whakapapa – strengthening family relationships through a shared history; and

2. reinforcing the importance of Ngātokowaru as the primary marae.

The following statements accentuate the importance of, and links to whānau, whakapapa and Ngātokowaru marae:

- It [Te Huarahi o te Ora] has brought the people back; it has brought them home. It has brought people here who possibly didn’t even know it existed, but because their interest was stirred up by some of the elders and relations of this hapū, and they were told was happening…

- I reckon it’s going to bring all the cousins together. We’ll probably keep in touch more often now. Probably half the people I’ve met here I didn’t know who they were, or how I was related to them. It’s been really cool meeting new people; it’s been awesome.

- It’s been a real eye opener for me, I just love it because it’s a step for us, it’s a step for us into this whānau as well. Even though we’ve done mahi in the kitchen and stuff I’ve never been this close and done mahi with them [other relations]… We really need to close those whānau gaps, because we’re all whānau at the end of the day aye. It’s awesome, I think it’s just bringing us all together. I just see a big whanaunga thing happening.
• It’s whanaungatanga. It’s the history as well. It’s hugely important for Pareraukawa... What better setting to learn about Ngāti Pareraukawa than here [Ngatokowaru marae]... My dad will often say to me “I spend my life going to bury people, everywhere I go is to put somebody under, tuck somebody in.”...You can get into the loop of only going to marae for tangihanga, and I think that’s a bad impression to give our kids. Marae need to be places of hui ora as well. Hui for the living. So that’s wonderful, to actually show them that marae don’t always have to be very hohonu [deep/sacred] places where everything is “don’t.”...Don’t do this, don’t do that – don’t play on the marae because manuhiri [guests] are coming. Instead of that, this kind of hui says “We can do what we like!” We have our elders and we can quickly run it past them – “Is it ok if we play cricket on the marae [atea]?!?” If we’ve got the nod, we go for it. It’s ok. They learn this place at times it’s got its different uses. At times it needs to be set up so that it can receive guests and not offend them, but at other times it’s our home, and we can treat it as such.

• We want to create that warmth and that feeling of being comfortable here. Of coming out here and having the doors open, the lights on and the fires going and it’s warm. The zip is boiling. To create that sort of environment for everybody, so everyone feels comfortable. I think the benefits are huge, and I don’t think we know what they are necessarily yet... One of the kaumatua, I think it was my great grandmother, she said “Why do we need to build a marae, we’re not going to be here in one hundred years time.” To ensure that we continue that reproduction and that we continue to have kids and whānau out here, I think that’s one way of measuring it.

People felt confident that the project will grow organically and continue beyond its projected funding plan of three years:

I expect this to get even better. I think it’s only the beginning, and I think all these kids are going to spread the word out to others who haven’t come for some reason or another. I think these kids are so thrilled about it. What I like about it is the mix of everything... This will grow, it’s got to grow – probably more than two years. It’ll be an on-going thing, be it a little bit different in content, but I think the whole concept will continue on. Different people will come on with different ideas.

The other awesome thing about it [Te Huarahi o te Ora] is that it’s not just a one-off. It’s not going to happen just at this hui. That’s a really lovely thing too because so often everyone will suffer a little bit just to create a resource for one hui... It’s not
just a uni level thing you know, it’s a multidimensional enriching of the hapū. That is a great way to plan. The old one-off is just not good enough. It can give the stimulation but it often doesn’t lead to a follow-through. This kind of programme is really designed to make an impact.

While people were tremendously positive about the projects affirmation of whanaungatanga and restoring the mana of the marae as a place of strength, some people did observe barriers to wider whānau participation. One of the key issues that impacted negatively on peoples participation included whakamā, or embarrassment:

…Just shy… Her mum actually asked me if they had to stand up and say a mihi. But we’d had that meeting and decided that no, nobody had to stand up and do a mihi, it was just a basic introduction. It’s just that getting up in front of people you don’t know and just not having the confidence, like thinking you had to do it in Māori, and was everything going to be in Māori?! Not a lot of our young ones are fluent in te reo.

Maintaining a sustainable programme
In order for the project to be sustainable and succeed and grow, whānau members stated that it was important that a process of action and reflection was used to guide its further development:

Our ambition should be just to be better at what we’re already doing, and to look for improving all the time, which is just part of the process… As we progress we need to be evaluating, and while we’re conducting that evaluation, make decisions about how we’re going, then putting steps into place about how to make it happen.

It was also stated that the project needed to be clear about who the target audience are and for what reasons:

…Once we get quite clear about the age group and demographic that we’re targeting, then we can actually be a lot more specific about the content of the programmes… It’s a really good start and I hope that not just the people now but more people get on the waka and we create programmes, that are actually relevant to our people today and we don’t do programmes just for the sake of running a programme. It’s important that we research what’s out there and what the gaps are, so that the programmes are targeting those gaps. I think with a few of the training programmes that I’ve been involved with, the training wasn’t really consistent with the need of the whānau.

I’ve been hugely impressed with the young ones who are aspiring to be architects, school teachers, international sports
people. We need to be flexible with that anyway; we’ve allowed those 8, 9, 10 year olds in and then we’ve got a few of the oldies in their late 20s and 30s who’ve been interested in becoming mentored. I think that’s good

Motivation levels and flexibility of the mentor – mentoree relationship were also believed to be a vital ingredient in the on-going development of the programme.

I’ve done coaching and mentoring and sometimes it can be quite disheartening if the person you’re mentoring starts to lose track. If they’re motivated it’s really good, but if it’s not happening then you need to start re-evaluating your strategies… The people that are being mentored at the moment might enable it to carry on as well. So my son, he might be 26 and at a new stage in his life, but he’ll still need a mentor. The mentors will change because you tend to change as you go, your circumstances change and your needs change as well.

Suggestions for change

It was recommended that whānau, particularly rangatahi, needed to interact with each other more. Team games where different family members mixed to make up the teams was a popular suggestion:

One of the things I would change or improve would be the interaction with everybody… Everybody stayed in their groups, with who ever their kaiawhina was. I think games would be the best way to make up other teams so that everybody is getting to know everybody: to split up those groups.

Yeah a bit more interaction, because I felt still at the end of the hui, I didn’t really know anyone. There wasn’t enough, not enough push from grown ups to actually get to know everyone, so I think it would’ve been better if we had games for that. Pairing up with people we didn’t know, sort of like having a big buddy little buddy type of thing going on.
Other whānau suggested it was important to have a long-term strategy and vision for the programme. They believed a long-term strategy or plan would enable the programme to reach out more effectively to whānau:

Maybe at our next meeting look at the whole year, actually look in advance, so that we can give people notice. So they know that if they don’t make the next hui they’re not going to miss out all together. If they can’t make it March, that’s ok cause they can make it in April. If they’re tied up this weekend, that’s ok cause there’ll be another hui next weekend. I think we definitely need to improve on our plan, on our schedule, and that communication, getting it out to the people. That’s certainly one thing we can improve on.

I think they should plan the next two years if they haven’t already, that would be a good start... Yeah, a good planning strategy would be cool and send letters out to every whānau member.

It’ll be hard to get the next group and the year after that. For this hui we’ve just reached out to the ones we know, the cuzzies. But for the next one we’ll have to think about who we get and stuff like that, like it’ll be the ones that live away. Like we know them and see them at tangi, but the ones that live at a distance, actually getting them down.

In asking one of the kaumatua about the programme and whether or not it could be replicated in other areas, he referred back to his experience of Whakatupuranga Rua Mano:

I do know that there were many requests to hear about Whakatupuranga Rua Mano, Generation 2000, in other parts of the country. I see and hear many references to it, it was unique, and as far as I know this programme is unique. It is possible that other areas will want to learn from it and they will benefit from it too, because our people are identified with other hapū around the country. Word travels quickly. The information about this programme will be shared with others.
Finally, he suggested that essential and inherited Māori values and principles underpinned Te Huarahi o te Ora, and that it was critical that such values and beliefs are learnt and then demonstrated by hapū rangatahi and wider whānau:

...Rangatiratanga, kotahitanga, whanaungatanga. Those are values that we have inherited, and I don’t know where our people got them from, but they developed them and they had a long time here all alone to develop them... We can say that that collection, that combination of kaupapa that we live by now has not been replicated elsewhere. Our language is distinctive and so are these kaupapa, that is, the combination of them and how we interpret them, how we give expression to them are distinctive to Māori... I think if the young people understand [these], and are encouraged to see that it is their management that will determine our future, they need to understand these values, and they need to manage according to them. That will build and accumulate knowledge that will ensure our distinctiveness as a people.

4.3 Discussion: Te Huarahi o te Ora Outcomes
The first year experiences and expectations of whānau participating in Te Huarahi o te Ora offer a range of insights regarding Māori development and progress. Therefore in maintaining continuity and validity, _Te Ngāhuru: A Māori specific outcomes schema_ developed by Durie, Fitzgerald, Kingi, McKinley and Stevenson (2002) will be used to integrate the first year findings into a Māori specific outcomes framework. In utilising _Te Ngāhuru_ Durie et al explain that “Māori focused outcomes apply only to Māori” (p.48, 2002). Therefore, these findings cannot be transferred to other populations, rather the aim is to “assess outcome[s] against Māori norms” (p.48)\(^5\). Subsequently, it is important that the evaluation fairly represents hapū views, beliefs and resulting practices regarding the project (Durie et al, 2002). Four broad outcome classes will be used for this evaluation:

4.3.1 Te Manawa: a secure cultural identity
4.3.2 Te Kahui: collective Māori synergies
4.3.3 Te Kete Puawai: Māori cultural and intellectual resources
4.3.4 Te Ao Turoa: the Māori estate

4.3.1 Te Manawa: a secure cultural identity
This indicator is based on the premise that “where cultural identity is secure, Māori are more able to participate, not only in Māori society but also in society generally (Durie et al, p.49, 2002). One indicator that supports this outcome includes rangatahi and mātua involvement in kōhanga reo, kura

\(^5\) While the initial outcomes focus will be on “Māori norms”, the fact that Te Huarahi o te Ora is a hapū based initiative may also mean that its development and outcomes will differ from other hapū populations.
kaupapa, and whare wānanga. Of the 23 rangatahi surveyed it was found that just under one third, 7, were presently enrolled in kaupapa Māori educational settings. A similar proportion of interviewees, one third, were previously or are currently involved in different types of Māori development programmes in the wider community, including:

- Resource teachers for kōhanga reo;
- Former and present lecturers/tutors at whare wānanga;
- Working in the community sector to develop Māori employment opportunities; or
- On boards at the local rūnanga (tribal authority).

A key motivation of Te Huarahi o te Ora has been to strengthen positive participation in Māori society. Evidence from this first phase evaluation indicates that the development of project has been dependant on whānau utilising their diverse skills to inform and refine the programme through goal setting strategies, establishing systems for communication, networking, resourcing hui, facilitation and so on. Therefore it is clear that individual and whānau skills learnt through participation in general society have been brought to bear on this project.

It is too early to measure whether the resulting impact of the project will increase hapū participation in society or not. One means of measuring this outcome in the future will be to focus on whether mentors and mentorees are successful or not in reaching their stated goals in the short, medium and long-term. For example, what factors determined a successful and unsuccessful mentor-mentoree relationship? Concurrently, an inquiry with participants about whether the programme has resulted in an increased level of confidence to participate in society (community clubs, youth groups) would also be of use.

4.3.2 Te Kahui: collective Māori synergies
This outcome class recognises the two-way relationship between personal/community wellbeing and community/personal wellbeing (p.50). For Durie et al (2002) the following key issues determine collective Māori synergies: the vibrancy of the community (in this case the hapū community of Ngāti Pareraukawa), the capacity levels of whānau, and the state of hapū autonomy or tino rangatiratanga. Specific outcomes that relate to Te Kahui within this first year of Te Huarahi o te Ora included:

- Whānau being encouraged to ‘come back’ to their marae for hui ora;
- The sharing of whānau roles and resources through workshop facilitation and hui organisation;
• Kaiawhina rangatahi successfully recruiting and encouraging whanaunga to participate;
• Diverse whānau stepping into leadership roles within the project;
• The role of sport and organised activities in bringing whānau together;
• Regular use of Ngātokowaru marae: marae church services, wānanga and hui;
• Further development of the hapū website to up-date whānau on the project and post messages and pictures.

The examples above illustrate how the programme has been an instrument to re-energise and restore hapū collective action. The initial motivational pull to work with hapū rangatahi has resulted in wider whānau interest, and an acknowledgement that the programme must be flexible enough to include whānau of all ages in a mentoring process. How this flexibility develops will be central to the following two years. The first year has revealed that by whānau simply spending more time together on a focused project, they have learnt from each other and trust has been enhanced. Learning about hapū whakapapa has been crucial in cementing these whānau bonds.

4.3.3 Te Kete Puawai: Māori cultural and intellectual resources

Te Kete Puawai regards levels of confidence in being able to use the Māori language, the practice of Māori culture and values, and the state of Māori lands/physical resources (Durie et al, p.54, 2002). The belief of one Ngāti Pareraukawa kaumatua, that rangatahi need to be “encouraged to see that it is their management that will determine our future”, underpins this outcome. Examples that demonstrate Te Kete Puawai in the first year include:

• Use of tikanga and kawa through: mihimihi and karakia at the beginning and end of hui/wānanga; an emphasis on the importance of manaakitanga and Whanaungatanga;
• Introductions and quizzes on the meaning and origins of mahi whakairo, tukutuku and kōwhaiwhai within the whare tupuna;
• Facilitated sessions on whānau whakapapa;
• The expansion of a children’s play area on the marae grounds;
• Encouragement of rangatahi to look after their marae through involvement in marae preparation and cleaning up at the end of hui and taking self-responsibility.
Also identified in the findings was the reality that some whānau felt unconfident with their knowledge of te reo me ōna tikanga. This meant they did not participate fully in the first year. While the hui were conducted bilingually and there was no expectation that people would have to speak confidently in te reo, whānau anxiety about Māori language expectations were a barrier to participation. This is a serious concern for the management committee to consider in organising future project hui.

4.3.4 Te Ao Turoa: the Māori estate
Access to an environment that is sustainable, clean, healthy and supported by Māori-based resource management practices (such as kaitiakitanga) underlines Te Ao Turoa. Te Huarahi o te Ora did not directly focus on the environment within its first year. Nonetheless, anecdotal evidence (through conversations) suggests that a high level of rangatahi and whānau are interested in learning more about their environment. This leaves opportunities open for willing whānau to demonstrate and share their knowledge of the local Hokio setting, key practices held within the ethic of kaitiakitanga, and a means of access to the natural environment for whānau.

5 Conclusions

5.1 The programme was been an overwhelming success – particularly through meeting the following key objectives:

- Empowering rangatahi through a programme of long term planning, goal setting, mentoring and monitoring while completing an education plan and a health and wellbeing plan;
- Linking each rangatahi with a mentor/role model from the hapū who will maintain contact to support them in achieving their goals over the next decade or longer;
- Provide whānau and hapū with a template for rangatahi empowerment through goal setting and planning;
- Promote healthy whānau, healthy marae and healthy individuals.

5.2 The project concept has developed within the first year, with organising and administrative systems being established

5.3 The management group has been active and effective in organising and planning for the programme

5.4 Kaiawhina rangatahi have shown leadership, flexibility and resourcefulness in recruiting and supporting whānau involvement

5.5 The programme has been successful in recruiting 50 rangatahi/participants
5.6 Participation has been positive and affirming for rangatahi, kaiawhina, mātua, kuia and koroua

5.7 Whānau relationships have been enhanced, with leadership roles being taken up and shared by a variety of whānau members

5.8 Whānau have reclaimed and strengthened their knowledge of whakapapa, while also supporting relationships with one another and reconnecting to the primary marae, Ngātokowaru.

6 Recommendations

1 Develop hapū-based measurements/indicators of wellbeing/health: In consultation with hapū whānau, the organising committee, with guidance from kaumatua/kuia and the marae committee, develop indicators for Ngāti Pareraukawa wellbeing. This is so the project has hapū relevant criteria to measure its progress by.

2 Strengthen mentor participation: Mentor involvement in hui is critical for rangatahi and participant encouragement and further development. Mentors need to be more involved in organising and participating in hui and events, while also being offered training in how to be an effective whānau mentor.

3 Explore mentor/mentoree relationships: Whānau members should be encouraged to record different ways of mentoring – exploring what types of relationships are effective or not effective in achieving mentoree goals.

4 Extend collaborative relationships: As a result of the initial success of Te Huarahi o te Ora, the management committee should be encouraged to develop relationships with other organisations that have an interest in mentoring, hapū development, and/or health and wellbeing. These organisations include rūnanga, universities, and non-government organisations and provide resourcing, research, information, training and sponsorship of activities.

5 Review age groups: Older whānau members should be encouraged to participate with the aim of broadening the pool of mentors and developing the skill set of adult hapū mentors. The high level of participation of younger whānau members (10-14 years) is positive, however, adult whānau can also benefit through their involvement and therefore should be actively included.

6 Continue to enhance hapū/whānau relationships: The delegation and sharing of whānau responsibility and roles within the project should continue, promoting and strengthening manaakitanga and whanaungatanga.
7 *Develop a yearly planning cycle:* Whānau are interested in knowing what the next two years of the project will look like – a yearly planning cycle shared amongst participating families will enable them to better understand the aims and benchmarks of the project, while also articulating the structure of the coming year.

8 *Facilitate whānau access to te reo me ōna tikanga:* Te reo me ōna tikanga wānanga could be held for whānau. This would continue to increase whānau confidence in te reo me ōna tikanga, and encourage more whānau to participate in the project.

9 *Activity based hui for all:* Future hui could be based on activities that engage people of all ages and further support mātauranga Māori and Ngāti Pareraukawatanga. For example these hui include:

9.3 A focus on sustaining the natural local environment through learning more about tuna and toheroa, and/or restoring local rivers/lakes of hapū significance;

9.4 Composition of waiata, haka and involvement in kapahaka;

9.5 Trips to local wāhi tapu, which incorporate more information about Ngāti Pareraukawa whakapapa.
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References


Appendix 1

Te Wāhanga Tuatahi – Te Huarahi o te Ora Rangatahi Survey Form

Name:
Age:
Gender:
School/Tertiary Institution/Wānanga:

1. What and/or who motivated you to become involved in Te Huarahi o te Ora?

2. What skills/qualities would you like your mentor to have?

3. What did you enjoy most about this hui?

4. What could be improved?

5. What would you like included in the next hui?

6. Is there anything else you would like to add?

Ngā mihi mō to āwhina ia mātou! Thanks for completing this survey! In filling out this questionnaire you are agreeing to be involved in researching Te Huarahi o te Ora. Your involvement is voluntary but encouraged. This information is about understanding the effectiveness of Te Huarahi o te Ora for the management committee, Ngātokowaru marae committee and the JR McKenzie Trust. Kia ora anō!
Appendix 2

Te Wāhanga Tuatahi – Te Huarahi o te Ora Rangatahi Interview Guide

1. How did you get involved?

2. What are the benefits for Ngāti Pareraukawa (short and long-term)?

3. What skills and experiences do you bring?

4. How would you comment about:
   a. Hui to date?
   b. Progress over the next 2 years?
   c. What are the good things about the programme?

5. Can I talk to you again next year?

Ngā mihi mō to āwhina ia mātou! Thanks for taking part in this interview! Through your participation you are agreeing to be involved in researching and evaluating Te Huarahi o te Ora. Your involvement is voluntary but encouraged. This information is about understanding the effectiveness of Te Huarahi o te Ora for the management committee, Ngātokowaru marae committee and the JR McKenzie Trust. If you have any further comments or questions you would like to add, please feel free to contact:

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<thead>
<tr>
<th>Alex Barnes (Evaluator)</th>
<th>Rachael Selby (Te Huarahi o te Ora Convener)</th>
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<tr>
<td>29 Eden St, Flat 3</td>
<td>2 Scott Ave</td>
</tr>
<tr>
<td>Tapu Te Ranga – Island Bay</td>
<td>Ōtaki Beach</td>
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Thanks again!

Noho ora mai rā
Appendix 3

Te Kawai Toro Application made to JR McKenzie Trust by Ngāti Pareraukawa Marae Committee

1. Application Cover Sheet

2. Description of Organisation
The Ngātokowaru Marae Committee represents the people of Ngāti Pareraukawa, a hapū of Ngāti Raukawa. It is located at 580 Hōkio Beach Road, Levin, on the southern banks of the Hōkio Stream, a kilometre east of Lake Horowhenua. Ngāti Pareraukawa has been located here since the early 1800s. A meeting house was opened on Christmas Day 1900 by the whānau and hapū who resided in the areas including the marae homestead, and who farmed on the southern banks of the stream. In the early 1950s the families abandoned the marae as a site on which to live. This timing coincides with the discharge of raw sewage into Lake Horowhenua by the Levin Borough Council resulting in the pollution of the lake and stream, both sources of food and water for the hapū. The generations born after the war, in the 1950s and 1960s became dislocated from the hapū, disconnected from the marae, and detached from te ao Māori. In the 1970s and 1980s, the renaissance and revival of Māori, te reo Māori and marae, were embraced by Ngāti Pareraukawa. We began a long-term programme to restore the buildings in the early 1970s and promoted programmes to re-educate and rejuvenate ourselves. This included gathering knowledge about our history and recognising the need to increase educational attainment so that we could participate in society in the 21st century in more ways than we had in the 20th century.

In 2003, a hapū hui was attended by around 50 people and from this, a hapū plan was developed. It focussed on a number of key areas. One was on promoting educational achievement, another on promoting healthy lifestyles and another on increasing participation at the marae and increasing the involvement of our young people. Others were on environmental issues, conservation issues, building maintenance, research about our history and people, website development and halting the decline of te reo Māori.

We developed a hapū plan, set goals for the next 3 years and worked to achieve them. We have now developed a plan for 2006 – 2010 and this application is a part of that plan. The Hapū Plan is attached at it guides our activities.

Ngātokowaru Māori Committee
This committee held its first meeting in 1946 and has met on a regular basis since then. (All our minute books are intact and provide a valuable history). The committee is responsible for the marae and the wellbeing of our people. The marae is Ngātokowaru which has been restored and refurbished: the Whare Tupuna was opened in March 1978 and other buildings over the following 25 years. However, the buildings are nothing without the people.
Because of the dislocation from the marae after 1953, many of our whānau have been lost to the marae and the support structures which it offers. This mirrors the reality for many marae, particularly in rural areas which suffered from rural to urban relocation in the second half of the 20th century.

Professor Mason Durie noted in 1999 that “Land alienation is common enough so that fewer than one half of all Maori have any ongoing links with tribal land; nor is access to a marae secure; and fluency in Maori language is the province of a minority. In addition there are also reduced opportunities for cultural expression and cultural endorsement within society’s institutions”. It is these issues that the Marae Committee seeks to address.

In the mid 1970s when marae participation was minimal and our kuia anticipated that marae life might end altogether, the hapū responded by resolving to build a new whare tupuna. This required a commitment to the building project AND an ongoing responsibility to make sure that there were people to maintain and develop the hapū in the future. This responsibility is our legacy. This project is a continuation of the responsibility to strengthen our whānau. Just as the development of the whare tupuna and the physical aspects of the marae required support and resources, so too does this project – focussed on health and wellbeing, education and rangatahi. Participation in this project will create ongoing responsibilities to the marae and hapū. This core group, targeted in this application, will be the leaders of the future.

The marae committee is constantly seeking ways to strengthen whānau relationships so that our hapū will be stronger and as a result society will be strengthened. If our families are strong, they are better able to support our children at home, at school, in the communities to which they belong and in relationships with others. Strong families can support one another, and our kaumātua who also contribute to whānau wellbeing. While the marae is located at Hōkio, our whānau are spread throughout New Zealand and the world. Over the past 5 years we have sought ways to communicate with our whānau throughout the world to promote and strengthen them and ourselves as a community. We have done this by calling hui, by developing a website and by promoting high educational achievement.

**Recent achievements**

It might appear that our achievements are in buildings and maintenance as we have completed a building programme over 30 years which results in facilities that our whānau and many other organisations have enjoyed. We are also a marae that has been used extensively by other groups since our restoration. These organisations are whānau, hapū and iwi, community, education and national organisations. Our relationships with the wider community are a result of opening our doors to build partnerships. Our marae has been used by: High Schools from Foxton to Wellington for various hui; by the Teachers Colleges in Palmerston North and Wellington; the Polytechnics and Universities in the region. The marae and people have hosted weekend seminars for groups from WEA, Outward Bound, Radio New Zealand, Rotary, Lions, Adult Literacy, Borough Councils, District Councils, Regional Councils, the Postal Sunday School, Sports groups, Government departments such as
Labour, Health, and school groups from Auckland on their way south and north again on school trips. Its location within an hour of Wellington and Palmerston North, yet in a rural setting makes it an attractive venue.

Many Maori organisations have also enjoyed the marae: Te Wānanga-o-Raukawa has regularly used the marae and still does. The Otaki and Porirua Trusts Board offered young peoples hui each year for over 20 years, and frequently held these at Ngatokowaru. Rangiatea Church has used the marae for over 70 years as a Service Centre for Church services. These are also attended by local people in the area. The church’s education centre, Te Taapapa ki te Upoko o te Ika, based in Otaki, servicing the lower half of the North Island brings groups for education purposes each year. The Raukawa District Council and various Trust Boards use the marae for meetings and gatherings to consult with local and regional government.

We have been successful in applying for funding for buildings, a water bore, a Women’s Leadership hui in 2003 and smaller amounts for marae equipment. We are not an incorporated society, nor a Charitable Trust. Our legal status is that we are a Māori Committee as constituted under the Māori Community Development Act 1962 and a financial member of the Raukawa District Council. We received Lottery Grants Board Funding in 2003 for a new Ablution Block with this status and we have enjoyed a smaller Lottery Grant to record oral histories of our kaumātua. These have been audiotaped and stored in the National Library and the Te Wānanga-o-Raukawa library collections.

3. The context in which we live and work

Ngāti Pareraukawa is based in Levin, and our people are spread throughout the world. We believe that wherever our people are, they will be stronger if they know who they are, where they come from, and where they are going. They will contribute more positively to the whānau, hapū and iwi and the world, if they have a strong sense of identity and connectedness to the hapū.

During the period 1975 – 2000, the Raukawa Trustees promoted an experiment in tribal development – Whakatupuranga Rua Mano, Generation 2000. Ngāti Pareraukawa supported this experiment and participated in numerous hui to promote educational development and whānau development. It was during this period that the hapū made gains and it is this momentum which we wish to maintain to promote the long term sustainability of the whānau.

While there is a core of people who maintain the marae, and carry out te ahi kaa responsibilities, this is for the wider hapū who return to the marae to use it for weddings, birthdays, unveilings, whānau celebrations, to farewell the dead and to promote whanaungatanga. An example of this was in 2005 when the last of our Māori Battalion Veterans died in Wellington. His children returned from Europe, England, North America and Australia to honour him, with the Māori Battalion survivors, to return him to Ngātokowaru and to share in the farewell to him by people from throughout New Zealand. By maintaining the
marae, and promoting mana whānau, the children of this veteran returned to re-establish whānau networks and to participate in rituals which are the essence of te ao Māori. It is in this context that we live and work and want to continue whānau development. There is potential for more positive development and the model we are promoting could be transferred to any whānau group. We will happily share this with others.

4. What is the need for the work and how have you identified it?

We have decided to undertake this work, to promote higher attainment in education and to promote healthy lifestyles in order to achieve goals set by the hapū for the period 2006-2010 and because it is of benefit to the hapū, the wider community and New Zealand. Our focus in this period is on rangatahi development, educational development and health development, three areas identified by the Hui Taumata 2005 for immediate attention. We have used the findings of the Hui Taumata because it resonates with us in terms of our own position and because it is forward looking, future focussed and provides recommendations which are achievable.

The Hui Taumata 2005 noted that in the future, 2005 would be regarded as a turning point in the way Māori view their place in New Zealand, because the Hui Taumata is the point when it “became accepted that Māori identity was an integral part of New Zealand’s identity.” The hui identified an “urgent need to co-ordinate a strategy for rangatahi …… making an investment that is both educational, cultural, strengthening identity and instilling and modelling core values (both traditional and contemporary)”. It also found that “we must concentrate on quality and relevance in lifelong learning … we have six years to get it right for rangatahi” (p.12). This recognises that demographic changes have resulted in a youthful Māori population which will be a significant cohort in the workforce by 2025. This group is currently in our schools. Over the next six years we must capture this Māori cohort who will be the leaders of the future and the workforce in the future. Working with this group of rangatahi is urgent work.

The Hui Taumata identified that whānau development is an area for further work and that “providing mentoring/ whakawhanaungatanga and positive role models” are key areas on which to focus. Rangatahi development is addressed as a key area for attention in the report. Over the past few months, we have consulted whānau and hapū, the tumuaki of Te Wānanga-o-Raukawa, (Professor Whatarangi Winiata), Te Runanga-o-Raukawa, Massey University Family researchers Professor Munford and Dr Sanders, the Raukawa District Council, health professionals, educational leaders. They confirm the need for the work. It builds on the Whakatupuranga Rua Mano programmes of the 1980s and 1990s, on Family Research being done by Te Runanga o Raukawa and by Massey University.
5. What is the activity for which you are seeking a grant?

Aim:

a) To empower rangatahi through a programme of long term planning, goal setting, mentoring and monitoring while completing an education plan and a health and wellbeing plan

b) To link each rangatahi with a mentor/role model from the hapū who will maintain contact to support them in achieving their goals over the next decade or longer

c) To strengthen the whānau and hapū by organising one health promotion hui each year which will inform and strengthen both mentors and rangatahi

d) To provide whānau and hapū with a template for rangatahi empowerment through goal setting and planning

e) To promote healthy whānau, healthy marae and healthy individuals

Programme July 2006 – June 2009

Year 1 2006 – 2007 Pandemic Response Plan
Rangatahi Hui Phase 1 and 2 (1st cohort)

Year 2 2007 – 2008 Health Promotion : Addictions
Rangatahi Hui 3 & 4 Phases 1 and 2 repeated (2nd cohort)

Year 3 2008 – 2009 Health Promotion : Heart Disease, obesity and diabetes
Rangatahi hui 5 & 6 Phases 1 & 2 repeated (3rd cohort)

2006 Pandemic Response Plan
Organise a hui to develop a Pandemic Response Plan for marae and to inform people about the need to prepare adequately for a pandemic. [The 2000 Gaps Report noted “In 1997, Māori were twice as likely as non-Māori to die from pneumonia or influenza” (p.46)]. It is imperative that Māori have a response plan in place for private homes and for marae or other places of assembly. There are issues to be addressed which are specific to Māori – such as abandonment of tangi and hui.

A sub-group of the marae committee has been set up to draw on information from the Ministry of Health, District Health Boards and others to specifically identify issues for Māori and for marae. A pamphlet/booklet for families and for marae will be produced and made available to the wider iwi and any other groups who wish to use it. While Te Runanga-o-Raukawa has developed a Pandemic response plan, it is focussed on the response when a staff member is diagnosed with the flu. It does not have a wider reach and usefulness.

This hui will be organised by the Marae Committee Health team who will identify key speakers from the District Health Board, such as Risk Management specialists, Infection Control officers, Public Health consultants.
The outcome will be a Hapū Plan, pamphlet for marae and a pamphlet for Māori households.

**Rangatahi hui phase 1 2006 (Cohort 1)**

To establish Year 1 of the rangatahi mentoring programme based on a tuakana – teina model where rangatahi and mentors participate in a 2 day hui. This will provide workshops on Goal setting, career planning, education planning, negotiating contracts and mentoring. This is based on the concept of whanaungatanga. Each rangatahi will be paired with at least one mentor. The strength will be in the relationship. The mentoring relationship will be added to an already existing relationship and it is anticipated that the relationship will be long-term. The mentor and rangatahi will negotiate the mentoring relationship and develop a contract including education goals and health goals. It will seek ways for the relationship to be reciprocal (for example if a matua does not know how to text, the rangatahi may agree to teach that skill.)

The Hui Taumata identified the need for rangatahi-specific policies at marae, hapū and iwi levels, and recommended finding ways of working with pakeke to be more open with rangatahi, creating ways for rangatahi to have a voice and developing inspirational leadership. Ngāti Pareraukawa wants to invest in our rangatahi and to strengthen whānau and hapū through rangatahi development. The Kaiarahi Rangatahi position will promote the concept of giving voice to the rangatahi and supporting our rangatahi in Project Planning. This position may be attractive to a wananga or university student(s).

**Rangatahi Hui 2 2007 Phase 2 for Cohort 1**

Rangatahi Hui 2 will be a follow-up for the first cohort who drafted plans in 2006. Their plans will be reviewed and opportunities provided to review and redraft goals. The hui will also be an opportunity to promote whanaungatanga. Whānau members who have completed research related to the marae will be the keynote speakers and be role models. There will also be whānau available to discuss career opportunities – in the form of a mini careers day. To promote knowledge about the marae, hapū and iwi, key speakers will support the hui. At this hui, the Health and Wellbeing Plans will be negotiated based on identifying key issues for Maori in health and a commitment to update them will be included – for example following other health hui and an increased awareness of danger areas for Maori (obesity, diabetes and asthma) these may be included in the plans. Issues such as organ donation may also be addressed within this environment as we have whanau who have given and received organs.

**Rangatahi Hui 3 2007 Phase 1 for Cohort 2**

This will be based on the first Rangatahi Hui and changes will be made following evaluation of the first hui and ongoing learning for us as a hapū. Rangatahi from Phase 1 will be encouraged to support the hui and the new cohort. Some may also become mentors. Experts in career planning, goal
setting will again participate and representatives from educational institutions, or with knowledge of apprenticeships will be invited to attend. We anticipate including whānau who are employers, trustees and have networks in the community to attend.

2007 Addictions: Gambling, smoking, alcohol and drug abuse

In recent reports, Professor Max Abbot, Director of the Gambling Research Centre within Auckland University of Technology’s National Institute for Public Health and Mental Health Research, described pokie machines as the ‘crack cocaine’ of gambling. It is a growing addiction amongst young Maori and many Maori families know of someone who is addicted to gambling. This hui will improve our knowledge about addictions and help whānau to help those who want help. It is a way of taking responsibility for our health and providing positive role models to rangatahi. The knowledge gained from this hui will assist in the development of Health and Wellbeing Plans with rangatahi. Addiction issues will be discussed with them when developing the Health and Wellbeing plans. They may, for example, commit to seeking help if gambling becomes an issue for them, or give a key person permission to discuss this with them at a later date, or commit to never starting. In essence these issues will be addressed.

The 2005 Social Report identifies that Maori women have the highest smoking prevalence at 52% followed by Maori men – 39%. The rate of smoking is not declining amongst Maori. Alcohol and drug abuse are both serious problems for Maori. They contribute to Maori being “trapped in risk-laden lifestyles” (Durie 2003:150) and consequently being unable to contribute fully and positively to society. The Health Sub-committee will identify experts such as Professor Abbot and Professor Durie to invite to the hui.

2008 Rangatahi Hui 4 Phase 2 for Cohort 2

This is modelled on Phase 2 for Cohort 1 and is organised by the Kaiarahi Rangatahi 2008/2009 Key Health issues for Maori – Heart disease, obesity and diabetes

Heart disease, obesity and diabetes are three major health concerns for Maori. They are more prevalent amongst Maori than non-Maori and contribute to our lower life expectancy. The health committee will identify keynote speakers and possible panel members to increase our knowledge about these issues and to identify ways we can creatively deal with them. The hui will have keynote speakers and panel members. Those involved in the rangatahi and mentoring programme will benefit from this hui and be able to include goals in the Health and Wellbeing Plans which address these issues. It enables the hapu to openly address important issues.
2008/2009  Rangatahi Hui Phases 1 and 2 for Cohort 3

Mentoring Programmes

We are aware from our consultation and discussions that there are a number of mentoring programmes promoted in New Zealand at present. Three are: Project K (targeted at at-risk teenagers) Air New Zealand Athletes (e.g. Sarah Ulmer ) and Te Runanga-o-Raukawa offer one. We believe there are weaknesses in these which our model overcomes.

The strength in our model is that the mentor-mentoree relationship builds on an already existing whānau relationship. It is based on whanaungatanga. The mentor is the tuakana and may already be an older cousin, an aunt, a godparent, a role model, a person successful in a profession or trade the teina /mentoree wants to move towards. There is also an obligation on both parties which is not necessarily evident in other programmes. The other strength is that it is anticipated that this is a long-term relationship – possibly lifelong. This enables the plans to be reviewed as new issues arise.

We anticipate that tamariki from year 3 (in primary school) intermediate school and high school will participate. They need not be deemed “at risk” before participating. Tamariki will be recruited through marae hui, whānau hui, parents, through networks, the website, the kumara vine. It will become desirable to participate and this first 150 will be the mentors for the future. Initially it is expected that tamariki are recruited amongst whānau who regularly attend the marae. However, there are also whānau who do not attend regularly and who are disconnected. Our aim will be to include these as well through extended family networks. In this way, our networks are extended and greater support can be provided to a wider network of rangatahi. They will also be more likely to participate at the marae when support systems are in place for them.

There is increasing research which identifies the strengths of mentoring and role modelling. This programme has the potential to set up a cohort and to gather momentum so that it runs and drives itself after the initial start-up phase. All those participating will become more conscious of the needs of our mentorees and the needs of others. We do not anticipate that the relationships will only be between 2 people. With an increased consciousness of this role, we anticipate the conversations at the dining room table may change in the future.

6. What do you want to achieve through the work?

A group of rangatahi who:

i) will be leaders in the future and role models to tamariki
ii) achieve their educational goals with support
iii) have successful educational outcomes
iv) model core values: traditional and contemporary
v) are connected to their marae and whānau and are secure in that environment
vi) are committed to lifelong learning
vii) take responsibility for their own health
viii) are knowledgeable about health issues for Māori
ix) want to give back to the marae and hapū
x) mentor the next generation
xi) are free of addictions and know how to address addiction issues
xii) are secure and connected to their communities and New Zealand

**Whānau and hapū**

i) A plan to survive the Flu pandemic and help others to do so
ii) A plan which can be shared with other marae and whānau
iii) A risk management plan for future crises
iv) Increased knowledge about addictions
v) Strategies for dealing with addictions such as smoking, gambling, alcohol & drugs
vi) Increased knowledge of health issues for Māori
vii) A smokefree, marae and hapū
viii) Knowledge about how to increase life expectancy
ix) Mentoring models available to smaller and larger groups.
x) Greater responsibility for our rangatahi

7. **Are there any aspects of your organisation that will need strengthening so that you can carry out this work successfully?**

- Ongoing strengthening of the whānau to participate in mentoring
- Ongoing Health promotion hui every year to improve our health outcomes and life expectancy
- Commitment to a smokefree hapū
- We need to increase the numbers of whānau on the hapū register and cast our net wider to include more people in marae activities.
- This project may put pressure on the marae committee, but we anticipate managing it through a system of management committees.

8. **How will you evaluate whether your work has achieved what it set out to do?**

- Clear targets such as signed off education and health/wellbeing plans
- On-going monitoring /reporting to the Marae committee about rangatahi plans and mentoring relationships
- Evaluation of the project annually by mentors, mentorees and Management Committees
- Evaluation of each hui by participants and analysis of reports
- Monitoring of educational achievement of participants over the next 20 years.
9. Learning – for you and others

We hope to learn how to effectively draw whanau back to the marae, make them feel strongly connected, while at the same time achieving highly in education.

We hope to send our rangatahi into the world confident and able to manage in multi-cultural settings in a global community.

The need to be current in terms of Social Development Reports, and issues for Māori in health and education.

The need to be aware of current research by Family researchers in New Zealand such as the Roy McKenzie Centre for the study of Families at Victoria University, Wellington, the work done by Professor Robyn Munford and Dr Jackie Sanders at Massey University and the Rangatahi Research at Te Runanga-o-Raukawa.

We plan to remain in touch with reports such as that from the Hui Taumata 2005.

The results of our project will be shared at hui for whānau, to Te Runanga-o-Raukawa, Te Wânanga-o-Raukawa and in other conference environments.

10. Will you continue to work after our grant has ended, and how will this be funded?

This core group of rangatahi and mentors will be a cohort which will continue on into the future with the core skills and values promoted over the next three years.

11. Budgets
   a)    Budget – 3 years
   b)    Health Hui budget
   c)    Rangatahi Hui budget
   d)    Kairahi Rangatahi Job Description and budget

12. Appendices
   •    Hapū Plan
   •    2005 Audited Financial Report
   •    Gazette Notice No 75 Page 1618 Setting apart Māori Freehold Land as a Māori reservation
   •    Order vesting Māori reservation in Trustees.