

## He Mihi - Acknowledgements

E whātoro atu ana te ngākau  
ki Ranginui e tū nei, ki Papatūānuku e takoto nei,  
ki ngā pouwhare o ngā tūpuna;  
E whakaaro nui ana ki ngā tāngata katoa;  
I whakatōkia ai ko te ngākau mārama  
ki roto ki tēnā, ki tēnā o tātou;  
I whakahonoa ko te kikokiko ki te wairua,  
hei whakapakari, hei takitaki i a tātou,  
Koia rā e Rongo whakairia ake ki runga  
Tūturu whakamoua kia tina  
Hui e! Tāiki e!

Nau mai hoki mai anō ki ngā pitopito kōrero o tēnei kaupapa whakahirahira ko Te Huarahi o te Ora. Nā te kaupapa nei e whakakōkiri ngā uri o Ngāti Pareraukawa ki te whai i o rātou ake oranga, i o rātou tino rangatiratanga, i o rātou ake wawata.

Nō reira me huri ano tātou ki a rātou mā i takoto i runga i te marae tapu o Ngātokowaru. E maringi noa atu ngā roimata mō rātou mā. Heoi ano, huri ano ki te kāwai whakaheke e ngau ana i te huarahi o te ora! Āpiti hono tātai hono, ko rātou te hunga mate ki a rātou. Āpiti hono tātai hono ko mātou te mangai ora ki a mātou.

Welcome to the second year evaluation of Te Huarahi o te Ora. As we complete this second year of the project, we acknowledge those descendants of Ngāti Pareraukawa who passed on in 2008 and years gone by. We also take this opportunity to acknowledge the virtues and motivations of those who remain connected to Ngāti Pareraukawa hapū and Ngātokowaru marae. Through their endless determination and energy Te Huarahi o te Ora is given life and sustenance!

This evaluation would not be possible without the generous support and affirmation of the following groups and people:

- The Ngātokowaru Marae Committee;
- The JR McKenzie Trust;
- Te Huarahi o te Ora Management Committee;
- Te Huarahi o te Ora Whānau Coordinator
- Ngāti Pareraukawa kaumātua, mātua and rangatahi that happily shared their time and reflections for the purposes of this report; and
- All the whānau that continue to help mould and participate in the project.

Tēnā koutou, tēnā koutou, mauri ora ki a koutou katoa.



## Table of Contents

	Page
He Mihi - Acknowledgements .....	i
1. Project Background .....	1
2. Strengthening the evaluative framework: A developmental approach .....	2
3. Re-orientating the project focus: From rangatahi to whānau wellbeing.....	5
4. Reflections on the establishment of a whānau coordinator position.....	7
4.1 Selection process and appointment timeline .....	7
4.2 Key reflections by the selection and organising committee on whānau coordinator appointment .....	9
4.3 Key reflections by the whānau coordinator about the process of appointment .....	13
4.4 Discussion .....	17
5. Mentor and mentee relationships .....	19
5.1 Whānau Survey.....	19
5.2 Discussion .....	21
6. Te Huarahi o te Ora outcomes and conclusions for 2008 .....	23
6.1 Te Manawa: a secure cultural identity .....	23
6.2 Te Kāhui: collective Māori synergies .....	23
6.3 Te Kete Puāwai: Māori cultural and intellectual resources--	24
6.4 Te Ao Tūroa: the Māori estate.....	24
7. Review of the first phase recommendations.....	25
8. Recommendations for 2009 .....	26
References .....	27
Glossary of Māori terms used .....	28
Appendices .....	31

## List of Tables and Diagrams

	Page
<b>Table 1:</b> Core functions of developmental evaluation .....	3
<b>Diagram 1:</b> Developmental Evaluation and Te Huarahi o te Ora Evaluation Process .....	4

# 1. Project Background

Phase one evaluation of Te Huarahi o te Ora focused on five key features:

1. *The projects aims and objectives:* This included a brief history of Ngāti Pareraukawa and its developmental context, primarily the projects progression and links to the 1975 cross-tribal developmental initiative *Whakatupuranga Rua Mano - Generation 2000* (Winiata, 1979).



2. *Evaluation methodology:* An explanation of my profile and how my relationships with Ngāti Pareraukawa whānau were put forward. This was followed by how accountability within the project was embedded in the relationships and transparency between the project funder the J.R. McKenzie Trust, Te Huarahi o te Ora management committee and the Ngātokowaru Marae committee. This section also outlined key ethical considerations, the evaluation methods and project limitations.

3. *First year findings:* This included the presentation of key findings of the whānau survey and individual semi-structured interviews with whānau members. These findings were subsequently discussed using the *Te Ngāhuru* outcomes framework (Durie et al, 2002).

4. *Conclusions:* In its first year Te Huarahi o te Ora was found to be an overwhelming success, primarily through its strength in empowering rangatahi; establishing administrative systems and mentoring templates; encouraging participation from kaumātua, matua and rangatahi; and whānau reclaiming their strength through reconnecting to their primary marae Ngātokowaru.



5. *Recommendations:* Key recommendations included developing hapū-based indicators of wellbeing; strengthening mentor participation; exploring mentor-mentee relationships; extending collaborative relationships; reviewing age groups; continuing to enhance hapū/whānau relationships; developing a yearly planning cycle; facilitating whānau access to te reo me ōna tikanga; and developing activity based hui for all.

Two years on the phase two evaluation will explore key milestones in the project's development. These include:

- Strengthening the evaluative framework: A developmental approach;
- Re-orientating the project focus: From rangatahi to whānau wellbeing;
- Reflections on the establishment of a whānau coordinator position;
- Mentor and mentee relationships;
- Te Huarahi o te Ora outcomes and conclusions for 2008;
- A review of the first phase recommendations; and
- A new set of recommendations to help take the project into 2009.

## 2. Strengthening the evaluative framework: A developmental approach

Developmental evaluation isn't about particular tools and methods, but it is about how those are applied. It's not about qualitative versus quantitative, or process versus outcomes, or accountability versus learning - it's about rigorous inquiry for development (Emerging Learning about Evaluation Developmental Evaluation, p. 4, 2006).

While Te Huarahi o te Ora was established upon a clear vision and history of rangatahi, whānau and hapū development (see Phase One Report, pp. 37-46), if it is to be sustainable the project must continue to adapt and respond to changing whānau, hapū and project needs.

As an evaluator working alongside hapū members, it is important that the evaluative framework guiding and reporting on the project also fits this *reality of change*. One way of ensuring a flexible method is by utilising a developmental evaluation approach. Michael Patton (2006) has been instrumental in explaining the core functions of this adaptive and responsive approach, as illustrated below in table 1 (p. 30):

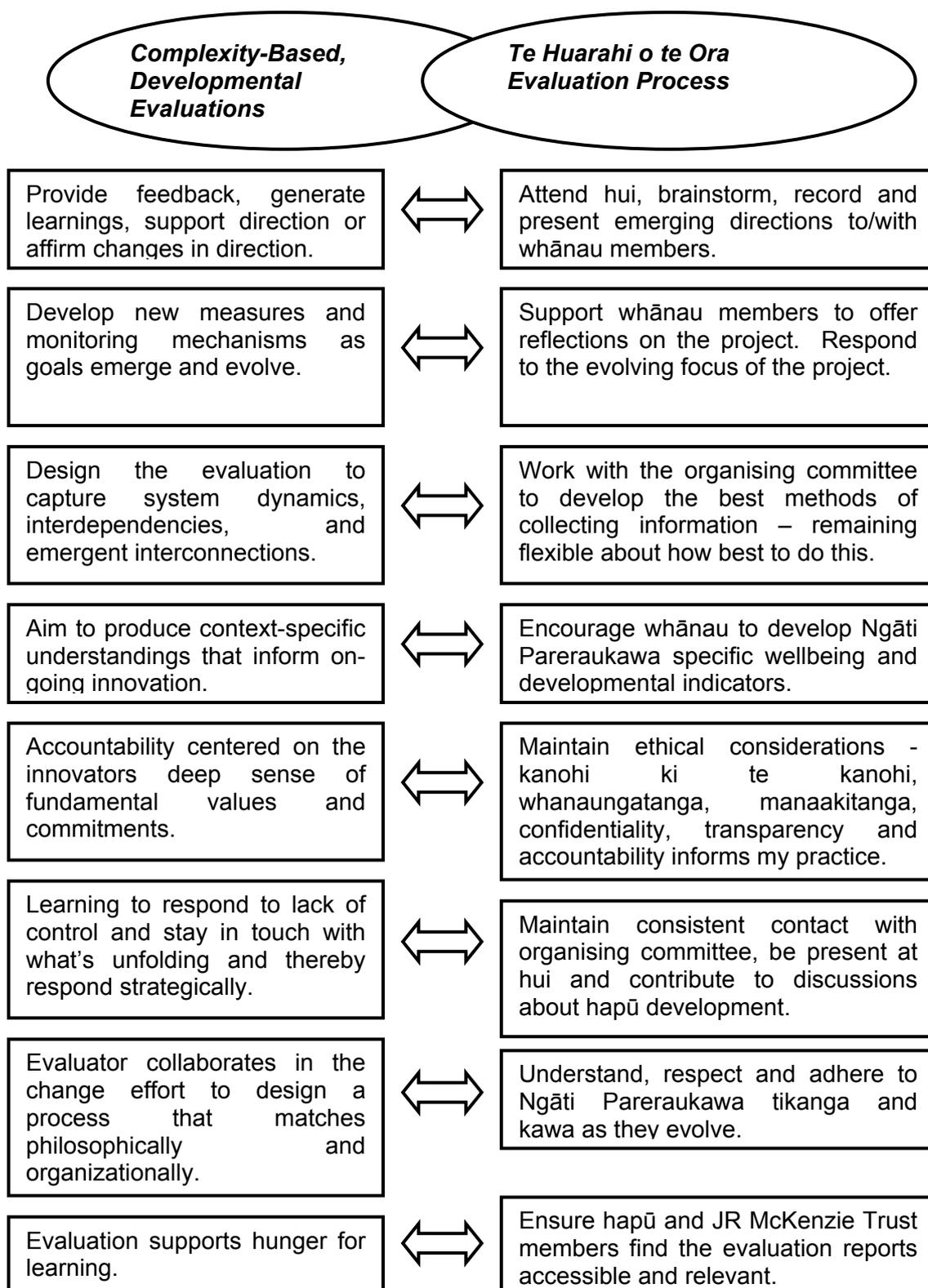


**Table 1: Core functions of developmental evaluation**

<i>Traditional Evaluations</i>	<i>Complexity-Based, Developmental Evaluations</i>
Render definitive judgments of successes or failure.	Provide feedback, generate learnings, support direction or affirm changes in direction.
Measure success against predetermined goals.	Develop new measures and monitoring mechanisms as goals emerge and evolve.
Position the evaluator outside to assure independence and objectivity.	Design the evaluation to capture system dynamics, interdependencies, and emergent interconnections.
Aim to produce generalisable findings across time and space.	Aim to produce context-specific understandings that inform ongoing innovation.
Accountability focused on and directed to external authorities and funders.	Accountability centered on the innovators deep sense of fundamental values and commitments.
Accountability to control and locate blame for failures.	Learning to respond to lack of control and stay in touch with what's unfolding and thereby respond strategically.
Evaluator controls the evaluation and determines the design based on the evaluator's perspective on what is important.	Evaluator collaborates in the change effort to design a process that matches philosophically and organizationally.
Evaluation engenders fear of failure.	Evaluation supports hunger for learning.

In considering the differences between conventional evaluation and developmental approaches, a developmental approach further strengthens the original evaluation process for Te Huarahi o te Ora. The relevance of developmental evaluation to the Te Huarahi o te Ora evaluation process is reflected below in Diagram 1:

**Diagram 1: Developmental Evaluation and Te Huarahi o te Ora Evaluation Process**



In summary, a developmental evaluation framework works well to support the evolving and changing nature of Te Huarahi o te Ora. In particular the next two sections - re-orientating the project's focus and reflecting on the establishment of the whānau coordinator position - offer some examples of why applying a framework that focuses on an "on-going process of continuous improvement, adaptation, and intentional change" is so important (Patton 2006, p. 30) in an evolving hapū and whānau development setting.

### 3. Re-orientating the project focus: From Rangatahi to Whānau Wellbeing

When the Ngāti Pareraukawa Marae Committee put forward its original application to Te Kawai Toro, the J.R. McKenzie Trust's newly established whānau development fund, its original focus was on the development of Ngāti Pareraukawa rangatahi through mentoring, goal setting and long-term planning. This focus on rangatahi empowerment were partially based on the findings from the 2005 Hui Taumata (Māori Economic Development Summit) which outlined 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)" (p. 12). The need for a rangatahi-based project was also founded on the youthful population base of the hapū. There was a deep sense that younger members of Ngāti Pareraukawa needed to be engaged with in ways that encouraged a positive sense of who they are, where

they come from and where they are going.

In its first year, the project's engagement with hapū rangatahi was successful in that over 50 young people set health and education goals and spent time with other whanaunga at Ngātokowaru marae. In itself this demonstrated commitment to the project's vision of rangatahi development. Rangatahi also participated in the organising and management of the project through their active contributions to the organising committee.



However in its second year it became apparent that Te Huarahi o te Ora needed to review its age-specific focus; parents were showing an interest in setting their own developmental goals *alongside* their children. Parents wanted to be involved in strengthening their own relationships with other whānau, their marae and its tikanga.



Ironically, alongside this enthusiasm from adult members of the hapū to be more involved the organising committee also observed changes in whānau behaviour. Some whānau members were dropping their children off at weekend hui with the expectation that participating whānau members would care for their children. There was some anxiety that Te Huarahi o te Ora would soon become a

‘drop off centre for kids’. This was coupled with a declining number of new whānau becoming involved and a general drop in some rangatahi and wider whānau participation. There was an acknowledgement that there was difficulty in maintaining the programmes momentum. Rangatahi and key whānau that were involved since early 2007 were beginning to realise that a new direction was needed. There was an imperative to find new ways of reinvigorating the project and encouraging whole-whānau participation.

In response to this situation, towards the end of 2007 the organising committee decided that it was important to change the focus of the project, from rangatahi *to* whānau. The emphasis needed to shift in order to build a broader base of hapū relationships and participation. As such, the concept of being mentored took on a more expansive meaning, not restricted by a singular age-based rangatahi focus. The organising committee understood that by enhancing wider whānau skills, confidence and abilities rangatahi would also succeed. Indeed, rangatahi destinations and futures are inextricably linked with the state of wellbeing of wider whānau (Boulton, 2005).



Broadening the focus to implicitly include all whānau also meant being explicit about whānau obligations and responsibilities to Te Huarahi o te Ora. Some of these obligations included:

- Encouraging whānau to help practically with the running of hui and working bees;
- Offering workshop sessions for whānau and rangatahi;
- Being an active contributor and taking a lead in workshop sessions; and
- Offering to be a mentor and a positive role model for rangatahi and whānau relatives.

The decision by the project organising committee to appointment of a whānau coordinator towards the end of 2007 was an acknowledgement that a dedicated person would be needed to help re-orientate and reinvigorate the project.

Creating a whānau coordinator position was a new initiative for Ngāti Pareraukawa and signalled an important change in the structure of the project. In light of this situation, the JR McKenzie Trust and the organising committee identified that the whānau coordinator position needed to be evaluated as part of phase 2 and 3 reports.

#### 4. Reflections on the establishment of a whānau coordinator position

This section includes a description of:

- The selection process and appointment timeline for the whānau coordinator;
- Key reflections from organising committee members about the appointment of a whānau coordinator; and
- Key reflections from the whānau coordinator regarding the appointment process, role and work within the first six months.



Finally this part of the report provides a discussion into the possibilities and tensions that arose for the organising committee and the appointee in taking the coordinator position forward within their hapū.

##### 4.1 *Selection process and appointment timeline*

This appointment was a hapū-first. Never before had Ngāti Pareraukawa employed members of their own hapū to work in a role such as this. Therefore, one of the key tasks was the convening of a selection committee to help recruit, assess and recommend an applicant to the organising committee. This selection committee consisted of three organising committee members: two males, one of whom was a kaiāwhina rangatahi, and one female hapū member.

Initially the selection panel began its work by meeting together to develop a set of ‘qualities and attributes’ for the prospective applicant. These qualities and attributes emerged as a set of criteria for applicants to aspire to and measure themselves against.

In a letter to prospective applicants (see Appendix 1) eight qualities and attributes were outlined for the coordinator role. The selection panel explained that “because our children, nieces, nephews, mokopuna are directly involved [in Te Huarahi o te Ora], we must ensure that their experiences are from a reputable role model who has demonstrated and knows how to display these qualities.” The list was not intended to be exhaustive nor exclusive but outlined the following applicant qualities and criteria for the position:

**Rangatiratanga**

The demonstration of qualities of a rangatira i.e. trustworthy, reliability, commitment, generosity, leadership, humility, reputable.

**Manaakitanga**

The expression of generosity towards others i.e. caring, generous, respectful, acting in mana-enhancing ways towards others.

**Whanaungatanga**

Promoter of kinship, rangatahi, interdependence and obligations.

**Kotahitanga**

Encouraging of unity and harmony amongst own whānau, all whānau, hapū and all involved.

**Kaitiakitanga**

Preserver and guardian of cultural knowledge, te reo, whakapapa of Ngāti Pareraukawa. Able to record, store, maintain, recall and use information appropriately and with integrity.

**Wairuatanga**

Nurturing and nourishing the taha wairua of rangatahi, whānau and hapū. Not necessarily a religious journey, but an emotional and spiritual journey.

**Ūkaipōtanga**

Believer in maintaining Ngātokowaru marae and Pareraukawa hapū as our source of strength. Believing in rangatahi and believing that they have an important contribution to make to the survival of Ngāti Pareraukawa.

**Pūkengatanga**

Teaching, preserving and creating knowledge and understanding about Ngāti Pareraukawa.

It was agreed by the selection and organising committee that the short-listed applicants would present to the hapū on the above qualities and their aspirations for the whānau coordinator role at Ngātokowaru marae.

The timeline below indicates that the establishment of the whānau coordinator position - from conception to appointment - took seven months in total:

**2007**

- **August** - concept developed by organising committee.
- **September 26**- application made to JR McKenzie Trust for position funding.

- **October** - application approved and cheque received.
- **November 15** - applications for position closed (1 received).
- **December 3** - applications re-opened until February 29<sup>th</sup> 2008.

## 2008

- **February** - 3 applications received by organising committee. Selection panel convened to develop process for selection.
- **February 23** - selection panel reported back to organising committee with selection and appointment process. The selection and appointment process was approved by the organising committee.
- **March 10** - a letter to 3 applicants outlining process was sent out.
- **March 25** - presentations were made by the 3 applicants to hapū members at Ngātokowaru marae. The selection panel made its recommendation to the management committee that evening. The recommendation was accepted and announced by Hohepa Paurini. Position was offered to Pātaka Moore. Pātaka accepted the offer.
- **June 1** - Whānau coordinator role commenced.

### 4.2 *Key reflections by the selection and organising committee on whānau coordinator appointment*

As Ngāti Pareraukawa had never established a role such as this before, the process was new for all involved and was a significant historical moment for the hapū. This meant a mixture of enthusiasm, anxiety and expediency in creating and taking the appointment process forward being experienced by the selection and organising committee:

I found myself being very anxious about getting the right person for the job over the [2007] November - [2008] March period and felt that I would rather not appoint than have an unsatisfactory candidate. I also felt very pressured to get someone on board because as soon as the JR McKenzie Trust had approved the position they sent us a cheque (\$79,600) in November [2007] and I found that increased the pressure to move quickly (*Te Huarahi o te Ora organising committee member reflection*).

In mid-April 2008 a focus group was held with the selection and organising committee to gauge how they managed and experienced the process. This focus group was aimed at inquiring with whānau about what the challenges and learning were in making the appointment. The focus group questions have been reproduced in Appendix 2. What follows is a thematic analysis of key whānau reflections and responses to the selection process.

## *Challenges of the appointment process*

### *1. Who: External outsider or hapū insider?*

Some organising committee members spoke of the initial fear of “appointing our own, [because] of nepotism.” They had concerns that by not seeking applicants external to Ngāti Pareraukawa the programme would attract negative external attention: they needed to attract someone ‘neutral’ and ‘objective’ in order to keep the project on track and maintain ‘validity’.

Addressing the issue of financial gain was also a consideration for members. As one committee member warned, they wanted to avoid “corrupting the kaupapa by paying someone.” This sentiment demonstrated the high value Ngāti Pareraukawa put on the voluntary work undertaken by its members. By paying a hapū member to co-ordinate Te Huarahi o te Ora, a precedent could be set that discouraged voluntary contributions to the hapū and marae. No consensus was formed as to how to address this consideration, however committee members agreed that it was important the project continue highlighting the value of on-going voluntary contributions by all its members.

There was an appreciation that attracting the right person to the position could be difficult as some may be anxious about “working for their own”. This was compounded by the sense that the appointment was under pressure to “get the right person - it had to be someone who understands the kaupapa”.

In parallel, members also appreciated that appointing “one of their own” would encourage hapū development and build their internal skills and capacity. This situation created a paradox for the selection panel and the committee generally. As the committee worked with this complexity it “became apparent that it could only be an insider, a member of the hapū” and that through the process they “learnt to trust in our own abilities: of the hapū, for the hapū, by the hapū - confidence in each other.”

Acknowledging the complexity of appointing one of their own hapū members to co-ordinate the project meant that whanaungatanga became a key foundation of the appointment process: “the sub-committee all came from different positions but arrived at the same point. Determining the correct process was a challenge, but ultimately rewarding. The culture of the job [also] entailed whanaungatanga.” Committee members reflected that ultimately they did not want to “bust up family relationships” - in this sense the pressure of the process made them all think very carefully about keeping it transparent, accountable and safe for all involved.

Other reflections offered by committee members on the appointment process included:

- Short-term - 2 year tenure - a limited timeframe and a need to act with expediency;
- A need to address an evolving job description and unclear roles;
- The development of the 8 kaupapa eased the selection process;
- Transparency protected marae, iwi, hapū - a clear and accountable process was followed in order to avoid finger pointing; and
- There was confidence and trust in the selection sub-committee to make its recommendations.

*What would you change or improve?*

1. *More time to develop a communications strategy and appointment process*

While the pressure to appoint a whānau coordinator created an organic process, members would have preferred more time to organise the appointment “due to the responsibility to whānau and pressure on a small group running hui.” Committee members commented that they would have liked to develop a thorough hapū communications strategy, which could have highlighted the appointment process. They believed that a communications strategy would have:

- Raised awareness amongst hapū members about Te Huarahi o te Ora earlier;
- Assisted the committee in targeting hapū members about the appointment, therefore encouraging a larger number of expressions of interest.

*What was learnt?*

1. *“That we can”*

Through experiencing the appointment process committee members learned to trust in themselves and their collective abilities. They realised the quality of the whānau involved in establishing the process. This was coupled with the high quality of the applications received. These realisations were affirming and helped people to “focus on [the] kaupapa, capabilities and strengths and the talents within the whānau.”

Some of the older members of the organising committee noted that their previous experiences in hapū organising “went under the skirts of aunties.” In this sense, they explained that previously they were more passive observers of hapū matters as opposed to active decision-makers. Another member commented that they had realised that there are “plenty of people in our

whānau who could do the jobs: available, willing and wanting to do it! Just give people a job and let them do it. [There's] lots of energy out there to be tapped and feed into Pareraukawa - lots of energy for the future. We'll get there in the end, not on our own; trust is huge!"

2. *Pressure can create processes and action*

The pressure generated by the appointment process also revealed the goodwill and energy of hapū members. It created a sense of optimism in their skills for future planning. Committee members noted that the next stages of development included strengthening the operational side of the whānau coordinator position: evaluating the performance of the coordinator, developing the role description and establishing how it fits within the hapū strategic plan. There was an acknowledgement that learning about hapū development is never-ending and Ngāti Pareraukawa can always improve and "do things better."

Other key learning from the appointment process by the organising committee included:

- External perceptions are irrelevant;
- There are opportunities for learning at the marae and in this programme;
- If we can get people to the marae they will do anything;
- Hapū survival is up to us;
- We need to be active in determining our own destiny and history;
- Seeds of development are shared - driven by will; and
- The 8 identified kaupapa are a source of innovation - remember how the kaupapa *use us* - no need to look elsewhere.

*How will the appointment be effective?*

Members discussed two overarching pointers that will help to mark the efficacy of the position:

1. *Developing a role description and on-going evaluation*

The organising committee was clear that two key indicators will measure the effectiveness of the whānau coordinator position:

- The 8 kaupapa will be used to review performance and appraise the role;
- The strategic direction of Te Huarahi o te Ora will be synchronised with the hapū development plan.

2. *"The marae will be full - new faces, people attracted to come."*

Committee members explained that another obvious indicator of the effectiveness of the role would also be based on:

- The marae being used more by whānau e.g. reunions and weddings, whānau hui;

- People feeling more comfortable and accessing their marae; and
- Continued increase in numbers wanting to participate. Other indicators of an effective appointment emphasised by committee members included:
  - That the coordinator remains positive about the role i.e. feels rewarded, satisfied, is challenged and has demonstrated personal and professional growth;
  - That the coordinator is seen in rohe by kids, whānau, organisations, tertiary institutions and students;
  - Whānau have a stronger sense of pleasure and satisfaction from participation in the programme;
  - That the project could go nationally and internationally; and
  - There needs to be buy-in at different levels and learning to be active in keeping Pareraukawa going - recognition of talents within whānau, reward peoples strengths.

Key questions for the organising committee included whether or not to look at securing funding beyond 2 years. In relation to this, members were asking themselves what other projects could result after formal funding for the project ends in 2010.

#### **4.3 *Key reflections by the whānau coordinator about the process of appointment***

In early October 2008 a semi-structured interview was held with Pātaka Moore regarding his appointment to the whānau coordinator position in June 2008. The interview questions have been reproduced in Appendix 3. The aim of the interview was to:

- Better understand the appointment process from the applicant's perspective;
- Explore what measures are being taking in order for the hapū to know if the appointment has been effective;
- Capture what learning had been gained from establishing the position so far; and
- Record what the short-term aspirations for the role are.

##### *Experience of the appointment process*

Pātaka explained that the process for appointment was different and unique. Originally he had been a member of the organising committee. Therefore, in order to apply for the coordinator position he had to step down from his committee responsibilities, and alongside the other two applicants, focus on their aspirations as prospective coordinators for Te Huarahi o te Ora were.

For Pātaka self-evaluating against the eight qualities and attributes outlined by the selection and organising committee was challenging but ultimately enriching. In addition, presenting this self-evaluation

and his aspirations for the hapū in front of his kaumātua, matua and wider whanaunga added to the test:

[It was] daunting having to talk to your own people about your aspirations for them, and our aspirations for our-selves. It was one of the most nervous moments of my life. I was just sweating. It was full on, but cool. Pretty difficult... All the kaumātua sitting in the front row... Even my father came up to me after and said, “I could see you were nervous boy, but you did a good job”. It wasn’t easy, but it was a good challenge. It was awesome.

The experience of presenting to ‘your own’ and daring to dream about the collective future and goals of the hapū, while daunting, felt appropriate, robust and honest:

My people are the specialists about Ngāti Pareraukawa. We’d like to think we know best for our people - it follows tino rangatiratanga. If anyone is going to make decisions about Ngāti Pareraukawa it should be Ngāti Pareraukawa... It was robust. It was about being honest. This process makes you honest. You don’t need to go through the criminal incidents check, or the official information check, cause if you’re honest and go through and self-evaluate; all your referees are there!

#### *Improving the appointment process*

In retrospect Pātaka believed that the process could have been quicker - explaining that there was too long a delay between putting forward expressions of interest and being appointed. In total the process took seven months. Yet, he also explained that “we weren’t paying people to undertake the appointment process - so we were doing this in our time”, which meant that the process was “more organic” and therefore the process was well developed:

It wasn’t just about the appointment process; it was about the hapū being able to go through this process. If we are able to use this as the baseline process for future appointments and develop it further, then it’s much better than just walking into a room and being asked a whole bunch of questions.

#### *Effectiveness of the role*

In order to measure the effectiveness of the role Pātaka explained that he sets out a work plan for the month alongside his supervisor, his mother, who is also an organising committee member. The work plan is based on his role description and a set of tasks that are realistic and achievable. At the end of each month he reviews his

work plan progress alongside his mother and e-mails this plan to the wider organising committee to review.

Regular hui also offer him the opportunity to “speak about and reintroduce my role, where Te Huarahi o te Ora is going, and what we’re going to do.” Generally, the first six months of the role has been focused on three key areas:

- Establishing administrative systems;
- Organising and developing hui for the year; and
- Developing strategies to encourage greater whānau participation.

Two elements have influenced the role’s effectiveness within the first 6-8 months: hapū clarity and understanding about the role; and finding new ways to re-connect people back to Ngātokowaru marae.

Regarding hapū clarity about the role Pātaka acknowledged that to begin there was some anxiety about being a paid member of his hapū. He wondered if additional expectations could be placed upon him because of his more formalised position:

Although there was a job description with a dozen points on it, I had my kaumātua sitting in the front row thinking, “Wow I’d love a nice fence out there. We want to plant some trees here, do up the gate...” Because if one of my respected elders came over and asked me to do one of these things, I’d feel obliged.

While recognising this possible tension within the role - of being pulled in competing directions - in practice these expectations have not been placed upon him by his whānau. He has also been mindful that being a paid member of the hapū should not undermine already established hapū roles and voluntary contributions:

It’s clear that the hapū don’t want the whānau coordinator to compromise wider hapū member participation; they want it to complement that, to come in addition. Not “we don’t need you to do this and that” - they don’t want to replace, they want to complement.

Finding new ways of attracting people back to Ngātokowaru through the programme has emerged as one of the key challenges of the role. This is especially important as the focus of the programme has moved from being rangatahi-focused to whānau-focused - encompassing a broader view of hapū development and whānau ora:

There have been so many people who’ve been detached from Pareraukawa - distance, family fall-outs etc. Now there’s an opportunity for them to return. Some fly right back. There are some that are just feeling their way back

cautiously. Then there are a few that say “I’m too busy” “It’s not logistically possible” “I’m not that way inclined”. So they’re a little more difficult to reach... It’s the million-dollar question - how to have people come back and value the marae after they’ve been disenfranchised or detached. The value of the marae is lost. How do we get them to say to themselves “this is mine, this is where I’m from.” If we knew that our marae would be full: it would have people living around it and contributing to it. It would be a community again. If we knew the answer to that question we wouldn’t need Te Huarahi o te Ora.

### *Key learning in establishing the position*

For Pātaka establishing the role has meant taking opportunities, being open to on-going development and - as noted above - attempting to find new ways to encourage whānau involvement in the activities of the programme and the marae. Being open to on-going development has meant encouraging whānau suggestions about hui themes and activities and incorporating these into planning. Making hui relevant to whānau has proved vital, as this keeps them motivated and connected. It also helps create a programme that is reflective of whānau needs and aspirations.

One way of encouraging whānau participation has included learning how to “redefine the marae.” Pātaka identified that to attract those whanaunga that are “hard to reach” and bring them back to Ngātokowaru, new ways of thinking about the marae are needed:

There are some misconceptions - that it (the marae) is a tapu place, that it’s a place to bury the dead, it’s a place for only formal events... It’s a redefinition of the marae - yes it could be the space for Tūmatauenga, but instead of having it as a haka or formal speech-making place, we can also have it as a sports space.

Losing control of the marae, through loss of culture and urbanisation, we’ve become very precious about what the marae is there for: “it’s only for this and not for that.” We’ve become very rigid. What we need to do is have a good understanding about the marae and then use it appropriately - tikanga need to be upheld: tangihanga is the focus of the whānau and tūpāpaku, but for other kaupapa, then those areas can be used in a different manner.

### *Short-term aspirations for the role*

The following points were identified as short-term aspirations for the role:

- Holding hui and ensuring good attendance;

- Maintaining contact with those who have been part of Te Huarahi o te Ora, while also expanding this group;
- Develop and maintain the hapū website;
- Develop the programme further - invite certain people to feed into different hui and encourage whānau input into how hui are planned;
- Continue to work and make contact with Wellington and Otago based hapū members; and
- Maintain out-reach with Otago University, Victoria University and Te Wānanga o Raukawa students - help them access scholarships and support their tertiary study.

In general Pātaka believes the first six to eight months of the role has been successful because of the support of the hapū and those involved in the project from its outset. On reflection he feels as though motivation for Te Huarahi o te Ora remains strong:

People are always asking “when’s the next hui?” “What’s the website address again?” “How can I help at the next hui?” It’s over-whelming, people saying they want to help and they want to support.

#### **4.4 Discussion**

Based on the reflections of the organising committee and appointed whānau coordinator, below are some key discussion points regarding the establishment of this role and its implications thus far and over the next 12 months:

*Cultural innovation and development:* A key strength and innovation behind the process was the development and application of the 8 qualities and attributes for the whānau coordinator role. While such qualities are based on traditional Māori values and world-view that are potentially general in their application, whānau and applicants were challenged to understand them in their local Ngāti Pareraukawa context. As one kaumātua and another organising committee member noted “we should not focus on how these principles are used by our people; but on how the principles use us.” Such sentiments encourage the on-going development of the hapū, which was demonstrated through the establishment of the selection process. In this sense the hapū could be seen as active contributors to new tikanga, which encouraged new forms of leadership, decision-making and learning to emerge. Having the confidence to “look towards our own” demonstrates confidence in the skills and leadership ability of hapū members. Affirming the philosophy of *for the hapū, by the hapū, about the hapū* and discarding the potential criticism of nepotism and subjectivity is consistent with a kaupapa Māori project orientation (Bevan-Brown, 1998; G.H. Smith, 2003). While the appointment process for a successful whānau coordinator

position took seven months, the organising committee and the successful applicant both believe it was time well invested and that a rigorous process resulted.

*Role review and evaluation:* While this evaluation report has recorded the appointment process and gauged its establishment thus far, the organising committee also indicated its willingness to review and evaluate the role. Reviewing the coordinator role based on the 8 attributes and qualities outlined for the selection process combined with the hapū development plan are useful assessment mechanisms. As Pātaka discussed, having work-plans put together for the organising committee to review at regular meetings is one example of on-going assessment of the role in action. However, how the organising committee will take the lead on role review and evaluation remains to be seen. Deciding on an agreed to systematic process of appraisal for the coordinator role by the whole organising committee is needed in order to maintain the focus and accountability of the programme and its coordinator.

*Paid and voluntary contributions:* The organising committee and the whānau coordinator are critically aware of managing possible tensions between paid and voluntary contributions to the hapū. They both



identified the potential risks of paying a member of the hapū, which include unrealistic whānau expectations, potential for hapū and whānau conflict and a possible attrition of voluntary participation in the activities of Ngātokowaru. Careful consideration and acknowledgement of these risks helps keep each contribution in balance. Maintaining this balance will be important as the programme goes into its final year of sponsored funding and attempts to broaden its base of

participating hapū and whānau members. Consistent and clear articulation of how the coordinator will work to complement and encourage hapū involvement, and vice versa, is one way that this balance can continue to be struck. By finding creative ways of bringing whānau back to Ngātokowaru and by broadening the enthusiasm and motivation to become active members of the hapū will only further support and strengthen voluntary contributions to Ngāti Pareraukawa.



*Planning for now and 2009:* As the project has shifted its focus from rangatahi to whānau participation and wellbeing, it has been important that commitment to this change is held equally between

the organising committee and the coordinator. Having a consistent and agreed to outlook on the priorities and functioning of the project at the governance level (organising and marae committee) and the operational level (whānau coordinator), instils clarity and confidence in Te Huarahi o te Ora. The reflections captured in this report demonstrate this synchronicity and commitment is present. However, more creative thought and planning will be needed to make hui and events relevant to whānau over the next year. This includes finding new ways of reaching whānau not currently involved and creating pathways for different whānau interests to be accommodated and represented in the project. A key challenge continues to be establishing new pathways for whānau involvement that will contribute to the evolving nature of the hapū while ensuring its survival into the future.

## 5. Mentor and mentee relationships

While the focus of Te Huarahi o te Ora has changed over the last 12-14 months from rangatahi goal setting and mentoring to a broader whānau ora perspective, the mentor-mentee relationships previously established continue to be a cornerstone of the project. This section provides a snapshot of how well these relationships are continuing and what characteristics constitute a healthy mentor-mentee relationship.

### 5.1 Whānau survey

At the first Te Huarahi o te Ora Hui in January 2008, a whānau survey was distributed to 15 predominantly rangatahi whānau members in order to gather information about their respective mentor and mentee relationships. The aim of the survey was to gauge how these relationships were being progressed and what people valued about them. Below are the survey questions and responses:

Do you have a mentor or mentors?	If yes, for how long have you been meeting together?	If you haven't got a mentor, why not?
Yes (x10).	One year (x6).	N/A (x2)
No (x5).	One day (x2).	I didn't get organised enough to make regular contact - have got it sorted now.
	We meet up some months.	I am still approaching people (x2).
	N/A (x7).	

### What made you choose this person as your mentor?

General Personal Characteristics	Specific Personal Characteristics
He/she is a positive role-model i.e. very encouraging, is a family member, able to help me out, understands me, knows about the marae, is kind to me, organised, motivated.	A good sportsman.
He/she has been through the same stuff as I am currently going through.	Good with instruments - drums, guitar.
We live close together and have regular contact.	Doesn't mind telling me what to do.

### What do you enjoy doing with your mentor?

Generally	Specifically
Spending time together i.e. having a laugh, swimming at the beach or river, going out for lunch, watching and playing sport working, riding motorbikes, having fun together, coming to my house, going to the farm.	Talking about situations and how to deal/get through them.
	Haven't done anything yet.
	Learning to work hard.
	Always being loving and caring.

### What would improve your relationship with your mentor?

Generally	Specifically
Spending more time together, seeing each other more often.	Take me for walks and bike rides
	Nothing - it's good
	Using a book e.g. journal book
	Doing small activities together i.e. Visiting Te Papa, planting veges.

### How do you stay in contact with your mentor?

Generally	Specifically
1. Phone calls	1. Facet-to-face meetings i.e. staying at their house, visits two or three times a month.
2. Texting	2. Lunch once a month
3. E-mail	

How much older or younger is your mentor and what difference does that make?

Age Difference	Affect	No Answer
0 - 10 years: 4	It doesn't make a difference	1
10 - 20 years: 5	He can guide me through what he has already done	
20 - 30 years: 3	Guidance and leadership, can offer experience and knowledge	
30+ years: 2		

What have you gained from attending the January 2008 hui?

Whakawhanaungatanga - Strengthening familial relationships	New goals for 2008	N/A
x 7	x 4	x 4

What would you like to see included in future hui?

Hangi	Sports and games	Ngātokowaru history	Movies
x 3	x 7	x 1	x 4

Is there anything else you would like to add?

- Really love what you guys are doing. If the programme wasn't running I wouldn't have got to know my whanaunga or marae. The more I come back the more I love it!

## 5.2 Discussion

*Mentor-mentee relationship continuity:* Two thirds of survey participants had mentors - just under half had been meeting since 2007 due to the programme. The fact that mentors and mentees had been meeting for over a year demonstrates that the programme has offered continuity of relationship between mentor and mentee. One third either hadn't approached a mentor or were seeking help with this from other whānau members.

*Selecting mentors based on them being a 'positive role model':* Overwhelmingly, people selected their mentor because they believed he or she would be a 'positive role model'. For most, a positive role model meant their mentor was encouraging of them, empathetic and understanding of what they were dealing with in life at the time. Knowledge of Ngātokowaru marae and whānau relationships also influenced people's selection of mentors. As a result the role of one's whakapapa may have been a factor in the selection of mentors, however this was not explicitly mentioned by participating whānau.

Other factors that affected people's choice of mentor included the mentors interest and skill in sports or music.

*Activity based relationships are most important:* By doing activities that were of a common interest mentors and mentees formed positive relationships. People valued doing and learning things with their mentor. 'Doing and learning' included common interests such as playing sports or talking through shared issues or common problems. Their relationships were based on learning from one another through practical activities.

*Spending time together strengthened the relationship:* Through spending more time together, whānau participants believed their mentor-mentee relationship would be improved. Having frequent contact gave life to their relationship with the mentor, and enabled their relationship to grow. Again, practical activities were seen as a useful way of affirming the relationship. Use of mentor-mentee journals, where goal setting and news were recorded, discussed and shared helped to bridge geographic divides between them.

*Staying in contact through phone, texting and e-mail:* When face-to-face meetings were not possible, people relied on phoning, texting, e-mail or book journals to stay in contact with their mentors. Another method of getting together included having a regular catch up date, once a month for example.

*Older mentors made a difference for people:* The average age difference between mentor and mentees was between 10 and 20 years old. Generally whānau members sought older mentors, as they believed this would provide "guidance and leadership" that was based on "experience and knowledge". While this was a general finding, some whānau did not believe age difference did make a difference to how they related to their mentor. Perhaps this finding is based more on the values and what their selected mentor could practically than on their actual age.

*Mentor training and relationship maintenance:* Since the inception of Te Huarahi o te Ora some whānau believed mentor training could better prepare them to be appropriate mentors and problem-solve with their mentee. To date there has not been any structured training provided for whānau members wishing to mentor their whanaunga. While training has not occurred it appears that the relationships developed to date are stable, supportive, trusting and honest. Therefore, it could be argued that by providing formalised mentor-mentee training could contribute to a less relaxed relationship to develop, potentially working against the inherent strengths of whanaungatanga. However, it remains unclear how issues such as interpersonal conflict or highly personal and sensitive concerns are addressed within the relationship. Managing such issues is currently at the discretion of individual mentors and mentees.

Addressing this aspect of the relationship is important if sensitive issues are to be disclosed and handled in a safe and appropriate way.

## **6. Te Huarahi o te Ora Outcomes and Conclusions for 2008**

The four broad outcome classes of *Te Ngāhuru: A Māori Specific Outcomes Schema* developed by Durie *et al.* (2002) will be applied to ascertain the outcomes and conclusions for Te Huarahi o te Ora in 2008<sup>1</sup>.

### **6.1 Te Manawa: a secure cultural identity**

Regular hui throughout 2008 offered hapū members opportunities to learn more about the whakapapa of different whānau, Ngātokowaru marae and Ngāti Pareraukawa generally. Tribal elders and leaders were available to lead discussions at hui on topics such as the survival of Ngāti Pareraukawa and its tikanga. Such discussions reinforced the 1975 cross-tribal developmental initiative *Whakatupuranga Rua Mano - Generation 2000* (Winiata, 1979), and its key principles:

- Te reo is a taonga
- Our people are our wealth
- Our marae is our principal home
- Strive for self-determination - tino rangatiratanga.

The establishment of a recruitment process for the whānau coordinator position further strengthened the security of Ngāti Pareraukawa identity. The self-evaluation of applicants against the 8 qualities and attributes reinforced their understanding of themselves and their local cultural values; while the presentations amongst whānau made the process accountable and transparent to all present.

*Conclusion:* Regular hui that promote and demonstrate Ngāti Pareraukawatanga have shown to be a success amongst whānau. The innovation of the whānau coordinator recruitment process is also a positive outcome regarding Ngāti Pareraukawa cultural identity and the development of a decision-making template.

### **6.2 Te Kāhui: collective Māori synergies**

Recognition that the project needed to change shape from rangatahi wellbeing to whānau wellbeing further strengthened this outcome measure. The vibrancy of Te Huarahi o te Ora is now enhanced further by a vision of whole whānau participation and leadership. Hapū members from around the country are being contacted and collectives of Ngāti Pareraukawa are being supported in the Horowhenua-Kapiti, Wellington and Otago regions. The role of the whānau coordinator to support this outreach has been pivotal and effective.

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<sup>1</sup> See pp. 24-27 of the Phase One Report (2007) for a general introduction to the framework and its use in relation to Te Huarahi o te Ora.

*Conclusion:* While the project has been re-orientated from rangatahi to whānau, finding creative ways of catering for the diverse needs of different age groups continues to be a key challenge. The successful transition from a rangatahi focus to a whānau focus will take time. As the findings demonstrate, more inventive strategies are being found in order to enhance broader whānau capacity, participation and ownership of Te Huarahi o te Ora.

### **6.3 *Te Kete Puāwai: Māori cultural and intellectual resources***

Regular hui at Ngātokowaru where Ngāti Pareraukawa kawa and tikanga are adhered to and adapted as necessary has supported this measure. In addition numerous workshops on the use of *Te Whare Tapa Whā*<sup>2</sup> as a cornerstone for holistic wellbeing have been held. However, to date there have not been dedicated gatherings to support whānau knowledge and practice of te reo me ōna tikanga.

*Conclusion:* Ngāti Pareraukawa cultural and intellectual resources have been supported by consistent adherence to their own kawa and tikanga. Whānau understanding of holistic health and wellbeing has increased through focused hui on individual and whānau wellbeing. Nevertheless the phase one evaluation report found that many whānau wanted more support learning te reo me ōna tikanga. By not addressing this need, hapū members explained that some whānau may not feel confident in attending hui at Ngātokowaru. The close proximity and influence of kaupapa Māori educational institutions such as Te Wānanga-o-Raukawa, kura kaupapa and wharekura are cultural and intellectual resources for Ngāti Pareraukawa to draw from and could be strengthened further within the project.

### **6.4 *Te Ao Tūroa: the Māori estate***

All whānau have been encouraged to assist with maintenance and up-keep of Ngātokowaru throughout 2008. This has been done by helping with the preparation and closing of hui, food preparation, cleaning of the marae facilities and other basic chores.



day working bee.

A hui in mid-November 2008 was focused especially on regenerating the marae and its surrounding environment, with tasks delegated to those present. The day was an enormous success as it brought new whānau back to Ngātokowaru and offered people with building and maintenance skills the opportunity to contribute and actively participate in the one-

<sup>2</sup> See Durie, M. H. (1998). *Whaiora: Māori health development* (2nd ed.). Victoria, Australia: Oxford University Press.

*Conclusion:* Practical assistance in regenerating Ngātokowaru proved to be a successful way of maintaining and beautifying the marae. The offshoot of this hui was that it encouraged practical whānau involvement. Such initiatives increase the sustainability of Ngātokowaru and ensure access to hapū members, while physically maintaining the marae estate.

## 7. Review of the first phase recommendations

*Develop hapū-based measurements/indicators of wellbeing/health:* The 8 qualities and attributes of the whānau coordinator position combined with workshop sessions on *Te Whare Tapa Whā* demonstrate that the project has successfully met this recommendation.

*Strengthen mentor participation:* As Te Huarahi o te Ora has changed in orientation - from rangatahi mentoring to whānau ora - this recommendation has not been targeted specifically. Nonetheless, encouraging greater whānau involvement infers that 'informal' mentoring and participation at hui is already occurring.

*Explore mentor/mentee relationships:* It was found that the following aspects have supported positive mentor-mentee relationships:

- Having the same mentor or mentee over time;
- Role modelling positive behaviour;
- Having a relationship that is based on 'doing things' and planned activities;
- Spending regular time together;
- Staying in regular contact through phone, texting and e-mail; and
- Selecting mentors that are older and/or more experienced than the mentee.

*Extend collaborative relationships:* This recommendation has been met through:

- Te Wānanga-o-Raukawa and the organising committee having signed an agreement to support the whānau coordinator through placing him within their hapū development faculty;
- Informal discussions have taken place with senior Māori staff at Victoria University of Wellington and Otago University in Dunedin about better supporting Ngāti Pareraukawa students through bursaries and mentoring;
- As representatives of Te Huarahi o te Ora individual hapū members have been able to attend health related workshops.

*Review age groups:* As a result of the change in project orientation all hapū members have been encouraged to participate in Te Huarahi o te Ora.

*Continue to enhance hapū/whānau relationships:* The role of the selection committee in developing the whānau coordinator role helped to strengthen governance of the project. The role of voluntary contributions to Ngātokowaru and the hapū continues to be a priority and has not been jeopardized by the employment of the whānau coordinator; rather they have complemented each other and have enhanced whanaungatanga. There continues to be a need to encourage greater whānau involvement in the project.

*Develop a yearly planning cycle:* The hapū website (<http://www.pareraukawa.maori.nz/>) has been an important communication tool to let whānau know when hui are planned for the year. It also provides a space for up-dates about the project. In late 2007 the organising committee planned activities for 2008 and also informed whānau about these through mail, hui, text messaging, phone calls and whānau coordinator visits.

*Facilitate whānau access to te reo me ōna tikanga:* Work must continue to ensure whānau have access and resources to support their knowledge and practice of te reo me ōna tikanga. As noted previously, while a dedicated hui focused on strengthening language and Ngāti Pareraukawa tikanga did not take place in 2008, hapū members are interested in seeing this eventuate.



*Activity based hui for all:* A range of hui focusing on mentoring, whānau wellbeing and marae regeneration has supported the involvement of a broader base of hapū members.

## 8. Recommendations for 2009

- 8.1 *Explore relationship between Ngātokowaru Marae Committee and J.R. McKenzie Trust:* The establishment of Te Kāwai Toro as a Māori development fund is unique within the New Zealand philanthropic sector. The final evaluation report should help to record and measure how mutually successful the fund has been for Ngāti Pareraukawa hapū and the J.R. McKenzie Trust.
- 8.2 *Develop strategies to make hui accessible to a broad cross-section of whānau:* Finding new ways of reaching whānau not currently involved in Te Huarahi o te Ora will help to ensure hapū survival into the future. Therefore, continuing to make hui accessible and relevant to a wide variety of whānau is vital.
- 8.3 *Hold hui with te reo me ōna tikanga focus:* Through utilizing the resources and strengths of existing whānau knowledge, holding a dedicated gathering with the aim of strengthening hapū knowledge of

te reo me ōna tikanga will help build confidence in Ngāti Pareraukawa cultural and intellectual resources.

- 8.4 *Decide on a systematic appraisal of the whānau coordinator role:* Formal evaluation of the whānau coordinator role will continue into the final year of project funding. This evaluation needs to complement an agreed to systematic review of the role by the project organising committee, with key outcomes recorded in early 2010.
- 8.5 *Continue to support and encourage mentor-mentee relationships:* As an original cornerstone of the project, whānau members must be encouraged to continue to develop their mentor-mentee relationships. Ensuring these relationships are supportive, trusted, fun and practical will help make them a success into the future.

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## Glossary of Māori Terms

Hapū	Sub-tribe
Hui	Gathering/meeting
Iwi	Tribes
Kaiāwhina rangatahi	Young people co-coordinators
Kaumātua	Tribal elders
Kanohi ki te kanohi	Face-to-face encounters/meetings
Kura Kaupapa	Māori immersion primary/intermediate school
Mātua	Parents
Marae	Tribal place and space of meeting
Manaakitanga	Care/hospitality/respect for others
Ngāti Pareraukawa	A sub-tribe of Ngāti Raukawa ki te tonga
Ngātokowaru	The principal home of Ngāti Pareraukawa/Ancestral figure
Rangatahi	Young people
Rohe	Tribal locality/boundary
Tangi/tangihanga	Funeral/traditional lament of one that has died
Taonga	Treasure
Te reo me ōna tikanga	The Māori language and customs
Te Hui Taumata	Māori economic summit
Te Manawa	A secure cultural identity
Te Kāhui	Collective Māori synergies
Te Kāwai Toro	A shoot that reaches out/whānau development fund established by the J.R. McKenzie Trust
Te Kete Puāwai	Māori cultural and intellectual resources
Te Ao Tūroa	The Māori estate
Te Huarahi o te Ora	Pathway to/of wellbeing
Te Wānanga-o-Raukawa	Kaupapa Māori tribal tertiary institution based in Ōtaki
Te Whare Tapa Whā	The four corners of a house/Māori model of holistic health and development
Tikanga	Māori convention(s)
Tino rangatiratanga	Autonomy/self-determination
Tūmatauenga	Māori deity of war, courage and anger
Tūpāpaku	Body of deceased
Wānanga	Space/time of learning or discussion
Whare wānanga	Māori tertiary institution/traditional Māori place of learning

Wharekura  
Whānau  
Whānau ora  
Whanaungatanga  
Whanaunga  
Whakatupuranga Rua Mano  
  
Whakapapa

Māori immersion secondary school  
Families/family  
Family/collective wellbeing  
Relationship/kinship ties  
Relation  
Generation 2000, cross-tribal  
development initiative  
Family genealogy



## Appendix 1

### Letter to Whānau Coordinator Applicants

Mane, 10 o Maehe 2008

He pānui ki ngā Kaitono mō te tūranga Whānau Coordinator.

Tēnā koutou i runga i ngā tini āhuatanga o te wā. Ko tō tātou whaea, kuia tērā ko Meropa kua kapohia atu e te atua kia noho atu ia ki tōna taha. Tāria te wā ka tutaki anō tātou i a tātou. Rātou ki a rātou, tātou ki a tātou, kia ora tātou katoa.

He kupu whakamārama tēnei mō te tūranga Whānau Coordinator kua tonoa e koutou. Ko te tumanako ka pai ēnei whakarite ki a koutou katoa. Ka mahia ēnei i runga i te ngākau pono me te wairua pai. Kia tahuri ake tātou.

It was a great pleasure to receive your expressions of interest for the hapū position of Whānau Coordinator for the Te Huarahi o te Ora programme.

A panel was appointed by the Steering Committee to design and facilitate a selection process and to prepare a recommendation of appointment for the Steering Committee to consider. The panel is Hakopa Bradley, Hohepa Paurini and myself as convenor.

To date, we have had two hui to discuss the process for selecting the person. The journey has been challenging but very exciting.

This appointment is history making for Ngāti Pareraukawa. An employee of the hapū, for the hapū, by the hapū. We would like as many members of the hapū to participate and celebrate this new and enterprising initiative. Hence you'll see in the arrangements that we encourage hapū members to attend the interviews planned at Ngatokowaru on 25 March.

Attached also to this note is a list of qualities and attributes of the kind of person we would like to appoint. We believe these attributes hold favour in the minds of our hapū and we have chosen these to guide our deliberations of selection.

The panel (and the hapū) expects and requires that you have a history of demonstrating these qualities in order to be the best role model for our rangatahi.

Any behaviour inconsistent with these, like drug & alcohol abuse, assault and criminal offences would signal that you would not be the best role

model for our rangatahi. Our rangatahi deserve nothing less than a mentor of integrity and trustworthiness.

The intention of the list of qualities and attributes is to encourage you to self-evaluate. Again, this role is central to the development of our rangatahi; we want the best. We will be considering these qualities as part of the selection process.

Over the page are the arrangements we have organised to assist us to select the best person for the position.

1. Applicant to undertake self-evaluation using the list of qualities and attributes attached.
2. Prepare a 20-minute powerpoint presentation responding to the following questions:
  - a) Why do you want this job?
  - b) What is your vision for Te Huarahi o te Ora and rangatahi of Ngāti Pareraukawa up to and beyond 2009?
3. Respond to any additional general questions from the panel

The presentations will take place at Ngatokowaru marae on Tuesday, 25 March 2008 in the presence of whānau of Ngāti Pareraukawa. Please feel free to invite your whānau to attend.

A laptop, LCD projector and screen will be available for your use. The schedule for the hui follows:

- |        |  |
|--------|--|
| 4.45pm | Everyone assemble in whare tupuna for karakia / mihi<br>An explanation about the process will be described, then the presentations will begin.<br>[While one is presenting the other two will not be in attendance.] |
| 5.15pm | Huata Nicholson  |
| 6pm    | Pataka Moore   |
| 6.45pm | Hiramo Paurini   |
| 7.30pm | Assemble in whare tupuna for karakia / mihi<br>Kai in the Wharekai   |

A recommendation will be prepared by the selection panel and presented at a special meeting of the Steering Committee the following evening. If accepted, referees of the applicant will be contacted. All applicants will be informed of the outcome on Friday, 28 March 2008.

If you have any questions please feel free to contact me on 021-723096 before 25 March 2008.

Nō reira, kia manaakitia mai ēnei whakariterite hei painga mō te whānau whānui. Mā tō rourou, mā tōku rourou ka ora a Ngāti Pareraukawa.

Noho ora mai nā

Petina Winiata (Convenor)  
On behalf of the Komiti Whiriwhiri

### **Qualities and attributes of a role model**

This list is not exhaustive, nor exclusive, but we think because our children, nieces, nephews, mokopuna are directly involved, we must ensure that their experiences are from a reputable role model who has demonstrated and knows how to display these qualities.

#### **Rangatiratanga**

The demonstration of qualities of a rangatira, i.e. trustworthiness, reliability, commitment, generosity, leadership, humility, reputable.

#### **Manaakitanga**

The expression of generosity towards others, i.e. caring, generous, respectful, acting in mana-enhancing ways towards others.

#### **Whanaungatanga**

Promoter of kinship, rangatahi, interdependence and obligations.

#### **Kotahitanga**

Encouraging of unity and harmony amongst own whānau, all whānau, hapū and all involved.

#### **Kaitiakitanga**

Preserver and guardian of cultural knowledge, te reo, whakapapa of Ngāti Pareraukawa. Able to record, store, maintain, recall and use information appropriately and with integrity.

#### **Wairuatanga**

Nurturing and nourishing the taha wairua of rangatahi, whānau and hapū. Not necessarily a religious journey, but an emotional and spiritual journey.

**Ūkaipōtanga**

Believer in maintaining Ngātokowaru marae and Pareraukawa hapū as our source of strength. Believing in rangatahi and believing that they have an important contribution to make to the survival of Ngāti Pareraukawa.

**Pūkengatanga**

Teaching, preserving and creating knowledge and understanding about Ngāti Pareraukawa.

## Appendix 2

### Organising and Selection Committee Focus Group Questions

1. What were the challenges of making this appointment for the management committee and the sub-committee?
2. Is there anything people would change or improve?
3. How will we know if it's been an effective appointment?
4. What do you think you've learnt from this process?



## Appendix 3

### Whānau Coordinator Interview Questions

1. What was your experience of the appointment process for the whānau coordinator position?
2. Regarding the appointment process, do you have any suggestions to change and/or improve this process (if so, what are they)?
3. What do you think are some indicators that will help you and the hapū know if your appointment has been effective?
4. What have you learnt so far in helping to establish this position?
5. What are your aspirations for the role over the next 5 months?

