

He Mihi - Acknowledgements

Nau mai e te ao awatea,
Uhia mai tō hā ki ēnei mauri ora.

Hurihia te pōuriuri, te pō hangu ki tua,
Kei te tuhi, kei te rarama, hura mai te rā.

Ko te Atua te timatanga o te whakaaronui. Ka wehi ki te wāhi ngaro. Tihei mauri ora!

Kei ngā mate huhua o te wā, haere, haere, haere atu rā.

Koinei Te Huarahi o te Ora e mihi nui ana ki a tatou. Tēnā tatou katoa. Nā tēnei kaupapa a Ngāti Pareraukawa i whakakotahi ki to koutou marae a Ngātokowaru. I whakarangai i te whanaungatanga. I whakaopeope i nga tikanga me ngā kaupapa tuku iho o Ngāti Pareraukawa. Māna ka puta a Ngāti Pareraukawa hei whakaratarata ngā tai e whā o te motu.

Welcome to the third evaluative report recording and measuring the progress of the Ngāti Pareraukawa hapū ora initiative, Te Huarahi o te Ora. This report is based on the reflections and experiences of the descendants of Ngāti Pareraukawa hapū. The support of whānau and hapū members who contributed their insights and time through interviews, questionnaires, and conversations has been invaluable. Thank you all for your generosity of spirit and time.

To those members of the J.R. McKenzie Trust who also shared their experience, expertise and insights for this report, thank you.

Alongside Ngāti Pareraukawa hapū members and the J.R. McKenzie Trust, a number of people and organisations have contributed to this evaluation - shaping its design, content and the general approach. Individuals who have provided specific guidance and support include: Huia O'Sullivan, Sue Copas, Graham Barnes, James Barnes and Robyn Munford. Finally thanks go to the following groups and organisations that have provided funding and support:

- The Ngātokowaru Marae Committee;
- The J.R. McKenzie Trust and Te Kāwai Toro members;
- Te Huarahi o te Ora Management Committee and Whānau Co-Ordinator;
- Te Wānanga-o-Raukawa.

He koanga ngākau mō te whakaputunga o tēnei pānui. Tēnā koutou, tēnā koutou, mauri ora ki a tatou katoa.

Alex Barnes, Poutū Te Rangi - March 2010.

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He Tirohanga Tohutohu - Executive Summary

This report marks the last of three evaluative accounts of the Ngāti Pareraukawa hapū ora initiative, Te Huarahi o te Ora (THO). It maps and discusses the processes and outcomes of this hapū-based developmental initiative funded by the J.R. McKenzie Trust since 2006. The three-year process of evaluating THO has revealed that the initiative has re-ignited the hapū and its core kaupapa and guiding tikanga. This report offers a snapshot of Ngāti Pareraukawa work towards whānau and hapū well-being.

Four sections make up this final evaluation. Below is a summary of the key findings from each section. In-depth findings and analysis are provided in the full report.

1. The relationship between the Ngātokowaru Marae Committee and the J.R. McKenzie Trust

The relationship between the Ngātokowaru Marae Committee and the J.R. McKenzie Trust has been mutually beneficial. Key factors that have influenced its positive development include:

- The freedom for each group to express their particular values.
- A structural commitment to building relationships over the long-term.
- Acknowledgement by both groups that whānau development is not linear and there are many ways of determining what it means and how it is expressed.
- Both groups were willing to work in each others spaces, while responding to requests for support.
- Relationship reciprocity was 'the norm'.
- Regular written reports and presentations to the hapū and the Trust illustrated the progress of Te Huarahi o te Ora, while also acknowledging on-going challenges.

After three years of positive relationship building, the outlook for the association between the J.R. McKenzie Trust and Ngāti Pareraukawa looks positive. Both groups have identified some considerations that could influence the relationship into the future:

- The Trust needs to remain open about what constitutes 'successful' whānau, hapū, iwi and Māori development.
- Work must continue to find common ground that generates reciprocity between Ngāti Pareraukawa and the Trust. This also means that the Trust and the Hapū remain flexible about how its working relationship develops into the future.

2. Te Huarahi o te Ora whānau out-reach and mentor-mentee relationships

Marae-based hui and continuity of regional rōpū are two forms of gatherings that have encouraged whānau participation in Te Huarahi o te Ora. In summary both forms of whānau out-reach focused on:



- Goal setting and mentoring.
- Composing and learning new waiata.
- Working bees to enhance Ngātokowaru.
- Strengthening kaitiakitanga and the local environment through intertribal forums.
- Whakawhanaungatanga and strengthening whānau knowledge of whakapapa.

Suggestions from whānau that could enhance the project out-reach include:

- Increased efforts to broaden the base of participatory whānau.
- Encouragement of the use of te reo me ōna tikanga at hui. Facilitating focused hui or wānanga with a specific focus on strengthening peoples confidence and use of te reo me ōna tikanga.

Since 2007 the mentoring programme has been consistent and composed of two primary foci:

1. *Goal setting:* Planning goals together using the Te Whare Tapa Whā model; mentor-mentee follow up through face-to-face meetings independently and at hui, txting each other, phone, e-mail or letters.
2. *Doing practical activities that are of common interest:* Playing/coaching sports, making music, attending hui, generally sharing skills and knowledge.

Based on the last three years of observation, this evaluation found that mentors were selected based on the following personal characteristics:



- A good role model i.e. encouraging, enthusiastic, empathetic, someone who had ‘life experience’.
- Older in age and able to provide “guidance and leadership” based on “experience and knowledge”.
- Generosity e.g. taking the mentee out for lunch or dinner.
- Demonstrated teaching of technical and sporting skills e.g. whakapapa, building, rugby, touch, netball, music and weaving.

3. Whānau co-ordinator reflections and Ngāti Pareraukawa well-being.

The establishment of a whānau co-ordinator role in June 2008 has been a vehicle of Ngāti Pareraukawa innovation. The appointment process created new forms of hapū tikanga and decision-making to emerge based on whānau accountability and reciprocity. The co-ordinator position was seen as an important aspect of the project: it aimed to enhance the project's momentum and extend and support the outreach of Te Huarahi o te Ora to all hapū members.

This evaluation has found that the following points have characterised the whānau co-ordinator role since its inception:

- Providing positive opportunities and supportive environments for whānau to access their marae.
- Working with whānau members to identify what hui they would like to attend and contribute to.
- Striking a balance between acting as a facilitator of the hapū and initiating projects and groups.

Finding creative ways of re-connecting and bringing whānau back to Ngātokowaru has been highlighted in the phase one and two reports as a major challenge for the role, indeed for the project generally. Addressing this important issue has continued to be a focus in the project's third year.

In-roads have been made by being flexible about the types of hui held at the marae, while supporting groups not based near Ngātokowaru to find their own ways of revitalising their link to their Ngāti Pareraukawa identity. Both actions have worked to build a broader base of whānau involved in the project, therefore sustaining its future.



4. Towards a model of Ngāti Pareraukawa hapū ora: Te Huarahi o te Ora positive outcomes and on-going challenges

This concluding section exemplifies the challenges and positive outcomes for Te Huarahi o te Ora. A diagram is used in this report to highlight the findings and conclusions of the project (see p. 48). The diagram aims to offer a clear depiction of the project and its key findings. It illuminates the key philosophies and inherited values of the initiative - *ngā kaupapa tuku iho* - and how this has guided the project's development. It also illustrates how 'live' and interconnected the challenges and outcomes of the project are.

Based on the organisational framework and charter of Te Wānanga-o-Raukawa (2003) and the work of Ngāti Pareraukawa kaumātua Whatarangi Winiata (2009), *ngā kaupapa tuku iho* are the guiding Māori kaupapa that have influenced the project. These ten kaupapa include (Winiata, 2009, pp. 1-2):

- *Manaakitanga.*
- *Rangatiratanga.*
- *Whanaungatanga.*
- *Kotahitanga.*
- *Wairuatanga.*
- *Ūkaipōtanga.*
- *Pūkengatanga.*
- *Kaitiakitanga.*
- *Whakapapa.*
- *Te Reo.*

This evaluation has found that these values have provided a framework for Ngāti Pareraukawa to advance their interests in relation to Te Huarahi o te Ora, and in the activities of the hapū generally. The hapū is in a position to use these inherited values as a framework for planning future activities. Consequently, project progress or 'success' can be measured by applying this framework to new activities. As one whānau member put it:

Has the project enhanced or diminished the status of our kaupapa tuku iho? Have we found ways of expressing our kaupapa tuku iho through the project? The kaupapa use us, we don't use the kaupapa.

Ngā wero - Challenges

The last three years of project evaluation have found that five key challenges face Te Huarahi o te Ora. These challenges are interconnected and should not be read in isolation of each other. The main challenges include:

- Maintaining Momentum.
- Building Leadership Potential.
- Sharing Whānau Knowledge and Responsibility.
- Retaining Ngāti Pareraukawatanga.
- Building Marae Capacity.

Ngā hua - Positive outcomes

The last three years of project evaluation have found that five key positive outcomes have emerged from Te Huarahi o te Ora. Again, these outcomes are interrelated and therefore should not be read independently of each other. The main positive outcomes of the project include:

- Whānau Mentoring and Empowerment.
- Marae Enhancement.
- Strengthened Relationships - Hapū, Takiwā, Ngā Hau e Whā.
- Enhanced Cultural and Intellectual Resources.
- Whānau Innovation and Creativity.

A signal of the complexity of Te Huarahi o te Ora is the fact that the challenges and the positive outcomes mirror each other. For example, without the challenge of maintaining momentum and sustaining the project, the whānau mentoring and a focus on strengthening hapū relationships would not have emerged. Similarly, retaining Ngāti Pareraukawatanga has been the spark for enhancing the cultural and intellectual resources of the hapū and whānau. In this way the challenges and the positive outcomes feed off each other and are interconnected.

In conclusion the project has been a significant success for the hapū. It has created a platform for future work to focus on addressing, as a whānau member put it, “the unrealised potential of whānau well-being.” Continuing to disrupt and confront the unrealised potential of hapū members is and has been a priority for Ngāti Pareraukawa leaders. This evaluation has found that creating positive opportunities and environments that are relevant to individuals, whānau and the aspirations of the hapū collectively, creates a broader base of whānau participation and enhances hapū well-being. Sustaining and nurturing whānau participation, responsibility and leadership will surely be a priority for Ngāti Pareraukawa advancement in the years to come.

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1. Introduction and report structure

This report marks the last of three evaluative accounts of the Ngāti Pareraukawa hapū ora initiative, Te Huarahi o te Ora (THO). Since being supported by whānau with targeted funding from the J.R. McKenzie Trust in 2006, the project has undergone significant and demonstrative change. This final report maps and discusses the processes and outcomes of this hapū-based development initiative.

It is not the intention of this evaluation to constrain or pigeon hole the advances made by the hapū over the last three years; rather it offers but one contributing account of the story. Ngāti Pareraukawa hapū development will continue to change and evolve in its own unique way as circumstances change. As such, this report offers one snapshot of Ngāti Pareraukawa work towards whānau and hapū well-being.

Four sections constitute this final report. Each section is based on the second phase evaluation recommendations (see Barnes, 2009):

1. The relationship between the Ngātokowaru Marae Committee and the J.R. McKenzie Trust.
2. Te Huarahi o te Ora whānau out-reach and mentor-mentee relationships.
3. Whānau co-ordinator reflections and Ngāti Pareraukawa well-being.
4. Towards a model of Ngāti Pareraukawa hapū ora: Te Huarahi o te Ora positive outcomes and on-going challenges.

Evaluation methodology and method

As outlined in the phase two report, this piece of work continues to adhere to a developmental evaluation methodology as defined by Patton (2006) and Gamble (2006). This over-arching approach has been adapted to work within the local setting of Te Huarahi o te Ora - guided by Ngāti Pareraukawa kaupapa and tikanga as they evolve¹.

¹ For an explanation of how developmental evaluation has been used in relation to Te Huarahi o te Ora see Barnes (2009) pp. 2-5. For an explanation of the kaupapa and tikanga framework referred to here see Te Wānanga-o-Raukawa Charter (2003) pp. 7-9.

The research methods used to generate information presented in this report included:

- Semi-structured interviews with Te Kāwai Toro members² who sit on the J.R. McKenzie Trust Board.
- A focus group with the THO organising committee³.
- Semi-structured interviews with Ngāti Pareraukawa hapū members⁴ and the whānau co-ordinator⁵.
- Phase one and two evaluation reports.
- Relevant literature and papers, personal notes recording informal conversations with those involved in THO, the J.R. McKenzie Trust and people not formally associated with either group.

Primary information was gathered via face-to-face meetings at hui, at people's homes, recorded telephone interviews and correspondence via e-mail. At the conclusion of each semi-structured interview and the focus group, all participants were given a choice about whether or not they wanted to receive copies of the information they shared. Unless agreed to or determined by evaluation participants, people's real names and identities have not been used in this report.

A full first draft of the report was disseminated to all those who participated and shared their time and insights regarding Te Huarahi o te Ora. This was undertaken prior to this report being written in full and disseminated. Such a process enabled participants to validate, amend or change any of the information and knowledge they chose to share for the evaluation. As an evaluator this demonstrated an ethical relationship between participants and myself that was based on mutual-accountability, goodwill and collaborative learning.

Report considerations and limitations

The term "evaluator", indeed the work of evaluation in general, is not without contention and debate (see Lunt, Davidson and McKegg, 2003). In a similar vein to Western-based social and cultural research, different Māori communities have been skeptical of its use and benefits for iwi, hapū and whānau advancement (Bishop and Glynn, 1999; Smith, 1999).

In recognition of this contentious backdrop, it was notable that some whānau members were not forthcoming about participating in the evaluation process, and subsequently sharing their experiences of THO. As one hapū member put it:

² See Appendix 1 for an information sheet and interview questions.

³ See Appendix 2 for an information sheet and focus group questions.

⁴ See Appendix 3 for interview questions.

⁵ See Appendix 4 for interview questions.

When whānau hear the word “evaluation” or “evaluator” they tend to think “Oh they’re just wanting to judge us negatively and pick holes in what we’re doing.” Basically there’s a reluctance of whānau to be involved in evaluation because the term is so formal; it puts people off sharing their every-day experiences of whanaungatanga because it just doesn’t fit into their world.

As a Pākehā male working in a marae and hapū setting, it was important to realise the cultural baggage that formal and academic labels such as “evaluation” or “evaluator” carry. They are not neutral terms; rather they need to be recognised as holding power when working with people not familiar with an “outsider” or as “evaluation participants”.

In addition it is important to note that to some whānau members I was “known” and part of the projects advancement. To others however, I was “unknown” because I did not have a pre-established relationship with them. Understandably, this lack of relevant personal connection and knowledge of who I am, combined with my formal role of carrying out “an evaluation” on “whānau development”, limited my engagement with a wider range of hapū and whānau members. I found that the best way to reconcile this situation was to:

- Spend time at the marae and provide koha (tangible and intangible).
- Help with marae chores.
- Attend, listen and observe at hui.
- Introduce myself to people I did not know or recognize.
- Take an active interest in the affairs of the marae and hapū generally, as all issues pertaining to the marae and hapū had some degree of relevance to the project.

Importantly, a level of proficiency in te reo Māori me ōna tikanga aided the processes above. Respect for te reo and an acceptance of the absolute place of tikanga Māori in my work helped to create trust between myself and whānau members⁶.

While efforts were made to interview up to four of the six members of the Te Kāwai Toro (TKT) committee, only two members were available to participate in this evaluation. As a result the themes presented do not represent the collective consensus of TKT, nor do they represent the views of the J.R. McKenzie Trust in general.

Similarly, the findings here represent the views held by only some members of Ngāti Pareraukawa. As such, they include those THO organising committee, marae committee, and hapū members who made themselves available to participate in the focus group or interview processes. In general, because people were busy with

⁶ For more discussion about the absolute place of tikanga in research see Pere and Barnes (2009).

other priorities such as work and whānau commitments, it was difficult to find the time to engage with some hapū members. Therefore, it is acknowledged that different people from Ngāti Pareraukawa will hold a variety of views regarding the findings and conclusions presented here. Equally, different hapū and whānau members will hold a variety of views regarding the success or otherwise of Te Huarahi o te Ora in general.

My own personal notes throughout the year aided in consolidating the information gathering process and final analysis. These unofficial knowledge-generation methods influence the findings and themes offered.

2. Relationship between the Ngātokowaru Marae Committee and the J.R. McKenzie Trust

The way to do something was to start doing it and learn from it. (Horton & Freire, 1990, p. 40)

Section summary

As a Māori development fund, Te Kāwai Toro (TKT) is unique within the New Zealand philanthropic sector. Subsequently, it is appropriate that a closer examination of the relationship building between the J.R. McKenzie Trust and the Ngātokowaru Marae Committee⁷ be undertaken.

This section records and measures how mutually successful the fund has been for Ngāti Pareraukawa hapū and the J.R. McKenzie Trust. The growth of the association between both groups contains important organisational and cultural learning for Māori and non-Māori groups alike who are engaged in philanthropic activities and/or relationship building.

Experiences from members of the Te Kāwai Toro committee and the Te Huarahi o te Ora organising committee indicate that the following general points have enabled the relationship to flourish:

- *The freedom for each group to express their particular values:* The hapū was able to express their rangatiratanga through working within their own kaupapa and tikanga, while the Trust was flexible in working within its own institutional framework.

⁷ Please note that the ‘Ngātokowaru Marae Committee’ and the ‘Te Huarahi o te Ora Organising Committee’ are separate committees, yet interrelated. For example, some hapū members share seats on both committees. To this end they both represent the collective interests of Ngāti Pareraukawa hapū.

- *A structural commitment to building relationships over the long-term:* People from the hapū and the Trust are willing to respond to invitations and reciprocate when needed. As a result, both groups are now seriously considering how the relationship can be maintained into the future.
- *Acknowledgement that whānau development is not linear:* People remain open-minded about what whānau development means and how it happens; what works and does not work.
- *Both groups were willing to work in a variety of spaces:* The Trust and the organising committee both responded to requests for support.
- *Relationship reciprocity was ‘the norm’:* Invitations to work with each other were welcomed and seriously considered by both groups.
- *Regular written reports and presentations made a difference:* These formal aspects of the relationship enabled whānau members to reflect on the activities and challenges of the year, while providing evidence of the progress of project to the Trust.

After three years of positive relationship building, the outlook for the association between the J.R. McKenzie Trust and Ngāti Pareraukawa looks positive. Both groups have identified some considerations that could influence the relationship into the future:

- The Trust needs to remain open about what constitutes ‘successful’ whānau, hapū, iwi and Māori development.
- Work must continue to find common ground that generates reciprocity between Ngāti Pareraukawa and the Trust. This also means the Trust must remain flexible about how its working relationship develops with other Māori groups into the future.

The Council for International Development and the Treaty Resource Centre has found that Treaty-based relationships are ever-changing depending on the setting (2007):

The course of the journey is to be mapped through dialogue and negotiation between the parties in the relationship.

Furthermore, the paths are constantly evolving, developing, and shifting as external and internal factors change for each organisation. It is different at different times, in different regions, for different participants... In fact, it is far too early even to decide whether there is a particular order to any of the steps which makes it easier. In some ways, the Treaty journey is unique so that in the words of Horton and Freire (1990), we are making the road by walking it (p. 6).

Interestingly, neither group in this evaluation mentioned ‘the Treaty’ or ‘Te Tiriti’ in relation to their relationship building. However, the learning-

relationship characterised by Ngāti Pareraukawa and the J.R. McKenzie Trust resembles the beginnings of a long-term Treaty-based relationship in practice.

Background: Te Kāwai Toro outcomes and influence

The establishment of the TKT fund in 2006 was based upon a need to address the under-representation of Māori in the J.R. McKenzie Trust's philanthropic activities⁸. In working to address this gap TKT has been based on three goals:

1. To contribute to Māori development.
2. To build the knowledge and networks of the Trust's personnel in order to enhance its internal capability; to establish and maintain ongoing relationships with Māori communities and organisations across all its grant making programmes.
3. To contribute to the development of a constructive context in society, which is required for Māori development to be successful in the long term.

A recent evaluation by Cram (2009) examined how these goals and the TKT funding cycle could be embedded into the strategic direction of the Trust. In summary, Cram found that through obtaining TKT funding (p. vii):

- Māori organisations have gone on to successfully implement activities and achieve outcomes.
- The Māori capacity of the Board and its regional committees has been built.
- The Trust has shared its learning about Māori development and the Te Kāwai Toro Committee has been planning ahead.

Flowing out of these measured outcomes, the evaluation also put forward three corresponding recommendations for the J.R. McKenzie Trust to consider implementing. These include (p. vii):

1. Continue to support 'by Māori, for Māori' development through large, longer-term grants and relationships with grantees. At the same time the Trust should be wary of confining this support to iwi development as this risks marginalizing urban Māori.
2. Strengthen the relationship capacity of the Trust through, for example, more Māori involvement in the Te Kāwai Toro Committee, the Board and on the

⁸ See the JR McKenzie Trust website for more information about Te Kāwai Toro and where it fits within the Trust structure:
<http://www.jrmckenzie.org.nz/content/view/171/133//31>

Trust's staff; more administrative support for relationship building and management; and greater involvement of regional assessing committee members who are willing to support Māori development.

3. Share its experiences of, and reflections about, the organisational changes that have strengthened the Trust's ability to support Māori development.

As of 2010 all three recommendations have been taken on-board by the Trust in various ways. For example, as part of its 2010-2014 strategic direction the Trust has made a commitment to working towards "a more socially just and inclusive Aotearoa New Zealand" by contributing to "long term changes to systems, or ways of doing things, that will improve the prospects or participation of disadvantaged people in an ongoing way" (J.R. McKenzie Trust correspondence, November 2009). These changes include moving away from small annual grants to fewer and larger multi-year grants that will aim to strengthen the Trust's relationships with grantees and support their projects (J.R. McKenzie Trust, 2009, pp. 12-13). Of additional significance is the Trust's revised funding focus, which includes two primary areas:

- Disadvantaged children and their families.
- Māori development.

These changes to the strategic direction of the Trust go some way to meeting recommendations 1 and 2 of the TKT evaluation: continuing to support 'by Māori for Māori' development through larger grants, and support greater Māori involvement in the application process generally.

This section contributes directly to recommendation 3 as articulated by Cram (2009). It provides a snapshot of *reflections about the organisational changes that have strengthened the Trust's ability to support Māori development*. It also presents another side of the dialogue: the voices and thoughts of the Te Huarahi o te Ora organising committee regarding the relationship.

Building a relationship

Both members of the Te Kāwai Toro committee expressed excitement about the creation of a Māori development fund. They believed it was an important first step for the Trust in building relationships with tangata whenua groups:

[The TKT process] is the first time we've said to Māori communities "give us your ideas about whānau development." Lets go through the expression of interest process - can we come spend some time with you to talk about your ideas. Can we work with you to build a relationship around this project that we're going to fund you for over the next two-three years? That's major for us.

From the outset we wanted it to be different and learn from it - but we weren't sure how to do it.

It's had an impact on our planning for the years ahead... We do a five-year review and strategic plan for the next five years. We've been going through this process in the last year and we've decided we want these types of relationships with everybody we're funding. There's a shift from being a 'cheque-book' type of relationship to a sustained relationship where you actually get a feeling for the work that they're doing and we're more in-touch with what's going on.

For members of the Te Huarahi o te Ora organising committee the relationship with the Trust differed substantially from the way previous funders had worked with their marae and hapū. The emphasis of a sincere and long-term relationship was new for them:

We've never had any relationship like this with previous funders. It's out of the ordinary to have a funding organisation wanting to build relationships, especially long-term ones, extending past the three years that we're funded for.

For the TKT members there was some hesitancy in using terminology that was too prescriptive regarding their association with Ngāti Pareraukawa. For example the term 'partnership' - a term commonly used in relation to Māori and Non-Māori working relationships - was for the Trust believed to be too narrow at this point in the relationship:

I wouldn't have wanted us [the Trust] to assume a 'partnership'... I think we would have to do quite a bit more than give money and ask for favours to have a partnership established.

The idea of a partnership is definitely exciting and it's an idea that I would definitely support, but I would want to make sure that we at the Trust were really clear about what our obligations would be to a partnership. We are very conscious that we have started a relationship with Ngāti Pareraukawa and that has obligations. That is not something we take lightly and it's certainly something that we want to work at and nurture.

The term 'partnership' is a bit prescriptive - we prefer the term 'relationship' as we weren't sure what form the relationships with different Māori groups would take.

When members of the organising committee were asked about the term partnership and whether it was appropriate or not, they responded in this way:

I'd rather not get hung up on terms like partnership. It's more important that we give expression to manaakitanga, whanaungatanga or rangatiratanga. That's multi-way and there are multiple ways of expressing this.

It's more important to look at what opportunities exist that give expression to the kaupapa. If we are able to give expression to one of those ten or all of them, then we've got something good happening.

For a while we've felt that we were the only ones benefiting - they've done a lot to help minimise that by explaining that they're getting a lot out of this and benefiting too. They explained that for forty odd years they didn't have relationships with Māori - they kept talking about the benefits for them.

It's about maintaining the mana of each party. They have never made us feel that they're giving so much to us - we've just felt like that anyway! It's taken us two years to get over that. It's a very respectful relationship. There aren't power-relationships going on. It's a very mutually beneficial relationship.

The organising committee clearly perceives terminology such as partnership as being neither here nor there. Of more relevance to the committee are the lived benefits that the relationship has generated. This position differs from the perspective of the Trust. Conceivably the Trust is more cautious about key words such as partnership, because it is national grant-making body. In this case it must seriously consider the political implications of its associations with a wide-variety of grantees. Despite these variances, the organising committee and the Trust have approached the relationship in an open-way and with genuine goodwill and mutual commitment. This has allowed for the connection to mature and build in confidence.

From the outset the Trust worked with an external consultancy to help clearly establish the purpose and structure of the fund. Once the application process was completed for grantees and four grantees selected, TKT members then looked at some ways to support each Māori grantee:

It was agreed that individual TKT members would liaise with the four grantees. In theory this was a very good idea, although it was difficult to sustain because of people's time, busyness and competing priorities. In the end this model had variable success and it was not always easy to maintain.

The liaison role aimed to support the groups in whatever they could, which was part of the relationship building process. The liaison role provided a personal link back to the Trust, and conversely, a link back to the Trust for the grantees. Subsequently, as part of the commitment to building the Māori development focus, the J.R. McKenzie Trust decided to appoint a dedicated Māori position: a 'Kaitohutohu Māori'. A component of this role would help foster and maintain the relationship. One aspect of the role was to help foster the relationship between the Trust and Māori grantees:

The position would ensure more contact with our grantees on behalf of the Trust, and aim to look at developing further opportunities for the Te Kāwai Toro fund.

In its second round of recruiting for the Kaitohutohu Māori position, the Trust approached Ngāti Pareraukawa about whether they would be interested in helping interview and appoint for the role. The offer was accepted and a member of the THO organising committee was involved in the appointment process. For some TKT members this enabled a more robust recruitment process:

We've just had an organising committee member sit with us on the interview panel for the new kaitohutohu position. That was amazing having her there and what she brought to that panel. We would not have got that quality and level of advice from our own ranks. That to me was a huge thing that they've done for us - supporting us in that way.

This TKT member believed that having a hapū grantee member involved in the appointment process demonstrated goodwill by Ngāti Pareraukawa. For her, this experience typified the generosity of the hapū, while further strengthening the relationship:

Members of the Marae organising committee have been so available - when we've invited them to anything - they come. When we've asked for their support they've been there. I think those are steps we've both taken to grow and develop the relationship.

I would like to think that we would be just as available if Pareraukawa ask us to support them in something. If there was a formal invitation to the Trust, to come and speak somewhere, then I'm absolutely positive we would turn up for that.

The Trust and Ngāti Pareraukawa made various efforts to engage with each other over the last three years. Each group was flexible about how to work with the other. They were both willing to work in each other's spaces, such as at Ngātokowaru marae for example:

The visit to Ngātokowaru was really neat - we had the pōwhiri, an explanation about the meetinghouse, and a description of Te Huarahi o te Ora. The food was good and interaction was great... We had our board meeting at the Marae.

We [also] had annual hui where all the [Māori grantee] groups come together. Ngātokowaru people have supported us at various conferences and meetings where we've either been asked to talk about TKT, or where we've invited funders together for this purpose.

The organising committee members affirmed that they have been open and willing to support the Trust in its activities. Once more, to be included and invited to participate in different forums and Trust-related activities was new to them; previous funders had not taken such steps:

They've invited us to go to hui in Wellington to discuss whānau development. Accompany them to conferences. They've invited us to be on an interview panel to select a new person to work with their office. Now they've invited us to be on their grant review panel and suggest someone for consideration for a position on their Board. This is more than we've ever had from any organisation. It's quite unusual.

On the face value of that activity I think the Trust has attempted to not treat us as a number or an applicant. Coming out to see us as part of their process and asking us to be involved is a sincere signal that they want a meaningful relationship with us.

Fortunately, we've been able to respond favourably. That's what manaakitanga would tell us too: to ensure that the generosity of the Trust is reciprocated; to recognise and acknowledge what the J.R. McKenzie Trust have done for us and reciprocate when we can.

For older members of the hapū in particular, the organising committee members noted that their relationship with the Trust has a long history. For them the whānau development initiative enables them to maintain and advance this relationship further:

People who have come to the marae also feel they've got a relationship with the Trust in a small way, like my mother. For her it started way back then in the 1940s and now it's been picked up again. She has that perception



that it's a long-term relationship. Manaakitanga goes way back. She's able to reciprocate through Te Huarahi o te Ora.

When asked what would be needed to develop an on-going relationship between Ngāti Pareraukawa and the JR McKenzie Trust, TKT members spoke about the need to keep learning about their connection to Ngāti Pareraukawa:

Our initial request for a relationship was about our learning and also to figure out how philanthropy works in Māori contexts. We were learning that it was better to work in a two-way relationship.

It would be really exciting to explore this notion of partnership. We need to think about what the on-going partnership between the Trust and Marae committee would be into the future - we probably should talk about that together. The Trust needs to be clear about what a partnership means to Pareraukawa. It would need to be clear about what obligations there are.

We are clear that there are huge benefits for us, but sometimes we forget that with those benefits come responsibilities. What are they? What is our thinking around what Pareraukawa's responsibilities would be to us, how do we manage what that means for us? We need to be realistic.

Both members recognised the willingness on behalf of the Trust to maintain a relationship, but it was important to them that the benefits and purpose of the relationship were clear to all involved.

One of the TKT members spoke about a “need to elevate this type of work as a priority for the Trust”, thereby demonstrating the Trust’s commitment to longer-term relationships such as that developed with the hapū. In this case one of the Trust members believed a number of critical questions and practicalities needs to be addressed:

...[It is important to create] transparency, ensuring mutual understanding [etc], [but] what happens when this mutual understanding of the relationship isn't there? It might be really useful to look at formalising those processes. Do we, the two groups, want to meet regularly about the relationship and partnership? What do we envisage for the immediate future? If we don't enter into that discussion then it's all just ad-hoc especially when the funding relationship ends.

Lets decide what we're promoting and then move from there. I know that asking Pareraukawa to be involved in the [kaitohutohu] appointment was really important. It gets quite complicated though

because we have these sorts of relationships with the other groups too. We need to have transparency, so that everybody understands the types of processes we'd be following and we're clear about the sorts of expectations that people have of us.

One THO organising committee member noted that while the relationship with the J.R. McKenzie Trust had been strengthened over the last three years, it had also facilitated connections with other Māori groups:

There are many different layers to the relationship. For example, we have developed partnerships and relationships with the other Māori grantees because of the J.R. McKenzie Trust. We're also able to call on Trustees to support us as well.

We have an obligation, responsibility and privilege of maintaining the relationship. We will find other ways in the future to do that.

Project success

Observing presentations and receiving written reports about THO has substantiated the success of the initiative. Such records provide confirmation about the way the initiative has developed and whether key milestones have been achieved:

We have certainly had enough evidence [of success] provided by the evaluations and reports; what we've seen and observed from presentations they've done. We certainly get a good feel for the success of Ngāti Pareraukawa.

The quality of the written reporting we get actually makes a difference. Of all the groups Pareraukawa has consistently come through with full and on time reports and people like Board members seriously notice those things. That definitely makes a difference.

The other Trust member spoke about the tangible achievements and momentum the project has achieved. In particular, this Trustee noted the connection between mentoring and helping people to re-link with their marae, Ngātokowaru, as well as acknowledging a backdrop of previous successful iwi development initiatives:

It's seen as really successful. It's got a good feel about it all. The mentoring relationships are purposeful and meaningful. Its had a magnet affect - bringing people back to the marae and incorporated mentoring stuff within that.

Ngātokowaru is exceptional in a lot of ways - it's stacked with people who have achieved and done well, Whakatapuranga Rua Mano is an example of that.

The background of Ngāti Pareraukawa, particularly their recent history of supporting iwi advancement projects has, as the other Trustee recognises, created solid hapū structures and dependable people:

They have the structures and people in place to ensure that what's going to come, is successful. I do acknowledge that other groups we work with won't necessarily have those supports.

For the members of the organising committee, THO has been a vehicle of expression of their guiding kaupapa tuku iho (philosophies and inherited values from their ancestors). The initiative has strengthened their knowledge of self and manifested in positive practical activity:

Ūkaipōtanga - creating a greater sense of belonging. It doesn't necessarily have to mean fronting up to do the karanga or being on the paepae. I know that's been a big emphasis over the last two-three decades. It's out the back, the wharepaku, looking after the marae and the kids... We've learnt about how the whole operation works and that has opened up a lot of peoples eyes. People have found a niche for themselves. Kids, older ones, middle aged; through Te Huarahi o te Ora and its activities its revitalised te ūkaipōtanga on the marae.

Instead of just having a teen-age rangatahi-mentoring programme, we've broadened our activities. We've enabled more people to feel like they belong and can participate in activities that are comfortable to them. It doesn't just have to be about goal-setting or helping in the kitchen. There is a multiplicity of activities. People feel a sense of ownership.

Both Trust members reflected on some of the key relationship issues concerning the Trust's association with Ngāti Pareraukawa to date, and into the future:

There's been an awful lot of learning for us, and there's been a huge sense of warmth and generosity from Ngātokowaru. They have been proactive in developing the relationship. It's blown us away.

[Of course] there are limits because people are busy. If the relationship doesn't turn into a partnership, that's ok, we've learnt that it should just be part of 'the business'. We're going to have a lot fewer grantees, which means it won't just be a cheque-style relationship but a learning-relationship.

Ngātokowaru has received the biggest grant - but it's still a small slice of the overall pie. While Ngātokowaru was one of the four Te Kāwai Toro groups, and the most funded, relative to other grants it's done well and more time has been expended on this relationship. However, it's still been quite a small amount of funds.

For this organising committee member, the successful history of the relationship and the ability of the hapū to adhere and strengthen their own kaupapa and tikanga, has meant that the future relationship looks positive:

We've seen the mutual benefits of continuing to work together to enhance our relationship. There's a good track record and a unity of purpose. Maintaining the kotahitanga will be mutually beneficial. We know that we need to be true to our own aspirations and if they're suitable to the Trust, then we can make something of it together.

Relationship considerations

TKT members identified a number of considerations and questions regarding the on-going nature of the relationship with Ngāti Pareraukawa. One TKT member re-emphasised the need for a clear purpose in relation to the relationship. He emphasised that without establishing common ground then goodwill and inspiration can be lost:

I think if there isn't a clear purpose it might get put on the back burner. When this happens people tend to get grumpy, especially if there's not a discussion up-front about the purpose. There's a need for a purpose to inspire both parties; if that's not there the relationship isn't going to make progress.

At the outset, the challenge of finding common ground was important to broach, because “initially there was a risk around divergent values and beliefs within the Trust.” For this TKT member, having someone who worked to establish a belief in the work that different Māori groups were doing in their communities was important:

We need constant trusted guidance in relation to Te Ao Māori. The Kaitohutohu role will be an important part of this - responding to grants and helping us to figure out the proactive work.

Another reflection expressed by a Trustee regarded the possibility of the Trust not taking a pro-active role in raising awareness amongst the wider non-Māori philanthropic sector about how they can better enable Māori development and successes:

I think the Trust needs to have a good idea about Māori development and its issues, the barriers and enablers. In particular the Trust needs to be working with the Pākehā philanthropic sector around the barriers that Pākehā society puts up to Māori development.

What can this Pākehā philanthropic organisation do with our own - a sector that holds millions of dollars and a well connected business and community sector? What is our role as change makers in those sectors? A risk for the Trust is that we don't learn that. It's a risk to the relationship [with Māori].

For the organising committee, perceived “risks” to the relationship was not an issue. One member explained that they could not “think of any risk or any reason to believe there is big risk based on how they’ve behaved towards us.” Another member affirmed this by explaining that the relationship had been well nurtured:

The current personnel make the difference. They've managed the relationship very carefully and respectfully. The Chair has also acknowledged the benefits of having relationships with Māori. He noted early on that the Trust had much to gain. I don't think there's a risk of us being made to feel whakamā.

We have an obligation, responsibility and the privilege of maintaining the relationship. We will find other ways in the future to do that.

One organising committee member noted that it was important to uphold relationship reciprocity. For her this was vital in order for the relationship to thrive and provide benefits for everyone. She explained that one potential avenue that would affirm the relationship further would be to apply for more funding. This would enable Ngāti Pareraukawa to support other local hapū development and strengthen their relationships regionally:

We want something that is reciprocal, so it's not just “take, take, take.” We need to ensure that there are those opportunities to assist them. A reciprocal and on-going relationship is good for everyone.

Further applications for funding might provide another way to enhance the partnership. We just need to figure out how to do that, so it's not a “take, take, take” from them. We might be able to broaden their network, to support a wider group of hapū or rōpū tuku iho.

Finally, one of the TKT members spoke about the importance of the Trust not becoming complacent about the specific progress that Ngāti Pareraukawa had made as a result of gaining TKT funding:

We must be really careful not to judge what other groups do against what Pareraukawa do. So that if other groups don't give us the same in-depth written analysis of the work they're doing, that therefore somehow they're lacking. I think we need a diversity of Māori experiences. We need to honour the many Māori who contribute to te iwi Māori, those for example who haven't been privileged with te reo me ōna tikanga. There are many Māori who are not as connected to their hapū, iwi and Māoritanga.

My point is that the Trust needs that diversity of thinking at the table and needs to be very clear about what our role is and where we're heading. The first four groups hold a very special place for us because they are the ones that pushed us in our thinking. Their support has helped us.

We are quite a long way down the journey - we've decided to prioritise Māori development and now it's critical that any advice we get is advice that helps to work out our role and what that should be. Otherwise we run the risk of still being Santa. That's one of the dynamics of a funder-fundee. We're very conscious of the power dynamic but I think we lose it sometimes in our eagerness to learn about Māori. We lose that analysis of the power dynamic.

I do think that there's some discussion to be had about the membership of the Trust Board. I'm not sure whether that's a partnership discussion, but those types of questions need to be raised and thought through - if we're talking partnership is that what we're meaning? If we call our relationship with Pareraukawa a partnership, what do we call the other relationships with the other groups we fund now and into the future?

3. Te Huarahi o te Ora whānau out-reach and mentor-mentee relationships

Section summary

This section outlines the different hui used to reach whānau members and illustrates the characteristics of the mentor-mentee relationships developed to date.

Two forms of hui have characterised how Te Huarahi o te Ora has been accessed by Ngāti Pareraukawa whānau:

1. Marae-based hui.
2. Regional rōpū hui held in Palmerston North, Wellington and Dunedin.

In relation to the mentor-mentee relationships the first and second year evaluations and general observations of the past years activities provide some conclusions specific to Ngāti Pareraukawa whānau mentoring.

In summary both forms of whānau out-reach they have focused on:

- Goal setting and mentoring.
- Composing and learning new waiata.
- Working bees to enhance Ngātokowaru marae.
- Strengthening kaitiakitanga and the local environment through intertribal forums.
- Whakawhanaungatanga and strengthening whānau knowledge of whakapapa.

The out-reach of Te Huarahi o te Ora has been characterised by the following activities:

- Informal hui have been held that enable people to feel comfortable, “just be” and contribute to Ngātokowaru.
- Hui have encouraged whānau to use their own skills and knowledge to contribute to the hapū and Ngātokowaru.
- Opportunities have been sought to facilitate iwi and hapū concerns and aspirations amongst each other regarding the environment.
- Structural support has been created for groups living away from Ngātokowaru.
- Whānau members believe more work needs to be done to broaden the base of participatory whānau.
- Whānau members would like hui or wānanga to encourage the use of te reo me ōna tikanga.

Suggestions from whānau that could enhance the projects out-reach include:

- Increased efforts to broaden the base of participatory whānau.
- Encouragement of the use of te reo me ōna tikanga at hui. Facilitating focused hui or wānanga with a specific focus on strengthening peoples confidence and use of te reo me ōna tikanga.

Since 2007 the mentoring programme has been consistent and composed of two foci:

1. *Goal setting*: planning goals together using the Te Whare Tapa Whā model; mentor-mentee follow up through face-to-face meetings, txt, phone, e-mail or letters.
2. *Doing practical activities that are of common interest*: playing/coaching sports, making music, attending hui, generally sharing skills and knowledge.



Marae-based hui

Concerns about the negative impact swine influenza (H1N1) was having on whānau members were expressed by hapū leaders during the winter months of 2009. As a result, large gatherings at Ngātokowaru during this time were put on hold. As the influenza became less pronounced towards the end of 2009, marae-based hui restarted and focused on:

- *Goal setting and mentoring*: Using the Te Whare Tapa Whā model, mentors and mentees would sit together for periods of time at hui and work through their mutual goals and aspirations.
- *Composing and learning new waiata*: Whānau members with an interest in waiata and music composed a new song for the hapū, celebrating its heritage. Whānau were encouraged to practice and learn the waiata at different hui.



- *Working bees to enhance Ngātokowaru marae*: These involved a variety of whānau working together for one day on a list of jobs that maintained and enhanced the marae and its grounds.
- *Strengthening kaitiakitanga and the local environment through intertribal forums*: Regional iwi were invited to gather over one day to discuss their mutual concerns and aspirations regarding their relationship with the natural environment and local government.

- *Whakawhanaungatanga and strengthening whānau knowledge of whakapapa*: Through the four events above whanaungatanga and the strengthening of whakapapa between whānau and iwi occurred naturally - they were reinforced through the practice of tikanga and kawa at the marae.

Generally, hui were held over weekends at Ngātokowaru marae. The structure of each hui differed depending on the different whānau members who chose to facilitate. Numbers of participating whānau also differed depending on the hui focus. Overall there was a consistent minimum number of 25-30 whānau who participated at different hui. However, depending on the type of hui and how 'free' whānau were to come to the marae, this number would often rise to over 100 hapū members of all ages.



As in 2008, working bees in 2009 were very successful hui amongst whānau. They create opportunities for high numbers of whānau to come to Ngātokowaru and contribute to their marae:

I feel comfortable out there because I've got that sense of belonging. Like when we have marae working bees, I can stand there on my tūrangawaewae, I can get my hands dirty, I can contribute: take down an old roof, whack in a new roof - do whatever is required. I belong and I know the faces and they know my face. I'm not just a stranger. It's wicked.



Working bees enabled whakawhanaungatanga to happen easily: people were able to catch-up with each other while working collectively. In addition, goal setting and mentoring were built on from previous gatherings at working bee hui. As such Te Huarahi o te Ora 'objectives', such as goal setting and mentoring, occurred naturally amongst whānau during these activities:

We all know more of our wider whānau. We all know more about how things work at Ngātokowaru. We have contributed to changes e.g. Improving the playground, painting, cleaning the kitchen, pantry and cupboards, cleaning the wharenuī, planting... We know more of our whakapapa, more of our waiata. There is still a lot to learn but at least we've started.

When we see whānau in Palmerston North we know they're connected not just another Māori with



interests the same as ours. We've contributed to Ngātokowaru in a meaningful way. We've organised and been involved with events on behalf of Pareraukawa. We're confident in our own ability to run hui at Ngātokowaru and be responsible for it.

Another hapū member spoke about how regular informal hui help to reduce barriers and has enabled them to participate more fully:

Barriers that may have been there before have been broken down. For example, being afraid to approach the marae in case it is expected to kōrero Māori, being told off for not knowing how things run.

It's been fantastic to get to know extended whānau, have a sense of belonging, having a sense of ownership in looking after the marae at working bees.

Another whānau member, who explained that regular hui at Ngātokowaru enhanced her whānau confidence in their own Ngāti Pareraukawatanga, shared these sentiments:



It encouraged whānau to use their strengths to enhance the marae and hapū: composing of waiata for example. It has assisted whānau to support their tamariki where perhaps they were struggling to help them. If offered opportunity to learn waiata & karakia in a whānau supportive environment.

[We have] used our own kaupapa and process, and have been able to employ one of our own to work for us without feeling guilty. There has been an increase in numbers of whānau having their weddings, reunions etc at Ngātokowaru. We are continually working to improve our marae.

In addition to regular gatherings with a mentoring focus, marae enhancement and whakawhanaungatanga basis, hui held with a regional focus has meant that Te Huarahi o te Ora has broadened the initiatives scope further.

For example, in November 2009 Ngāti Pareraukawa held an intertribal forum at Ngātokowaru marae to discuss regional iwi (*mai te awa o Rangitikei ki Whitireia*) relationships with the seven local territorial



authorities and Te Tiriti o Waitangi. The forum enabled each iwi to look at their mutual aspirations for the environment and each other. A key tenant of the hui was how best to re-assert iwi roles as kaitiaki under Te Tiriti o Waitangi, as Winiata (2009b) explains (p. 3):

An implication of being guaranteed tino rangatiratanga over these taonga under Te Tiriti o Waitangi is that we have a responsibility to insist that we exercise that tino rangatiratanga. We cannot sit back and be passive while our partner exercises kawanatanga. Our responsibility includes expressing kaitiakitanga with respect to our taonga while enriching and enhancing them.

Our people (individuals, rōpū tuku iho and other rōpū Māori) present us with additional responsibilities including the maintenance and enrichment of their well-being. For the districts of Horowhenua and Kapiti Coast, this means the Māori population of just on 11,000.

Regional hui such as this extend, utilise and affirm the kaupapa tuku iho that have been used as a grounding for Te Huarahi o te Ora. The relationship building transcends hapū and whānau boundaries and has broadened to incorporate other regional hapū and iwi.

Regional rōpū

Groups of Ngāti Pareraukawa living in the Palmerston North, Wellington and Dunedin districts have continued to meet and support one another. Since 2008, these groups have demonstrated their willingness to gather and strengthen their collective Ngāti Pareraukawa identity.

Each region has organised them-selves slightly differently. The momentum of each group has varied as a result of who is available and willing to host hui. The whānau co-ordinator has continued to support each group through providing kai and helping to organise events. The focus of these regional rōpū have included:

- Learning Ngāti Pareraukawa waiata and mōteatea.
- Whakawhanaungatanga.
- Goal setting and mentoring.

Suggestions to strengthen hui

When asked what would strengthen hui at Ngātokowaru and within the different centers, the issue of sustainability and whānau buy-in emerged:

Maybe look at the sustainability of the programme and how each rohe/rōpū could take a more active part in THO. Again, it would depend on the number of participants in each rohe and rōpū...

Buy-in from the whole hapū would be great. At the moment you've only got involvement from a select few who've shown an interest and are doing the mahi. But this isn't sustainable - many hands make light work - nāu te rourou, nāku te rourou.

Getting a wider base of people - we need to do it somehow. I'm trying to do it with my own whānau. We need to have buy-in from everyone and lead by example. There are heaps of good things happening, but little things can undo all the mahi that we've done so far.

Extending on these themes, it was noted that without finding new ways of including a wider base of whānau, the benefits of Te Huarahi o te Ora would only reach those already involved:

At the moment we've got fractions of whānau on some branches of the tree producing wonderful and healthy leaves and fruit. And then we've got the deciduous side, with no leaves growing, or fruit to bear. It's real difficult to envisage this, but buy-in is key. It's got to be absolute, so everyone agrees. It's hard to achieve though and it's tough.

Other whānau members spoke about the need to utilise and practice te reo Māori more often, perhaps as a basis of hui:

Increased use of te reo, not sure how it would work but that would be great.

When I was a kid we used to have wānanga out there. It was just full immersion in te reo Māori. You were forced to use any Māori you had, even if they were simple sentences. I have very fond memories of only speaking Māori. I think something like that would be awesome. I often hear from people that they'd like to kōrero te reo Māori, but they don't really do anything about it. It was one of my goals last year to speak more te reo Māori, but the opportunity to do that hasn't really manifested itself.

Typically you'll find that the majority of the people don't understand the reo so therefore they don't understand the tikanga or kawa, and it's lost. Make it a wānanga; we're here to learn and to make mistakes - we're learning tikanga. Use those opportunities more efficiently; it's just one idea.

Mentor-mentee relationships



Below is a review of the positive characteristics that have emerged from the mentor-mentee relationships over the last three years of the project. This evaluation found that mentors were selected based on the following personal characteristics:

- A good role model i.e. encouraging, enthusiastic, empathetic, someone who had ‘life experience’.
- Older in age and able to provide “guidance and leadership” based on “experience and knowledge”.
- Generosity e.g. taking the mentee out for lunch or dinner.
- Demonstrated teaching of technical and sporting skills e.g. whakapapa, building, rugby, touch, netball, music and weaving.

It was found that overwhelmingly mentee’s wanted to spend “quality time” with their mentor(s). As noted previously, opportunities for this to happen included marae-based hui and/or regional gatherings in Palmerston North, Wellington or Dunedin.

In addition mentors and mentees were encouraged to spend time together independently of marae or rōpū gatherings. This would enable whānau members to create and maintain their own ways of communicating while planning and doing activities together. There were a variety of communication methods used by whānau members to stay in touch, including:

- E-mail.
- Utilising social networking sites such as Facebook and Bebo.
- Sharing personal diaries and notebooks between each other.
- Regular telephone calls and txt messages.

More independent mentor-mentee relationships had varied success. Some had a lot of close contact because of the pre-existing relationship or because the mentee lived in close proximity to the mentor. However, if the mentee or mentor were to move geographically, it was found that contact was lost or less frequent.

While formal training of mentors was not undertaken in the project, it appears that through the adoption of Te Whare Tapa Whā as a framework for goal setting, people could plan goals that were practical, well understood and well-being focused.

4. Whānau co-ordinator and Ngāti Pareraukawa well-being

Section summary

This section of the evaluation report offers an appraisal of the whānau co-ordinator role and the contribution it has made to the well-being of Ngāti Pareraukawa.

The establishment of a whānau co-ordinator role in June 2008 has been a vehicle of Ngāti Pareraukawa innovation and development. The appointment process created new forms of hapū tikanga and decision-making to emerge based on whānau accountability and reciprocity. The role and its inception has been a new process for the hapū; it has provided both promise and challenge.



The co-ordinator position was seen as an important aspect of the project: it aimed to enhance the projects momentum and extend and support the outreach of Te Huarahi o te Ora to all hapū members. The role included

finding new ways of re-connecting and encouraging hapū member links to Ngātokowaru marae; planning and facilitating hui and working on different hapū priorities including marae enhancement projects. In doing this work the co-ordinator was to competently practice the eight qualities and attributes of the role - rangatiratanga; manaakitanga; whanaungatanga; kotahitanga; kaitiakitanga; wairuatanga; ūkaipōtanga and pūkengatanga. These attributes were ascribed to the position via the appointment process. They were put in place to ensure that the work undertaken was grounded within Ngāti Pareraukawa kaupapa and tikanga. This evaluation has found that the following points have characterised the whānau co-ordinator role since its inception:

- Providing positive opportunities and supportive environments for whānau to access their marae.
- Working with whānau members to identify what hui they would like to attend and contribute to.
- Striking a balance between acting as a facilitator for the hapū and initiating projects and groups.

Finding creative ways of re-connecting and bringing whānau back to Ngātokowaru has been highlighted in the previous evaluative reports as a major challenge for the role, indeed for the project generally.

In-roads have been made by being flexible about the types of hui held at the marae, while supporting groups not based near the marae to find their own ways of revitalising their link to their Ngāti Pareraukawa identity. Both actions have

worked to build a broader base of whānau involved in the project, therefore sustaining its future.

The challenges of the position have included hapū understanding of the role, and finding new ways of re-connecting people to Ngātokowaru marae. The establishment of a formal role such as this has meant treading a middle ground: one that searched for and created positive opportunities for whānau to participate in the affairs of the project and hapū, while not imposing on whānau or forcing their participation.

Whānau engagement and sustainability

A cornerstone of the whānau co-ordinator role has been to provide whānau with opportunities to access their primary marae, Ngātokowaru. In order for whānau to use and feel comfortable on the marae, Pātaka explained that barriers needed to be broken down:

People just want to have the marae opened up for them: to be invited along and for some of those barriers to be broken down, either by us as the management committee, or by themselves... People do want to be involved, they just need to be given that opportunity but it needs to fit with them as well... You'll find that in the middle of winter when people have got sports and other things, it's really difficult to hold weekend hui.

If we are able to introduce people to the marae - those people that haven't spent a lot of time there - then they can get used to things, get to know the marae a bit better and learn more about tikanga and abide by it. [In that way] they don't have to feel like they're on tender-hooks the whole time. We can provide them with the barrier breakers... It's something that just keeps on developing.



The success of working bees, where a variety of whānau come together to maintain and enhance the marae and its physical environment, was highlighted as a good example of a way of enabling whānau to reconnect to Ngātokowaru and break-down barriers:

[Working bees] have been really successful for different parts of the whānau, really good for those ones who just want to come out and get their hands dirty. Being able to achieve something... It's such a common response that whānau want to

come out and want to have done something for that day... Coming out and just reconnecting with cousins - there's glue going on there, there's the formation of social capital.

A lot of them don't understand that just by being out at the marae means they're actually contributing to the place. They actually want to build a garden or put a fence up or paint a wall. That busyness allows them to just get comfortable. The working bees have been popular.

[These types of hui] create a foundation for them, so that when I approach them again about coming out they're just a lot more keen and comfortable about it. Whereas a couple years ago we'd invite them and invite them, but certain ones just wouldn't come. They wouldn't tell you that they were uncomfortable, they wouldn't tell you they felt reserved, they voted with their feet and just didn't come.

In order for the initiative to keep whānau involved and motivated, Pātaka explained that two things needed to be created. Firstly, whānau needed to support the project by being active and involved in initiatives:

Getting more whānau behind this work could strengthen the position. In the first year there was a big push and buzz about THO. Everyone was keen to come back and contribute. In the second and third years, some of the hui haven't been as well attended by some people... I know people are busy, everyone is. But we just really need that support from whānau. There are a whole lot of whānau in our hapū - we need people to be active in their whānau and bring people out.

I was also mindful of comments made by members of the organising committee when the whānau co-ordinator position was being fashioned. They didn't want the whānau co-ordinator role taking over from the role of whānau, or the role of the management committee. Rather they saw the position as complementary and supporting these activities.

I have been conscious of the efforts and energy that people put in. I don't want to try and do too much. Our whānau need to maintain their roles at the marae, and I don't want to do anything to compromise that.

Secondly, Pātaka has found that it is important to base hui on the needs and aspirations of whānau themselves. He felt they needed to drive hui and set the theme and agenda. In this way he, as the co-ordinator, would be their support and resource person:

That's really what will keep this going - in terms of sustainability - getting whānau to identify the things they can do and contribute to in terms of THO and getting them to do it. That way, my role as a co-

ordinator, facilitator or supporter, can be just that: I can do the running around and the leg work for them, they just need to come and actually do the hui. They can do the thinking and I can do the supporting role: get the kai, open the place up, light the fire, make sure the resources are there, send out the invites. The theme and the running of the hui - it would be good if whānau came in and volunteered to take those roles.

Mentoring and goal setting

As reported in the phase two evaluation, the emphasis on rangatahi mentoring and goal setting has changed direction since the projects inception in 2006. Originally it was a cornerstone of Te Huarahi o te Ora, however, it is now one part of the wider initiative to support, develop and enhance the well-being of whānau and hapū:

The mentoring has been a challenge to be honest. It is quite difficult to get people to commit to the mentoring. I've found that the mentoring requires the mentor and the mentee to stay in touch and keep it on track... I can only do so much. I can't go and pick up one of the boys and take them around to their mentor - I don't see that as my role. They need to want to do it.

In order to balance and re-orientate his priorities as whānau co-ordinator, Pātaka has focused on creating supportive environments for people to gather. In a similar vein to the working-bees, he has found that providing opportunities and resources for people to get together has been most effective in strengthening whānau and the hapū:



We decided we would portion an amount of my time to mentoring, but we didn't want the whole project overrun by that. We had transformed and termed this a whānau development project, as opposed to only the mentoring project... It's more sustainable to support the mentor and mentee. If they have a good link there, a good relationship initiated, I can provide them with either the telephone card to keep in touch, or the environment or the forum for them to come together, they need to be able to pull themselves together. If we hold a hui out at the marae, then they can get into their whakawhiti kōrero, or if we have a lunch then they come together and just get into it.

Trying to force people out to the marae is just disheartening and it's hard, hard work. Creating the environment and the vehicle for people to come together is the best way to do it.

Regional rōpū

The establishment of regional rōpū or 'satellite groups' in Palmerston North, Wellington and Dunedin has continued to go from strength to strength. Each group is comprised of people who whakapapa to Ngāti Pareraukawa or Ngāti Raukawa, and all vary in age and profession. The groups also include people's wider family and friends. As Pātaka explained, each group differs from the other: there is no 'uniform' way that the groups come together:

The other part of the project, which is really positive, are the three groups that we have - the Otago, Palmy and Wellington groups. They all have slightly different focuses and are all at different levels.

What we've done this year with the Wellington and Palmerston North group is put together a strategic plan. I'm not talking about a document that's one inch thick. It's a few pages of what they want, how they're going to do it, who is going to help contribute to that group and whānau. We're just developing that at the moment. It's about speaking to those key players [in each group] and looking at how often we're going to meet, what are we going to do when we meet, why are we going to do these things. Then we attach a budget to that. So if a group wants to have a BBQ or go tenpin bowling, then THO might be able to contribute towards that, without losing sight of the aspect of koha. That's really important. With the Otago group we just need to pull them together this year and kick-start things again.

Keeping in touch with each group and ensuring that they work towards their own goals and aspirations is now a large part of the whānau co-ordinator role:

This is quite a major part of the role and project right now. From hitting those three groups we're talking about 50-60 plus people. Although we don't always meet at Ngātokowaru all the time, they come back to Ngātokowaru whether it be for church, the environmental hui last year or whatever.

Pātaka and willing whānau members have worked co-operatively on maintaining the energy and direction of each group. This co-operative approach has meant that responsibility for each group has been shared:

There's a sliding scale of sustainability. There are some big movers and shakers in the Wellington group and we want to make it so that if one moved away, it would just carry on... Their [the group] goals and motivations are really clear. They want to do this so they are familiar with each other, so that they can support each other while they are in Wellington, but also so they can go back to Ngātokowaru and sing the

songs and do the mōteatea and participate out there. You need key individuals, some key movers and shakers, and they have that.

It has been important to maintain a balance between the “initiating role” of the whānau co-ordinator and Te Huarahi o te Ora generally, and the natural energy and motivations of each group:

When it came to the evaluation I didn't want to assume that everything that the groups had achieved was because of me or because of THO... I want to avoid coming in and being the 'co-ordinator' of a 'project' that is 'funded' by an external group and bringing all of that baggage that comes with it... Admittedly some of the things groups do together isn't THO led or driven.

I've learnt not to impose the project on people. THO have some outcomes and some goals and objectives. You can't assume that you can bring them down and beat them into a group such as Wellington. You can't say, "Hey, hey that's not what we had in mind! That's not what we agreed on with the J.R. McKenzie Trust". We want to support the group to be the group. If it differs from THO somewhat - and our experience tells us that it hasn't too much - then pai tena hoki. We're empowering groups to do what they want to do.

My nightmare would be that if some of the cousins from Wellington came out to Ngātokowaru and someone turned around and says "Well hasn't Pātaka done well teaching them all this". It's just not like that at all. It's not my doing; it's their doing. There is an aspect of support and tautoko there, but it's definitely not solely THO. I want to make that really clear.

Ngāti Pareraukawa well-being

When asked what his vision of well-being for Ngāti Pareraukawa is now and into the future, Pātaka outlined the following:

A hapū that is steeped in te reo and tikanga, able to stand strong in what it knows and what it does. Being able to fulfill all those aspects of rangatiratanga, kaitiakitanga and manaakitanga... Being able to have an awesome marae where everyone feels proud and are keen to come back. A marae that is largely sustainable in terms of infrastructure and resources, but also in terms of gardens and kai production and water. From the front to the back - just really strong - still on the same whenua, that's important.

For this vision to be fulfilled he felt that whānau specific roles needed to be in-place. These roles needed to be orientated towards the enhancement of a holistic Ngāti Pareraukawa identity:

I would hope that there are a few people working in roles, or employed by the hapū to do things, whether it be hui facilitation or economic development, environmental management. That we have dedicated roles out there that people will be able to fulfill... Once upon a time there would have been that, just in a different way. People around the village had different roles and they knew those roles very well. They would pass those pūkenga on to their kids. Just because we don't live on the marae anymore doesn't mean we can't follow a system like that.

2010 and beyond

With the project's sustainability in mind, the whanau co-ordinator position will be reviewed and possibly reconfigured to be a part-time position for the remainder of 2010. This was negotiated with Pātaka, and a new co-ordinator work-plan was developed for 2010:

In the first year of my employment a number of priorities were outlined as part of the role. In the 2nd year we felt that my role and development had gone so far, and I had moved into a maintenance role. That's where we found that a part-time position could work well and perhaps push the funding out for a further six months. We have identified a number of hapū projects that would fit with a new structure.

There are now four key aspects of the whānau co-ordinator role. Each aspect builds on the momentum of the last three years while also continuing to extend the project. The four components for 2010 include:

1. *Continuing to resource and maintain the mentoring and goal setting programme:* Bridge whānau relationships; link mentors and mentees; help people plan and attain their specific goals
2. *Supporting, resourcing and facilitating hapū hui and forums:* A number of hui were held towards the end of 2009, these aimed to strengthen and extend Ngāti Pareraukawa relationships with regional iwi and will be maintained. Key themes from the 2009 hui included raising the visibility of local Māori rangatahi through a youth forum; focused attention on the natural environment and relationships with local government; identification of sites of significance to related hapū and marae; and an opportunity to host a noho marae by Wellington-based Otago School of Medicine

students to develop stronger links between Ngāti Pareraukawa and the university.

3. *Up-holding the development of the satellite groups in Palmerston North, Wellington and Dunedin:* Work will continue to resource and support the activities of these three groups; facilitating group gatherings and aspirations
4. *Working on discrete projects:* Developing the Ngātokowaru gardening and water project; restore and enhance the Ngāti Pareraukawa urupa.

Finally, Pātaka is confident that the future of Ngāti Pareraukawa development will be sustained because of the positive energy sparked by Te Huarahi o te Ora:

The J.R. McKenzie Trust asked us what they could do to support us and be sustainable. That's one of the questions we keep asking ourselves. We don't want that as soon as the money runs out for this to fall over. I don't believe it will. There are a whole lot of people that have done things in the last three years that have ignited something. They're the people that will just carry this on.

5. Towards a model of Ngāti Pareraukawa hapū ora: Te Huarahi o te Ora positive outcomes and challenges

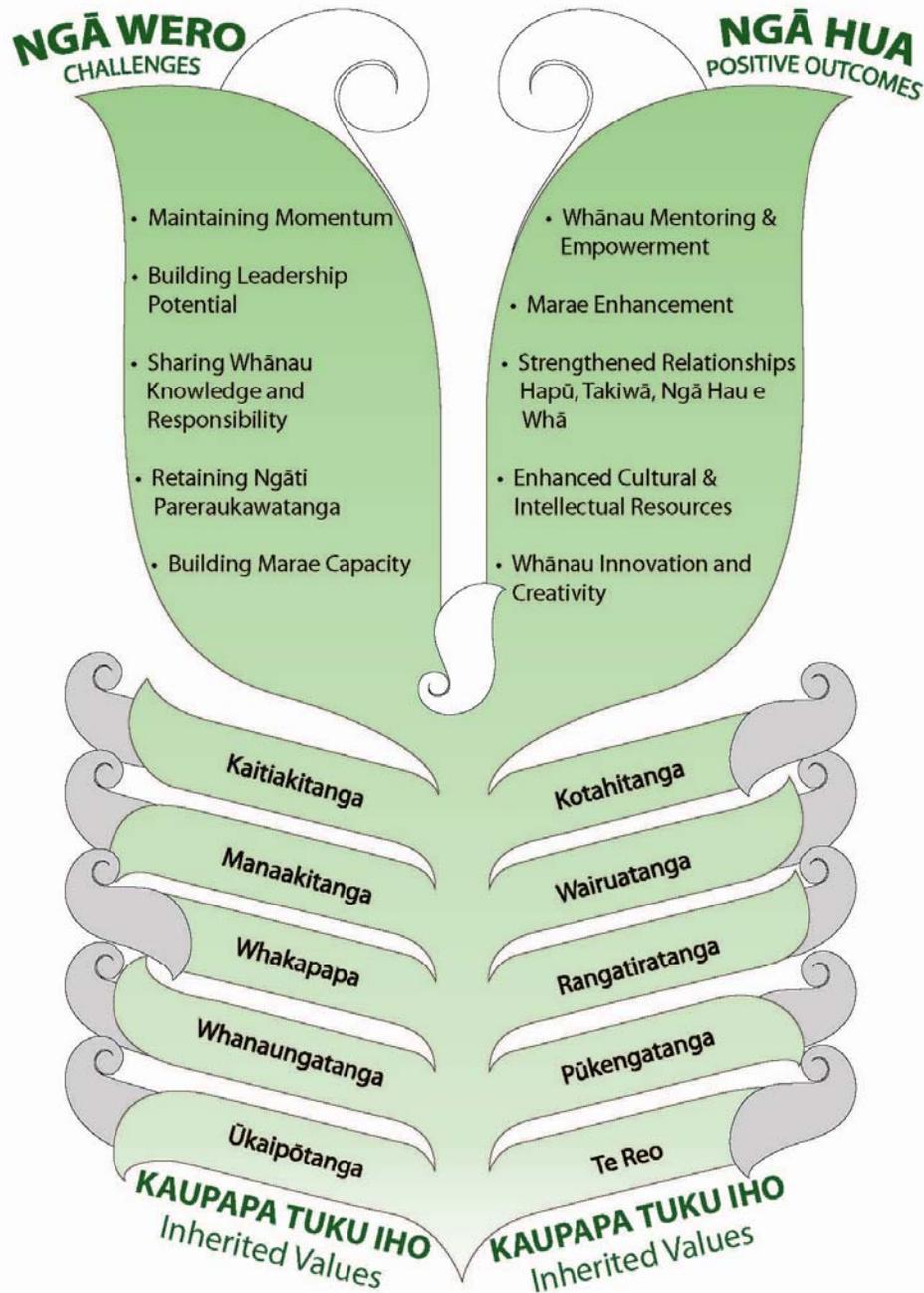
This concluding section exemplifies the challenges and positive outcomes for Te Huarahi o te Ora. It is based on the findings and conclusions of the three consecutive evaluation reports.

A diagram has been developed to help illustrate the projects key results. The diagram aims to offer a clear depiction of the project and its key findings. It also illustrates:

- The key philosophies and inherited values of the initiative - *ngā kaupapa tuku iho* - and how these have guided the project's development
- The 'live' and interconnected challenges and outcomes of the project.

TE HUARAHI O TE ORA

He Huarahi Oranga Hapū



Ngā kaupapa tuku iho

The foundation of the diagram, ngā kaupapa tuku iho, is based on the organisational framework and charter of Te Wānanga-o-Raukawa (2003). Ngāti Pareraukawa kaumātua Whatarangi Winiata (2009) explains that ngā kaupapa tuku iho are those guiding Māori kaupapa inherited from their ancestors and include (pp. 1-2):

- ***Manaakitanga*** - behaving in ways that elevate others; showing respect and consideration toward others; generosity and fulfilling reciprocal obligations.
- ***Rangatiratanga*** - exhibiting leadership by example; the ability to bind people together; following through on commitments.
- ***Whanaungatanga*** - recognising that our people are our wealth; knowing that you are not alone; and, assuring others that nor are they alone.
- ***Kotahitanga*** - making decisions and taking actions that lead to unity of purpose and not to diversion and disharmony.
- ***Wairuatanga*** - recognising that our relationship with each other and with our environment (maunga, awa, moana, marae) is more than physical.
- ***Ūkaipōtanga*** - having a sense of importance, of belonging and of being a contributor to your land, to your home, to your tūrangawaewae.
- ***Pūkengatanga*** - teaching, preserving and creating knowledge as part of the mātauranga continuum and with other ways of knowing.
- ***Kaitiakitanga*** - acting so as to preserve and maintain taonga; ensuring safety in all activities.
- ***Whakapapa*** - Ranginui and Papatūanuku and their children are here; our tūpuna are beside us; we are one with these as we carry out our role in the creation of our future; this is whakapapa.
- ***Te Reo*** - this is the repository of all that we are as Māori; Ko te reo te kaipupuri i te māoritanga.

The three-year process of evaluating Te Huarahi o te Ora has revealed that the initiative has re-ignited the hapū and its core kaupapa and guiding tikanga. While “Te Huarahi o te Ora” is the name that describes the initiative, the lived actions by whānau members have been expressed by the values and processes of ngā kaupapa tuku iho.

In this regard, these guiding philosophies and values offer a point of reference and solid foundation for the hapū - a way of measuring the status and advancement of the hapū. These philosophies provide a framework for Ngāti Pareraukawa to advance their interests in relation to Te Huarahi o te Ora, and in the activities of the hapū generally.



The hapū is in a position to use these inherited values as a framework for planning future activities. Consequently, project progress or 'success' can be measured by applying this structure to new activities. As one whānau member put it:

Has the project enhanced or diminished the status of our kaupapa tuku iho? Have we found ways of expressing our kaupapa tuku iho through the project? The kaupapa use us, we don't use the kaupapa.

Ngā wero - Challenges

The last three years of project evaluation has found that five key challenges face Te Huarahi o te Ora. These challenges are interconnected and should not be read in isolation of each other. The main challenges include:

- **Maintaining Momentum:** This relates to the project sustaining its advancement and continuing to encourage a broader base of whānau to participate in the activities of the hapū. The project must continue to find ways of motivating and maintaining peoples involvement. A wide variety of whānau must feel welcomed, valued and secure in their involvement.
- **Building Leadership Potential:** Hapū members need to feel able and confident to take a lead in the initiative, at Ngātokowaru, and in the affairs of the hapū generally. The initiative will have limited scope if it relies on the leadership and efforts of a few.
- **Sharing Whānau Knowledge and Responsibility:** Opportunities need to be found for whānau members to share their knowledge of Ngāti Parerukawatanga with other whānau who are reconnecting to the hapū and their marae. Conversely, responsibility for the organisation of the project must be shared amongst a broader base of whānau members in order for the initiative to be sustained.
- **Retaining Ngāti Parerukawatanga:** There is an on-going need to find diverse and creative ways of celebrating and strengthening hapū identity and connection to Ngātokowaru marae. This is especially important for those whānau not already involved in the Te Huarahi o te Ora or those unconfident in Ngāti Parerukawa tikanga, kawa and the use of te reo Māori.
- **Building Marae Capacity:** Ngātokowaru must be accessed by a variety of whānau who are willing to contribute to the well-being of the hapū and the enhancement of the marae environment.

Ngā hua - Positive outcomes



The last three years of project evaluation have found that five key positive outcomes have emerged from Te Huarahi o te Ora. Again, these outcomes are interrelated and therefore should not be read independently of each other. The main positive outcomes of the project include:

- **Whānau Mentoring and Empowerment:** Using the Te Whare Tapa Whā model to plan short, medium and long-term goals whānau members have succeeded in taking action that promote healthy individuals, whānau and marae.
- **Marae Enhancement:** Through working bees, opportunities have been created for all whānau to contribute practically to Ngātōkōwaru marae and the enrichment of its estate. An increased sense of pride and responsibility for the marae environment has occurred.
- **Strengthened Relationships - Hapū, Takiwā, Ngā Hau e Whā:** Hui based at Ngātōkōwaru and within different regions have supported whanaungatanga within Ngāti Pareraukawa. Inter-tribal forums relating to common issues of concern, such as the environment and waahi tapu, have supported relationships further. In parallel the association with the J.R. McKenzie Trust and other Māori grantees has extended the networks and capacity of the hapū.
- **Enhanced Cultural and Intellectual Resources:** Ngāti Pareraukawa kawa and tikanga have been adhered to and adapted as necessary to facilitate whānau participation. People have been able to locate themselves and their ancestors through processes of whanaungatanga and focused hui on Ngāti Pareraukawa whakapapa. Waiata have been composed for hui ora, celebrating Ngāti Pareraukawatanga.
- **Whānau Innovation and Creativity:** The hapū has actively contributed to new tikanga, which has encouraged new forms of leadership, decision-making and learning. Examples of this included the development and appointment of the whānau co-ordinator role and finding creative ways to make the marae more accessible to whānau.

A signal of the complexity of Te Huarahi o te Ora is the fact that the challenges and the positive outcomes mirror each other. For example, without the challenge of maintaining momentum and sustaining the project, the whānau mentoring and the focus on strengthening hapū relationships would not have emerged. Similarly, retaining Ngāti Pareraukawatanga has been the spark for enhancing the cultural and intellectual resources of the hapū and whānau. In this way the challenges and the positive outcomes feed off each other and are interconnected.

In conclusion the project has been a significant success for the hapū. It has created a platform for future work to focus on addressing, as a whānau member put it, “the unrealised potential of whānau well-being.” Continuing to disrupt and confront the unrealised potential of hapū members is and has been a priority for Ngāti Pareraukawa leaders. This evaluation has found that creating positive opportunities and environments that are relevant to individuals, whānau and the aspirations of the hapū collectively, creates a broader base of whānau participation and enhances hapū well-being. Sustaining and nurturing whānau participation, responsibility and leadership will surely be a priority for Ngāti Pareraukawa advancement in the years to come.



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Glossary of Māori Terms

Hapū	Sub-tribe
Hui	Gathering/meeting
Iwi	Tribe
Kotahitanga	Making decisions and taking actions that lead to unity of purpose and not to diversion and disharmony
Kaitiakitanga	Acting so as to preserve and maintain all things previous; ensuring safety in all activities
Matua	Parents
Mai te awa o Rangitikei ki Whitireia	A Ngāti Raukawa proverbial saying outlining their tribal boundary: From the reaches of the Rangitikei to Whitireia
Marae	Tribal place and space of meeting
Manaakitanga	behaving in ways that elevate others; showing respect and consideration toward others; generosity and fulfilling reciprocal obligations
Mōteatea	Māori language folk songs and laments
Ngāti Pareraukawa	A sub-tribe of Ngāti Raukawa ki te tonga
Ngātokowaru	The principal home of Ngāti Pareraukawa/Ancestral figure
Pūkengatanga	Teaching, preserving and creating knowledge as part of the mātauranga continuum and with other ways of knowing
Rangatahi	Young people
Rangatiratanga	Exhibiting leadership by example; the ability to bind people together; following through on commitments
Rohe	Tribal locality/boundary
Rōpū tuku iho	Contemporary Māori descendants
Tangi/tangihanga	Funeral/traditional lament of one that has died
Te reo me ōna tikanga	The Māori language and customs
Te Huarahi o te Ora	Pathway to/of well-being
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
Ūkaipōtanga	Having a sense of importance, of belonging and of being a contributor to your land, to your home, to your tūrangawaewae
Wānanga	Space/time of learning or discussion
Wairuatanga	Recognition that our relationship with each other and with our environment is more than physical

Wharekura	Māori immersion secondary school
Whanaungatanga	Recognising that our people are our wealth; knowing that you are not alone; and, assuring others that nor are they alone
Whanaunga	Relation
Whakatupuranga Rua Mano	Generation 2000, cross-tribal development initiative
Whakapapa	Ranginui and Papatūanuku and their children are here; our tūpuna are beside us; we are one with these as we carry out our role in the creation of our future

Appendix 1

TE HUARAHĪ O TE ORA: PHASE 3 EVALUATION 2009-2010 NGĀTOKOWARU MARAE COMMITTEE AND J.R. MCKENZIE TRUST RELATIONSHIP

Information Sheet For Te Kāwai Toro Members

Semi-structured Interview: Background

The phase 2 evaluation of Te Huarahi o te Ora (2009) recommended that the final evaluative report should “record and measure how mutually successful the fund [Te Kāwai Toro] has been for Ngāti Pareraukawa hapū and the J.R. McKenzie Trust” (p. 26).

In order to meet this recommendation semi-structured interviews are being planned with Te Kāwai Toro (TKT) members in order to better understand, record and measure the development of the partnership between the Ngātokowaru Marae Committee (the Committee) and J.R. McKenzie Trust (the Trust). In parallel, a focus group will be held with members of the Marae Committee about this relationship.

TKT and Committee members are being asked identical questions regarding the relationship. The semi-structured interviews and focus group findings will contribute to the final evaluation report for the Trust and the Committee.

The interviews and focus group discussions will be based around the following themes:

- How the partnership between the Trust and the Committee came to be.
- Reflections and exploration of the present and possible future partnership between the Trust and the Committee.

Voluntary Participation and Informed Consent

Participation in the semi-structured interview is voluntary - you do not have to participate. If you consent to participate you have the right to:

- Withdraw from the interview at any time.
- Not answer any specific question.
- Choose anonymity if you wish. If anonymity is chosen this means your real name will not be used in any future publications or presentations, rather a pseudonym will be.
- Ask questions about the evaluation report at any time.
- Receive a copy of the evaluative report and findings.

Copies of the Report

Please indicate whether you would like to receive a copy of the third phase evaluation:

- Yes.
- No.

If you indicated yes, please provide details of how you would like to receive it:

- **Post** (please provide postal address):
- **E-mail** (please provide e-mail address):
- **Both**

If you have any further questions regarding the semi-structured interviews or this year's evaluation in general, please feel free to contact Alex Barnes (project evaluator):

31 Scott Ave
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Ōtaki 5512
06 364 6645 / 027 309 2977
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Semi-structured Questions

1. In your opinion, what steps have the J.R. McKenzie Trust taken to build a partnership with the Ngātokowaru Marae Committee?
2. What would be needed to develop an ongoing partnership between the Trust and the Committee into the future? For example:
 - What could the Trust do to promote the partnership?
 - What could the Marae Committee do to promote the partnership?
 - Can you identify any risks in relation to a partnership between the Trust and the Committee?
3. Overall, how successful do you believe the initiatives undertaken by the Committee as part of Te Kāwai Toro have been?
4. Finally, do you have any further comments regarding the relationship between the Trust and the Committee?

Ngā mihi ki a koe mō to āwhina i enei mahi - thank you for participating in this interview!

Reference

Barnes, A. (2009). *Te Huarahi o te Ora: A Ngāti Pareraukawa Mentoring Programme, Phase Two Evaluation*. Palmerston North.

Appendix 2

TE HUARAHĪ O TE ORA: PHASE 3 EVALUATION 2009-2010 NGĀTOKOWARU MARAE COMMITTEE AND J.R. MCKENZIE TRUST RELATIONSHIP

Information Sheet For Marae and Te Huarahi o te Ora organising committee members

A Focus Group: Some Background

The phase 2 evaluation of Te Huarahi o te Ora (2009) recommended that the final evaluative report should “record and measure how mutually successful the fund [Te Kāwai Toro] has been for Ngāti Pareraukawa hapū and the J.R. McKenzie Trust” (p. 26).

In order to meet this recommendation semi-structured interviews have been undertaken with Te Kāwai Toro (TKT) members in order to better understand, record and measure the development of the partnership between the Ngātokowaru Marae Committee (the Committee) and J.R. McKenzie Trust (the Trust). In parallel, *this focus group is being held with members of the Marae and Te Huarahi o te Ora organising committee about this relationship.*

TKT and Committee members are being asked identical questions regarding the relationship. The semi-structured interviews and focus group findings will contribute to the final evaluation report for the Trust and the Committee.

The interviews and focus group discussions will be based around the following themes:

- How the partnership between the Trust and the Committee came to be.
- Reflections and exploration of the present and possible future partnership between the Trust and the Committee.

Focus group questions

1. In your opinion, what steps have the J.R. McKenzie Trust taken to build a partnership with the Ngātokowaru Marae Committee?
2. What would be needed to develop an ongoing partnership between the Trust and the Committee into the future? For example:
 - What could the Trust do to promote the partnership?
 - What could the Marae Committee do to promote the partnership?
 - Can you identify any risks in relation to a partnership between the Trust and the Committee?
3. Overall, how successful do you believe the initiatives undertaken by the Committee as part of Te Kāwai Toro have been?
4. Finally, do you have any further comments regarding the relationship between the Trust and the Committee?

Ngā mihi ki a koe mō to āwhina i enei mahi - thank you for participating in this focus group!

Reference

Barnes, A. (2009). *Te Huarahi o te Ora: A Ngāti Pareraukawa Mentoring Programme, Phase Two Evaluation*. Palmerston North.

Appendix 3

SEMI-STRUCTURED INTERVIEW QUESTIONS FOR NGĀTI PARERAUKAWA HAPŪ MEMBERS

Te Huarahi o te Ora Reflections

- What encouraged you to get involved?
- What have you and your whānau gained from being involved?
- What are the strengths of THO and what do you think would strengthen it further?
- How do you think THO relates to your Ngāti Pareraukawatanga and whānau ora generally?

Appendix 4

SEMI-STRUCTURED INTERVIEW QUESTIONS FOR THE WHĀNAU CO-ORDINATOR

- What have been some of your key learning and development as Whānau Co-ordinator?
- Tell me about some of the strategies you have undertaken to ensure the role has been effective
- Suggestions about ways the role could have been improved and strengthened
- Further reflections:
 - Have you found clarity about your role?
 - Have tensions and limitations emerged for you as Whānau Co-ordinator, if so what are these?
 - Hapū development - what is your future vision for Ngāti Pareraukawa?
 - Final thoughts?

