

Maka Houma

2016

AHIPENE TAKUTA
WERAHIKO WHANAU
TRUST

EVALUATION



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Key Message Contributing To Wellness

- Strengthen a Māori identity through te reo Māori
- Strengthen a whānau identity through whakapapa (geneology)
- Strengthen kaitiaki roles as guardians of whānau lands
- Encourage rangatahi to reconnect with their whānau lands and their natural resources
- Encourage rangatahi leadership in whānau groups.

Acknowledgement

He honore
He kororia
He maungarongo ki te whenua
He whakaaro pai ki ngā tāngata katoa

On behalf of the Waka Hourua Māori and Pasifika Suicide Prevention Programme, Te Rau Matatini would like to acknowledge the Ahipene Takuta Werahiko Whānau Trust for their commitment to the wellbeing of the community in the Urewera national park and to increasing the awareness and prevention of suicide.

Nāku noa,
Nā



Dr Kahu McClintock
Te Kiwai Rangahau (Research and Evaluation Team)
Te Rau Matatini

Background

The Ahipene Takuta Werahiko Whānau Trust was established in 1994 upon the death of Ahipene Takuta Werahiko for the benefit of his uri (descendants). The overall vision and purpose of Ahipene Takuta Werahiko Whānau Trust seeks to foster closer relationships among and within the whānau and wider whānau, place education and leadership development at the centre of everything it does, and create and foster closer relationships with the whenua (land). This project creates, implements and records a whānau centred suicide pre and post-vention approach based on developing and fostering resilience through establishing stronger connections with each other; to the whenua; and through leadership and skills development.

The Kīwai Rangahau, Te Rau Matatini evaluation team was commissioned to undertake a review of the Waka Hourua Fund. The focus of this specific review therefore was to assess and to determine how the Ahipene Takuta Werahiko Whānau Trust programme implementation aligns to the overall intent, and design of the Waka Hourua programme and what actually happened during its implementation (how much, how well, and is anybody better off).

Desired Outcomes

Waka Hourua goals identified by Ahipene Takuta Werahiko Whānau Trust that align to their project encompass the following;

- Community leaders empower people, foster resilience and bring people and resources together
- Families, whānau and communities have stronger relationships and confidence to be able to talk about their difficulties
- Families, whānau and communities are strongly connected to one another and people actively participate in the community
- People bereaved by suicide receive the support they need within their families and whānau.
- Families, whānau and communities have their own approaches and plans in place and are actively building resilience and reducing risks of suicide.

This initiative also aligns with Goal 2 of the Waka Hourua Outcome Framework: Strong, secure and nurturing whānau specifically the pathways and indicators under Secondary Prevention: Targeting at risk individuals:

Pathways	Indicators
<ul style="list-style-type: none"> • Facilitate whānau engagement with each other and to whenua 	<ul style="list-style-type: none"> • Whānau have solidified links with each other and whenua

Objectives

The Ahipene Takuta Werahiko Whānau Trust project aims and objectives include;

- Planned practical activities for participants in the Te Urewera national park;
- Create a sense of belonging for those whānau who are disconnected from the whenua;
- Strengthen the whakapapa connections amongst and within the whānau;
- Nurture and develop leadership qualities to build resilience;
- Develop practical life skills including complex problem solving;
- Share the histories of Tuhoe and Te Urewera;
- Gain an appreciation as the guardians and protectors of the whenua;
- Create an opportunity for those whānau whose voices are not normally heard, a space to share and contribute;
- Use digital storytelling to share the journey with other whānau; and
- Create a plan so future generations can continue the work.

Programme deliverables, status upon conclusion as self-reported in the contract are outlined in the diagram below:

Ahipene Takuta Werahiko Whānau Trust Programme Deliverables

Key Deliverable	Key performance standard	Status
1. Stage 1: Planning and wānanga	<ul style="list-style-type: none"> • Implemented wānanga and documented through digital evidence. 	Fully Achieved
2. Stage 2: Wānanga and build	<ul style="list-style-type: none"> • Implemented wānanga and built hut and documented through digital evidence. 	Fully Achieved

Participants

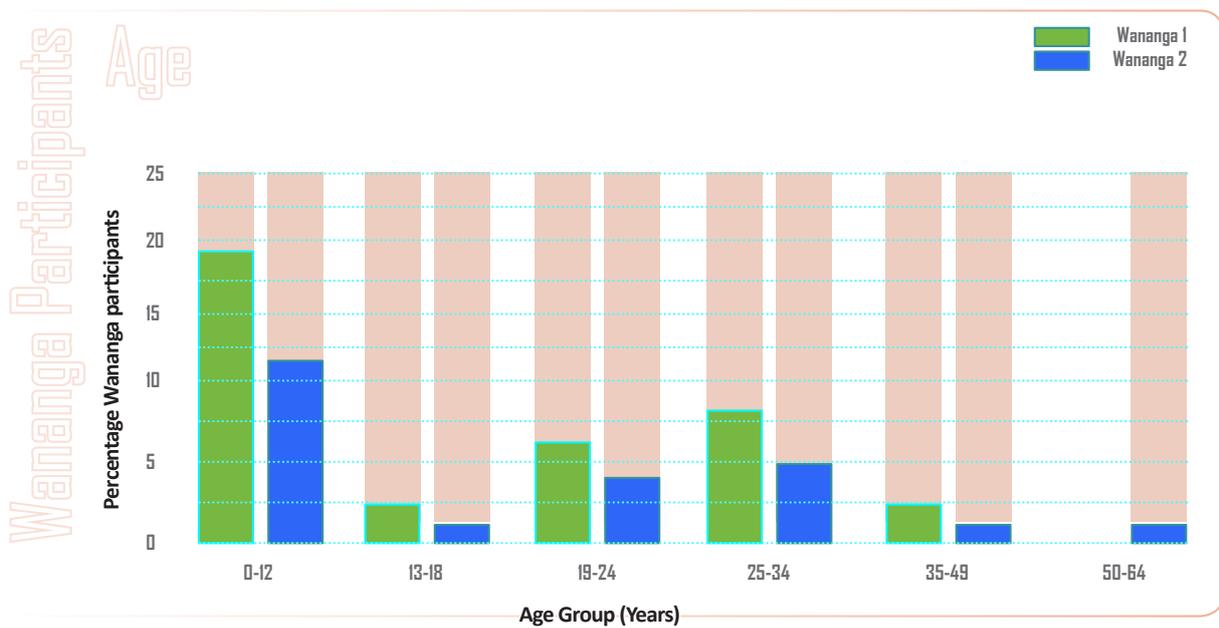
Whānau members through wānanga planned (stage 1) and then built (stage 2) a hunting hut in Te Urewera national park. The nature of the project enabled knowledge transfer among whānau members because of their role in the whānau as hunters, ringawera (cooks and helpers), rangatahi (youth), our uncles and koroua (elders). It was also an opportunity to share stories, concerns and matuaranga (knowledge) in an environment which is well known to whānau namely the ngāhere (bush).

As table 1 and figure 2 show over half of the wānanga participants were 18 years or younger. For the first wānanga 67.9% (38) of participants were 18 years or younger, for the second wānanga 69.2% (27) of participants were 18 years or younger.

Table 1. Wānanga Participants

Ages (yrs)	Wānanga 1	Wānanga 2
0 - 12	19	15
13 - 18	19	12
19 - 24	2	1
25 - 34	6	4
35 - 49	8	5
50 - 64	2	1
65	0	1
Total	56	39

Figure 1. Wānanga Participants Age



Wananga I

Whānau met in Ruatahuna to discuss wānanga the histories and the stories of the area and to discuss building a hunting hut on their whenua as hunting in their ngahere was viewed as a valued contribution to connectedness and therefore to their wellness. Tamariki (children) and rangatahi were encouraged to draw and present concepts of what they thought their whānau hut should look like, listed the materials needed and how to go about building the hut. The mātua (parents) and pākeke (adults) of the whānau selected and a Global Positioning System plotted an appropriate site within the Te Urewera National Park. A core group of pākeke (adults) tracked into the site, marked out the boundary and cleared the site for a whānau hunting hut.

Whakaritenga:

1. Pre-Departure Briefing/Karakia:

- Allowed all departing the opportunity to clarify any questions and uncertainties and ensure all were on the same page when it came to the week ahead,
- Karakia to prepare for the journey.

2. Mihi Whakatau/Whakawhanaungatanga ki Oputao – Ruatahuna

- An opportunity to be welcomed to the area,
- To start the connectedness process through mihimihi from all participants.

3. Nightly Debriefs – Mātua/Pākeke (elders adults)

- An opportunity for the Mātua/Pākeke to kōrero around what happened well and not well throughout the day,
- and set the program for the following day.

4. Morning Briefings/Karakia

- An opportunity to set the activities for the day.

5. Poroporoaki ki Oputao – Ruatahuna

- An opportunity to farewell and reflect on our Haerenga.

6. Project Debrief

- An opportunity for organisers to reflect on the Haerenga.

Wananga | Digital Stories

Waka Hourua

A highlight of wānanga 1 was the creation of digital stories which remain as a whānau resource. The journey is digitally documented among the whānau.

- Whanau had digital camera's to capture activities.
- A Marae film crew followed the haerenga and the footage was made available online.
[https://www.youtube.com/watch?v=txS-SEOxnps&feature=youtube.](https://www.youtube.com/watch?v=txS-SEOxnps&feature=youtube)

“Hoki ki o maunga kia purea koe i ngā hau o Tāwhirimatea
i ngā hau mirimiri o te kainga

KO TE WAONUI O TANE TAKU ORA...”

As Māori most of us learn our Pepeha when young. Pepeha denote who we are, where we come from. And describes the land that our tribe is connected to. But how many of us have actually climbed our maunga or swam in our awa? One group of the Tuhoë tribe chose to experience their Pepeha for the first time

NAU MAI KI RUATAHUNA...

I te pō o te Rātapu i wehe atu mātou i Rotorua, tau ana ki Ruatāhuna. Kaore ānō au kia tae ki tēnei wahi, a, hīkaka katoa te ngākau, te wairua hoki.



I ta mātou haerenga i kite au i ngā tini puke, a, i marama au he aha te take i karangahia ko ngā ‘hills.’ Āno hoki i te haerenga ki Ruatāhuna koira taku tutakinga tuatahi ki ngā hoiho i runga i te huarahi, te miharo hoki āno nei he tangata noa ia.

I tae atu mātou ki te marae o Oputao, a, ka whakaeke, ka whakatau, na i timata ngā mahi korikori, ngā mahi tamariki. Nā ngā mahi tākaro, korikori i tutaki atu ki ngā tamariki me te whakawhanaunga atu. I te mutunga iho i hemo i a mātou te moe, ahakoa 12:00am i waenganui pō te wā.

Te Rangī Tuatahi

Moata ta mātou oho, uhiuhi, a, ka hou atu ahau ki te wharekai. I taku kuhunga atu ki te wharekai i kite atu au i te rereke o taku āhua whakamau kakahu ki tā te toenga, a, i taku kitenga atu i tētahi o ngā mātua i tipu ake te hiahia kia tini āno i aku kākahu. I te mutunga iho i whakamau i ahau ngā kakahu orite marika ki taua tama. I tērā ata tonu i mārāma au ki te take e kaha mau ngā tangata whenua i ngā kakahu ra, na te makariri o ta rātou taiao me te mahana o ngā kākahu. I a mātou e noho ana ki roto i a Te Haka, ka karakia, a, ka puta ngā kōrero whakapaipai, whakariterite i a Matua Rex. I muri i te whakaotinga o ngā mahi i wehe atu matou i te marae.



Ko tētahi whakaritenga kia tae atu mātou ki Hopuruahine ēngari āno na ngā whakawhiu o Tawhirimatea kaore tērā o ngā kaupapa i tūtuki, ahakoa tērā i haere tonu atu mātou ki Waikaremoana. Ki Waikaremoana i tirotiro atu mātou ki te papamoana rerehua me te tango whakaahua.

Whai muri i tērā i tae mātou ki Aniwaniwa, ki kōnei i rongo au ki ngā tini pūrakau e pā ana ki te kohine nanakia a Haumapuia, Ka haere hoki ki te waihirere. I haere tonu atu mātou ki te waihirere o Papatorito. A muri i tērā, na te mate kai o ngā tamariki i haere tahi atu mātou ki Mokau kai tina ai.

Katahi mātou ka kake ake ki runga o Maunga Pohatu, i ta mātou haerenga i pakaru te waka, na reira i hoki mai i tētahi atu waka ki te kohi tangata ahakoa te kopa o ta mātou kuhu atu ki te waka. Ka tae ki te keeti ka tatari mō te toenga, a, ka hau atu ki te marae o Maunga Pohatu. I tā mātou taenga ki te marae nei ka whakamārama mai a Matua Rex i etahi o ngā kōrero e pā ana ki te wāhi nei, ēngari kaore ia i tino ruku atu ki te hohonutanga o ngā kōrero na runga i tōna whakapono ehara māna e whakapūaki. Ka kuhu atu mātou ki roto o Tanenuiarangi te ataahua hoki o te whare tūpuna ra. Katahi ka hurihuri mātou ki te tirotiro atu ki te ngāhere i raro, he rite nei he whakaahua, te tau, te mārino hoki.



I a mātou e mahi hanariki ana ka tipu te whakaaro kia whakawhiti i te awa, piki i te puke kia tae ki te kainga o Ruakenana, i te taenga ki te whare i ata titiro atu ki a ia, ki tana tawhito, ki tana pakaru, a, ki ngā pakitara e kiikii ana ki ngā kōrero tawhito o mua a ngā kuia rangatira o Ruakenana.

I waho atu o te whare he kahui hoiho puihi e tipi haere ana. I muri iho i tērā ka tae atu ki te taunga waka, a, ka uiuia au e Kereama Wright. Whai muri i tēnei ka hoki atu ki te kainga o Oputao kai tahi mai, ka moe.

Te Rangi Tuarua

Ka oho ake i te ata, ka whakarite ki te piki i te maunga ki Parahaki. E 2 haora ta mātou piki ake i te maunga me te whakawhiti awa, katahi te hikoi nui, te hikoi roa ko tērā. I te hauwhatangā o te hikoi i kohia mātou e ngā taraka, tae atu ki te taumata o Parihaka ki tētahi whare.



Ka oho ake i te ata, ka whakarite ki te piki i te maunga ki Parahaki. E 2 haora ta mātou piki ake i te maunga me te whakawhiti awa, katahi te hikoi nui, te hikoi roa ko tērā. I te hauwhatangā o te hikoi i kohia mātou e ngā taraka, tae atu ki te taumata o Parihaka ki tētahi whare.

Te Rangi Tuatoru



Kaha tonu ana te marangai i te ata o te Wenereji, ka whakakorengia ta mātou hekenga ki 'Pokozi' noho puni ai. No reira i whakatau, kia tipi haere i te takiwā nei, te noho ki te kainga whakatā ai, he eke hoiho rānei. Ka ako ahau me pēhea te eke hoiho, te amaimai hoki kei taka, kei whara taku tinana. I taua po, ka puta mātou ki te hanga hinaki kia hopu i etahi tuna, engari ka tu noa au ki runga i te maunga me te kai mahimaro.

Te Rangi Tuawha



Ka oho ake au ki te karanga o Tama 'kei te mate te hoiho', ka tā whakawa au i tana kōrero? A, ka puta au ki waho ki te titiro. Ka tau mai te kapua pouri ki runga ia tātou katoa, ka hinga taua hoiho. I karakia matou na ngā pākeke i awhi i a matou kia pai. Ka tatari tatou kia hoki mai a Uncle Rex, a, ka hui mo ngā whakaritenga o te ra.



Ka whakapai mātou i te papakainga, ā, ka whakarite tātou ki te hoki ki te marae whakatā ai. Te nuinga i eke hoiho, i taraiwā i ngā taraka, a, ko te toenga o mātou ka hikoi. Na te heke o te werawera, ka peke mātou ki roto i te awa, kauhoe ai. Ka hoki tōtika ki te marae hirere ai, a, ka whakatā mō te toenga o te ra. He takaro tahi ki runga i te whira tatari ai mō te tina.

Te Rangi Whakamutunga

Ka whakapai haere i te marae, ka hoki ki te kainga Nei rā, te tuku i aku mihi matakuikui kia koutou e aku rau rangatira mā, i poipoi, i manaaki i ahau ki tēnei haerenga. Kore rawa te puna o mihi o aroha e mimiti. Ko te tūmanako ka tipu tēnei kaupapa miharo, hei taonga mō ngā whakatipuranga hou. Kia kua tātou e wareware ki ngā matauranga ki ngā taonga a o mātou matua tīpuna, heke iho.

So, what can we learn from these children who've now discovered their identity? They made their Pepeha a reality. Explore your homelands, reconnect with your mountains and your rivers.

“Make your pepeha a reality”

A, Ka tika!

Reflections/Outcomes

1. Created a place of belonging for those whānau disconnected from the whenua;
 - Visiting and hearing the stories and histories of such significant sites to Tuhoe like Ruatahuna, Maungapohatu, Waikaremoana, the many feeder rivers, the whare of Ruakenana, and the old school house gave a physical and spiritual connection for those who participated.
 - The participants really enjoyed being with each other and getting to know each other, this could also be said for the mātua (parents) and pākeke (adults) who were part of the group.
 - It was noted early on that with the larger numbers on this haerenga were unable to connect meaningfully with every participant.
 - It was good being able to cover such a large area of Te Urewera from the lake [Waikaremoana] to the maunga [Maungapohatu] and up to Parahaki.
2. Strengthened the whakapapa connections among and within the whānau;
 - It was highlighted during mihimihi in Oputao Marae how closely related the whānau was through multiple whakapapa lines.
 - During the travels the rangatahi and mātua made strong unexpected whakapapa connections with extended members of their whānau, i.e. people coming to see who and what was going on.
 - Covered some of the cornerstones of Tuhoe Maungapohatu and Ohinemataroa for example, both of great significance spiritually and through Whakapapa (bloodlines).
3. Gained an appreciation for the role as guardians and protectors of the whenua;
 - Through being on the whenua and seeing its beauty, to hearing the stories that resonated with all that heard it the message was clear that all whānau have a role to protect Te Urewera so all can benefit from it in the future.
 - The sense of ownership rangatahi felt of the whenua once they had visited and heard the stories was visible in simple actions like actively picking up rubbish wherever it was seen.
 - The rangatahi really enjoyed being able to plan their own activities which included setting the hinaki (eel trap), lighting a fire in the open to toast marshmallows, etc.

Wānanga 2 was influenced by changes needed as identified in the evaluation of wānanga 1. Only whānau, tamariki and rangatahi directly affected by suicide participated in wānanga 2 which was completed with a camp established at Poko's and Rua Taniwhā. As a result there was more opportunity to focus on whānau responses to whānau issues. There was also a whānau hunting hut built for current and future generations.



The following reflects the outcomes of Wānanga 2.

1. Strengthened the whakapapa connections among and within the whānau;
 - Having two-three rangatahi per mātua/pākeke allowed and facilitated deeper connections and conversations.
 - It was easier to do the mahi of the camp with older age groups, no pepi.
 - It was easier to visit the extended whānau while traveling in and out of the bush.
 - The connections made on these haerenga were the start of a much richer relationship between the rangatahi and mātua/pākeke.
 - Allowed an opportunity to hear kōrero from a variety of whānau from Te Urewera and
 - also about different places of significance both culturally and spiritually.
2. Planned and erected a whānau hunting hut in Te Urewera National Park;
 - The planning and erecting of the hut gave a good opportunity for rangatahi and mātua to talk and share in a reciprocal way.
 - Rangatahi were provided with an opportunity to explore their planning ideas for example selecting a site to erect a tent, where to put their horses and the placement of the fire and cooking facilities
 - Poko's although a whānau site in Te Urewera is much more visited by general hunters and trampers because of its location close to the Department of Conservation Totara Camp. However Ruataniwhā is a whānau only site, this resonated with some of the rangatahi who went there to connect to ancestral land and know how lucky to be able to stay there.

3. Developed practical life skills including but not limited to complex problem solving, the use of hand tools and equipment, and communication.
 - Rangatahi were able to practice and develop many practical skills which at times required them to think through the task and how it's successful completion impacted on successive tasks. An example of this is the building of wharepaku, the selection of it's site (working through the why's and why not's of particular sites).
4. Created an opportunity for those in the whānau whose' voice is normally absent a space to share and contribute in a whanau narrative;
 - Having kaumātua/pākeke present during this phase was invaluable with the wealth of historical knowledge on tap and being able to relate this to the current context allowed courageous conversations that were grounding in matauranga Māori but made relevant through the context i.e. suicide, disconnectedness etc.

Conclusion

With the whānau connections that were made in both phase 1 and phase 2 all members who attended wānanga now feel comfortable with their identity to re-connect with their wider whānau with many already making the journey back to Ruatāhuna and Waikaremoana to stay. An open invitation to join the whānau at Ruataniwhā whenever they are up there is testament to the connections made with the whānau. The whānau will continue to reconnect with each other, their whenua and the whare they built is now a permanent place to stay.

Waka Hourua
Ahipene Takuta Werahiko Whānau Trust



A whānau based initiative, primarily targeted at tamariki and rangatahi which provided them the opportunity to experience their pepeha and increase their sense of identity and be able to talk about whānau issues regarding suicide

They held two wānanga. Each focused on strengthening the whakapapa connections amongst the whānau members, strengthening their sense of belonging to the whenua, developing practical life skills, and creating an opportunity to discuss whānau issues



57 whānau members participated
36% wāhine
64% tāne
100% Māori
65.5% were under 25

During the first wānanga tamariki and rangatahi designed a hut that was built in the second wānanga in Te Urewera National Park. This hut is to be used for generations to come to help connect them to their whenua. Whānau also developed digital stories of their experience



Prepared by:
Te Kīwai Rangahau Research and Evaluation Team

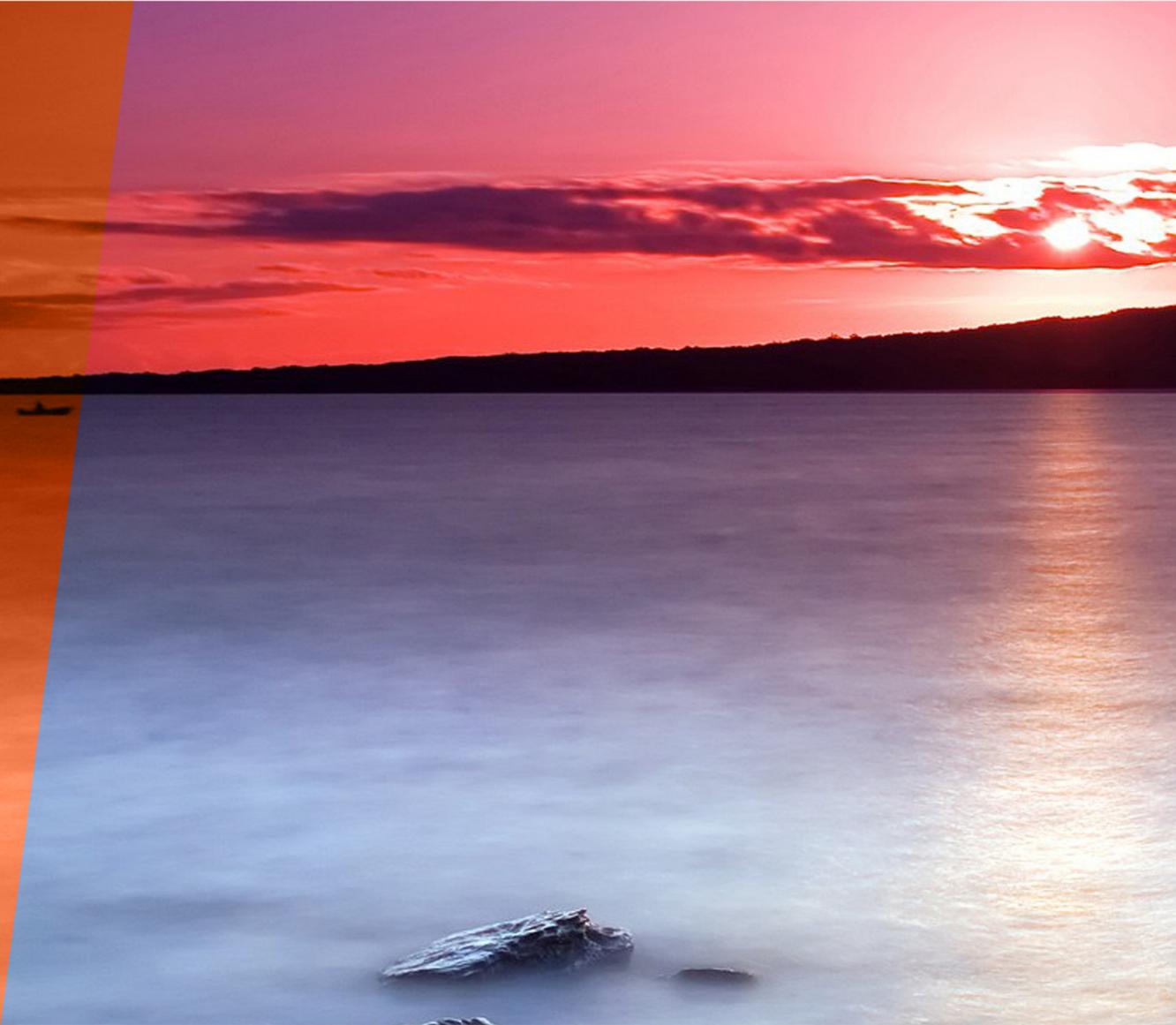


Te Rau Matatini

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Maka Kōwhiri



Te Rau Matatini