

2016



Aka Houma

EDDIE
HARAWIRA
WHĀNAU

EVALUATION



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Acknowledgement

Waka Hourua

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 Eddie Harawira Whānau Trust for their commitment to the wellbeing of their whānau and to increasing the awareness and prevention of suicide. Special acknowledgement is made of Hana Harawira (Master of Indigenous study, Te Whare Wānanga o Awanuiarangi).

Hana loved education, our whenua,
our heritage and our iwi with a passion
but most of all she loved us.

Moe mai ra te rangatira moe mai rai

Nāku noa,
Nā

Kahu McClintock

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Key Messages

- Strengthen a Māori identity through te reo Māori
- Strengthen a whānau identity through whakapapa (genealogy)
- Strengthen kaitiaki roles as guardians of whānau lands and resources
- Encourage rangatahi to reconnect with their whānau lands and their natural resources
- Encourage rangatahi leadership in whānau groups
- Develop a succession plan to take the whānau into the future.
- Financially prepare for the future.

Background

The Eddie Harawira Whānau Trust project is underpinned by the belief that the whānau is the engine room of iwi development (Kruger, 2010). Through whakapapa (genealogy) the whānau (family) is committed to vulnerable and suffering whānau members for life, which means whānau offer the most untapped potential for Māori suicide prevention (Turia, 2012; Lawson-Te Aho, 2012). The project is also underpinned by the belief that kōrero in suicide prevention, intervention, and post-vention is important. Peer support groups, as well as inter-generational support mechanisms, have already proven effective. Te Taha Wairua is a critical component that must be addressed in Māori suicide, as is a fuller understanding of the application of mātauranga Māori.

The Kiwai Rangahau, Te Rau Matatini research and evaluation team was commissioned to undertake a review of the Waka Hourua community initiatives. The focus of this review therefore was to assess and to determine how the Eddie Harawira Whānau Trust implementation aligns to the overall intent, and design of the programme and what actually happened during its implementation (how much, how well, and is anybody better off).

Objectives



(L-R): The Eddie Harawira Whānau: Hana, Mariana, Wai, Rameka, Angie, Edward, Wena, Tania

The Waka Hourua goals identified by the Eddie Harawira Whānau Trust that align to their contract encompassed the following outcomes;

- Families, whānau and communities are strongly connected to one another and people actively participate in the wider community
- Families, whānau and communities have their own approaches and plans in place and are actively building resilience and reducing risks of suicide
- 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.

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

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

Programme Deliverables

Key Deliverables	Performance Standards	Status
1. Wānanga a Whānau Ohutu Marae	<ul style="list-style-type: none"> • Whānau PATH plan developed • An increase in knowledge and awareness of suicide prevention and intervention. 	Achieved
2. Wānanga a Whānau Opureora Marae	<ul style="list-style-type: none"> • Individual PATH plan developed • Positive promotion of the programme within the community is achieved and target attendance numbers achieved. 	Partially Achieved <small>See Future Focus section</small>
3. Wānanga a Whānau Waikirikiri	<ul style="list-style-type: none"> • A wananga with a maximum of 50 rangatahi and tamariki to identify the most successful strategies for suicide prevention, intervention and post-vention 	Achieved
4. Project completion report	<ul style="list-style-type: none"> • Followed Waka Hourua Reporting Template 	Achieved

Whānau Wānanga

Marae Wānanga

Through whakapapa (genealogy) the whānau is committed to vulnerable and suffering whānau members for life, which means whānau offer the most untapped potential for Māori suicide prevention (Turia, 2012; Lawson-Te Aho, 2012). The wānanga provided examples of how whānau can support rangatahi (young people), and will implement as many actions as identified by rangatahi to be important.



The Eddie Harawira Whānau Trust ran wānanga ā whānau at Ohotu marae, Ruatoki, at Ōpureora Marae, Matakana and Waikirikiri, Ruatoki to develop simple and practical resources and strategies, including the right support networks for their young people and equipping them with the skills to be able to tell their stories in a safe setting.

On 20 – 21 September 2014 over 200 of the Eddie Harawira whānau attended a whānau wānanga on Ōpureora Marae, Matakana Island.

This involved:

- Immediate family members
 - Eddie Harawira's wife, children (6 of 7), mokopuna, grandchildren (17 of 20), mokopuna tuarua, great grandchildren (9 of 10)
- Kuia Morehu Hinemotu Harawira (Eddie Harawira's mother who was 97 year old at the time – she turned 98 in January 2015)
- Extended Harawira Whānau
 - father's sisters and brother 2 of 3 brothers (uncle in Australia couldn't make it), Dad's surviving sisters (5)
 - their children (first cousins), their grandchildren and their great grandchildren

Family Tree – developed at Wānanga



Design by Edward Harawira (jnr) – Depicts our two Iwi connections. Ruatoki (Ki Uta- Tuhoē) and Matakana (Ki Tai – Ngāi Te Rangi / Ngāti Ranginui). The top design is a WHAI (Stingray to represent the Island) the bottom is a KAAHU (Native Hawk to represent Ruatoki).



The Eddie Harawira Whānau Trust engaged a navigator (Kai Raranga) from Te Ao Marama Whānau Ora Collective skilled in focussing on whānau transformation, working in collaboration to assist whānau with an emphasis on aspirational progress to begin a PATH plan for the whānau as a whole, and then work individually with rangatahi and tamariki (children).

Harawira Whānau Path Plan

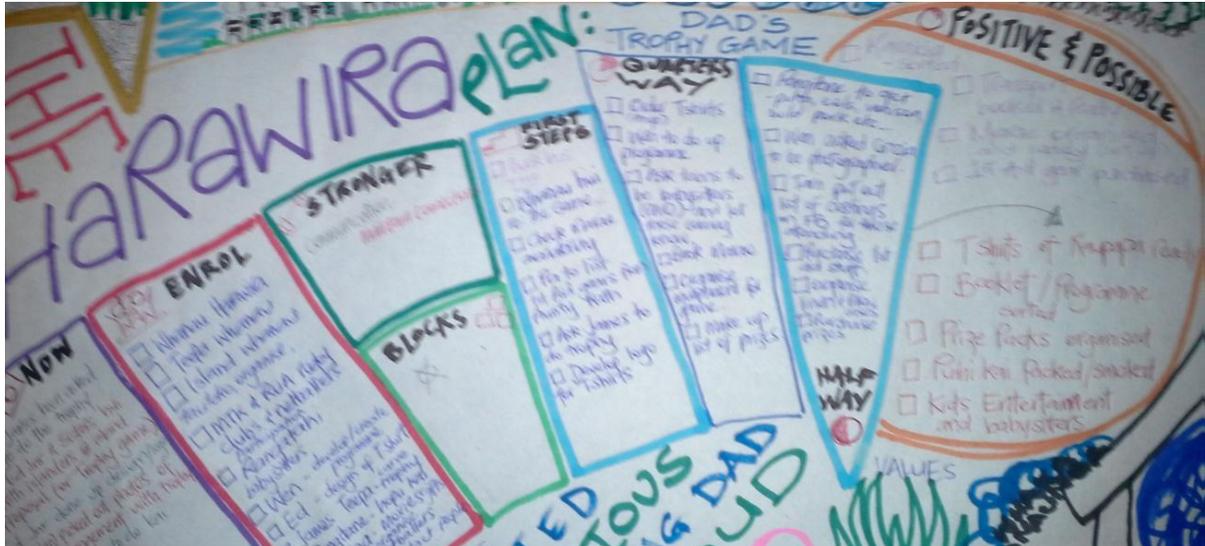


Figure 1: Path Plans

Participants

How well did we do?		
Harawira whānau PATH PLAN created Ohotu Marae Harawira whānau plan (14/09/2014) Waka Hourua Harawira plan (19/09/2014)		1
Whānau who are actively receiving kai raranga services		15
Individuals, represented in these whānau, receiving kai raranga services		38
Rangatahi, represented in these whānau, receiving kai raranga services		15
Whānau created PATH PLANS		12
Individual created PATH PLANS		15
Rangatahi created PATH PLANS		15
Whānau implemented PATH PLANS		1
Individual implemented PATH PLANS		5
Rangatahi implemented PATH PLANS		5

Path Finding Domains

Within the PATH plans, nine domains were identified by the whānau, individuals and rangatahi as a means of establishing goals:

- Whakawhanaungatanga – He kanohi kitea,
- Manaakitanga- Kai,
- Te oranga o te whānau – Auahi kore
- Pakihi – Kaitiaki whenua
- Mātauranga
- Ngā Manukura – Te Karakia,
- Tūrangawaewae – Te Reo Māori,
- He kai kei aku ringa
- Papakāinga

The following are examples sourced from the Ōpureora Marae wānaga

Whanaungatanga : He Kanohi Kitea

We organised our whānau wānanga to include a rugby trophy game in memory of our late father, Eddie Harawira.



Whānaungatanga was chosen because opportunities to participate in positive whānau events and activities were identified by the rangatahi (youth) as essential to strengthening whānau cohesion and connectedness

How was whanaungatanga implemented at the Eddie Harawira whānau wānanga:

1. A memorial trophy game for their father was used to draw whānau back to the wānanga.
2. Subsidised travel assistance was offered.
3. Two sports clubs organised activities that would appeal to all age groups.

Ngā Manukura: Te Karakia



Ngā Manukura: Te Karakia was chosen because it was recognised as an important part of the whānau history and being well spiritually was acknowledged as a key dimension of wellbeing.

How was ngā manukura: te karakia implemented at the Eddie Harawira whānau wānanga:

1. Rangatahi were encouraged to lead karakia (prayers).
2. Karakia began and ended activities.
3. Rangatahi are helping to create a software for the Hahi Ringatū.

Manaakitanga : Kai



Manaakitanga: Kai was chosen because hospitality and caring for people and upholding the mana of whānau can be shown by the gathering and preserving food for special occasions.

How was manaakitanga: kai implemented at the Eddie Harawira whānau wānanga:

1. Whānau from Ruatoki and Matakana Island prepared kai (food) and donated kai throughout the weekend including: poaka puihi (pig), tuna (eel), ika (fish), cakes, hangi (earth oven cooked food), tītī (mutton bird), venison, pikopiko (fern delicacies), paraoa rewena (yeast bread) and paraoa parai (fried bread), kaimoana (seafood).
2. Ruatoki tāngata whenua (local people) ensured traditional delicacies would be available for Matakana Islanders, and vice versa.

Tūrangawaewae: Te Reo Māori



Tūrangawaewae: Te reo was chosen because increased language use is a positive sign of a strong sense of self and cultural identity.

How was Tūrangawaewae: te reo Māori implemented at the Eddie Harawira whānau wānanga:

1. Te reo Māori was used during formal and informal occasions.
2. A kapa haka concert was held for the children.
3. The wānanga included a session on the meaning and significance of (Māori) place names on Matakana Island and the tipuna (ancestors) of Opureora marae.

Te Oranga O Te Whānau - Auahi Kore



Te Oranga o te whānau – auahi kore was chosen because tobacco use is associated with health disparity amongst whānau and the uptake of smoking by rangatahi remains high.

How was te oranga o te whānau – auahi kore implemented at the Eddie Harawira whānau wānanga:

1. Positive role models were identified amongst the whānau and sports were used as a credible alternative to the use of drug and alcohol.
2. The marae is auahi kore (spoke free).
3. The netball courts and rugby fields were auahi kore for the duration of the wānanga.

He Kai Kei Aku Ringa



He kai kei aku ringa was chosen because it reflects a whānau that is resourceful, skilled and knowledgeable

How was he kai kei aku ringa implemented at the Eddie Harawira whānau wānanga:

1. The children and mokopuna (grandchildren) played lead roles in organising the event.
2. They had input into its content so the things that mattered to them were recognised and implemented.
3. A wide variety of activities reflected traditional cultural or self-sustaining practices (e.g. mahinga kai (crops), mara kai (gardening), hunting and fishing, explanation of different tribal practices relating to people of the sea and those of the bush.
4. Tuakana-teina (senior-junior) roles were also encouraged during the wānanga.

Pakihi - Kaitiaki Whenua



Participants acknowledged the importance of sustainable economic development that provides environmentally friendly employment opportunities and facilitates healthy lifestyles to enable whānau to remain at home and maintain the role of ahi kā (undisturbed occupation).

How was pakihi – kaitiaki whenua implemented at the Eddie Harawira whānau wānanga:

1. The young men prepared for the wānanga by hunting and storing kai (e.g. poaka puihi, kaimoana) to save costs on kai.
2. The menu included kai that was sustainable and in some cases grown in our gardens.
3. Ruatoki tangata whenua ensured traditional delicacies would be available for Matakana Islanders, and vice versa.
4. Rangatahi skills were utilized e.g. a trainee carver at Te Puia who designed and made the trophy, hunters, fishermen, cooks and those with skills in budgeting, sports administration and event management.
5. Ruatoki whānau members supported the local tourism venture, Matakana island Experience run by Des Samuels and his whānau and went on an island tour.

Papakainga



Papakainga was chosen because of the high number of whānau members who have returned to the Eastern Bay of Plenty to live and work. Creating eco sustainable homes suited to the needs of whānau is a goal.

How was papakainga implemented for the Eddie Harawira whānau wānanga:

1. Individual whānau plans were reviewed for housing and progress checked on savings targets.
2. Trustees were replaced in land blocks where we had interests in and held preliminary hui in preparation for electing and appointing permanent trustees.
3. Whānau members were updated on these events and offered advice on succession, titles and upcoming land hui.
4. Commiserated over the unaffordability of land on Matakana Island for building and sidestepped a kind offer of land from an uncle as this would have started a whānau feud.



Mātauranga was chosen because it reflects a whānau that values acquiring skills, knowledge and enjoying new experiences.

How was mātauranga implemented for the Eddie Harawira whānau wānanga:

1. Individual whānau plans were reviewed for education and scholarships for those looking at tertiary studies.
2. Parents were encouraged who were non-speakers of Māori to learn and grow in the language.
3. The successes of our tamariki in sports and education, was celebrated naming them and their achievements with a mini ceremony.
4. Parents were encouraged to follow suit – to educate themselves in the skills that interest them, to gain better jobs and to continue uncompleted tertiary studies.

A whānau member Hana Harawira achieved her Master's degree (First Class Honours). Her dissertation was based on her whānau and hapū. A special presentation of her tohu (degree) was made at her home by the conferring whare wānanga, Te whare wānanga o Awanuiarangi the week she passed away. A bound copy of her dissertation was presented to the whānau on the morning of her funeral Wednesday 22 April 2015. Moe mai rā te rangatira e Hana moe mai rā.

Hana loved education, our whenua, our heritage and our iwi with a passion but most of all she loved us.

The whānau have remained committed to ensuring that the PATH their sister Hana helped them work on is followed. She was the mover, shaker of the whānau, a true visionary who believed that whānau could do, be anything and achieve anything if they stayed true to whānau beliefs, tikanga and support each other.

Future Focus

The Eddie Harawira Whānau Trust hold aspirations to be:
Employed;
Own their own homes; and
Resilient, supported, nurtured and connected.



The Eddie Harawira Whānau Trust want to continue on:
Huarahi (pathway) to develop and progress through education and ongoing development;
Commitments to work together as a whānau to support each other, maintain connections, not only with our immediate whānau but our extended whānau, hapū and iwi; and Embrace new challenges as identified in their path plans.

The Kairaranga continue to work closely with individual members to update, develop or keep on track with their PATH plans.

The Eddie Harawira Whānau Trust aim to:
Meet regularly as whānau to celebrate small and large achievements.
Continuing with wānanga

Our last wānanga was held at Waikirikiri marae (Easter Friday) and as a result of this an ongoing “whenua project” has been in operation since last month. Volunteers from our whānau are now the “Blackberry Slayers” and spend weekends cleaning Ohinenaena, our land block by our river Ohinemataroa, of weeds and pests.

Supporting children to become homeowners;

To date two of our children are now homeowners. One is in the process of look for a home for his whānau. A younger sibling is currently working with our whānau trust to build his home on papakainga in Ruatoki.

Setting up a Tertiary Education Grant for the children; and
Ensuring Hana’s service Te Kaokao o Takapau remains strong and that it continues to deliver high quality services to the people, building capacity by sourcing more contracts, maintaining high standards and increasing networks and skills of existing staff.

Maka Hourua
Eddie Harawira Whānau Trust



A whānau based initiative which brought together whānau in order to promote kōrero (talking) amongst each other through a variety of activities, as a means of suicide prevention, intervention, and post-vention. Particularly for their rangatahi (youth).

Through marae based wānanga (workshops), whānau developed 12 whānau, 15 individual, and 15 rangatahi PATH plans which focused on whānau transformation and working collaboratively in order to achieve whānau and individual aspirations.



Over 300 people attended three wānanga a whānau :
100% Māori
mokopuna (grandchildren),
rangatahi (youth), pākeke
(adults), kaumātua (elders)

The PATH plans covered 9 domains, including whakawhanaungatanga (building relationships), ngā manukura (leadership), manaakitanga (caring for each other), tūrangawaewae (a place to stand), te oranga o te whānau (health of the family), he kai kei aku ringa, pakihi (solutions), papakāinga (community living), and matauranga (knowledge).



Maka Kōwhiri



Te Rau Matatini