

2016


*Waka Hourua*

NGĀ IWI  
O MŌKAI PĀTEA  
SERVICES TRUST

EVALUATION

WAKA HOURUA PROJECT

TE AO MARAMA



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## Acknowledgement

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He hōnore  
He korōria  
He maungārongo ki te whenua  
He whakaaro pai ki ngā tāngata

On behalf of the Waka Hourua Māori and Pasifika Suicide Prevention Programme, Te Rau Matatini, I would like to acknowledge Ngā iwi o Mōkai Pātea Services Trust for their commitment to support and promote health and healing for their whānau and community.



Tania Korau  
Te Kīwai Rangahau (Research and Evaluation Team)  
Te Rau Matatini

## Key Message

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*Waka Hourua*



Te Ao Marama is a state of being that helps to guide a person out of the realms of darkness into the light of day. The basis of this project was to develop and produce a series of short stories based on individual journeys from a state of Te Pō (darkness) to a state of Te Ao Marama (into the light). Ultimately these stories will promote self-esteem, positive relationships, dealing with and resolving conflict and provide people with a sense of hope.

Through this project Ngā Iwi o Mōkai Pātea Services aimed to increase the number of protective factors people currently possess to help them cope with negative thoughts leading to suicide ideation and to discover strategies to manage and flourish in their lives.

## Background

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### “Te Rangatiratanga o ngā Hapū o Mōkai Pātea”

Figure 1: Logo and Vision

Ngā Iwi O Mōkai Pātea Services Trust trading as Mōkai Pātea Services is a new organisation that officially began on 6th January 2014. This organisation is the result of a transitional process that was started over four years ago with governance members from Otaihape Māori Komiti inc. It is a collective organisation that represents the vision of four iwi within the Mōkai Pātea region, Ngāti Whitikaupeka, Ngāti Tamakopiri, Ngāti Hauiti and Ngai Te Ohuake.

Mōkai Pātea services are one of five iwi health providers in the region that hold a collective kaupapa Māori mental health contract under the Whanganui District Health Board. These health providers work closely together to provide health and social support for whānau, hapū, and iwi in the area and embrace the principles of Whānau Ora. The values they hold set the boundaries within which they work. These values are Whakapapa (history), whanaungatanga (connectedness), manaakitanga (respect), wairua (spirit), mauri (life essence), tikanga (customs), mana whenua (traditional land owners), mana (authority), rangatiratanga (chiefly), te reo (language), rangimarie (peace), aroha (love), tika (honest), pono (truth), kaitiakitanga (guardianship).

Located in the Taihape area Mōkai Pātea services aim to maintain the collective iwi vision: Te Rangatiratanga o ngā hapū o Mōkai Pātea. Having strong whānau (family), hapu (subtribe) and iwi (tribe) is paramount to their success and ensuring the wellbeing of their whānau takes priority.

Their work involves:

- One on one client work
- Developing, implementing and evaluating projects aimed at improving the health of the people.
- An affiliated budget service and non-clinical service.
- Developing iwi links into Te Ao Māori business within the area
- Te Rōpū Oranga – health and fitness for the elderly
- Whānau ora services
- Kia tū ngā rangatahi o Mōkai Pātea – a mentoring program for youth.

## Objectives

This initiative also aligns with Goal 2 of the Waka Hourua Outcome Framework: Strong, secure and nurturing whānau, specifically the pathways and indicators under Tertiary Prevention: Minimising adverse impact.

Pathways/Actions	Indicators
Build whānau capabilities to manage self-harm and suicide.	Whānau have resolved the impacts of self harm and suicide.

Te Kīwai Rangahau Te Rau Matatini’s Research and Evaluation Team, provides a review of the initiative. This review summarises the information gathered by Mōkai Pātea Services during the initiative for the purpose of assessing their programme’s effectiveness, in turn showing the development of the initiative, numbers of participants, achievements, benefits, as well as a future focus. The overall focus of this review therefore was to assess the effectiveness of Mōkai Pātea Services to achieve its agreed Waka Hourua goals and to determine how the programmes 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).

## Deliverables

Key Deliverables	Performance Standards	Status
Establish Pakiwaitara (story) Group. Aim to establish group of participants to share stories of suicide awareness and produce a resource that can be utilised by other tangata whaiora.	Working with mental health support services, identify 8-12 participants/tangata whaiora to share their own suicide awareness prevention stories.  Promotion of project and establishment of Terms of Reference for the Pakiwaitara group.	Achieved
Run a Series of five wananga (forum) focused on: Project overview whakawhanaungatanga (connection), how to put together a story and writing the stories.	90% of participants rate the overall wānanga good to excellent. 90% of participants have increased knowledge of suicide prevention. Intervention and postvention.	Achieved
Production of the Pakiwaitara/ Book/Digital stories.	Compilation of the stories to be used in the Pakiwaitara/ book/digital stories that were developed within the 5 wānanga held.	Achieved
Community presentations of pakwaitara/book/digital stories.	Organisation and delivery of 4 book “showcases” to the wider community to share the pakwaitara/book/digital stories. 90% of participants have increased knowledge of suicide prevention, intervention and postvention.	Achieved

## Project Team

Jared (Ted) Kavanagh

Tracey Hiroa

Melanie Pera

Naomi Thompson and Lulu Simi

George Potaka

Annie Neho

Debbie Rimene

Ngahina Gardiner

Sam Plumridge

**Project Leader**

**General Manager**

**Scribe**

**Kaimahi Tautoko**

**Mental Health Kaimahi**

**Mental Health Kaimahi**

**Mental Health Nurse**

**Mental health services team leader**

**Kaiwhakahaere**

## Participants

There were a total of six people who agreed to participate and went on to complete the programme, three males and three females. The age of the participants ranged from 25-58 years old and five out of six people identified as being of Māori decent, primarily from Ngāti Kahungunu iwi.

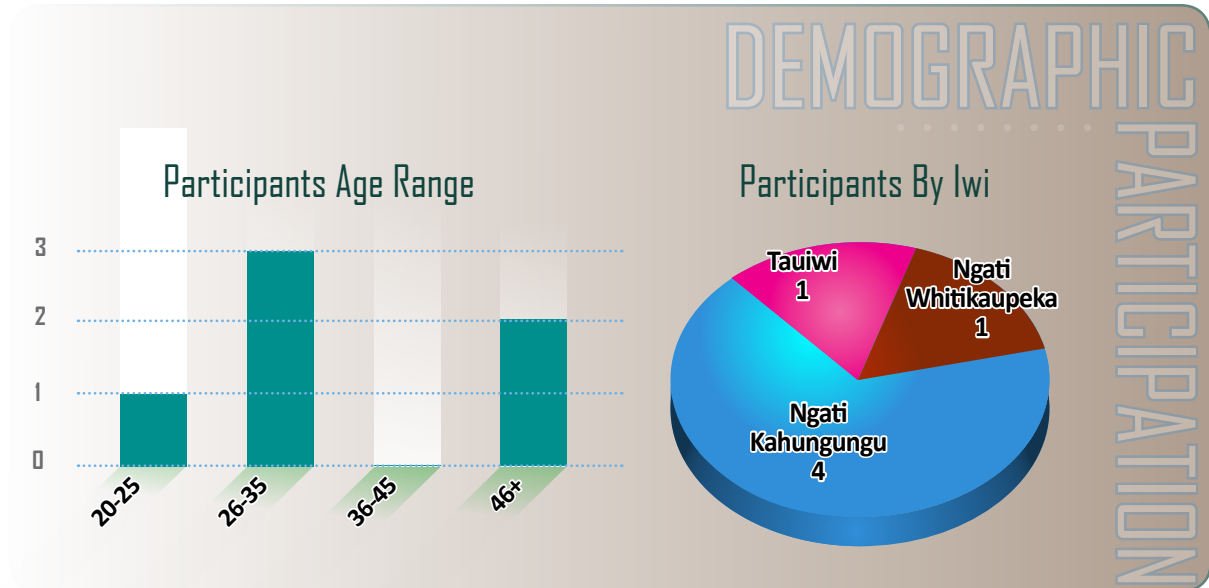


Table 1. Participants Age Range

Table 2. Participants by iwi

There were two initial meetings held to obtain participants for the programme and seven participants at each of these meetings. There were also two participants and a support person that withdrew from the programme after the first official wānanga (forum). Their data has not been included in the graphs above.

## Development Process

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*Maka Hourua*

Over the last 15 years Taihape has experienced multiple cases of suicide among its young people. Mōkai Pātea Services seeks to make a difference for the people within the area. Building resilience in the whole community is paramount, and finding strategies that can strengthen not only the individual but also groups of vulnerable people will ultimately improve the outlook for the whole community. Through this project Mōkai Pātea Services aimed to increase the number of protective factors people currently possess to help them cope with negative thoughts leading to suicide ideation and to discover strategies to manage and flourish in their lives.

Te Ao Marama is a state of being that helps to guide a person out of the realms of darkness into the light of day. The basis of this project was to bring together a mixture of whānau, young people and tangata whaiora (person seeking health) and work with them to share, develop and produce a series of short stories based on their individual journeys from a state of Te Pō (darkness) to a state of Te Ao marama (into the light).

Ultimately these stories will promote self-esteem, positive relationships, dealing with and resolving conflict and provide people with a sense of hope.

## Project Delivery

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### **Pakiwaitara Group**

In November 2014, a mixture of whānau, young people and tangata whaiora were invited to attend two initiation meetings to promote Te Ao Marama project and garner interest from families in the community.

The project leader, Ted opened the meeting with karakia (prayers) and discussed the background, development and goals of the project. He then allowed everyone to introduce themselves and offer feedback if they wished. Through the duration of these meetings people were unsure about sharing their stories. Fears and questions were raised about confidentiality of information, being uncomfortable with support people in the group and worries about building rapport with group members.

At the conclusion of these meetings an indication of who would like to participate was given and journals were issued to those who wanted to note down thoughts and ideas.

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### **Wānanga 1- Whakawhanaungatanga**

On the 9 December 2014, the first of five group wānanga was held and a total of six participants and a support person from Mōkai Pātea services attended. They were taken to Te Iti Ngahere Reserve in Mataroa to connect with nature and enjoy the beautiful surroundings. The aim of the first wānanga was to strengthen relationships and develop a treaty that encapsulated a code of conduct and safety aspects for all participants.

Connecting and strengthening whānau was an important step to creating a safe space for all the participants. At the beginning of each wānanga a whakawhanaungatanga (connectedness) session was held where people introduced themselves and took time to get to know each other. Upon completion of the meeting a meal was shared to informally connect and reassess the activities of the day.

People were given the opportunity to share what they hoped to gain from the project. Many saw the project as a very healing and empowering project to be a part of. They all identified a common goal of healing the mind through the expression of short story writing.

### **Wānanga two- Signing of the treaty**

On the 9 February, the second wānanga was held at Paengaroa Scenic reserve in Mataroa. This was a peaceful and serene bush clearing that allowed the group to reconnect with nature. At this stage two of the participants had changed their minds about sharing their story and withdrew, the support person from Mōkai services also withdrew. Due to previous worries expressed by the participants no new administration support was added into the group. This changed the dynamics of the group however they continued on and two new members were allowed by the group to join. The treaty was signed with 6 people accepting to take part in the programme.

The treaty was created by the participants to keep themselves safe. Important points of this living document included:

- The right to keep information private until they are ready to share it.
- The right to express their own opinion about things and respect others points of view also.
- The right to manage themselves, their attendance and their own input into the programme.
- The right to support others and be supported by others when and if it is needed, by phone or in person.
- The right to be respected, to respect others, and the surroundings they are in.

### Development wānanga

The final three wānanga gave the participants opportunities to develop their stories. The aim was to build each other's confidence and feel the support of those who may have had similar experiences.

The third wānanga involved visiting the mental health and addictions team from Whanganui Te Oranganui Iwi Health Authority.



Figure 2: Te Oranganui Iwi Health Authority Logo

Te Oranganui is one of the five iwi health providers that are situated within the Whanganui District Health Board region. The four rural offices are charged with providing community support to tangata whaiora that are referred in the service. The clinical part of the service is provided by specialised mental health nurses that work within the mental health and addictions team from Te Oranganui.

This visit allowed participants to meet the clinicians and staff to learn about their work within the service. They were also able to visit the residents in Te Whare Mahana, the alcohol and other addictions (AOD) unit. Participants were able to connect with people who were currently on their own life journey and shared lunch that was prepared by the residents from their own garden. They were also given a tour of the building and particularly enjoyed playing the instruments, and singing in the band room.



Figure 3: Photo of the yard at Te Whare Mahana

The last part of the journey was a session of mindfulness mediation held at Virginia Lake. Participants learnt techniques to help with the stresses and strains of everyday life. A disk with a mindfulness programme to do this technique was provided so they could use it as they needed.



Figure 4: The Balance Whanganui Logo

The fourth wānanga involved another trip to Whanganui. Although two participants were unable to attend, the remainder of the group felt it would be a beneficial gathering so they continued on as planned. The group attended a peer support group held by Balance Whanganui, who provides role models in recovery and learning about hope-based approaches to mental health issues and life struggles.

They encourage planning and acting in ways that aid recovery and wellness. Balance Whanganui also provides practical tools to regain wellness and reduce hospitalisations, such as the wellness resilience action planning (WRAP). Empowerment and development of the individual, encouraging self-care through individual and group activities and recovery education are all strategies that were shared with the group to emphasis growing safe, healthy relationships. Here the participants were given the opportunity to sit with tangata whaiora from the Balance group and share their own individual journeys and personal insights about their Te Ao Marama journey.

Sharing of food was an important part of the session to talk and connect with the group members informally. Many of the Balance group members commended other participants on being courageous in embarking on their journey. This experience also provided an opportunity to bond and gain confidence in speaking publicly.

The fifth and final wānanga was held at the River Valley Lodge in Aorangi, situated approximately 40kms from Taihape. The group was surrounded by the Rangitikei River and the Aorangi Mountain. The participants were able to share their stories if they wished.



Figure 5. Photo of River Valley Lodge

Feelings and emotions were strong as they discussed their stories and the full support and empathy of the group could be felt amongst everyone.

A number of informal meetings were organised by Ted to provide the participants with access to computers, office space and time to continue writing their stories. On the 20 July, the group reunited and a meeting date was set to complete a rehearsal. Three of the participants shared their story and embraced the moment to prepare for the showcase.

### Showcase

On the 14 August 2015 the participants gathered at Opaea Marae to share their stories. A collective decision was made to invite whānau members they wished and those whom they had interacted with in the last eight months. A total of twenty one people including four whānau members, eight members from Te Oranganui Iwi provider and six members from Te Whare Mahana were in attendance. All six participants were present and despite being nervous were ready to tell their stories. The meeting began with an introduction session and stories were shared over a two-hour period.



Figure 6. Photo of Aorangi mountain

### Showcase Attendance

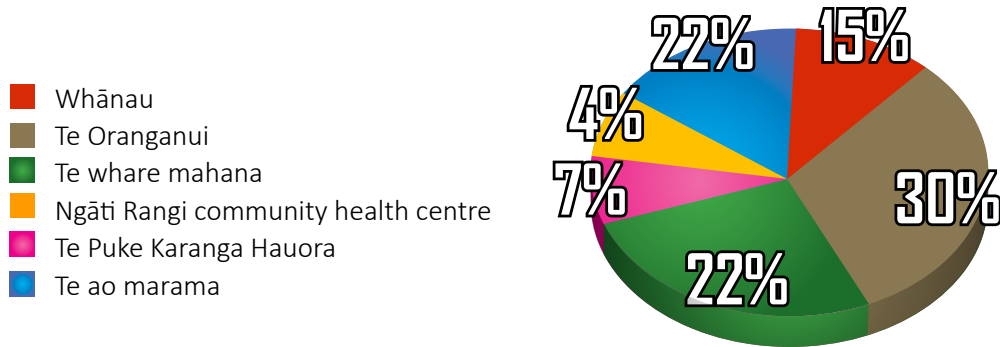


Table 3: The Showcase Attendance

For the participants, it was the first time they were hearing what had been written as a full group. For some audience members, it was the first time they heard their loved ones speak of depression, and thoughts of suicide. A meal was shared to reconnect and express love to each other. Many people empathised and acknowledged the journey’s the participants had taken and offered support and strength.



Figure 7: Photo taken at the showcase

After morning tea the audience were given an opportunity to respond. The process was an emotional journey for people as the audience were able to express their feelings and thoughts about what they had witnessed. Every single person that stood offered empowering statements of courage and inspiration. “How courageous it was of all the participants to share personal and intimate moments with us and maybe from this experience they are also blessed with the confidence to move forward in their lives.”

## Outputs

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The book *Te Ao Marama 2015* is a compilation of short stories and poems written by the six project participants. By way of introduction the first page explains the cognitive stages of development and growth from nothingness to the light. This is followed by the quote

*Ma muri ka tika a mua-* Learn from the past to prepare for the future. To close this introductory section there is also a statement of hope.

Each story acknowledges a point of darkness in the author’s life and the feelings and emotions that led to depression or an ideation of suicide. There is a photo at the beginning and an illustration at the end of the book. Although there were no illustrations throughout the book, each story was printed on contrasting black and white pages to create a visual effect. Each author described personal stages of growth and development throughout their lives. “A common theme of drugs, alcohol and a propensity for depression was evident in the participant stories.” The stories ended with a positive outlook and acceptance of the past. On many occasions the moments of positive change were driven by love. The love of a child, the love of a partner, the love of a sibling, and the love of one’s self.

The book concluded with a tribute and acknowledgement to the authors for their perseverance, resilience, kaha (strength), aroha (love), trust and courage through their journey.

## Evaluations

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An evaluation form was developed to gain feedback from participants who completed the programme. This form was composed of five quantitative questions with a simple yes or no answer and a space for comments after each one. An evaluation by the participants was completed after the showcase and all 7 wānanga. Also a fully documented summary of each wānanga and a copy of the printed book was received. This data was able to be used to determine the process and outcome findings from the various wānanga held.



Figure 8: Photo taken at the showcase

The first question was to ascertain if the participants felt their self-esteem grew throughout the project. During the fifth wānanga held at the River Valley Lodge, 4 out of 6 people stated their self-esteem did not grow. Based on the comments from the participants this lack of self-esteem is linked to the apprehension they felt about sharing their story. This was the last wānanga before the showcase. “I feel privileged to be a part of this group, I’m scared about telling my story but know it will help me deal with issues I am still holding on to”. In all other instances throughout the project all the participants noted an increase in self-esteem.

This was particularly vocalised after the showcase. “I was apprehensive about his project, mainly because I was afraid of what other people thought about me. Once I shared my story any fears I had evaporated.”

The second question of the evaluation yielded a unanimous yes. All participants felt they benefited from all of the wananga held throughout the project. A great example of this was the comments received after the meeting at Te Oranganui Iwi Health Unit. “It was a very relaxing day” “I believe the group support grew stronger together by participating in the day’s activities”.

The third question related to concerns about suicide and well-being. There was one instance throughout the entire project where concern was expressed surrounding thoughts of suicide. This feedback was provided by an audience member. “The hui brought back feelings, emotions that during tough times in my life I could identify with.” There were many comments received from participants throughout the project that spoke of the confidence they were gaining around sharing their stories. ““I am already a confident person, but being about to really connect with our group has been good.” “After the second meeting I am beginning to trust the team involved”.

The fourth question in the evaluation addressed the awareness of suicide prevention intervention and post intervention. There was only one instance where a participant answered no. This was because they already felt they were aware from past experience. The majority of the group and the entire audience commented an increase in awareness and the benefit for the community. “It’s opened my eyes a lot more about depression and how badly it can affect people’s lives.” “It has increased my awareness and would love to tautoko (support) even more so now.” “It would be an excellent tool for others who may be going through depression.”

The final question was do you feel you will be well supported during this project. Again, this was a question everyone agreed with throughout the whole project.

Support from the audience “tino ataahua tēnei kaupapa.”

Support from Mōkai Pātea Services “They are free to talk about their given situations without being judged”. “I have made myself available to help in any other way if necessary”,

Support for each other “Our peer group was very accepting and understanding.” “The sharing that took place during kai was powerful for me....”

The overall feedback throughout this project was very positive, and there were many instances of gratitude to group members and to Mōkai Pātea services “thanks heaps MPS & my fellow participants.” “Out of all the projects MPS have delivered this has to be the only project that’s shaken my wairua being so close to home.” “This hui touched my heart”

	Wānanga 1		Wānanga 2		Wānanga 3		Wānanga 4		Wānanga 5		Showcase	
	Yes	No	Yes	No	Yes	No	Yes	No	Yes	No	Yes	No
Do you feel the hui has built self-esteem?	5	1	6	0	5	1	4	0	2	4	21	0
Do you feel you have benefited from this hui?	6	0	6	0	6	0	4	0	6	0	21	1
Do you any concerns around suicide, or your well-being?	0	6	0	6	0	6	0	4	0	6	1	20
Do you feel this hui has increased your awareness of suicide prevention, intervention and post intervention?	3	3	6	0	6	0	4	0	6	0	21	0

Table 4: Summary of the participant feedback

## Future Focus

A future focus has not been confirmed at this stage. However, there have been many projects completed in the past and there will always be a focus for Mōkai Pātea Services to strengthen the whānau, hapū and iwi.

## Conclusion

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*Maka Hourua*

This was an exceptionally well planned project with clear focus and vision on the participants and their needs. Through the support, time and safe environment that was provided the participants were able to build confidence and resilience. Their sincere efforts resulted in the creation of a beautiful taonga (treasure). The stories told in the Te Ao Marama 2015 book are beautiful expressions of growth and learning. There is no doubt they will be an inspiration and benefit to others.

Thank you for your dedication and hard work to a great cause. I commend Mōkai Pātea services for their dedication to their project and willingness to support and care for their participants.



*Maka Kaurua*



**Te Rau Matatini**