



Pathway to Treaty-based Multicultural Communities

Noho Marae Experience

Orongomai Marae, October 2017

**Upper Hutt
Multicultural
Council**



thinktank
CONSULTING

**MARTIN
JENKINS**



acknowledgements

There have been many contributors that have led to the development of Huarahi Hou and the piloting of the Noho Marae experience. This includes:

- Think Tank Charitable Trust/Te Muka Rua Foundation for their ongoing support and faith in the idea and funding this Noho
- Upper Hutt Multicultural Council, the New Zealand Federation of Multicultural Councils and the rest of the project team who put in countless volunteer hours to bring this initiative together
- Orongomai Marae for their involvement including providing such wonderful accommodation, food and facilitators
- Hui E! for their support, wisdom and volunteering leading up to and during the Noho
- E Tu Whānau and the Human Rights Commission for their support
- The Upper Hutt and Wellington community for being so ready to engage and learn
- Martin Jenkins who provided advice on the design and implementation of the evaluation to the team responsible for conducting the evaluation
- Sue Hanrahan the Huarahi Hou project manager, Daniel Tai and Bev Hong who are the authors of the report.

We would also like to thank everyone who contributed to this evaluation including the valuable input from those who completed survey questionnaires and participated in interviews and focus groups.

forewords

Tena Koutou Katoa,

It is my pleasure to present this evaluation report. The journey to this place began in 2012 when we, together with tangata whenua in five regions across the country offered the experience of Noho to migrants. The feedback from those who attended the Noho was overwhelming and we knew that we would do it again.

In 2017 we worked with Orongomai Marae to once again offer a Noho to migrants but this time we had a broader vision, that these marae-based activities would be on-going, financially sustainable and rolled out through every Regional Multicultural Council working with their local tangata whenua, across the country. The name for this endeavour 'Huarahi Hou' was gifted to us by our project partners. Loosely translated in English, it means 'new direction/new beginnings.'

The 2017 Noho was independently evaluated. The feedback we received from Noho participants was very positive. We learnt that the Huarahi Hou Noho Marae provided a very positive, valued and shared cultural experience. It resulted in increased cultural understanding and created positive connections between migrant participants and the local marae.

The evaluation also identified areas where we had fallen short and that we had things to learn about what it means to work in partnership at a local level. At its heart, Huarahi Hou is about fostering strong and

lasting relationships with tangata whenua around the country towards jointly agreed aims, involvement and ownership to provide cultural exchange experiences between the local migrant and marae communities. These relationships can be built only through shared experience, korero and a commitment to work together.

On behalf of the more recently arrived migrant and refugee communities, I would like to thank Orongomai Marae for their commitment, openness and patience in working with us to build our understanding as we continue to make the path as we walk it towards working together, in partnership, in the future.

This journey would not have been possible without the consistent support of our community. I would like to take this opportunity to thank our iwi partners and tangata whenua from Te Atiawa, Waiwhetu and Orongomai Marae, and those marae that started the journey with us in 2012; to the many people who attended the Hui in May 2017 and energised our commitment, and to our sponsors.

My very best wishes to you all as we carry this momentum forward together.

Ngā Mihi

Pancha Narayanan

Chairperson, Upper Hutt Multicultural Council
National President, New Zealand Federation of
Multicultural Councils



19 September 2017



Te Runanganui o Te Atiawa ki te Upoko o te Ika a Maui Inc

To whom it may concern

Multicultural New Zealand (MNZ) represents migrants who have chosen to make Aotearoa New Zealand their home. Membership is open to all migrants though most are indigenous in their countries of origin and as such have voiced an interest in learning about the indigenous peoples of Aotearoa. Te Runanganui o Te Atiawa endorses and supports this endeavour that we believe has long term benefits for future generations.

In 2015, Waiwhetu Marae along with four other marae (Tauranga, Oamaru, Southland & Upper Hutt), each hosted a noho marae for migrant communities in their areas. We hoped that these noho would become a regular event for new migrants because of the feedback from people who attended the first noho. Unfortunately funding was not granted for further events.

Recent development in Government strategy however, provides opportunities for us to look again at hosting noho for new migrants. The Government has set clear expectations about what successful settlement means and looks to the community to contribute to these strategies. MNZ and its member Upper Hutt Multicultural Council (UHMCC) have led by example in making this a community led initiative that can be shared with other communities across Aotearoa.

Early this year, Orongomai Marae worked with UHMCC to reorganise the experience of noho marae under the Huarahi Hou: Pathway to Treaty-based Multicultural Communities initiative led by Pancha Narayanan of Upper Hutt. This led to Te Atiawa hosting a hui on the 13th of May 2017 at Waiwhetu to seek endorsement for this endeavour. The hui was attended by iwi maori elders, former Governor General Sir Anand Satyanand, representatives from migrant communities, all mayors in the Wellington Region and other dignitaries. The hui gave resounding endorsement for this project as a community led initiative with Maori leadership of the Hutt Valley.

I was personally involved in hosting the first noho hui and had the opportunity to engage directly with migrant communities. It was interesting to learn how many of their values are consistent with Tikanga Maori. Migrants came to understand our history, our Tikanga and the contributions of our ancestors who have gone before us.

Te Runanganui o Te Atiawa acknowledges the effort that local multicultural communities are making to build bridges with their respective Tangata Whenua across Aotearoa. We encourage government agencies and other non-government community groups to also get involved in this endeavour and to support the next phases. The Huarahi Hou project has planned for a noho marae in both Orongomai Upper Hutt (28 October) and Oamaru Waitaki (at a date to be decided). This pilot is being independently evaluated and used to support applications to fully fund future noho marae.

I am committed to stay involved and see it rolled out across all our marae in Aotearoa New Zealand.

Nga Mihi

Kara Puketapu (Hon. Dr of Law)
Te Runanganui o Te Atiawa

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executive summary

Evaluation of the Huarahi Hou Noho Marae Orongomai Marae, October 2017

Huarahi Hou : Pathway to Treaty-based Multicultural Communities is a community initiative based on the strong belief that cultural contact between migrants and the receiving community will smooth the path to successful settlement. As part of this initiative, a pilot Noho experience for migrants was provided by the Upper Hutt Multicultural Council and Orongomai Marae. This experience was viewed as a way of connecting migrants to Māori as tangata whenua (people of the land, New Zealand's indigenous population) for the purpose of achieving better settlement outcomes. The Noho took place at Orongomai Marae on 28 and 29 October 2017 and was funded by Te Muka Rua Foundation.

Thirty participants attended the Noho Marae. Almost all were of Chinese ethnicity (27) and 19 were women. Just under half of the participants were recent migrants who had been living in New Zealand for less than five years.

The Huarahi Hou Noho Marae provided a very positive, valued and shared cultural experience. It resulted in increased cultural understanding and created positive connections between migrant participants and the local marae. Huarahi Hou presents opportunities for using a national and local partnership approach to enable cultural awareness and exchange across migrant communities and Iwi in the future.

The evaluation

An evaluation of the pilot Noho has been undertaken by independent evaluators to describe and better understand its value, how well positioned it is to meet its short-term outcomes and considerations for expanding to other regions. This was organised by the New Zealand Federation of Multicultural Councils, a non-government body that acts as an umbrella organisation for a family of 23 Regional Multicultural Councils (RMCs) across New Zealand including Upper Hutt. The evaluation results will be used to help inform decisions about Huarahi Hou and how future Noho Marae and related experiences could be run.

The short term outcomes examined for the evaluation were that:

- a. Local Iwi and (recent) migrants share and celebrate their cultures with each other.
- b. (Recent) migrants build awareness and understanding of the aspects of Māori culture and values most relevant to their daily lives; and iwi build their understanding and awareness of (recent) migrants' cultures and values.
- c. Iwi feel that (recent) migrants were engaged and receptive and respectful of the experience.

d. (Recent) migrants and iwi begin to build positive connection.

e. (Recent) migrants and iwi are motivated to keep building relationships and finding out more about each other's culture

f. Local iwi and community leaders (RMC) feel a joint sense of ownership and motivation for the initiative and their roles in ensuring their communities are welcoming to recent migrants. Local iwi have a prominent role in the initiative.

The evaluation involved:

- Short surveys completed by attendees before and after the Noho
- Two focus group sessions with attendees three months after the Noho
- Individual and group interviews with those involved with planning and running the Noho.

The evaluation results

Overall, the Noho Marae was successful in providing a positive and valued cultural exchange experience. The perceived value and increased cultural awareness and understanding was demonstrated by the indicated improvements in awareness and understanding by participants and positive responses from both the migrants and Huarahi Hou group who attended the Noho Marae. The results show that both recent and longer term migrant participants perceived the Noho experience to be very worthwhile and positive.

The evaluation found that the Noho successfully provided an opportunity for:

- Cultural exchange that built awareness and understanding for both migrants and local iwi
- Those who attended to create positive connections with a desire expressed by some to keep building relationships and finding out more about each other's cultures.

It also identified that it is essential to ensure:

- A partnership approach is adopted where local iwi and community leaders (Regional Multicultural Councils) agree the aims, plan, and make decisions together to foster a strong joint sense of ownership and motivation for the initiative
- That all attendees are made aware of key local marae protocols and the need to respect and adhere to these prior to being welcomed onto the marae.

At its heart, Huarahi Hou is about building lasting relationships at the national and local level. These relationships are built over time through shared experiences, *kōrero* (conversations) and commitment. The desire for and commitment to fostering a partnership philosophy was evident across all of the Huarahi Hou representatives involved in the evaluation. At a local level, the UHMC and Orongomai Marae relationship has highlighted the importance of ensuring that the philosophy of Huarahi Hou underpinned by joint ownership and involvement is actively fostered and realised through local *korero* (conversations) and engagement. It identified the need for UHMC and Orongomai Marae to transition from a service provider to a partnership approach, where the parties work together, and steps to help this to occur.

Huarahi Hou provides the basis for working towards a positive model that can be used in local communities to enable and foster on-going cultural awareness and exchange. The way in which cultural awareness and exchange is fostered will vary across local communities depending on the context and joint aims, planning, and decisions made by the local marae and RMC branches working together in partnership. This might not necessarily involve a Noho Marae in the traditional sense (an overnight stay on a local marae) and could include coming together for cultural exchange activities in other ways.



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introduction

Huarahi Hou is a community initiative based on the strong belief that cultural contact between migrants and the receiving community will smooth the path to successful settlement. As part of this initiative, a pilot Noho experience for migrants was held by the Upper Hutt Multicultural Council (UHMC) and Orongomai Marae. This experience is viewed as a way of connecting migrants to Māori as tangata whenua (people of the land, New Zealand's indigenous population) for the purpose of achieving better settlement outcomes. The Noho took place at Orongomai Marae on 28 and 29 October 2017 and was funded by Te Muka Rua Foundation.

An evaluation of this pilot was organised by the New Zealand Federation of Multicultural Councils (MNZ) to inform decision-making about the future progress and regional expansion of this initiative. An intervention logic was also developed by MNZ to guide the focus of the evaluation. This logic aligns with the outcomes sought by central government through their migrant settlement-related initiatives. A copy of this logic is presented in Appendix A.

This evaluation was undertaken by independent evaluators Daniel Tai in his personal capacity, and Bev Hong. Bev was commissioned to provide expert guidance and advice to the project team on the design and implementation of the evaluation as a Senior Consultant, MartinJenkins. She also provided additional support for the completion of the evaluation in a personal capacity.



The evaluation aims

The aim of this evaluation is to describe the pilot and gain perspectives on what worked well, what could work better, how well positioned the pilot Noho is to meet its desired short-term outcomes, and identify considerations for extending Huarahi Hou to other Multicultural Council regions. The short-term outcomes stated in the intervention logic for the pilot Noho are that:

- a. Local iwi and (recent) migrants share and celebrate their cultures with each other.
- b. (Recent) migrants build awareness and understanding of the aspects of Māori culture and values most relevant to their daily lives; and iwi build their understanding and awareness of (recent) migrant's cultures and values.
- c. Iwi feel that (recent) migrants were engaged and receptive and respectful of the experience.
- d. (Recent) migrants and iwi begin to build positive connection.
- e. (Recent) migrants and iwi are motivated to keep building relationships and finding out more about each other's culture.
- f. Local iwi and community leaders (Regional Multicultural Councils) feel a joint sense of ownership and motivation for the initiative and their roles in ensuring their communities are welcoming to recent migrants. Local iwi have a prominent role in the initiative.

Evaluation methods

The evaluation involved:

- Short surveys completed by participants just before the Noho and at the end of the Noho
- Two focus group sessions with participants about three months after the Noho
- Individual and group interviews with those involved with planning and running the Noho.

Surveys and focus groups with Noho participants

The surveys

Noho participants were asked to participate in a short pre-Noho survey when they arrived at the start of the day before any Noho activities had occurred. They were also asked to complete a post-Noho survey after the Noho ended and before they left at the end of the second day. Participation in the surveys was voluntary. An overview of the pre and post-Noho survey questions is provided in Appendix B.

Migrant focus groups

Two focus groups were conducted in February 2018 with Noho participants. These focus groups asked participants about:

- Their main motivation/reason for attending the Noho
- Their positive experience/highlights from the Noho
- Whether the Noho experience influenced their perceptions of people and local iwi
- Suggestions for future Noho.

The first focus group was with recent migrants who had been living in New Zealand for from eight to 12 months. Three participants were part of a family (husband, wife and 11 year old child) and the fourth participant a visiting university scholar. Three participants were male and one female.

The second focus group was with four women, all of whom had been living in New Zealand for five years or longer (ranging from 6 to 12 years). The women were aged between 50 and 70 years of age. All participants in both groups were of Chinese ethnic background. The groups were offered the opportunity for the session to be conducted in Mandarin Chinese which they both accepted. All quotes reported from this session were directly translated from the original discussions.

Interviews with Huarahi Hou contributors

Individual and group interviews were conducted with 11 people involved in developing and running the pilot. This included representatives involved in strategic planning and oversight as well as local operational activities. The following organisations were represented in the interviews: the Federation of the Multicultural Council, Upper Hutt Multicultural Council, Orongomai Marae, Hui E, Waiwhetu Marae, and the Human Rights Commission. Apart from one phone interview, all interviews were face to face. All but one of the interviews were recorded (with the consent of the participants).

Interviewees were asked about the planning, recruitment, Noho Marae experience, whether the pilot was well positioned to meet the identified short-term outcomes for the evaluation, and considerations for the future. An overview of the interview focus is presented in Appendix B.

Format of this report

This report presents the results of the evaluation of the pilot Noho Marae. The next section presents an overview of the events that led up to this pilot followed by a description of the Noho as told by a participant. We then describe who attended the Noho and examine results relating to the pilot's short-term outcomes to foster cultural exchange and increase cultural awareness and understanding through a partnership approach. In presenting the results, quotes have been presented according to whether they were made by a migrant participant or by a Huarahi Hou representative. Finally we present considerations identified by Huarahi Hou representatives for expanding the Huarahi Hou approach and Noho experience to other regions.

the journey so far

Described by the Project Manager, Huarahi Hou

The path we have travelled in this journey is reflected in the language we use. In 2010 we started with a project. Over time this became a programme and then an initiative which includes a Noho experience. The Noho is not an event, a cultural spectacle or passive entertainment. At its heart, this journey is about the joint action of two communities – tangata whenua and the New Zealand Federation of Multicultural Councils – combining their time and talents around a shared vision. It is a commitment to evolve and develop authentic partnership relationships, based on mutual respect, with a common desire to work together to build strong and sustainable relationships between migrants and their local iwi.

Noho, 2010

In 2010, the New Zealand Federation of Multicultural Councils (MNZ) and the Community Sector Taskforce (Ministry for Social Development) engaged in a project for the purpose of building strong and sustainable relationships between migrants and local iwi. Regional Multicultural Councils and local iwi organised opportunities for migrants to visit marae in Tauranga (Huria Marae), Lower Hutt (Waiwhetu Marae), Waitaki (Moeraki Marae) and Southland (Murihiku Marae). The marae experience included an overnight stay (a Noho.)

It was a fun weekend that included hands-on activities such as cultural song and dance, weaving and poi, and the opportunity to learn about the history of the marae and its people. The benefit of this experience is best reflected in the feedback.

Preparing for the visit was like entering another world.

It increased our awareness of NZ society and its challenges.

The experience contradicted perceptions of Māori that are reinforced in crime statistics.

Learning about the Treaty gives migrants a level of self-respect not seen in our own home countries.

It had been hoped that further marae experiences would continue to be run subsequent to the project being successful. However, due to an unexpected change in circumstances and other factors, further marae experiences did not proceed.

Hui, May 2017

In early 2016, questions about the migrant relationship with Māori and the relevance of the Treaty were again raised at an Ethnic Communities Engagement Summit held in both Auckland University of Technology and Victoria University of Wellington.

Guided by these calls, Orongomai and Waiwhetu Marae joined with the Upper Hutt Multicultural Council to call a hui to consider how a programme of marae based activities based on previous pilots could be organised for new migrants in marae across the country.

The hui of May gave their blessing for an intercultural experience for new migrants to:

- Raise awareness of Tikanga Māori and Te Tiriti o Waitangi
- Encourage a sense of belonging by stimulating curiosity and learning about each other through story-telling
- Cultivate strong relationships with local Tangata Whenua at the beginning of their pathway to settlement.

Underpinning this approach was a strong belief that cultural contact between migrants *and the receiving community will smooth the path to successful settlement*.¹

The proposal that *pilot programmes in two iwi communities will be developed, delivered and independently evaluated* was supported at this hui and we were encouraged to proceed.

Noho 2017 – Orongomai Marae

On 28 October 2017, a pilot Noho was held at Orongomai Marae. This is the Noho to which this evaluation report refers.

Planning for and promotion of the Noho was undertaken by the Upper Hutt Multicultural Council. An inclusive approach was adopted such that the event was promoted as being ideally for recent migrants to New Zealand but open to all migrants who wished to register to attend.

¹ Huarahi Hou: Pathway to Treaty-based multicultural communities – Report on the hui 13th May 2017.

https://cdnflightdec.userfirst.co.nz/uploads/sites/multiculturalnz/files/pdfs/MNZ_Huarahi_Hou_Hui_Report.pdf

the Noho Marae

(as told by a participant)

Saturday 28 October

The sun was shining generously on the morning of Saturday, 28 October, warming and energising the excited and curious crowd that had gathered at Orongomai Marae.

In preparation for the pōwhiri, our Cultural Advisors (Anaru Fraser and Moe-Moana Fraser) introduced us to protocols we needed to be aware of when approaching the marae and wharenui, the kōrero that would follow and the practice and meaning of hongī.

We practised a waiata (Te Aroha) and a song in Chinese about the gift of a beautiful jasmine flower. Guests felt that this was an appropriate song to sing during the kōrero. Then, guests completed a survey that would help in our evaluation of the Noho at a later date.

Moe-Moana led the group onto the marae responding to the call from the Kuia. When we reached the wharenui we removed our shoes and were directed to our seats. There was an exchange of kōrero and song in Te Reo, Mandarin and NZ Sign Language.

Pancha placed a koha on the floor which was taken up by one of the marae elders. The koha included the report of a hui held at Waiwhetū on 13 May 2017 where Huarahi Hou received the blessing of tangata whenua and the wider community to proceed. He said that Orongomai leads the hikoi of Huarahi Hou to travel throughout the country.

Marae hosts and guests gathered in line to hongī. The guests were very engaged and intrigued by their first experience inside a marae and took many photos once the tapu was lifted. We then went to the wharekai for morning tea.

After morning tea, we were treated to a performance of kapa haka by Jamie Martin and a group of rangatahi (youth). Jamie talked to us about the significance of kapa haka, the custom of moko, the feathers they wore in their hair and how the piupiu (flax skirt) were made. The kapa haka group walked amongst the guests giving us a close view of their moko and clothing.

One of the marae custodians introduced us to the wharenui, pointing out the significance of the design and structure, the carvings, wall panels and pounamu. He talked to us about the significance of the house in the community. It was interesting to note that it was not only the migrant guests who were transfixed by the sharing of this knowledge. There were clear gaps in Pākehā knowledge of tikanga as well. We in turn introduced ourselves by saying our names and our country of origin. We practised the pronunciation and meanings of common words such as:

moko haka korowhai kapai kia ora tēnā koe
wharenui wharekai paku pōwhiri poroporoake



After lunch, we were humbled by Joy Bullen's honest narrative of the impact of European colonisation on and recent efforts to make reparation. Joy was born on Ninety Mile Beach but her family was displaced by colonisation. She said that the need for an urban marae such as Orongomai was an unintentional consequence of the Treaty not working as well as it should have.

This was an emotional experience for participants both in gaining an understanding of history and because some of them had also lost ancestral lands in their countries of origin.

After a wonderful dinner from the marae kitchen, we returned to the wharehau to set out our bedding. We then gathered on our mattresses and shared stories and songs. Stories varied from Hansel and Gretel to one of the younger members delivering the speech she made in a school competition. One of the group sang a very moving song about the loss of his family's ancestral lands. This activity was an appropriate way to end the day, feeling comfortable about showing something about ourselves in another cultural environment. Dawning on us all was the realisation of a truth we had perhaps already known but not yet experienced regardless of where we came from, how we spoke or what we looked like, that everyone was there on the same journey, part of the same story. It was a beautiful thing to watch unfold.

Sunday, 29 October

On Sunday, Jamie and her rangatahi arrived to make poi. Poi were originally used as a weapon by men, made out of flax with rocks inside. Once we had made our poi, Jamie showed us a variety of movements using poi that didn't seem as easy as they looked!

Jamie handed round a taiaha, previously used as a weapon but currently used in performance. We were instructed to keep the top of the taiaha off the floor as this represents the tongue and mustn't touch the ground. Jaimie also showed us how to make flax flowers (harakeke) in the way of her grandmother. This was lots of fun and very rewarding especially as we were able to take our creations home!

Pancha talked to us about his own experience of migration and some personal lessons he had learnt. He had organised an activity to encourage the guests to reflect on their own journeys and how their stories might help each other feel more comfortable in New Zealand and contribute to their local communities.

The Noho experience was wrapped up with many heartfelt acknowledgements from the facilitators and guests. One guest talked about the similarities between and Chinese culture, so much so that she 'felt like a neighbour.' She went on to say that they had lots to learn from – 'how you use body language to make connection with your own people (Chinese do not use body language), how you use hongi to breathe in the spirit, your song and how you show respect'.

Each guest was presented with a Certificate of Participation.

We were farewelled by our kaumatua with a poroporoaki and sent on our way feeling more connected to the land, culture and people of New Zealand.



Future focus

We reach this point propelled largely by the will of the people and the confidence of those who had the capacity and willingness to fund and support the pilot. Eight further Noho are planned. We believe that the future for Huarahi Hou will be shaped and strengthened by governance and strategy but ultimately bound together by relationships.

Reference group

The Huarahi Hou Reference Group was established late 2017. The group will provide a governance framework to help guide the strategic direction and sustainability of an iwi/ethnic communities partnership. The Reference Group has government NGO and private sector representation.

Strategy

What began as a community initiative aligns with Government Strategy.

The Government's ***Wellbeing Strategy for Treasury*** uses a living standards framework to assess the impact of government policies on the wellbeing of New Zealanders.

The ***New Zealand Migrant Settlement and Integration Strategy*** and its associated ***Welcoming Communities Strategy*** recognise that communities are healthier, happier and productive when newcomers are welcomed and participate fully in society and the local economy.

The ***Strategic Direction of the Office of Ethnic Communities*** has a vision of a strong and connected ethnic community.

the evaluation results

This section describes the Noho participants and presents the evaluation results. We start with examining the short-term outcomes relating to participants having a positive Noho experience that increases their cultural awareness and understanding and builds connections and relationships. The extent that a joint sense of ownership by local iwi and community leaders is then examined followed by considerations for expanding the pilot to other RMC regions.

The Noho participants

There were 30 participants at the Noho Marae. Three participants (two of Chinese and one of self-identified Māori ethnicity) were born in New Zealand. Of the 27 migrant participants, almost all (25) were of Chinese ethnicity. One migrant participant identified as being of European, one of Indian ethnicity. 19 of the participants were women. The visa entry category and length of time in New Zealand of the 30 participants is presented in Table 1 below.

Table 1 Noho participants – Visa entry category and length of time in New Zealand

Visa entry category	1 year or less	1-2 years	2-3 years	4-5 years	5 years or more	Born in New Zealand	Total
Family reunification	1			3	6		10
International student visa	3						3
Permanent resident					3		3
Skilled migrant visa			1		1		2
Work visa	1	1					2
Partnership visa					1		1
Born in New Zealand						3	3
Not known/other				3	3		6
Grand total	5	1	1	6	14	3	30

Motivations for attending the Noho

The main motivation for attending the Noho identified at both the focus groups with migrants (recent and longer-term) was to learn and experience Māori culture, etiquette, and history. One participant explained:

I was curious about the Noho. As a new migrant, we don't get too many opportunities like this to experience the local culture. – Migrant participant

I attended the Noho because I like New Zealand very much, and I want to know many things about New Zealand, especially the Māori culture. – Migrant participant

Some participants viewed the Noho experience as a way to help them settle and be part of the society to which they now belong. For migrant participants who had been in New Zealand for longer than five years, some were invited by their friends to attend the Noho. Others were members of the Upper Hutt Multicultural Council (UHMC) and participated because they felt it was important to support this meaningful initiative co-organised by UHMC.

A positive Noho Marae cultural exchange

A sharing and celebration of cultures

Local Iwi and migrants were able to share and celebrate their cultures with each other.

The Noho was an opportunity for local Iwi and migrants to share and celebrate their cultures with each other. This occurred throughout the Noho – from the singing of waiata both Māori and Chinese, formal scheduled story-telling as part of the programme as well as informal story-telling and exchanges between the Orongomai Marae hosts and migrant participants throughout the duration of the Noho.

Yes – history as well – stories – it [cultural sharing] emerges quite naturally as part of the experience. – Huarahi Hou representative

Increased cultural awareness and understanding

Migrants built awareness and understanding of the aspects of Māori culture and values most relevant to their daily lives and Iwi attendees built their understanding and awareness of migrant's cultures and values.

Migrants built awareness and understanding of tikanga and values through the organised sessions (such as one that focused on the context and relevance of te Tiriti o Waitangi to Māori as Tangata Whenua) and cultural activities. This was the main emphasis of the Noho. Iwi attendees involved in hosting the Noho also increased their understanding of the migrants' cultures through the story-telling and less formal interactions during the Noho.

The majority of the migrant participants indicated that they had no or little contact with the local Māori community or understanding of Māori culture prior to the Noho. The pre-Noho survey asked migrant participants how much contact they had previously had with their local Māori community; and how much understanding they had of Māori culture. The results are presented in figures 1 and 2 below.

Figure 1: Participant pre-Noho ratings

How much contact have you had with your local Māori community?

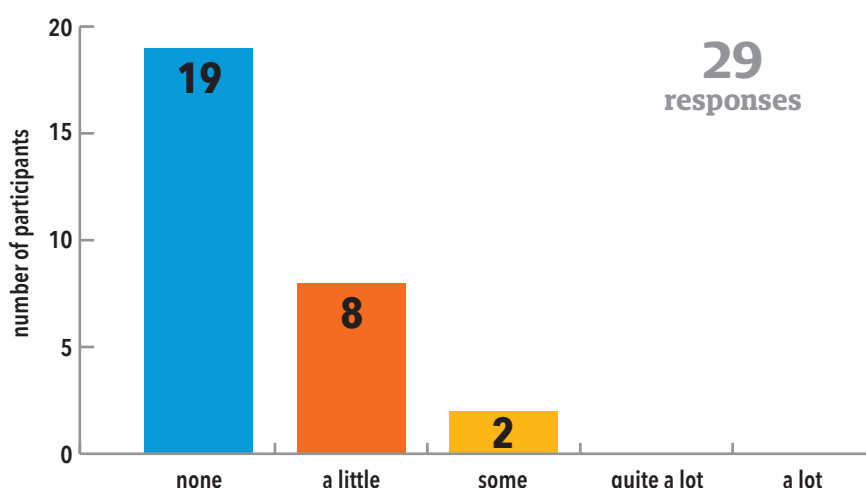
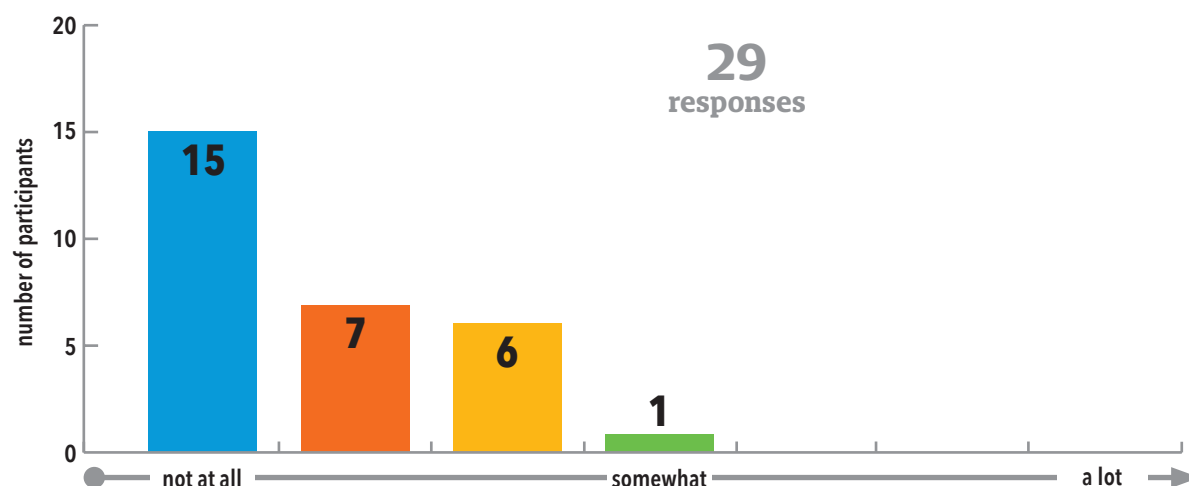


Figure 2: Participant pre-Noho ratings

How much do you currently understand of the Māori culture?



About two-thirds (19) of the participants indicated no previous contact with their local Māori community. Eight participants indicated having had a little and two having had some contact. About half of the migrant participants (15) indicated that they had no understanding of New Zealand Māori culture prior to the Noho. Other participants had a little and a few had some understanding of Māori culture.

Following the Noho, all of the migrant participants who responded to the post-Noho survey question indicated that the Noho experience had increased how much they understood about New Zealand Māori culture.

As Figure 3 shows, on a scale of:



all 25 participants who responded indicated that there had been some increase in their understanding with most (20 out of 25) indicating their understanding had increased *A lot*.

Figure3: Participant post-Noho ratings

Has attending this Noho increased how much you understand about New Zealand Māori culture?



Post-Noho focus group participants were asked whether the Noho experience had changed their view on Māori people and local iwi.

Participants strongly felt that the Noho has changed their perceptions of Māori people as a whole, as they have only had limited opportunities to learn and understand each other up until then. Participants commented that the Noho helped eliminate the unconscious biases they held towards Māori people and that they felt more comfortable and confident in connecting with Māori people after the Noho. The participants thought the best way to learn a culture is to immerse yourself within it, and this programme provided them with that opportunity.

This Noho Marae experience gave me a whole new perspective on Māori people and their culture; it helped eliminate the unconscious biases and misunderstandings I had about them. – Migrant participant

The thing I liked the most was weaving with my Māori friends. – Migrant participant

The post-Noho focus group participants also appreciated the opportunity to take part in discussions about life in New Zealand – especially in areas such as equality, and migrant settlement strategies and experiences.

I really enjoy the discussion on our contributions to NZ as new migrants. It prompted me to think about ways I may be able to contribute to the society. – Migrant participant

Huarahi Hou representatives commented on increased awareness and understanding gained about the migrant participants cultures and experiences.

They cried in the kōrero [te Tiriti o Waitangi session] and talked to me afterwards about their journey from a little Chinese village. There was an exchange of ideas and perspectives. This was a highlight for me. – Huarahi Hou representative

The positive thing is that you go away feeling much better informed and having a different perspective than what you originally went in with. –Huarahi Hou representative

Positive cultural exchange and connection

Migrants and iwi made positive personal and cultural connections at the Noho and iwi attendees felt that migrant Noho participants were engaged, receptive and respectful of the experience.

The post-Noho survey results show that migrant participants perceived the experience to be very worthwhile and positive. All participants responding to these post-Noho survey questions indicated that they thought that the Noho Marae experience had been worthwhile and all indicated that they would recommend attending the Noho Marae experience to others with 22 of the 25 participants responding – *Yes, definitely*.

Migrant participants in the post-Noho focus groups said they enjoyed taking part in Māori protocols (i.e. the Pōwhiri) and learning Māori history from the experts. They also liked experiencing traditional Māori ways of living which included food tasting, singing, dancing and weaving. They liked the interactive style of the learning experience and were all impressed by the high calibre of the presenters at the Noho. The experience was viewed as a good way to improve mutual understanding between Tangata Whenua and migrants. Despite the language barrier, some participants mentioned enjoying the interactions with the hosts while doing dishes after meals. All of the migrant participants in the post-Noho focus groups enjoyed the overnight stay aspect of the pilot.

The Noho Marae experience gave us the opportunity to experience the beauty of the Māori culture first-hand. – Migrant participant

From what I saw there was a real sharing and mutual respect for each other's cultures. – Huarahi Hou representative

The impressions were vastly different when they walked away. Learning about the volunteer work that the older Chinese migrants were doing. It was amazing. In that way I saw a shift in perception afterwards from the local kaumatua sitting and listening. Listening to their journeys about coming to New Zealand. Definitely a shift in perceptions on both sides. – Huarahi Hou representative

Cultural exchange activities such as the Noho provide a ready context for potential cultural misunderstandings and tensions to arise. It was perceived that there were some instances of this occurring during the Noho. This did not have an impact on the overall Noho experience due to the commitment to and desire by those running the Noho for the pilot to be successful.

The part that Huarahi Hou members play as role models was identified as a key way that can help to ensure that cultural protocols are adhered to. An openness to on-going learning was viewed as an important aspect of activities.

These practical issues will crop up and that we are learning as we go forward is an important point. – Huarahi Hou representative

A basis for building relationships and understanding

The cultural connections made through the Noho experience provides a positive platform for further opportunities to learn more about and build relationships across the local cultural communities.

All of the participants indicated they felt more comfortable about engaging with the local Māori community after the Noho as shown in Figures 4 to 6 below.

Figure4: Participant pre-Noho ratings

How comfortable do you feel about engaging with your local Māori community?

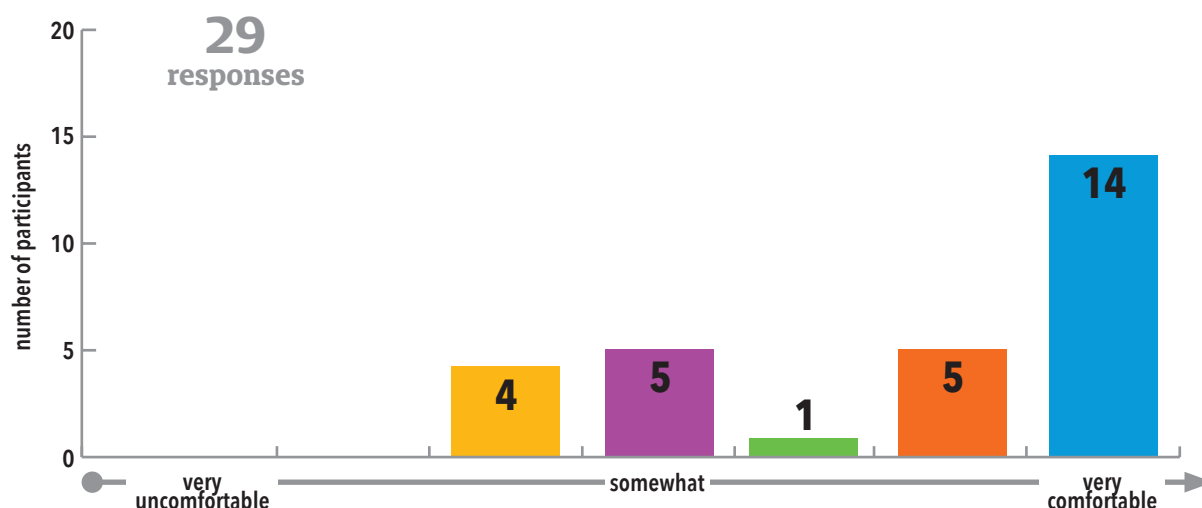
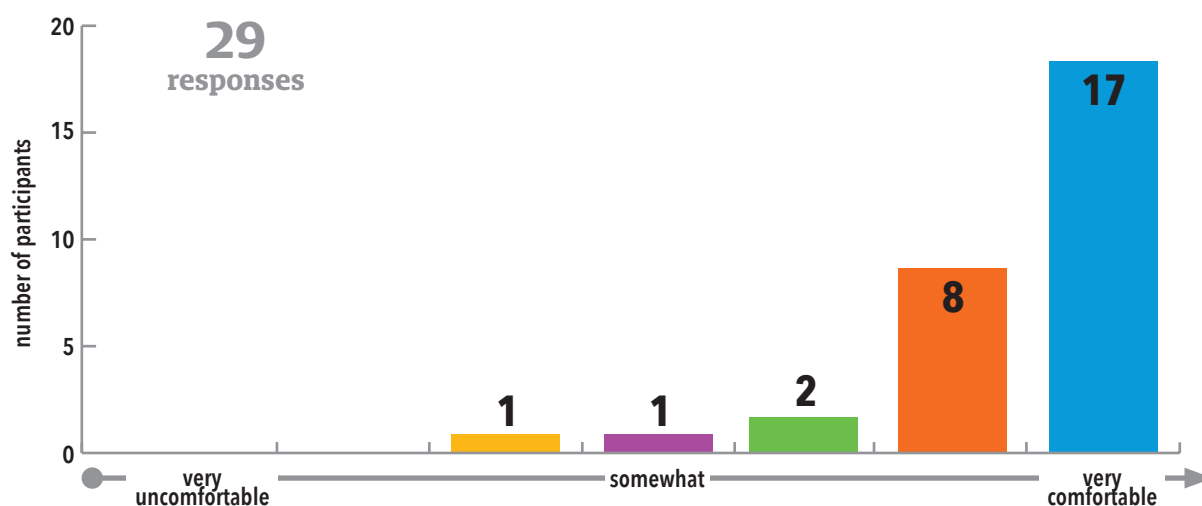


Figure5: Participant pre-Noho ratings

How comfortable are you feeling about attending this Noho Marae experience?



As Figure 6 below shows, on a scale of



all 24 participants who responded indicated that there had been some increase in how comfortable they felt with engaging with their local Māori community.

Figure 6: Participant post-Noho ratings

Has attending this Noho Marae changed how comfortable you feel about engaging with your local Māori community?



Focus group participants talked about the Noho *being a great way to get to know your old friends better and make new ones*. They also thought that their increased experience of Māori culture meant that they could more readily make friends with others. Many expressed a desire to participate in further cultural exchange-related activities. The Noho experience was viewed by Huarahi Hou representatives as a starting point for further activity.

You are only scratching the surface here. This is what it is meant to do ...it is to give you the introduction. When you move into a neighbourhood – you might never get to know them but you may meet and see them once or twice a year and you go away feeling that was a really great experience and my view of that person has changed. And that drives how you engage in conversation about them and the opinions you have. It is meant to give people a semblance of their local community and then following on from that people may chose to delve a bit deeper or they may not. – Huarahi Hou representative

Suggestions for refining the pilot Noho Marae

The following suggestions were made for refining future Noho Marae experiences:

- More promotion of the Noho before the event and a focus on ensuring increased ethnic and cultural diversity of Noho participants. It was suggested that other ethnic and cultural organisations could be involved in recruitment and running a Noho.
- Additional pre-Noho cultural preparation activities for participants, potentially at a separate time to the Noho.
- Ensuring that interpreters are made available and the use of resource materials (for example power point slides) translated into the relevant languages.
- Providing more unstructured time to allow for informal cultural interactions to occur.
- Migrant participants suggested including a hangi as part of the experience.

The inclusive approach to recruiting attendees for the Noho, which was open to all migrants regardless of their length of time in New Zealand, was viewed positively by Huarahi Hou representatives. Some suggested that recruitment could potentially be broadened to participants born in New Zealand.

Focusing on the entire ethnic community may have been more appropriate than what their criteria may have been. The level of awareness and integration is quite minimal. Rather than concentrating on the newly arrived. There's a whole multiplicity of generations that we can't forget and that we need to acknowledge. – Huarahi Hou representative

Developing a partnership relationship

A core aim of Huarahi Hou is the development of partnership relationships at a local level (for example, between UHMC and Orongomai Marae) which is reflected by jointly agreed aims, involvement and ownership in the cultural exchange activities that are undertaken. These relationships are dynamic and are built over time through shared experience, korero (conversation) and a commitment to working together in mutual partnership.

The local relationship experience for this pilot emphasises the need to establish relationships that reflect the MCC and local marae working with each other rather than one working for the other. It also shows that creating successful partnerships requires more than simply a desire and commitment to do so. Building relationships takes time and tensions and misunderstandings may arise. It is important that there is space for open and honest conversations to occur to bridge differences in understanding, learn from each other, and develop mutually agreed aims and approaches for working together with mutual respect. This then needs to be reinforced by subsequent actions that reflect that approach.

This evaluation provides an opportunity for those involved to reflect on what it means to work in partnership. All Huarahi Hou representatives viewed strong on-going partnerships across Iwi (Local marae) and Multicultural Council organisations as an underpinning and essential component of Huarahi Hou.

An essential part of what we are doing relates to working with rather than working for. We have a focus on partnership and relationship rather than a service arrangement. – Huarahi Hou representative

This partnership focus has been established at a strategic national level with representatives from both Waiwhetu Marae and the Federation of Multicultural Council and other key stakeholders jointly involved in agreeing the high level aims, planning, decision-making and oversight for Huarahi Hou. A specific Relationship Liaison Adviser role supports the initiative at a national level and facilitates the cross cultural relationship.

At a local operational level – an essential aspect of Huarahi Hou was also to develop a partnership relationship between Orongomai Marae and UHMC for local planning and hosting of the Noho Marae.

Orongomai Marae can be hired as a catered venue with tikanga Māori aspects incorporated as part of the services provided. In this type of contracted service provider relationship, the activities undertaken at the venue are generally up to the participants who hire the venue to plan and decide.

This is largely the approach that was adopted by UHMC for running the pilot. This approach did not engender a sense of joint ownership or involve the marae and the UHMC working together to agree the aims, plan, decide and actively run the Noho Marae together. The lack of mutual input and engagement gave rise to differences in perspective leading to tensions in the relationship. This includes concerns raised about the appropriateness of the UHMC use of the marae tohu (branding) for publicising the event without prior consultation with the marae and a lack of understanding by UHMC about the significance of, and the need to adhere to, marae tikanga (protocol) such as the poroporoaki as the final action for closing the Noho. The success of the Noho Marae for migrant participants is a reflection of the commitment by the marae to make things work, despite these tensions and what was perceived as a lack of respect.

If the approach had been to the marae to participate together to do a Noho – there would have been quite different processes. There would have been joint discussions. – Huarahi Hou representative

Further steps needed to develop the partnership relationship

Although difficulties in the relationship were raised by UHMC and marae interviewees, there was also a strong desire and commitment expressed by both parties to learn from the experience and transition to what was described by one of the organisers as an *authentic partnership* approach. There was a recognition from both UHMC and the marae that further work was required to achieve this.

I want this relationship to work – but for it to work we need to do some work on it.... We need to have this relationship and it has to be mutual. – Huarahi Hou representative

This relationship transition was referred to by some Huarahi Hou representatives as part of the on-going learning for Huarahi Hou.

I am just passionate about it. I think it is a good idea and I think it is important for the future of New Zealand. – Huarahi Hou representative

To support this transition, it was suggested that a local Cultural Relationship Liaison Advisor role could be established to help avoid future tensions and move constructively towards working in partnership. The person who played this role would be mutually agreed by the UHMC and the marae. The establishment of such a role at the local level mirrors the Relationship Liaison Adviser role that operates at a national level.

It is recommended that the local level relationship needs to shift to one that is reflective of the partnership approach adopted at a national level and the underpinning philosophy of Huarahi Hou. This includes having a jointly agreed local Relationship Liaison Adviser to help UHMC and the marae transition to a strong on-going local level partnership.

The local relationship experience for this pilot shows that working in partnership requires more than simply a desire and commitment to do so. The building of these relationships takes time and tensions and misunderstandings may occur. It is important that there is space for open and honest conversations to take place to bridge differences in understanding about the relationship and to develop mutually agreed aims and approaches for working together. This then needs to be reinforced by subsequent actions that reflect that approach.

Expanding Huarahi Hou to other MCC regions

The Multicultural Council national and regional branch structure was viewed as a useful platform for expanding Huarahi Hou to other regions. At an operational level, the development of local MCC-related partnership relationships in other regions will reflect the different local marae-based contexts. Fostering a partnership of mutual respect where local MCCs and marae work together towards shared aims will be essential. It is envisaged that a range of cultural exchange related activities (which may or may not include a traditional Noho Marae) would be undertaken as jointly agreed by those local partnerships.

Huarahi Hou representatives were asked to comment on what they thought would be important to keep in mind if the Noho Marae experience were to be expanded to other regions.

A key aspect of the expansion identified across the representatives was that the cultural exchange experience needed to be developed to suit the local context and that the initiative was not about replicating a specific Noho Marae programme. A fundamental component of Huarahi Hou identified was fostering partnership relationships between the local multicultural councils and local marae in those regions.

They are then going to have to have that local conversation in that local area – just that broad statement – we want to build a relationship with you, we want to know more about you, we want to understand and we want to have a cup of tea and have a conversation with you. It is not about – here we have a programme. – Huarahi Hou representative

I went with a bureaucratic process in mind – to say here is the programme – this is how you need to run it... But actually it's about the local conversations. – Huarahi Hou representative

It was suggested that the Federation of Multicultural Councils was well placed to expand Huarahi Hou with its national and regional structure. However, to do so, one representative commented on the need for there, first, to be a clear decision and statement that this was a core aim of the organisation and further work to determine the scope and role of the national and regional organisations.

It [the Federation of Multicultural Councils] has a real structure – with regions and a national umbrella body wanting to work in a long term partnership with local iwi in the areas it has a presence, aligned with some key government strategies that are there. – Huarahi Hou representative

They have to identify what is their core business. They can engage with iwi and discuss Treaty-based multicultural societies. Need to decide what it is they are going to focus on at a national level... Clearly define what you are trying to do - make sure the regions understand the value of what you are doing and then work together with the regions to find the funding etc. – Huarahi Hou representative

Potential roles at a national level included organising events run with other national level organisations (for example, sporting-related), as advocates, to support and further develop the regional infrastructure, and to create a resource kit which includes a clear statement of the philosophy of Huarahi Hou. The establishment of the Reference Group was seen as a positive step forward.

At a local level, it was emphasised that the different contexts would necessarily result in Huarahi Hou being implemented in different ways. It was cautioned that the fostering of relationships was time-consuming and would take time to develop. One of the early challenges would be working out how to best engage with the local Māori community and marae.

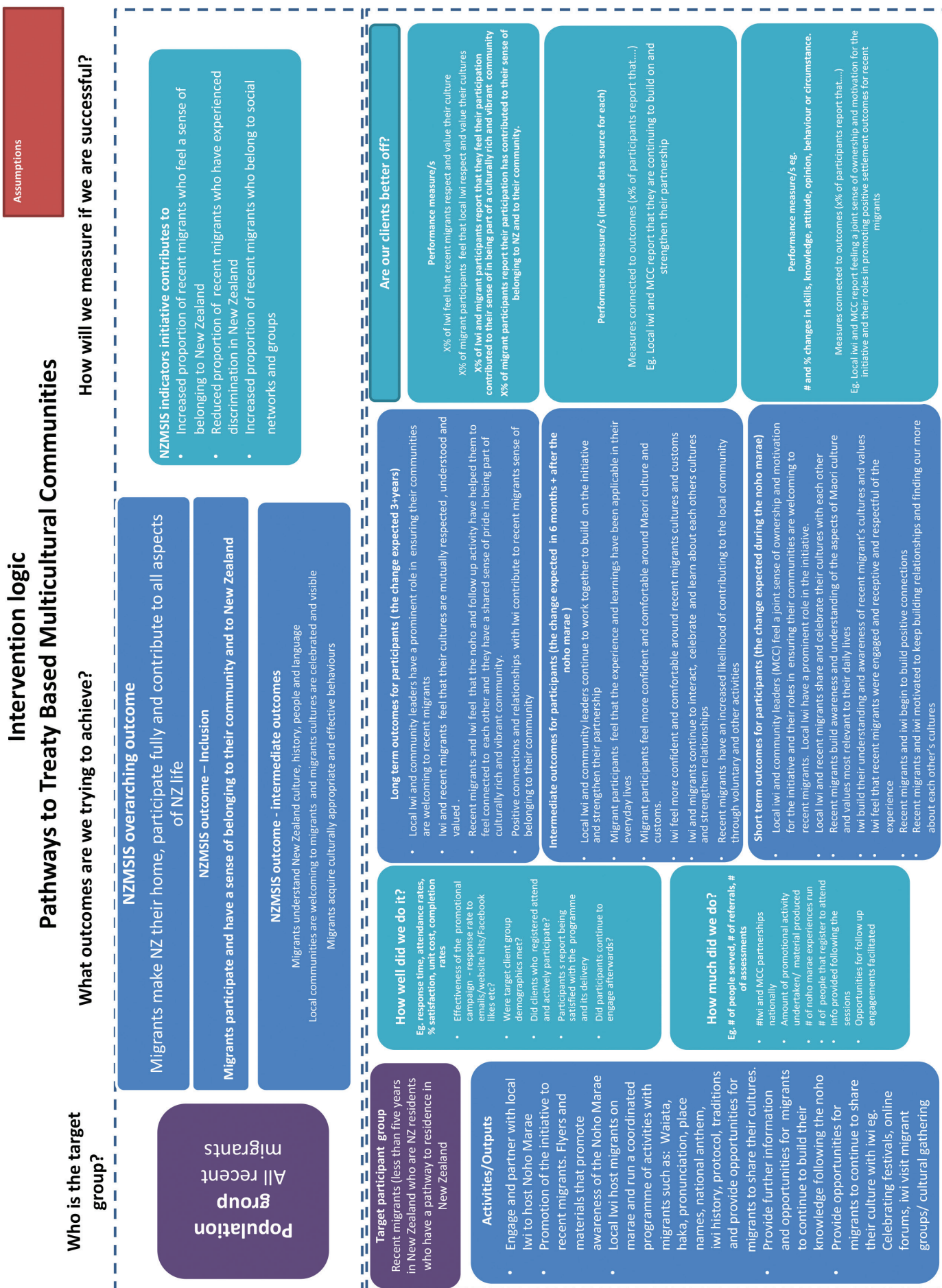
Not all local iwi communities are a community. Not all of us live with our local marae – it is a whakapapa connection we can go back to and it is like we are always there. It's not the same for the migrant community. Unless you have that on-going connection – it is challenging to be part of that. Not all marae are 24/7 functional – they come into play as the need requires. If you contrast that with a local community centre that is open Monday to Friday – marae aren't like that. They open up when they are needed. So it could be challenging for the local migrant community to engage with a marae.

One way around it could be creating those direct relationships with those responsible for the marae. There should be a marae committee – sometimes the rūnanga may look after it – it could be Auntie and Uncle. If the local communities can connect to that relationship – then there will be more of a sense of that marae being open – there are those kinds of challenges. – Huarahi Hou representative

Resourcing of activities was a factor identified by many Huarahi Hou representatives. The alignment of Huarahi Hou with current government strategies was seen as positive as this provided potential funding opportunities. However, one representative cautioned that being too focused on aligning with government funding priorities (for example – an emphasis on recent migrants) could unnecessarily narrow the potential benefits of Huarahi Hou and for local and ethnic communities in New Zealand.

Expansion to other regions will take time and there needs to be a shared vision by regional branches of the aims and value of Huarahi Hou and an understanding of its philosophy. The context for RMC branches to engage with local Māori communities and marae will differ and it will take time for relationships to establish and develop. The lessons learnt through this pilot and evaluation provide a resource for future endeavours. However, each local relationship will evolve and grow in its own unique way. The role of the national office will be in supporting these over time.

Appendix A - Huarahi Hou Noho Marae experience intervention logic



Appendix B - evaluation methods

Pre and post-Noho survey questions

Pre-Noho survey

1. What ethnic group/s to you identify with?
2. How many years old are you?
3. What gender are you?
4. On what basis did you enter New Zealand
 - Skilled migrant category visa
 - Skilled temporary migrant visa
 - International student visa
 - Refugee status
 - Born in New Zealand
 - Don't know
 - Other - please specific
5. How long have you been living in New Zealand?
 - Less than 1 year
 - 1-2 years
 - 2-3 years
 - 3-4 years
 - 4-5 years
 - More than 5 years
 - I was born in New Zealand
6. How much contact you have had with your local Māori community?
None, A little, Some, Quite a lot, A lot
7. How much do you currently understand New Zealand Māori culture?
Scale 1-7 from 1 - Not at all to 7 - A lot
8. How comfortable do you feel about engaging with your local Māori Community?
Scale 1-7 from 1 - Very uncomfortable to 7 - Very comfortable
9. How comfortable are you feeling about attending this Noho Marae experience?
Scale 1-7 from 1 - Very uncomfortable to 7 - Very comfortable

Post-Noho survey questions

Questions 1-5 Demographic data (same as pre-Noho survey)

6. Has attending this Noho Marae increased how much you understand about New Zealand Māori culture?
Scale 1-7 from 1 – No, not at all, 4 – Somewhat, to 7 – Yes, A lot.
7. Has attending this Noho Marae changed how comfortable you feel about engaging with your local Māori Community.
Scale 1-7 from 1 – less comfortable, 4 – about the same, to 7 – more comfortable
8. Do you feel that attending this Noho Marae was a worthwhile experience?
Scale 1-7 from 1 – No, not at all, 4 – Somewhat, to 7 – yes, very much
9. Would you recommend attending this Noho Marae experience to others?
Scale 1-7 from 1 – Not at all to 7 – Yes definitely.

Overview of interview focus for Huarahi Hou group

Interviewees were asked about:

1. Their role in relation to the Noho Marae pilot
2. For each of the following areas: planning, recruitment of participants, and the Noho Marae experience:
 - a. What had gone well
 - b. What were the challenges
 - c. Any things that could have been done differently based on the experience that was gained
3. Reflections and suggestions they would give to others if/when the Noho Marae experience is expanded into other regions
4. For each of the identified pilot short-term outcomes how well they thought the pilot had achieved or was positioned to achieve them.
5. What considerations they thought it would be important to keep in mind for running future Noho Marae experiences.

