



EVALUATION REPORT

2015

MAURI ORA HEALING
OUR SPIRIT WORLDWIDE,
THE SEVENTH GATHERING

WHAKAMIHI

HE HONORE

HE KORORIA

HE MAUNGARONGO KI RUNGA I TE WHENUA

HE WHAKAARO PAI KI NGĀ TĀNGATA KATOA

PAI MARIRE

PEACE AND CALMNESS THROUGHOUT THE
LAND AND GOODWILL TO ALL MEN.

Every four years at Healing Our Spirit Worldwide Gatherings, indigenous people from around the globe gather to share our stories, experiences and wisdom. We laugh, smile and cry together as we learn from and support each other in our collective journey towards health and wellbeing.

In November 2015, Te Rau Matatini hosted The Seventh Gathering in Kirikiriroa Hamilton on behalf of Aotearoa New Zealand. This was a huge privilege for our organisation Te Rau Matatini, and an opportunity to showcase our many strengths and abilities.

The 2015 gathering took a change of direction to that of previous gatherings with the theme moving from one of addressing grievances to one of Mauri Ora, or well-being from a Māori perspective (health of the soul, mind, body and spirit), and integral to this was healing the spirit.

2015 brought indigenous people together for The Seventh Gathering with the theme of Mauri Ora meaning life force, a positive state of being, a continuous energy flow, life, good health and vitality. Mauri Ora was about the health and wellbeing of indigenous communities, flourishing in positive directions.

Acknowledgements

The Gathering relationships and alliances - Our sponsors made it all possible. Our deep gratitude goes to the Ministry of Health, First Nations Health Authority, Te Rūnanga o Kirikiriroa and Hamilton City Council. Our journey to Kirikiriroa Hamilton was made easier with their investment and commitment.

At a local level we formally acknowledge that The Gathering gave the Aotearoa New Zealand organisers a unique opportunity to formally connect with three of the largest and most influential Māori organisations in Aotearoa New Zealand, all Waikato-based:

- Te Whakakitenga o Waikato (Te Kīngitanga The Māori King Movement)
- Te Wānanga o Aotearoa (the second-largest tertiary institution in Aotearoa)
- The tangata whenua tribal home people belong to that land and holders of the mana whenua tribal territorial rights – the iwi tribe Waikato Tainui.

We also acknowledge the direction and guidance given by Emeritus Professor Sir Mason Durie (Rangitāne, Ngāti Kauwhata), our Governance Rōpū. Their headship and commitment was critical to host this unique occasion, leading and supporting the 100s of organising people who made this gathering possible too.

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Te Kīwai Rangahau warmly acknowledges The Seventh Gathering evaluation participants all who gave honest commentary and passion to provide future direction for the Healing Our Spirit Worldwide movement. Nā koutou te kaha na mātou te honore.

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Te Rau Matatini

Mauri Ora Healing Our Spirit Worldwide, Seventh Gathering, 2015

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EXECUTIVE SUMMARY

HEALING OUR SPIRIT WORLDWIDE

INTRODUCTION

“The Healing Our Spirit Worldwide (HOSW) movement began as one person’s vision to create an international forum and movement focused on the alcohol and drug abuse issues and programs in indigenous communities throughout the global community”.

Nei rā te mihi ki a koe te Whaea Maggie Hodgson, Nadleh Whuten Carrier 1st Nation of Canada nau te kaha. We give thanks to Maggie Hodgson who blessed us with the HOSW legacy that provided Te Rau Matatini the opportunity to host The Seventh Gathering. We were also fortunate to have her present amongst us at The Seventh Gathering, our vision keeper of the HOSW



Kei te Arikinui a Kiingi Tūheitia, koutou o Te Kiingitangi, Tainui waka nau ano i whakahonore tā tatou hui Healing Our Spirit Worldwide - The Seventh Gathering, 2015. We give thanks to Kiingi Tūheitia, who blessed us as Patron for the Healing Our Spirit Worldwide, Seventh Gathering, 2015 as well as the Kīngitanga, Tainui waka who provided Te Rau Matatini with the opportunity to host The

Seventh Gathering pōwhiri at Tūrangawaewae and welcome our indigenous whānau. We were also fortunate to have the Whare Kahui Ariki (Royal family) amongst us at The Seventh Gathering. Nei rā ano te mihi ki a koe Heeni.



This evaluation report of The Seventh Gathering was most importantly an opportunity to gain reflections, experiences of both challenges and highlights from our HOSW whānau (family). These considerations are vital in order to measure the quality of the experience which is integral to the continuation of the HOSW movement. It was also seminal that experiences offered through HOSW 2015 promoted Māuri Ora, Wellbeing for our Seventh Gathering whānau a contribution to the improvement in the lives of our indigenous whānau globally.

THE SEVENTH GATHERING

METHODOLOGY

The Seventh Gathering evaluation utilised mixed methods, both qualitative (narrative) and quantitative (numerical data) guided by a Kaupapa Māori approach.

Kaupapa Māori Approach

As Māori researchers within an indigenous Gathering the ability to apply a kaupapa Māori process provided a culturally appropriate pathway to evaluate in the Aotearoa New Zealand context. This approach recognised the need to conduct all aspects of research in a culturally respectful manner, but not to exclude other cultural traditions and practices¹. Key indicators² of this method were:

- Whakapapa (connectedness);
- Te Reo Māori (language);
- Tikanga Māori (Māori processes of respect);
- Rangatiratanga (determination); and
- Koha (reciprocity).

Results Based Accountability

A Results Based Accountability framework³ was employed, to explore the overall activities of The Seventh Gathering, which had three major foci:

- Design? Formative: Why, what and where;
- How much, how well did we do it? Process: Implementation; and
- Is anyone better off? Results: Impact, Outcomes: Recommendations and Highlights.

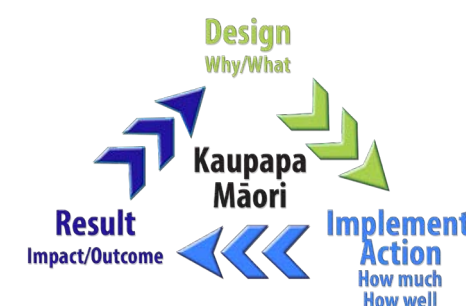


Figure 1: Evaluation Process Te Kīwai Rangahau

Quantitative

The collection of the quantitative information sought to gain insight into:

- The Seventh Gathering demographics;
- Attendee expectations of The Gathering; and
- Learnings.

Analysis

An innovative approach to data collection was introduced to The Seventh Gathering by the utilisation of the Quicktapsurvey <http://www.quicktapsurvey.com/> presented through ipads. This was enthusiastically embraced by attendees. Data was also collected through paper surveys, where ipad facilitation was a challenge e.g. Excursions. The survey data was entered both automatically (e-survey) and manually into excel for analysis. Means and counts, descriptive analysis and relevant graphic displays were completed. The infographic tool from <http://piktochart.com/> was also utilised to construct graphic data displays. Quicktapsurvey <http://www.quicktapsurvey.com/>.

Qualitative

Qualitative data was collected from Gathering attendees through multiple pathways including: e-survey; paper-survey; informal observations; one to one interviews (kaumātua, elder interviews video recorded) web and telephone interviews.

Analysis

The data was inductively analysed relevant to the overarching Gathering theme, Mauri Ora and the four views that support this concept: Indigenous leadership; Indigenous solutions; Indigenous potential; and Indigenous futures. These themes were developed and show strengths, highlights and opportunities. The data was also analysed to confirm any recommended improvements.

¹ Smith, L. (1996). Kaupapa Māori Research. Department of Education, University of Auckland, Auckland.

² <http://rangahau.co.nz/research-idea/31/>

³ Te Pou, Te Rau Matatini, The Werry Centre, Matua Raki, Le Va., (2014). Overview of evaluation and monitoring at the mental health and addiction workforce development centres – 2014. Te Rau Matatini.

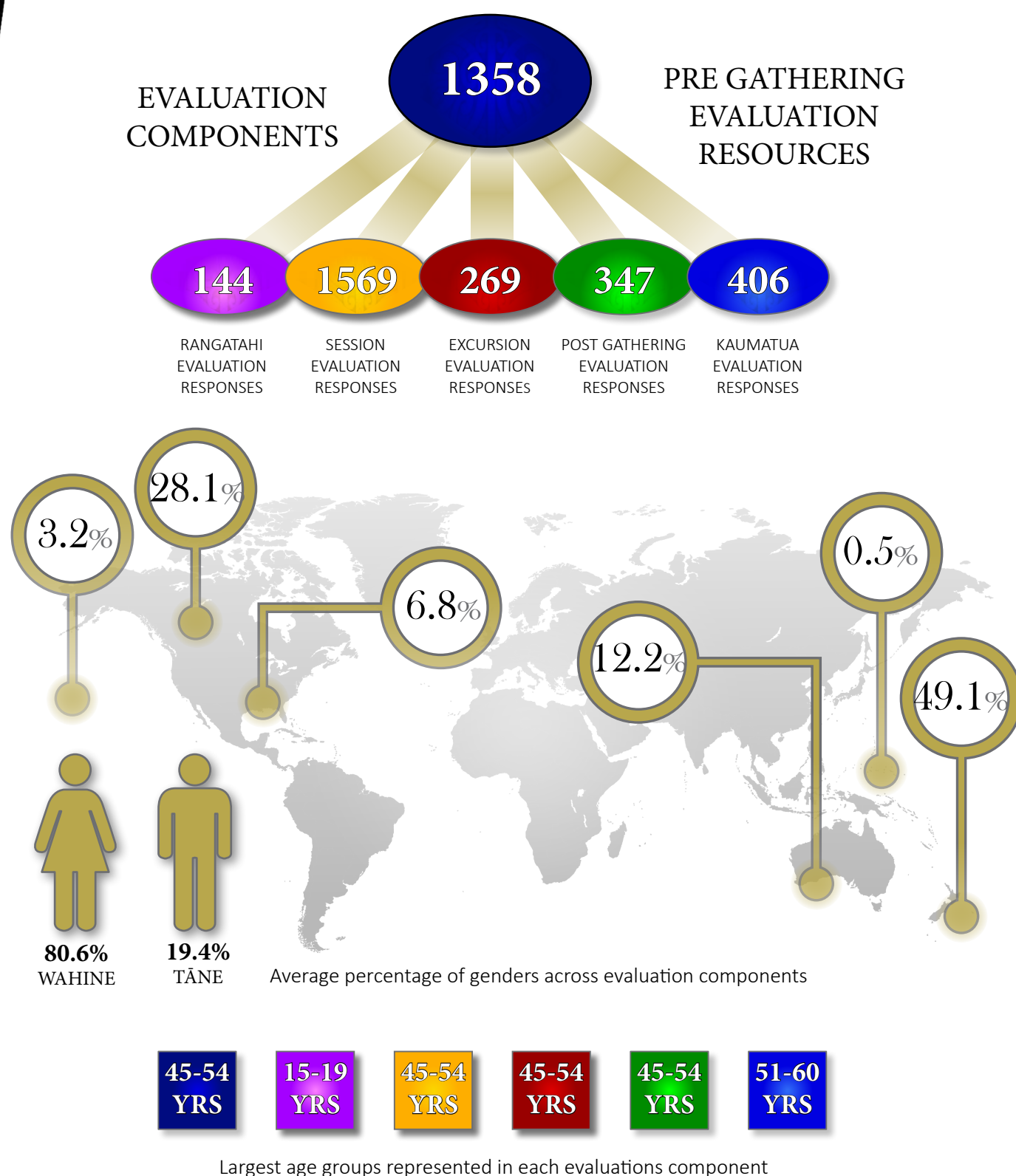


Figure 2: Summary of All Evaluation Participants

The quantitative and qualitative evaluation findings obtained from The Gathering evaluation participants provide both recommendations and highlights of their experiences at The Seventh Gathering. These have been collated from the Pre Gathering, Session, Kaumātua (Elders), Rangatahi (Youth), Excursion, Post Gathering survey results. Where there was duplication across the six chapters the recommendation or highlight is not repeated.

Recommendations for the HOSW, International Indigenous Council (IIC)

Communication

- To be efficient communications should be conveyed through multiple pathways to ensure coverage, starting with the IIC in partnership with The Gathering host disseminating regular consistent messages in regard to logistics. In the first instance this role and responsibility can be clearly articulated in the Memorandum of Understanding between The Gathering host and the IIC. All information needs to be accessible through both new pathways such as web based tools, social media and the traditional pathways for example Gathering pamphlets, direct written correspondence to the delegates and the dedicated word of mouth pathways.

Aotearoa IIC Member

- There is a need for support from the IIC for their individual country delegates to articulate the processes of appointment and distributing the same information. There

was some question around the position of the Aotearoa IIC member and how that was decided. Clear communication is always seminal.

USA IIC member

- It is vital that IIC processes are transparent and conducted in a consultative manner and that the USA IIC member supports the USA delegates to fully participate in all cultural protocols available. Many delegates from USA expressed feeling disconnected from their IIC representative.

Cost

- It would be helpful if the IIC commits to a process that assists the cost for the host country, to operationalise The Gathering, with the host country retaining their lead role and their cultural protocols.

Growing presenters

- It is important that there is provision for growth that supports indigenous people to present at The Gathering. The Seventh Gathering host provided such an opportunity. Dedicated support may also be needed for emerging leaders, presenters, through the HOSW IIC networks, to be supported by experienced tuakana (senior) presenters, role models to provide informal or formal guidance for the less experienced teina to embed succession planning. Access to The Seventh Gathering Keynote videos would provide such role models.

Recommendations for Host Country, Organisation

Planning

- It is important to have clear goals and outcomes in all aspects of planning. Communication is paramount to be supported by clear roles and responsibilities. Timeframes, monitoring, review and adjustment of project plans are necessary components of this process.
- Acknowledge rangatahi diversity and support their development by making explicit the relationship between the Youth Programme i.e. activities/site visits, and the themes of The Gathering.
- For rangatahi two separate programmes may be needed: The 15-19 age group programme be activity based; and the 20-25 age group programme be academic based i.e. academic inquiry/growth
- It is imperative that there is a plan for rangatahi to engage in an informal Think Tank structured around The Gathering themes and future focussed.
- The majority of participants wanted their excursion to be longer. More time for excursions as these averaged about two hours including travel time. With that in mind, once all the formalities were completed it left around 45-60 minutes for presentations and interactions.
- Based on the registration data Gathering attendees from overseas typically only came for the length of The Gathering. So it is very important how visitors are cared for as their

time at The Gathering will strongly influence how they remember their stay as well as The Gathering experience. This perhaps will influence whether the next Gathering is attended.

Honouring mana whenua (local people)

- The following questions should be considered during project planning: What are standard practices of the people of that locality in terms of protocol and hospitality? How will these practices be honoured? What are the risks that need to be mitigated? What communication strategies and processes need to be defined.
- Indigenous language perpetuation in The Seventh Gathering host country remains a challenge, one of survival and one of ensuring inclusion. For The Gathering these competing interests must be supported through the balance of the HOSW covenant and the self determination of the host country to retain their indigeneity. The indigenous language and cultural protocols of the host country should be honoured as a tangible symbol of survival and given that status by all.

Promotion of HOSW

- Future Gatherings need to prioritise promotion within the host country, geographically close countries, Canada the country of the HOSW origin, and attendees of The Seventh Gathering. Word of mouth remained the most important promotional tool.
- Attendees from further afield appear more

likely to be presenters which should be factored into the process for accepting abstracts. Strategies will need to be formulated to increase the representation of the tāne (male) at future Gatherings. However this situation is also reflective of the hauora (health) workforce in Aotearoa.

- If rangatahi representation is to increase, the time of year that future Gatherings occur needs to take into account school timetables which determine rangatahi availability and the financial cost for attending The Gathering.

Understanding kaumātua (elder +60) needs

- It is important to cater for the health, safety and mobility needs of elders, travel implications, requirement for rest, food and refreshments, parking closer to the venue and the financial cost for attending The Gathering.

Venue

- It is important that the venue criteria is explicit to provide a quality environment for The Gathering attendees. This would include the provision of quality acoustics, technical support easily accessible and responsive, a venue that ensures The Gathering is delivered in comfort as an indigenous venue and a clear process in place where reported problems are addressed.

Food

- Rangatahi requested appropriate refreshments throughout the day especially when programme content entails physical activities.

- For Māori, food is not just of nutritional value but central to wellbeing. It is important to adhere as much as possible to tikanga (protocols) in relation to food and any other matter, otherwise the host country face criticism from their own people and respect lost is hard to earn back.

Cost

- The Gathering handbook was criticised as being extravagant. Other respondents wanted to know the cost of the handbook and was this why registration was so expensive? Costs must be accounted for.
- If reduced fees for certain demographics are being applied the strengths and weaknesses of such an approach should be investigated in terms of implications to bottom line costs. Use of clear definitions when defining registration types will ensure accurate registration processes and ultimately correct application of registration fees
- If tiered registration fees are implemented they should be monitored appropriately to ensure that these are being used correctly. The affordability of The Gathering for rangatahi needs further consideration which may mean greater rangatahi specific sponsorship.
- Some survey respondents believed The Seventh Gathering was very expensive and that day passes which were available should have been flexi passes to allow choice.

Registration

- In order to ensure better data collection it may be best if registrants always register

themselves or an alternative process put in place to ensure information is collected from people who do not register themselves individually e.g. volunteer organisation, host organisation.

- Utilise registration details that are provided on the name tag. Some USA delegates were not happy that they had registered as their tribal nation but were labelled USA on their delegate name tag.
- Be exact about the location of the registration desk. There was some criticism about the registration area linked to confusion over those on registration, those selling Seventh Gathering merchandise and the evaluators. These different groups were all in close proximity to each other.

Communication, Information and Handbook

- The following questions should be considered during project planning: What are standard practices of the people of that locality in terms of protocol and hospitality? How will these practices be honoured? What are the risks that need to be mitigated? What communication strategies and processes need to be defined.
- Information is always seminal to the smooth operation of any event so therefore continual and consistent communications must be prioritised pre and during The Gathering to ensure delegates are well supported for any experience that is offered. This also extends to the needs of all Gathering staff who attend to serve.
- All events must be sufficiently promoted to

delegates through The Gathering handbook or any other agreed process to guarantee a quality experience for delegates.

- It is important that access to the abstracts or information in regards to the content of the sessions at The Gathering occurs, as this ensures Gathering delegates are supported to make informed decisions about what to attend.
- It is important that the offsite programmes are available online as well as included in The Gathering booklet. This would facilitate decisive, engaged and prepared attendees.
- Participants wanted an information pamphlet or guide about the protocols and formalities. Information was requested about what to expect and what to do so not to cause embarrassment.

Session Facilitation

- It is important that facilitation of sessions is well managed. This includes time criteria, for presentations, that is clearly articulated in The Gathering handbook. The session chairs role is to support the handbook guidelines to ensure the presenters (ring a bell at 5 minutes to go) have time to deliver in a supportive, monitored environment. The question and answer time needs to be factored into the time allocation.
- It is important for the session chairs to be trained in regards to their responsibilities, as well as connecting them to the relevant technical support for presenters to ensure presenters are appropriately supported.

Highlights included

Indigenous Leadership

Indigenous leadership is about leading our people toward a positive future, toward positive outcomes. It is about working to our strengths as we move toward **Mauri ora**.

Session survey participants valued hearing empowering stories which encouraged them to lead by example, to be role models. They also trusted that the greatest attribute of a leader was the ability to build leaders. Participants valued the notion that successional leadership training was required both formal, through a defined pathway and or an informal process by observation and being with known leaders within their whānau, communities and organisations. (McClintock, Sewell & Brown, 2016)⁴.

Kaumātua are leaders. Kaumātua are charismatic, kaumātua are orators, kaumātua are knowledge keepers, and kaumātua are our visionaries. All of these qualities were experienced in The Seventh Gathering Kaumātua Programme.

For rangatahi leadership was experienced through learning about the Kīngitanga and Waikato culture or local Māori culture first hand. This was reflected and understood in the context of the visit to the Base, Te Awa, Kīngitanga sites and the Waikato Tainui Research and Development College. These current Waikato tribal initiatives have the ability to provide economic and social wellbeing for their people inclusive of rangatahi. This activity provided rangatahi with an opportunity to view the leadership possibilities that emanate from within a tribal context.

The marae (cultural community spaces) excursion was viewed as a great example of Indigenous Leadership. Marae showcased upholding tradition and culture and it was a definite highlight for participants. They liked the pōwhiri, talking with the kaumātua, hearing the history, the singing and the language. With culture as their strength Marae were seen to lead their people toward Mauri Ora.

"Our elders are our knowledge keepers. The energy of the room, it grounded me. I would start and end each day there [Kaumātua Lounge]. Very thankful." Helga Hamilton, Canada. "I'm relishing listening to all of the [Kaumātua] presentations." – Nanette Hamilton Moseley, Canada "You can listen forever and ever. 'we will survive'." - Jamesina Elkington, Aotearoa.

⁴ McClintock, K., Sewell, J., & Brown, T. (2016). Healing Our Spirit Worldwide - The Seventh Gathering 2015, Abstract Booklet. Te Kīwai Rangahau, Te Rau Matatini.

Indigenous Potential

Indigenous potential is about how best to identify and realise the potential of indigenous approaches and innovative models of self-care, whānau and family care, and community care that sparks movement toward **Mauri Ora**.

Session attendees who completed the survey said they were inspired by presentations that considered the ability of individuals to take responsibility for their own healing and how this could be achieved. Personal growth was acknowledged as needing to happen first, in order to be available to others. Whānau and whānau growth could then occur and able to support their communities or organisations.

Kaumātua feedback regarding the kaumātua programme positively affirmed the strengths of indigenous knowledge and practices, the enjoyment of being able to connect and the opportunity to share stories internationally to influence growth in their communities inclusive of rangatahi (youth), beyond The Seventh Gathering.

Rangatahi like kaumātua fed back and positively affirmed the strengths of indigenous knowledge and practices. The opportunities to share their indigeneity resonated with all rangatahi during The Seventh Gathering. The enjoyment of being able to connect and greater awareness of one's own indigeneity as a strength within them was also emphasised.

Rangatahi said

"All of it" "I liked the thought that we're all cousins and there's nothing but good vibes"

"Meeting new cultures" "The introduction of everyone" "Bonding and activities" "The sports and whānaungatanga" "The games and the company" "Food and the atmosphere"

The visit to Te Kōhao Health, one of the organised excursions, highlighted the potential of Indigenous models of care. The attendees heard about the collective impact strategy and learnt how to accomplish better outcomes for their whānau. Participants felt positive about the developments and were impressed by the variety of services that were available to the community.

Indigenous Solutions

Indigenous solutions are likely to take a unique approach to resolve issues impacting our peoples. Indigenous solutions might not be simply about treatment and healing but also about prevention and protective factors, or about innovative ways of moving toward healthy flourishing futures, **Mauri Ora**.

Session survey participants spoke with admiration about the presentations that were strength based and confirmed that on returning to their families, communities and organisations that they would apply, add, and engage the learning, starting with themselves. There was also a commitment to extend and empower through their own practise and with a true commitment to cultural matters.

Session survey participants said:

applying the learning, the principles of self-identity to myself and whānau, to my studies and in writing my PhD thesis, with my work eg social work education, working with youth and my community . add to my kete matauranga; enhancing my delivery and use the learning to engage whānau in creative ways to explore their own heritage, connection to ancestors, what's important to them. Continuing to use creativity in healing, stories and art was also valued.

The Kaumātua programme provided an opportunity for these leaders to come together to share successes and solutions and to affirm practices that are currently being applied in our indigenous communities. The Kaumātua space included invigorating activities, distinguished presenters, and an atmosphere of respect and reciprocity, all within the single location of the Kaumātua Lounge.

Rangatahi recognised and celebrated their collective and distinctive indigenous identities. They forged connections and actively engaged new and shared indigenous experiences which they are committed to apply and share with their peers and communities in their own countries post The Gathering.

Two unique excursions exhibited indigenous solutions. The Cultural Urban Landscape visit demonstrated how traditional Māori grew crops providing for their iwi (tribe). As well as how rongoā (herbal healing) was valued. Participants liked the information that was shared and

being able to hear it first hand by someone who was instrumental in the development of the garden. The second visit to Waikeria prison allowed participants to see how Māori culture is integrated within a therapeutic community model and aids in the recovery of high risk offenders. Participants were in awe of this visit and the work that the inmates had completed.

Indigenous Futures

Indigenous futures looks at the futures we all want to see for our people. There may be pathways in place toward these futures, we may be identifying or just setting out on the path we may already have the solutions, see the potential and be leading indigenous peoples toward **Mauri Ora**.

Session survey participants felt qualified through hearing the presentations and were committed to becoming more politically astute and active to make positive changes and to practise transformation. They committed to contributing to the discussion on improving issues that affect indigenous people challenging policies that diminish indigenous practice, reducing barriers and inequities facing indigenous people's wellbeing. They also expressed the value of evidence in service planning and delivery and utilising new methodology. Attendees articulated a unifying research approach, research that advances knowledge that is strengths based, that focuses on knowledge which provides understanding and positive movement for indigenous nations. Future research topics were suggested which included: exploring success

CONCLUSION

in whānau and in communities, indigenous leadership, indigenous populations, teaching programmes and the indigenous health workforce.

Kaumātua participants also highlighted the opportunity for applying learning to influence their whānau and communities and beyond. This included The Eighth Gathering programme, hosting, communicating and ensuring the mana whenua (local people) and their tikanga (protocols) are considerations (practices and protocol of the local people) in regards to supporting te ao taketake (the indigenous world).

Rangatahi identified the importance of transferring indigenous knowledge to future generations, the significant role of 'indigenous elders' to their culture and people, and the strength and value of the 'collective' at local and global levels were also noted. They also valued maintaining indigenous rangatahi relationships established at The Seventh Gathering. Rangatahi emphasised the opportunity to keep in touch through social media post The Seventh Gathering to sustain relationships, apply knowledge and prepare for reconnection at the Eight Gathering.

The three language schools (early childhood, primary and secondary) arranged as part of the excursions were developed to create a better future for Māori tamariki (children). Culture is seen as key to helping children reach their full potential. A strength of these visits for participants was seeing the children living their culture, through singing, or speaking Te Reo Māori, or the way they treated their visitors. A

saying at Ngā Taiatea Wharekura is "E Puta ki Taiatea!" Which means "empowered by our past and present to lead in the future" (www.taiatea.school.nz). These visits were viewed as great examples of indigenous futures and the pathway forward.

The whole experience, the main highlight of the excursion was the interaction with the students the children. Hearing their experiences, getting to know them and hearing the songs they sung in Māori, participants also liked hearing the history and commitment of the families and faculties. One participant said "[I liked] the humble beginnings and commitment of the teachers who started it".

While there are many considerations and recommendations articulated within this Evaluation Report for the IIC and The Gathering host country there were also many highlighted moments of sharing cultural connectedness precious to indigenous people. The Opening ceremony, the Sessions, the Excursions, the Kaumātua, the Rangatahi, Keynotes, and the Closing Ceremony, our indigenous whānau sharing expertise, aspirations that show leadership, providing solutions, eager to develop potential and future focussed, all these contributed to the experiences of The Seventh Gathering, 2015.

The Kīwai Rangahau Evaluation team, Te Rau Matatini, has had the real pleasure of capturing the essence of the indigenous spirit that contributed to the collective completion of the Healing Our Spirit Worldwide - The Seventh Gathering, 2015. Mauri Ora.



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INTRODUCTION

Registration for the Healing Our Spirit Worldwide (HOSW), The Seventh Gathering (The Seventh Gathering) opened on the HOSW website (www.HOSW.com) in May 2015 and remained opened till November 2015, until The Seventh Gathering finished. Registration was completed online; mainly by registrants themselves or on their behalf, which was often the case with specific groups sponsored to attend by The Seventh Gathering host eg Waikato Tainui.

Online registrants were asked questions regarding their demographics, such as what country they came from, age, gender, iwi/tribe/nation. There was also a series of questions dedicated specifically to The Seventh Gathering evaluation which registrants had the option to complete (Appendix one of this chapter). These questions included information such as their date of arrival, departure, the stream they were most interested in, and if they had attended any previous Gatherings.

The chapter that follows provides a descriptive analysis of the data collected through registration and summary of significant findings.

PARTICIPANTS

1358 people registered to attend The Seventh Gathering

Country

93.4% (1269) who registered reported their country and Aotearoa (New Zealand) had the largest contingent with 54.6% (741), followed by Canada with 18.3% (248), Australia with 11.7% (159), Continental United States of America⁵ with 7.4% (101), Hawaii with 1.2% (16), and 0.3% (4) came from other countries such as Guam and Ireland.

Figure 3: Gathering Registrants Countries

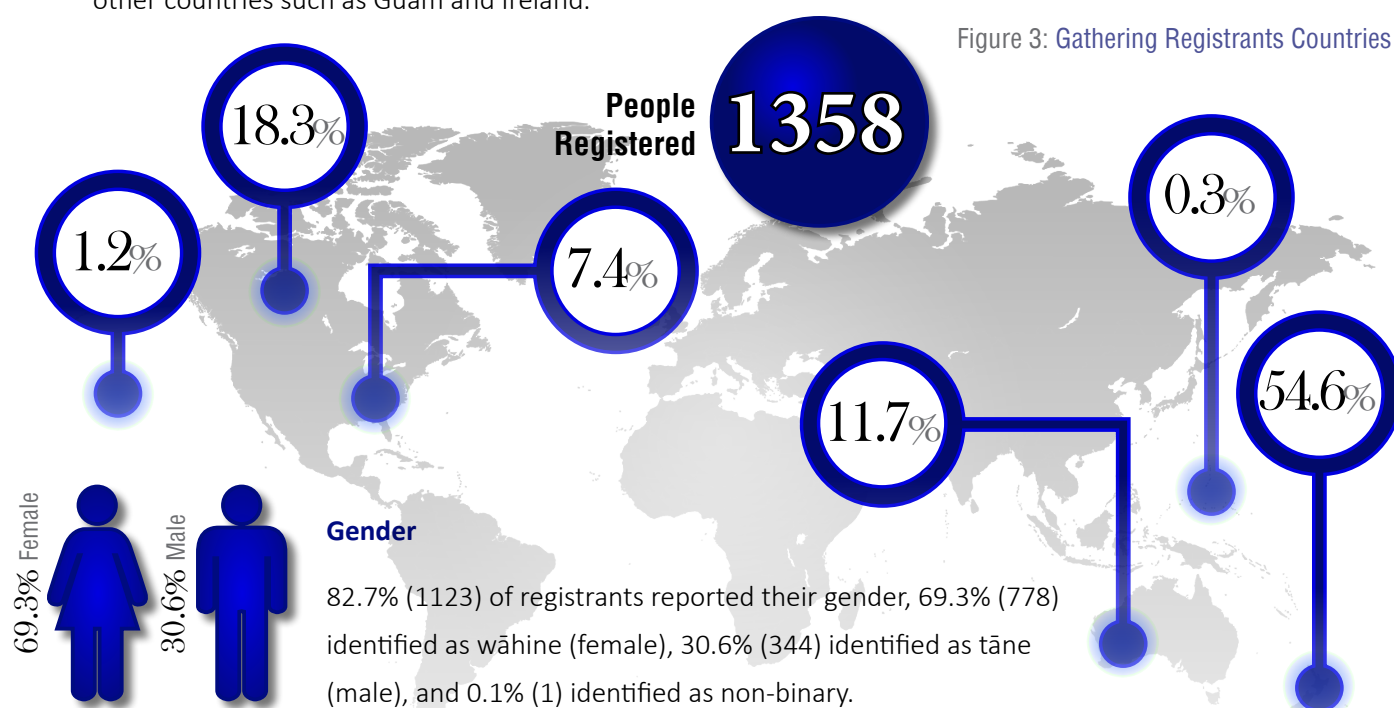
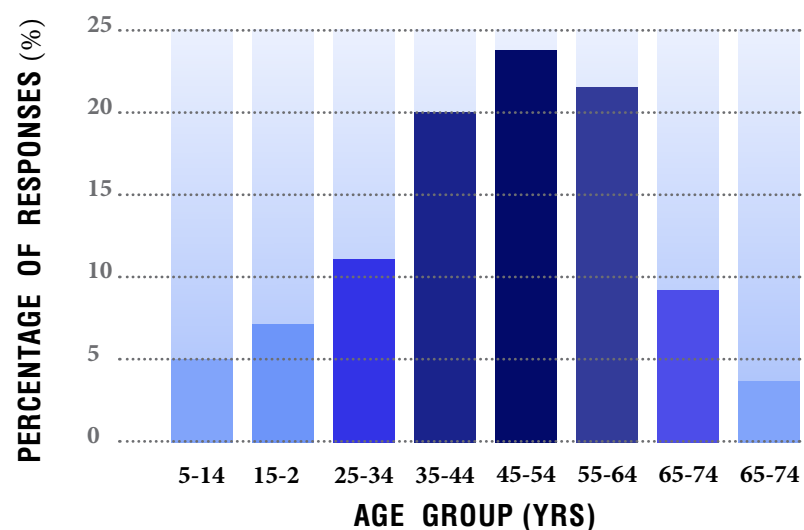


Figure 4: Gathering Registrants Gender



Age

77% (1047) of registrants reported their date of birth, 93% (974) were aged between 15- 74 years (yrs) of age and over half (61%) were aged between 35 - 64 years. The 45- 54 yrs age group was the largest age group at The Seventh Gathering, making up nearly a quarter (24%, 252) of all registrants.

Figure 5: Gathering Registrants Age

⁵ Where the United States of America (USA) is mentioned, it is referring to Continental United States of America only. This is in line with the evaluation of The Sixth Healing Our Spirits Worldwide Gathering, Hawaii.

FINDINGS

Registration Type

95.1% (1291) of registrants reported their registration type, 81% (1047) were attendees, followed by 14% (181) being The Seventh Gathering staff, 2.5% (32) invited guests, and the remaining 2.4% (31) falling within the other category.

- The Attendee category included the presenters, those who paid for full registration, day registration (including Hui Fono - Māori and Pasifika Suicide Prevention), individual registrations, group registrations, kaumātua (elder) registrations, rangatahi (youth) registrations, Hui Fono presenters, sponsored attendees, and student registration.
- The invited guest's category included people who were invited by The Gathering hosts and those who received complimentary registrations as sponsors.
- The Seventh Gathering staff included attendees associated with the International Indigenous Council, Te Rau Matatini, panel speakers, Master of ceremonies, and volunteers.
- People classified as others included market place stall holders and media.

Presenting

74.3% (1009) of the registrants reported whether they were a presenter or not, 41% (418) said yes and 59% (591) said No. There was an almost 2:3 ratio of presenters to non-presenters.

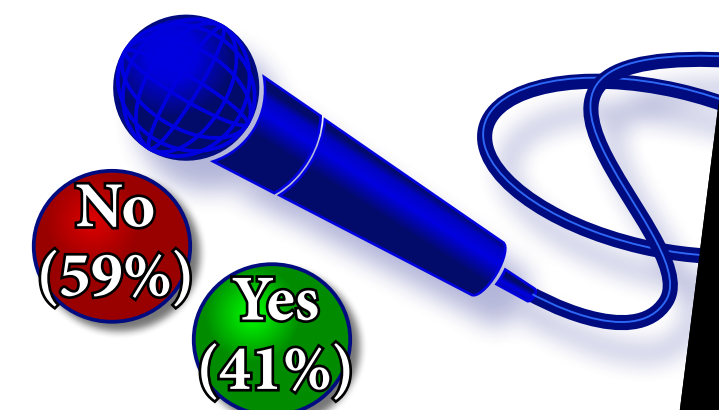


Figure 6: Gathering Presenters

As shown in Figure 7, 66.7% of the presenters were aged between 35- 64 yrs and the 45-55 yrs age group was the biggest age group for presenters. There were larger percentages (to varying degrees) of presenters to non-presenters in the 5 - 14 yrs, 35 - 44 yrs, 45 - 54 yrs, and the 75- 84 age groups. All the other age groups had a larger percentage of non-presenters to presenters.

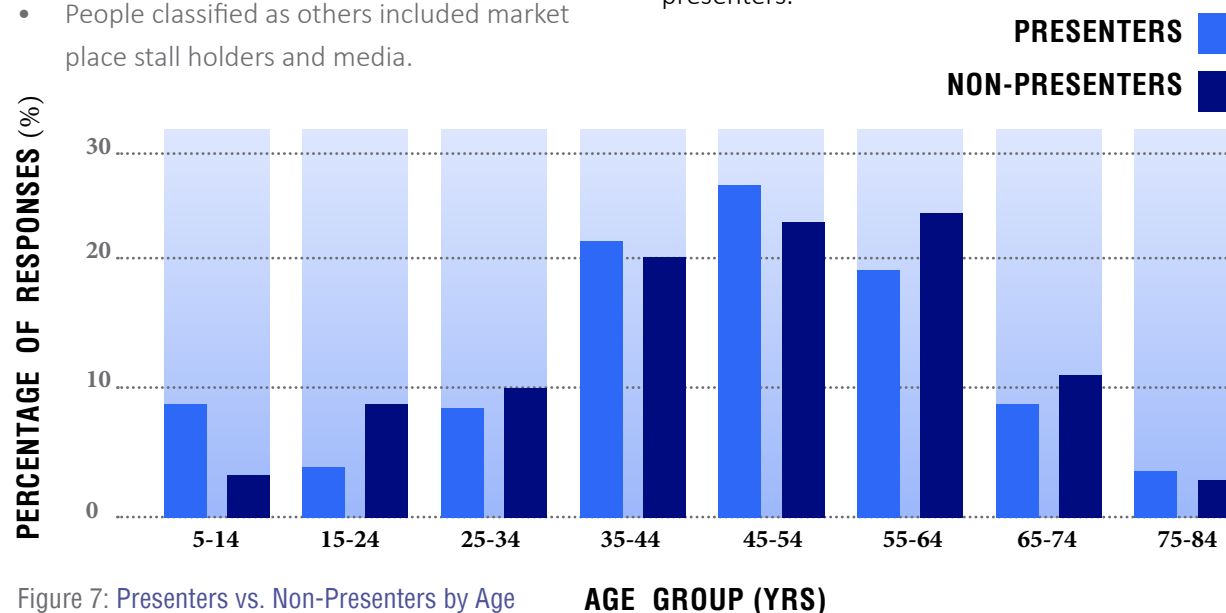


Figure 7: Presenters vs. Non-Presenters by Age

AGE GROUP (YRS)

Figure 8 shows the differences between presenters and non-presenters at The Seventh Gathering in terms of country. The countries who had a higher percentage of non-presenters compared to presenters were Aotearoa, Australia (a close geographical neighbour of Aotearoa), and the small percentage of people whose countries fell within the other category. This may indicate those traveling from further away were more likely to attend if they were presenters.

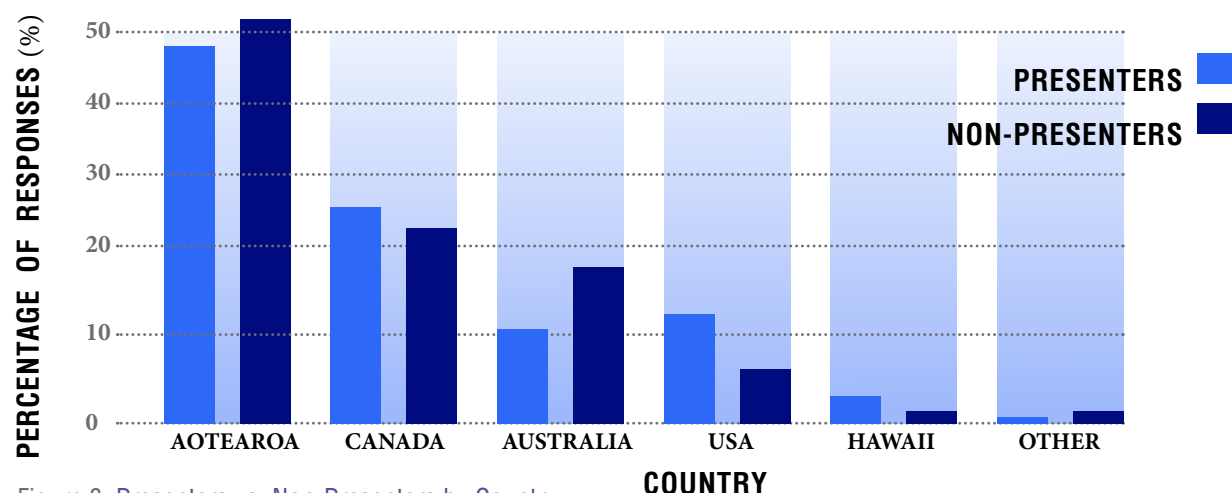
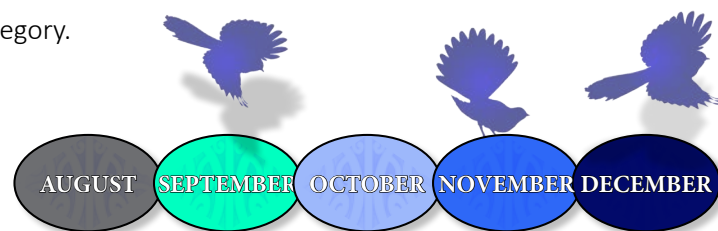


Figure 8: Presenters vs. Non-Presenters by Country

Figure 8 also shows that Aotearoa had the largest proportion of the total number of presenters with 48.1% (508), followed by Canada with 26.1% (237), Australia with 10.8% (94), the USA with 12.7% (151), and Hawaii with 2.4% (15).

Date of Arrival and Departure

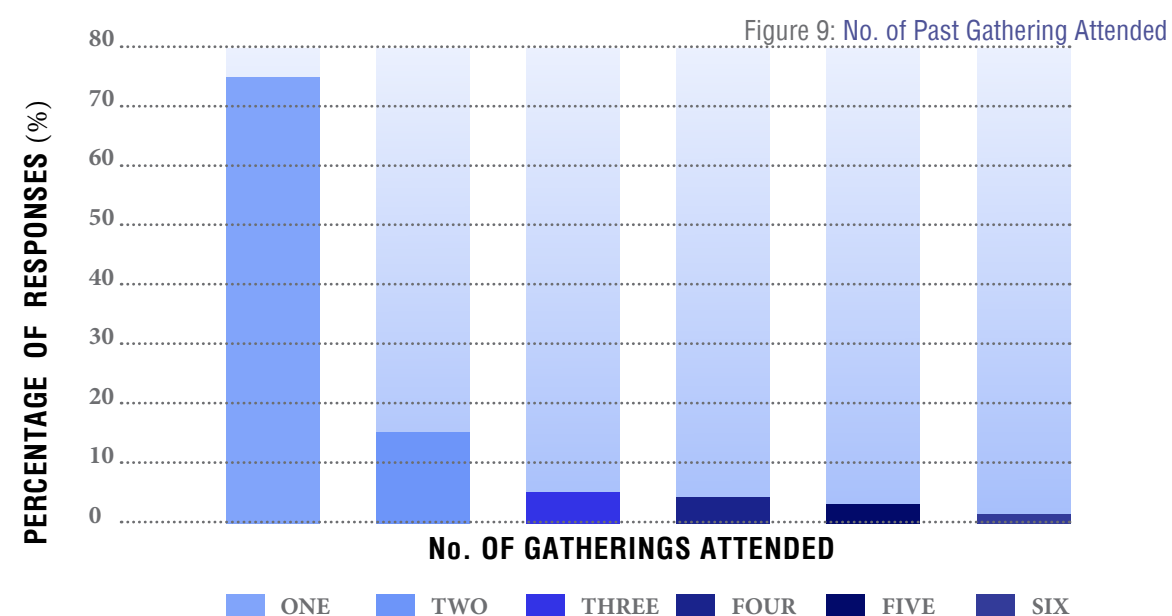
74.9% (462) of people who were not from Aotearoa, provided an estimated date of arrival, 95.9% (443) planned to arrive in November. The remaining 4.1% (19) planned to arrive in the months prior to November. After November, the closest month in terms of percentage of registrants arriving, was October with 2.38% (11). Across the non-Aotearoa countries the percentage of people arriving in November varied from 88.24% for the United States through to 100% for Hawaii and people whose country falls within the other category.



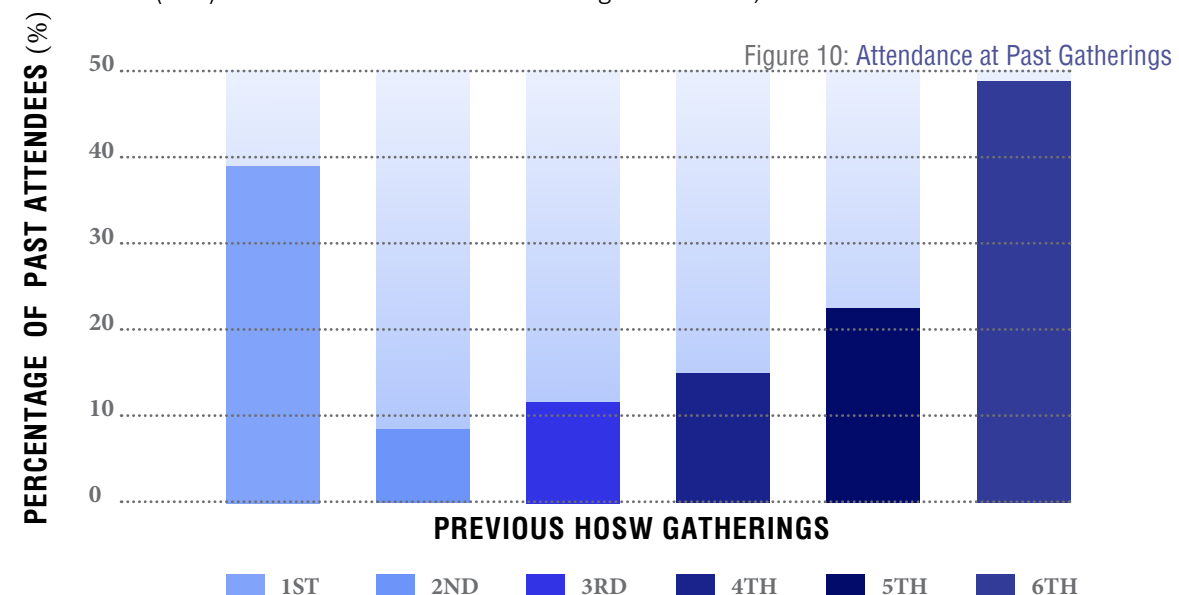
70.7% (436) of the people not from Aotearoa, provided an estimated date of departure, 96.6% (421) planned to leave in November. The majority of these people planned to leave after The Seventh Gathering, only 3.4% (15) planned to leave during The Seventh Gathering. An additional 3.4% (15) planned to depart in December. Across the non-Aotearoa countries the percentage of people leaving in November varied from 93.4% for Canada through to 100% for Hawaii and people whose country fell within the other category.

Previous Gathering

As shown in Figure 9, 23.6% (320) of the people who registered for The Seventh Gathering reported that they had attended a previous Gathering. Within this group of people; 74.1% (237) had attended one other Gathering, 15% (48) had attended two, 4.4% (14) had attended three, 3.8% (12) had attended four, 1.9% (6) had attended five, and 0.9% (3) had attended all six.



As shown in Figure 10, out of the people who had attended a Gathering in the past; 39.4% (126) had attended the first Gathering in Edmonton, Canada; 8.4% had attended the second Gathering in Sydney, Australia; 11.6% (37) had attended the third Gathering in Rotorua, Aotearoa; 14.4% (46) had attended the fourth Gathering in Albuquerque, USA; 22.5% had attended the fifth Gathering in Edmonton, Canada; and 48.8% (156) had attended the sixth Gathering in Honolulu, Hawaii.



Hearing about The Seventh Gathering 2015

75% of registrants reported how they had heard about The Seventh Gathering, as shown through Figure 11, the largest percentage at 55.7% (565) said they heard about The Seventh Gathering by word of mouth, followed by 18.1% (184) who had attended a previous Gathering, 7.7% (78) through E-pānui/ electronic newsletter, 7.2% (73) through websites, 1.8% (18) through Google, 1.4% (14) through flyers, and the remaining 8.2%(83) of were responses that fell within the other category.

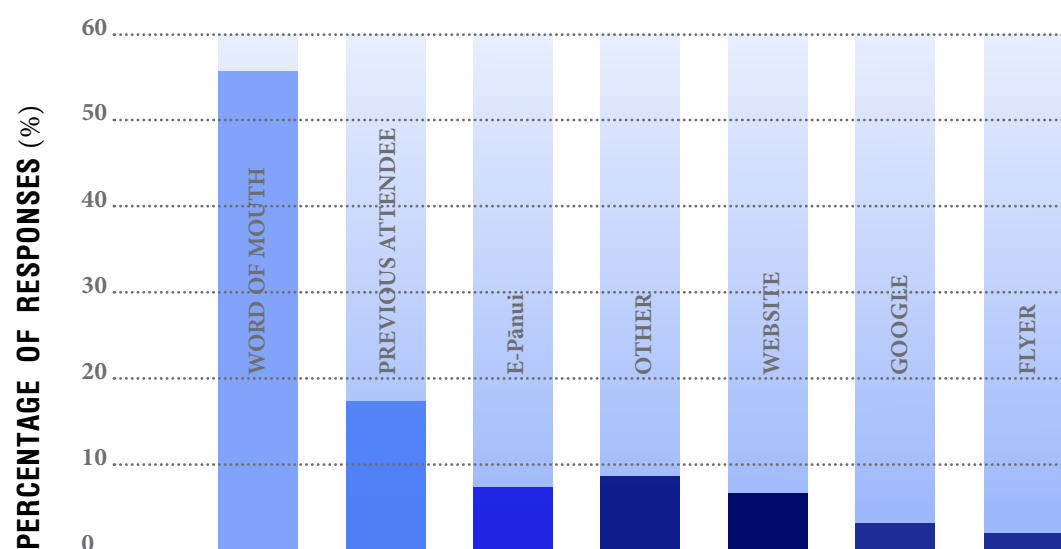


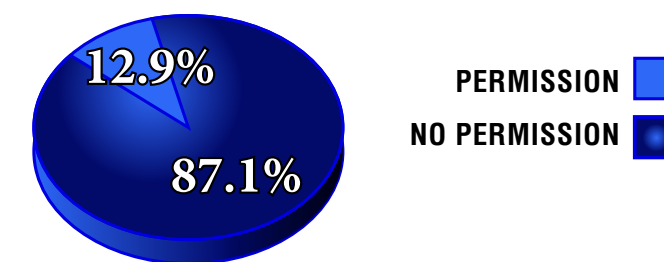
Figure 11: How registrants Heard about The Gathering



Image permission

90.4% (1084) of registrants reported they did or did not give their permission for any image of them taken at The Seventh Gathering to be used in research, promotion and evaluation; 87.1% (887) gave their permission and 12.9% (131) did not.

Figure 12: Registrants Image Permission



Profession

74.9% (1017) of registrants provided information about their profession. Participants' responses were grouped into nine different profession categories, which are shown in below Figure 13 below.

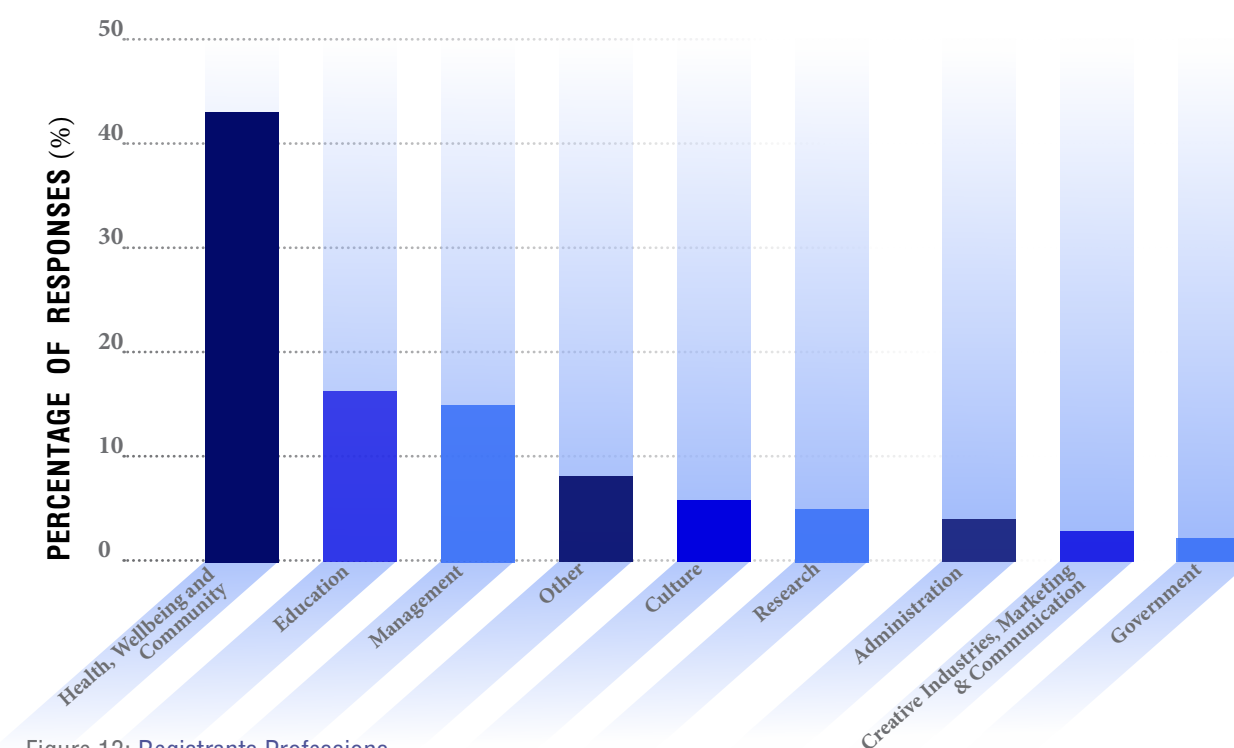


Figure 13: Registrants Professions

From largest to least; Professions that fit within the health, wellbeing, and community category made up 42.9% (436) of the people who provided information about their profession, followed by 16.7% (170) working in professions related to education, 15.4% (157) working in management roles, 5.8% (59) working in professions related to culture, 4.8% (49) working in professions related to research, 2.9% (29) working in administration, 2% (20) working in the creative industries, marketing, and communication, 1.1% (11) working in professions related to politics.

CONCLUSIONS

Stream of Most Interest

Registrants were asked which stream they were most interested in and were given the option of picking as many as they liked; 68.1% (925) of the people who registered for The Seventh Gathering answered this question. As shown in Figure 14; 26.3% (243) chose one stream as being of most interest to them, 17.78% (165) chose two streams, 7.9% (73) chose three streams, and 48.0% (444) chose four streams.

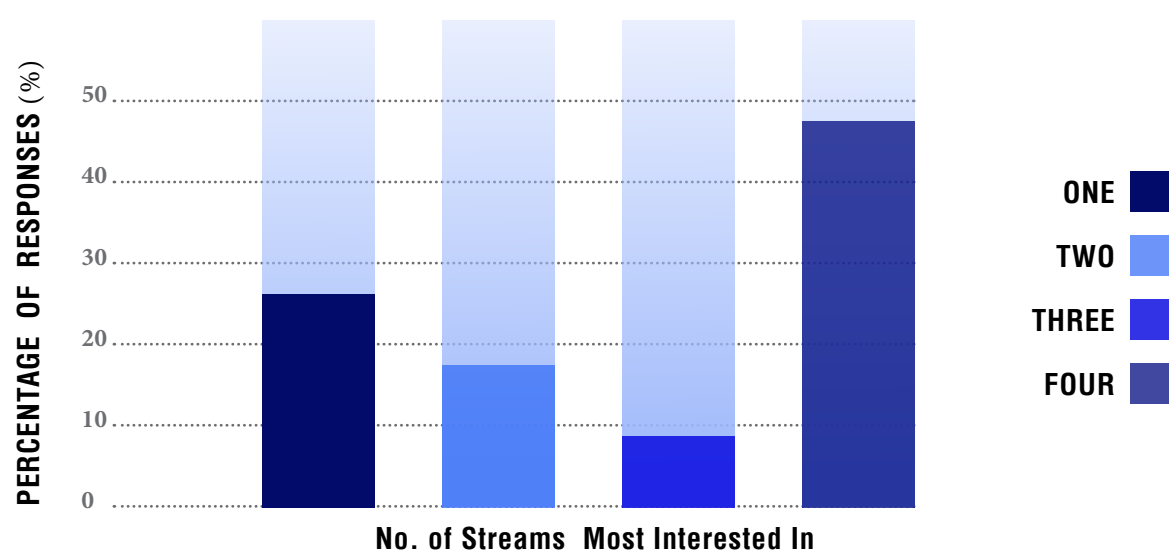


Figure 14: Number of Gathering Streams Most Interested In

As shown in Figure 15, of the 68.1% of people who indicated which stream(s) they were most interested in, 27% (691) said they were interested the Indigenous Solutions Stream, 25.4% (651) said Indigenous Leadership, 23.9% (614) said Indigenous Potential, and 23.9% (612) said Indigenous Futures. As indicated by Figure 15, these percentages are not mutually exclusive.

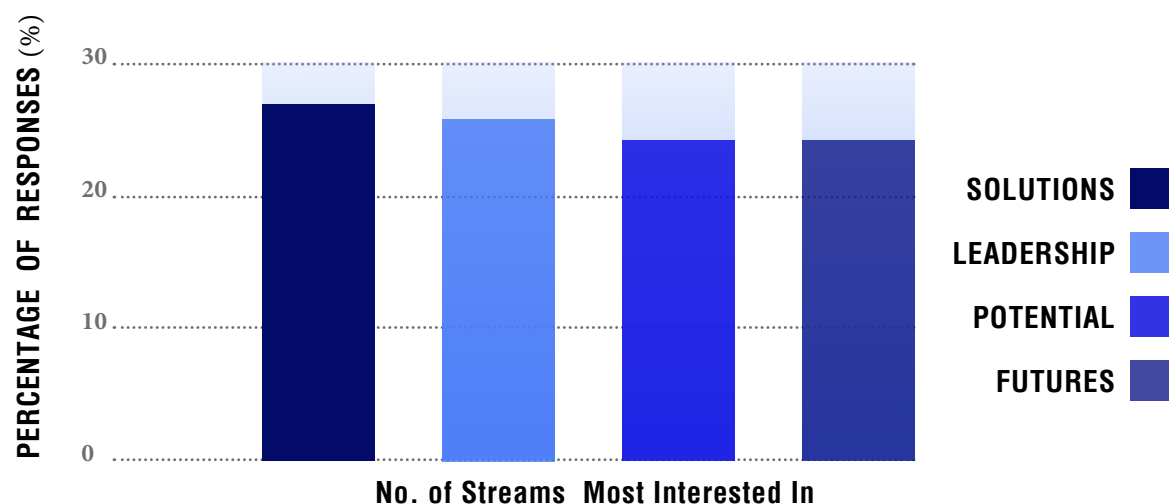


Figure 15: Gathering Stream Most Interested In

Recommendations**Promoting Future Gatherings**

The biggest contingents at The Seventh Gathering were from the host country (Aotearoa), the country where the Healing Our Spirit Worldwide movement originates from (Canada), and the host's closest geographical neighbour (Australia). It was noted that registrants from countries further away tended to have slightly higher proportions of presenters than non-presenters and that nearly a quarter (23.6%) of attendees at The Seventh Gathering had been to a gathering before. Also, as shown in the data, word of mouth was the most powerful mode to promote The Seventh Gathering.

- Promote future Gatherings strongly within the host country, geographically close countries, Canada the country of origin, and attendees of The Seventh Gathering. People from further afield maybe more likely to come if they are presenters.
- Word of mouth as a promotional tool was the most important for The Seventh Gathering.

Profile of Attendees

The biggest groups represented among the attendees at The Seventh Gathering were wāhine (women) (69.3% of attendees), people aged between 45-54 years (24% of attendees), and people who worked in the health, wellbeing or community sectors (42.9% of attendees). The gender imbalance maybe a reflection of the gender imbalance in the health, wellbeing and community sector workforce. The smaller representation of youth comparative to the actual age distribution among indigenous people, for instance Māori have a young population, may have been due to the time of year The Gathering took place (high school exam period), and the cost of attending The Seventh Gathering may have been too prohibitive for young people who typically have lower or no income.

- Strategies will need to be formulated to increase the representation of the tāne (male) at future gatherings.
- To increase rangatahi representation, the time of year future Gatherings occur needs to take into account school timetables and the affordability of The Gathering for youth needs further consideration e.g. greater youth specific sponsorship.

Collecting Data

While attendees were not required to fill out the evaluation section of registration it was noted that those who did not fill out the evaluation section also often had other details missing from their registration. This maybe an indication that they were registered by other people on their behalf e.g. staff or were sponsored registrants.

- In order to ensure better data collection it may be best if registrants always register themselves or an alternative process is put in place to ensure information is collected from people who did not register themselves.

Based on the registration data people from overseas typically only came for the length of The Gathering, so it is very important how we care for our visitors as their time at The Gathering will strongly influence how they remember their stay on our whenua (land) with our people as well as The Gathering experience. The registration data showed that there was interest in all of The Gathering streams.

APPENDIX ONE

Evaluation

To enable the organisers of The Seventh Gathering to complete a comprehensive evaluation please assist by answering the following questions. Your private information will remain confidential to the Healing our Spirit Worldwide team and if the results of the evaluation are published all information will appear anonymous. Thank you for your cooperation.

Please ensure to scroll to the bottom of the page to answer all questions before selecting continue.

What is your date of birth? (YYYY-MM-DD i.e. 1980-03-18) *

What is your gender?

- ☒ Female
☐ Male
☐ Other

If "other" selected above, please state

Date of arrival in New Zealand (YYYY-MM-DD, ie 2015-11-13)

Date of departure from New Zealand (YYYY-MM-DD, ie 2015-11-13)

How did you hear about HOSW 2015?

- ☒ E-Panui (newsletter)
☐ Flyer
☐ Google
☐ Previous attendee
☐ Website
☐ Word of mouth
☐ Other

If other, please state

Did you attend any of the previous Gatherings?

- ☒ 1st Gathering
☐ 2nd Gathering
☐ 3rd Gathering
☐ 4th Gathering
☐ 5th Gathering
☐ 6th Gathering

Are you presenting at HOSW, if yes please enter your paper title.

- ☒ No
☐ Yes

If yes, please list your paper title.

Please tell us your profession. *



Which programme stream(s) are you most interested in?
(multiple selections can be made)

- ☒ Indigenous Leadership
☐ Indigenous Solutions
☐ Indigenous Potential
☐ Indigenous Futures

During the Gathering photographs and video may be taken for the purpose of research, promotion and evaluation. Please indicate below if you give your permission for your image to be used.

- ☒ Yes, I give my permission for my image to be used.
☐ I do not give my permission for my image to be used.

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INTRODUCTION

The Seventh Gathering programme was developed by an Advisory Board, selected from and by The Seventh Gathering Project Team, Te Rau Matatini, with support from members of the Healing Our Spirit Worldwide, International Indigenous Council, as well as external academic professionals from Aotearoa. This group reviewed the abstract submissions and ensured the standard and quality met their criteria. The Seventh Gathering session programme comprised of 240 presentations grouped under four streams. Each stream took place on a different day of The Seventh Gathering; Monday: Indigenous Leadership, Tuesday: Indigenous Solutions, Wednesday: Indigenous Potential, and Thursday: Indigenous Futures. Each day scheduled five sessions (45 minutes duration), with 12 concurrent presentations offered during each session for attendees to select from, overall 60 presentations available per day:

- Session One was from 10.30am – 11.15am,
- Session Two was from 11.15am – 12.00pm,
- Session Three was from 12.00pm – 12.40pm,
- Session Four was from 2.00pm – 2.45pm,
- Session Five was from 2.45pm – 3.30pm.

On Tuesday, in addition to the normal five sessions, Hui Fono Waka Hourua Māori and Pasifika Suicide Prevention took place between 10.30am – 3.30pm.

METHODS

An online survey was developed by the Kīwai Rangahau Evaluation Team, Te Rau Matatini. This e-survey was available for the session evaluations through three iPad stations, 15 iPads set up close to the session venues for convenience. The iPad stations were continually manned by the Green Team to differentiate evaluative roles, as highlighted by the 2010 Sixth Gathering evaluation report, from other supportive team roles operating at The Gathering, who were the Black team. The Green Team comprised of evaluators from the Kīwai Rangahau team, Te Rau Matatini as well as being blessed with the support from The Seventh Gathering Kaimahi (evaluation volunteers) representatives from the: Māori Health Manager, National Health Research Council Aotearoa, Director and Senior Researcher Whakauae Community Research Centre for Māori

Health and Development Wanganui, Waikato University students; the School of Psychology, the School of Māori and Pacific Development and Te Rūnanga o Kirikiriroa, a Māori Health Provider in Hamilton. The Green Team offered assistance to session attendees who wanted to provide feedback via the e-survey. This option was announced daily by the Master of Ceremony (MC) in the Plenary, Keynote sessions. Hard copies were also offered but less than 1% chose to use this option. Most survey participants were eager to contribute through The Seventh Gathering e-survey platform, no matter what age, gender or country of representation.

Completing an evaluation survey was optional aligned to the notion of offering choice. Each person who completed a survey was then presented with a Seventh Gathering bracelet

as a process of koha mai koha atu (reciprocity). The survey participants also had the choice to go into a daily raffle draw, at no cost, to win one of four taonga displayed below made by local Māori artists. Close to 300 delegates per day participated in the raffle. Winners were announced in the morning plenary session by the MC. Anonymity with the survey responses was guaranteed aligning to an ethical process and confidentiality.

Quicktapsurvey <http://www.quicktapsurvey.com/> was the App used to create the survey. The survey was made in an online account, similar to SurveyMonkey. The Quicktapsurvey App was first downloaded to an iPad and then linked to the online account. Once the App was downloaded to the iPad and ready for operation, responses were able to be collected, completely offline if desired.

After all responses had been entered the iPad was then connected to the internet and the App then uploaded all the data to the online account. The data was then downloaded from there as a single excel sheet ready for analysis.

Descriptive analysis was applied to the quantitative data directly from the excel spreadsheet. The qualitative data underwent a thematic analysis aligned with the *Mauri Ora* themes of *Indigenous Solutions*, *Indigenous Potential*, *Indigenous Futures* and *Indigenous Leadership*, to present the findings in this evaluation report. However due to the size of the qualitative data this was first sorted and stored in NVivo a qualitative tool to ensure ease of analysis and retrieval. The next section of this report provides both the quantitative and the qualitative data analysis and findings.



PARTICIPANTS

1569 Session evaluations were completed.

Country

The session evaluations were completed by people from six different countries. Aotearoa completed the biggest number of session evaluations with 57.5% (902), followed by Canada with 26.3% (413), Australia with 11.2% (175), United States of America with 3.8% (60), Hawaii with 1.1% (18), and 0.1% (1) completed by a person from Guam.

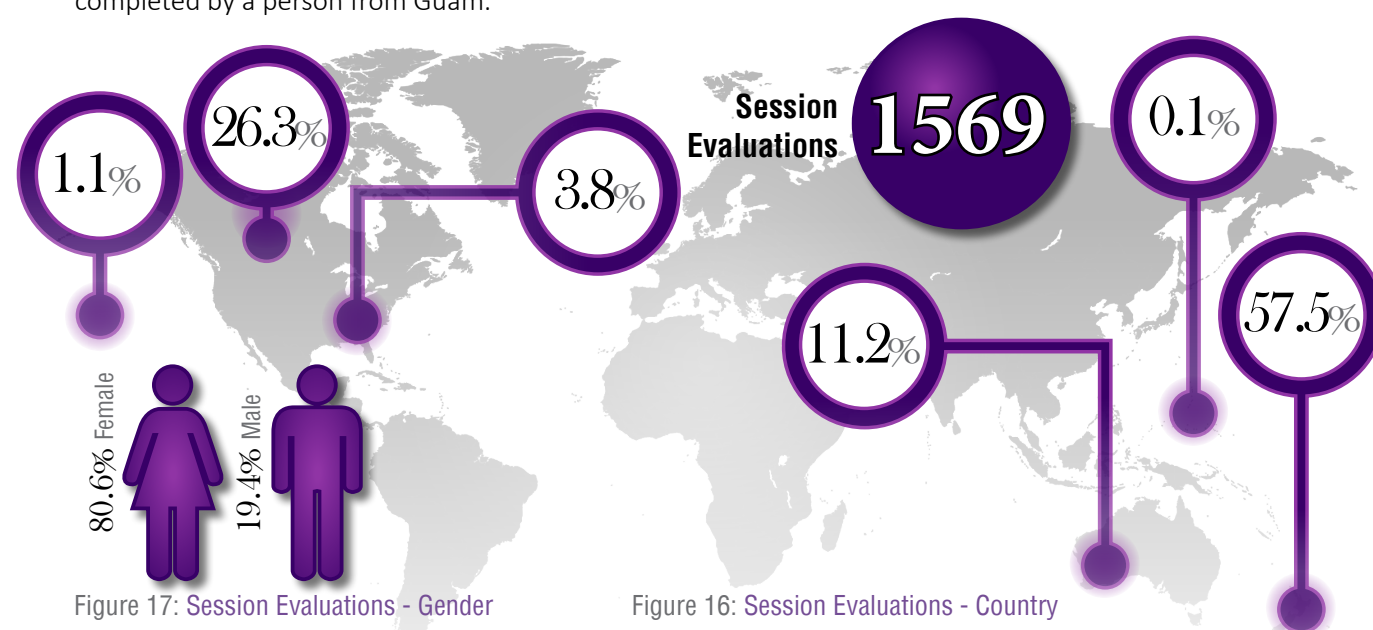


Figure 16: Session Evaluations - Country

Figure 17: Session Evaluations - Gender

Gender

When the completed session evaluations were broken down by gender, there was close to a 4:1 ratio of wāhine (female) to tāne (male). Approximately 80.6% (1264) of the session evaluations were completed by wāhine and approximately 19.4% (305) by tāne⁶.

Age

67.9% (1066) reported their date of birth, 88.9% (948) were aged between 25- 64 years. The 45- 54 yrs age group was the largest age group represented in the session evaluations, making up 26.2% (279) of the sessions evaluations. The 35 – 45 years and 55 – 64 years age groups followed closely with 25.3% (270) and 21.8% (232) respectively.

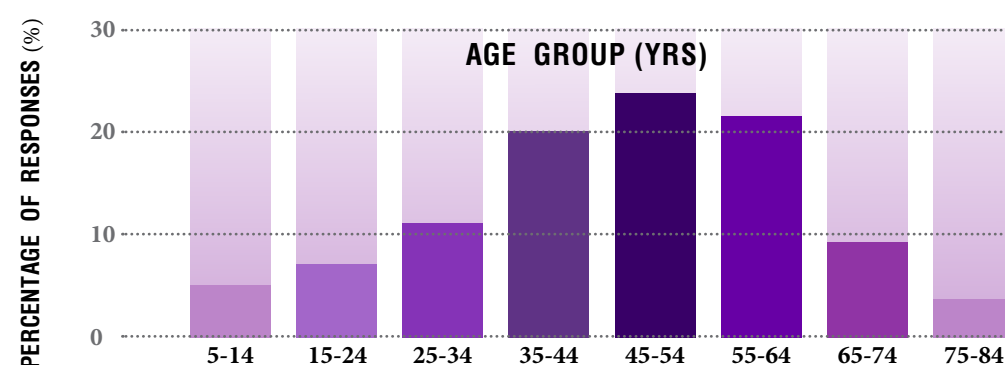


Figure 18: Session Evaluations - Age

Number of Responses

Through the iPad survey participants had the option to provide feedback on multiple sessions at a time. Participants would give their demographic information once, then gave feedback on a session. The App could then loop back through the session specific questions up to five times without having the respondents give their demographic information again. As shown in Figure 19, 49.5% (777) of the evaluations were completed by people who only responded to one session, 24.1% (378) by people who responded to two sessions, 15.1% (237) by people who responded to three sessions, 4.6% (72) who responded to four sessions, and 6.7% (105) who responded to five sessions.

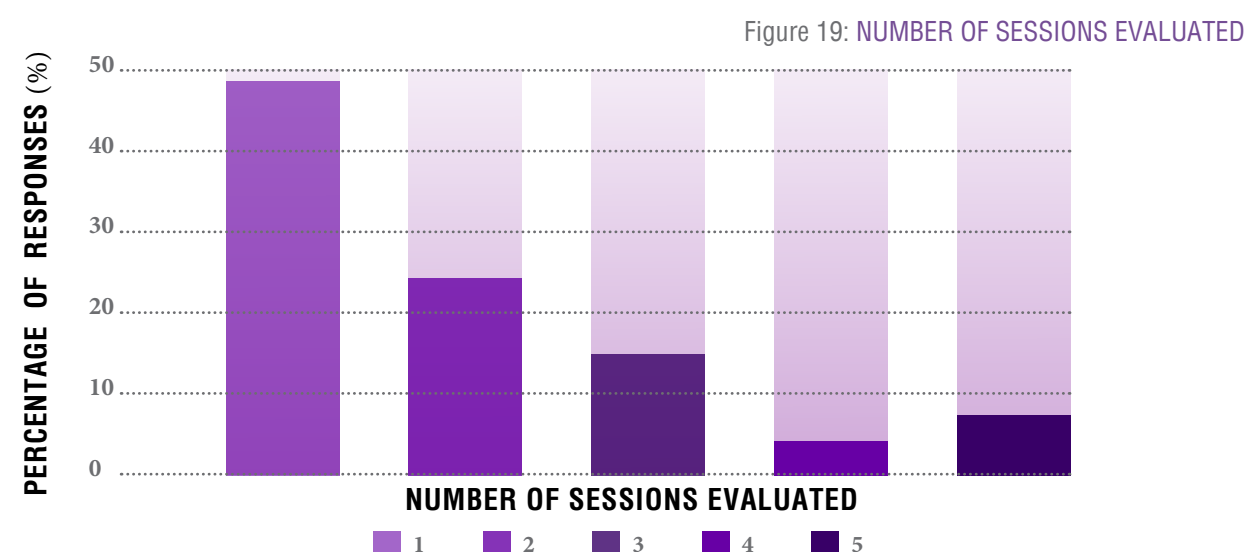


Figure 19: NUMBER OF SESSIONS EVALUATED

Stream

The Seventh Gathering sessions were grouped under four streams, each taking place on one day of the conference; Indigenous Leadership on Monday, Indigenous Solutions on Tuesday, Indigenous Potential on Wednesday, and Indigenous Futures on Thursday. Of all the completed session evaluations, Indigenous leaderships made up the largest proportion of completed evaluations with 38.7% (607), followed by Indigenous Solutions with 28.7% (451), Indigenous Potentials with 17.8% (279), and then Indigenous Futures with 14.8% (232).

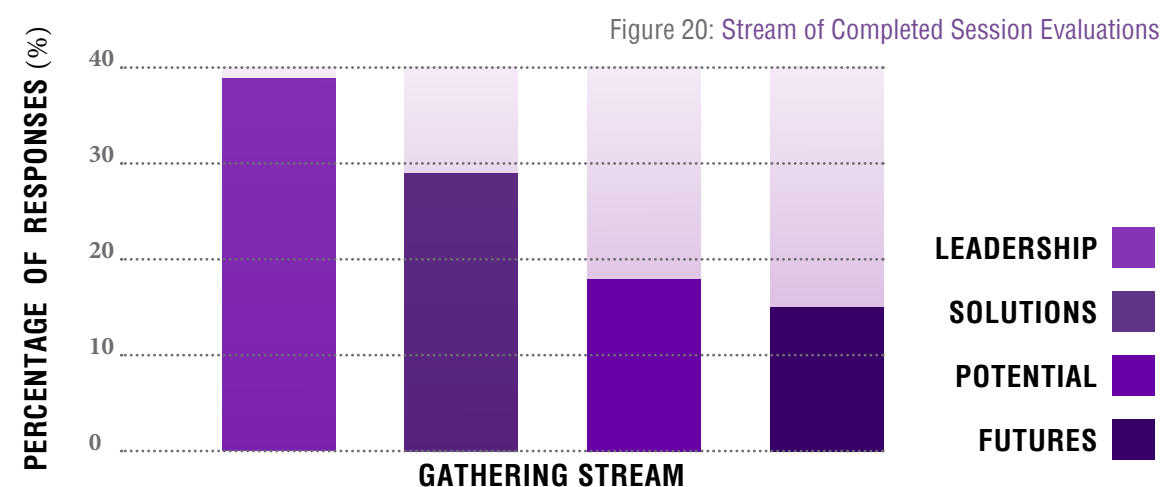


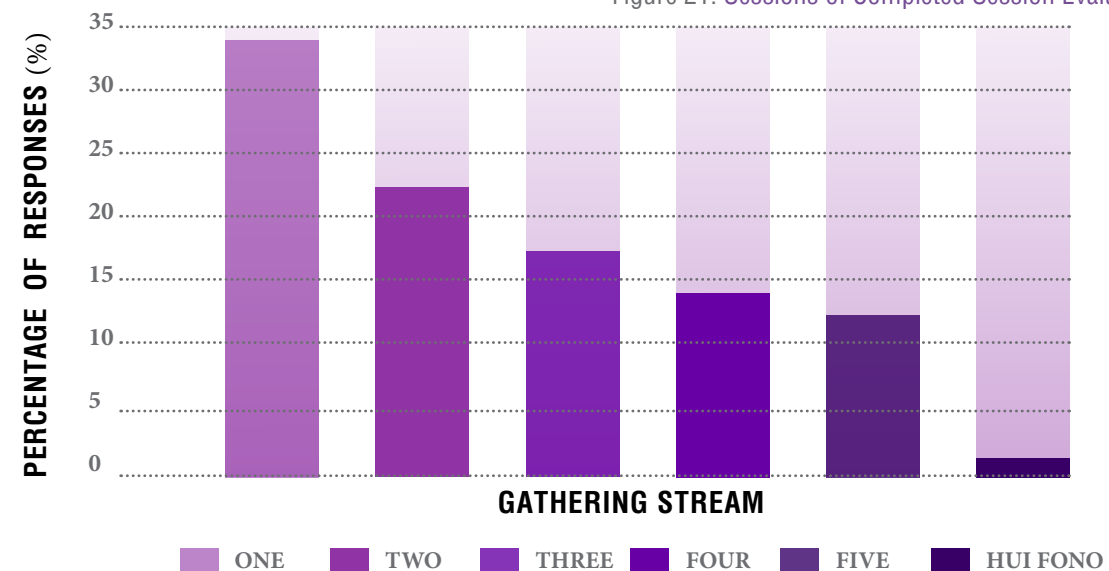
Figure 20: Stream of Completed Session Evaluations

⁶ Within the iPad survey, participants only had the option to choose either male or female. Several participants during The Seventh Gathering voiced a preference for more gender options.

Sessions

Each day there were five sessions. During each session there were 12 presentations. On Tuesday, in addition to the normal five sessions (60 presentation), Hui Fono took place between 10.30am – 3.30pm. Of all the completed evaluation surveys session one had the largest proportion with 33.7% (529), followed by session two with 22% (345), session three with 16.8% (264), session four with 14.2% (223), session five with 12.3% (193), and Hui Fono with 1% (15).

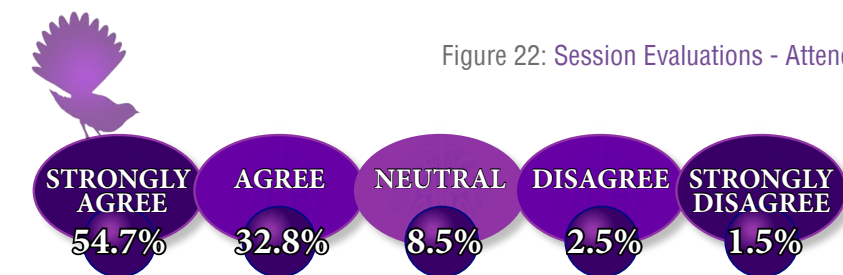
Figure 21: Sessions of Completed Session Evaluations



Expectations

In order to gain an understanding of whether Seventh Gathering attendee's expectations of the presentation(s) they attended were met, participants had to indicate how much they agreed with the statement "I got what I wanted from this session". Participants could choose one of five options; strongly agree, agree, neutral, disagree, and strongly disagree. The largest percentage, 54.7% (859) of respondents strongly agreed with this statement, 32.8% (514) agreed, 8.5% (133) were neutral, 2.5% (40) disagreed, and 1.5% (23) strongly disagreed.

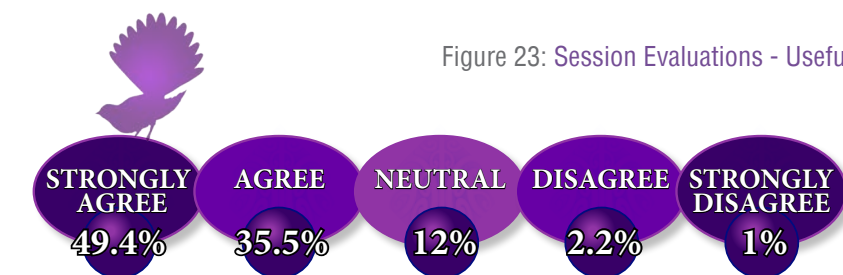
Figure 22: Session Evaluations - Attendees Expectations Met



Usefulness

In order to gain an understanding of how useful Seventh Gathering attendees found the presentations they attended, participants had to indicate how much they agreed with the statement "I will use the information I gained in my work and/or personal life". Participants could choose one of five options; strongly agree, agree, neutral, disagree, and strongly disagree. The largest percentage, 49.4% (775) of respondents strongly agreed with this statement, 35.5% (557) agreed, 12% (188) were neutral, 2.2% (34) disagreed, and 1% (15) strongly disagreed.

Figure 23: Session Evaluations - Usefulness of the Sessions



Participants were also asked to give examples of how they would use the information they gained, as well as the strengths and areas of improvements of the sessions they attended. This qualitative data was thematically analysed. The examples are located under The Seventh Gathering themes, Indigenous solutions, Indigenous futures, Indigenous leaders and Indigenous potential. The qualitative findings provide depth to these themes.

Examples of Use

INDIGENOUS POTENTIAL

Respondents said that as a result of what they had seen and heard they would develop and encourage healing firstly on a personal level in order to be available to others: *Working toward community healing by starting with self, cleanse the Wairua to work better, clear the mamae, be a better person, be aware of spiritual strength, health conscious, be informative and informed, more calm, more forgiving of self, not so angry towards the colonisers, be self-motivated, keep building my own bundle.*

Be more aware of relationships, my children and their behaviours, aware of other stories, more informed on other's needs, proactive about indigenous kaupapa, be proud of who we are as a resource and a strength, the best in the Wild Wild west, aware of and share resources that pertain to treatment and support for whānau and the collective responsibility.

INDIGENOUS LEADERSHIP

Respondents said that as a result of what they had seen and heard they were inspired to lead and continue to lead by example, to be role models: lead cultural safety in service delivery, be a champion of traditional healing, a connector with youth, improver of services, lead the integration of kaupapa Māori models of practise within mainstream, lead planning and working collaboratively with communities for healing. Survey respondents also believed leaders built leaders: leaders understand the importance of self-identity, relationships across the generations, inspire all to dream, instil hope, help people reconnect, build leaders. Respondents advocated for successional leadership training, this was required both formal and informal processes. Develop youth annual leadership groups, plan, process and action. Youth can develop leadership skills while working alongside their elders. Respondents also felt there was a real need for leadership in suicide prevention: Kaumātua have a role in suicide prevention because a suicide model works in a cultural setting where cultural knowledge is transmitted, the importance of circles for elders at home to lead. Youth have their own voice on suicide.

INDIGENOUS SOLUTIONS

Survey respondents said that as a result of what they had seen and heard they would apply, add, and engage the learning starting with themselves. This would be achieved by: applying the learning, the principles of self-identity to myself and whānau, to my studies and in writing my PhD thesis, with my work eg social work education, working with youth and my community.

There was also a commitment to extend and empower through their own practise: add to my kete matauranga; enhancing my delivery and use the learning to engage whānau in creative ways to explore their own heritage, connection to ancestors, what's important to them. Continuing to use creativity in healing, stories and art was also valued.

Commitment also extended to cultural matters: connecting to elders, youth, men, fathers mothers and women for spiritual healing. Connect to the spirit through the land and prayer, culture is key. Employ elders' wisdom, improve life style choices, growing traditional food traditionally, encourage language revitalisation and encourage youth to live their culture.

INDIGENOUS FUTURES

Survey respondents said that as a result of what they had seen and heard they were committed to becoming more politically astute and active. This will be achieved by: Advocating for change and integration, for development of addiction mental health services inclusive of our people planning and managing their own, incorporating community knowledge into programmes and make sure these programmes do benefit communities through access to relevant information, traditional and contemporary, fight for my language, just like Māori.

Other matters identified Challenging policies that diminish indigenous practice, reducing barriers and inequities facing indigenous people's wellbeing. Encourage progress towards the development of indigenous programmes. Establish a stronger relationship with researchers, ensure indigenous knowledge is at the core of everything and is evidenced based. They also expressed their value of evidence in service planning and delivery: Employ research into programmes e.g. parenting, indigenous stories, indigenous rights, projects with indigenous communities, connecting with students researching in rongoā Māori, collecting data that informs next steps and utilising new methodology e.g. photo voice and digital story telling with youth to collect this data.

Respondents believed in a unifying research approach: Future and supportive research advances knowledge that is strengths based, focuses on knowledge that provides understanding and positive movement for indigenous nations. Future research topics were suggested which included exploring success in whānau and in communities indigenous leadership, indigenous populations, teaching programmes, workforce.

Highlights included

The qualitative data from the survey highlighted that The Seventh Gathering Session Programme was celebrated as an indigenous forum that gave voice to the dreams of indigenous people. The session presenters, their presentations, their topics and the ability for the session attendees to provide feedback during the sessions, at the allocated question time, as well as the post session through the e-survey have all been identified as major strengths of the sessions.

Presenters

Survey responses in regards to the many session presenters were positive in that the presenters were appreciated as talented *vibrant storytellers, skilled artists, traditional drummers, singers and dancers, all expressive, passionate and strength-based when talking about their indigenous experiences*. Presenters were also valued as *healers of the spirit, courageous, deadly, challengers of thinking and using laughter to heal*. Presenters from all age groups, elders through to youth were respected for *their indigenous knowledge and for their belief in their culture*.

Survey participants also admired presenters for *sharing their personal stories, their journey of recovery from addiction*. Personal accounts were viewed as giving *authenticity* and providing evidence of the *true strength, making positive choices* often these were in the face of adversity. The views of presenters were reported as *encouraging, of talking, finding solutions to and being supportive for others wanting to make change*. This approach resonated with survey

participants, as *a powerful message, a clear message, so easy to understand*.

Presentations

Survey participants were complimentary of the quality and standard of the presentations. They acknowledged a range of tools that contributed to this high quality, such as the *use of technology and visual representations*. Elders were congratulated for their skill in using *digital storytelling* acknowledging that elders were indeed *keeping pace with new technologies*, and *youth* for their *beautiful vivid images and energy* that *Excited* the audience.

Survey participants also valued the access to traditional and culture knowledge, the retention and integration of traditional knowledge, traditional instruments, traditional ceremonies and traditional dress wear that enhanced the information dissemination of the presentations. Presentations were also reported as considered because they were positive and encouraging, reflective, were reaffirming, reinforcing, empowering, informative, showed how communities were making a difference, and shaping and improving their future. Presentations were viewed as transformative practice and would benefit all indigenous communities.

Content

Survey responses acknowledged there were shared topics relevant to all indigenous people such as loss of land, loss of language, loss of culture, loss of a foodbase, polluted waterways, and of historical trauma. However survey participants also celebrated The Seventh

Gathering Session Programme and how it provided insight into the amazing strengths based initiatives of self determination, tino rangatiratanga being developed and offered through the indigenous communities represented at The Seventh Gathering (McClintock, Sewell & Brown, 2016).

The survey participants also expressed their gratitude felt lucky, privileged, inspired to attend sessions on reclaiming ancestral knowledge and contemporary knowledge, from our time. They also celebrated the knowledge from the Session Programme and how the content provided insights into the amazing initiatives being developed and offered through the indigenous communities represented. The future was also a focus of many presentations particularly around research and more indigenous people needing to be involved in capturing and writing the evidence around indigenous wellbeing.

The initiatives specifically mentioned in the survey responses included: Ahuri Mowai Māori Birthing, the Kumara Story, Alberta Health Service, strengths based improvement of Employment Assisted Programmes, Whare tangata, Thunderbird model, Mauri noho to mauri noho, Te Rau Matatini as a funder of Mental Health and Addiction Workforce, Māori Nursing Programmes and Suicide prevention (McClintock, Sewell & Brown, 2016).

Providing Feedback

Survey participants welcomed the session time schedules accommodating a question and answer time. Responses included had an opportunity to

seek clarity, make a comment and engage with the presenter. The ability to provide written feedback on the sessions was also a positive with survey participants eager to contribute to The Seventh Gathering e-survey platform and engage with the technology, no matter what age, gender or country of origin. Monday and Tuesday and sessions one, two and three were the most profitable in collecting session evaluations.

Recommendations

The qualitative data from the survey also identified **recommendations** that applied to The Seventh Gathering Session Programme. These included specifics in relation to: **venue, content facilitation and presenters' experience.**

Venue

The feedback from the survey participants in regards to Claudelands as a venue for the Session Programme was for some attendees, one of *disappointment*. Frustration was caused by the *closeness of the rooms with only a curtain as a divider*. This meant that the *noise level was often a distraction* for those in the *next room close to, drummers drumming, singers singing, dancers, dancing*. In addition Claudelands technical support wasn't always available to assist, when the audio system went down. This posed a barrier for the presenters, as *DVDs didn't have sound and power points wouldn't display*. The *air conditioning also caused discomfort it was too hot and stuffy and other times too cold*. It was also not obvious to the attendees who was *monitoring these situations* and who could address them. In most circumstances these *problems were passed to the Session Chairs to follow up*.

Recommendation

It is important that The Gathering host is explicit in the venue criteria to provide a quality environment for The Gathering attendees. This would include the provision of quality acoustics, technical support easily accessible and responsive, a venue that ensures the session programme is delivered in comfort and a clear process in place where reported problems are addressed.

Content

As a general comment the survey participants appreciated the large posted session programme and utilised the same. However they also reported that it was difficult to find any in-depth information about the sessions and would have appreciated to have a blurb available either on the large poster timetable provided or in The Gathering Programme Booklet. Copies of presentations were also requested (McClintock, Sewell & Brown, 2016).

Recommendation

It is important that The Gathering host provides access to abstracts or information about the content of the sessions at The Gathering, as this ensures Gathering attendees are supported to make informed decisions about what sessions to attend as the title in Māori doesn't help me know what it is about.

Session facilitation

The session chairs were given the responsibility of facilitating the sessions, for introducing the presenters and to ensure that presenters stayed to time and perhaps to alert or liaise any information or technology needs. However some sessions went overtime complicated by poor technology, too much content in the presentation and a lengthy question and discussion time. This often caused congestion for those waiting for the next session that followed and therefore put the whole programme in certain session rooms behind frustrating attendees.

Recommendation

It is important that The Gathering host is explicit in the facilitation of sessions. This includes time criteria, for presentations, that is clearly

articulated in The Gathering handbook. The session chairs role is to support the handbook guidelines to ensure the presenters (ring a bell at 5 minutes to go) have time to deliver in a supportive, monitored environment. The question and answer time needs to be factored into the time allocation. The Gathering host also has an important role for the training of session chairs in regards to their responsibilities, as well as connecting them to the relevant technical support for presenters to ensure presenters are appropriately supported.

Presenter's experience

Survey participants reported it was obvious that some presenters were new and inexperienced as presenters. Survey responses, included comments such as read the presentation straight from the power point, some had no obvious structure, no conclusion, needed help with the power point ruined her presentation, too much to say in a limited time, couldn't be seen behind the podium.

Recommendation

It is important that there is provision for growth that supports indigenous people to present at The Gathering and The Seventh Gathering host provided such an opportunity. Dedicated support may also be needed for emerging leaders, presenters, through the Healing Our Spirit Worldwide International Indigenous Council networks, for experienced tuakana presenters, role models to provide informal or formal guidance for the less experienced teina to embed succession planning. Access to The Seventh Gathering Keynote videos would provide such role models.

The Key recommendations along with the identified strengths from this report continues to prioritise the building and dissemination of indigenous knowledge in a manner that acknowledges their value in contributing to indigenous wellbeing.

CONCLUSION

Session attendees were asked through an e-survey about their experiences and views of The Seventh Gathering Session Programme including suggested improvements and highlights. This section presents and concludes with key recommendations and provides highlights that align to The Seventh Gathering themes of **Mauri Ora: Indigenous potential, Indigenous solutions, Indigenous leadership, and Indigenous futures.**

It is obvious through the number of surveys completed that The Seventh Gathering Session attendees valued the opportunity to provide feedback and that they embraced the new technology, the e-survey. The displayed demographic data also evidences that less evaluations were completed on Wednesday and Thursday for sessions four and five. While no exact reason is known it is proposed that The Seventh Gathering attendees may well have been less enthused to provide feedback on those latter days and times. It could also be that numbers had actually declined on those days and at the indicated session times and that perhaps attendees had chosen to use those times to network at the venue or go off campus on trips they had pre-organised themselves. Anecdotally the evaluation team noticed that the numbers of attendees at The Gathering decreased as each day progressed, which would suggest the survey

responses are reflective of attendance.

Key recommendations

Key recommendations of The Seventh Gathering Sessions included specifics in relation to: venue, content, session facilitation and presenters experience. These recommendations are made to ensure the experience for all Gathering attendees continues to be both spiritually and intellectually rewarding as we prepare to support The Eighth Gathering, Sydney Australia. The recommendations are that it is important the Healing Our Spirit Worldwide (HOSW) Gathering host:

- Is explicit in the venue criteria to provide a quality environment for the Session Programme attendees. This would include the provision of quality acoustics, technical support easily accessible and responsive, a venue that ensures the session programme is delivered in comfort and a clear process in place where reported problems can be addressed.
- Provides access to abstracts or information about the content of the sessions at The Gathering, as this ensures Gathering attendees are supported to make informed decisions and prioritise what sessions to attend.
- Is explicit in the facilitation of sessions. This includes time criteria for presentations that is clearly articulated in The Gathering handbook. The session chairs role is to adhere to the handbook guidelines to ensure the presenters (ring a bell at 5 minutes to go) have time to deliver in a supportive

monitored environment. The question and answer time needs to be factored into the time allocation. The Gathering host also has an important role to ensure the training of session chairs about their responsibilities, as well as connecting them to the relevant technical support for presenters to ensure presenters can efficiently deliver their presentations.

- Provides for growth that supports indigenous people to present at future Gatherings which The Seventh Gathering host did provide such an opportunity. Dedicated support may also be needed for emerging leaders, presenters, through the HOSW International Indigenous Council networks, for experienced tuakana presenters, role models to provide formal or informal guidance for the less experienced teina and to embed succession planning.
- Access to The Seventh Gathering Keynote videos keynote speakers would provide such role models.

Identified highlights included:

Indigenous Potential

Sessions survey respondents were inspired by presentations that considered the ability of individuals to take responsibility for their own healing and how this could be achieved. Personal growth was acknowledged as needing to happen first, in order to be available to others. Whānau and whānau growth could then occur and accessible to support their communities or organisations.

Indigenous Leadership

Session survey respondents valued hearing stories that were empowering which encouraged them to lead by example, to be role models. They also trusted that the greatest attribute of a leader was the ability to build leaders. Attendees valued the notion that successional leadership training was required both formal, through a defined pathway and or an informal process by observation and being with known leaders within their whānau, communities and organisations.

Indigenous Solutions

Session survey participants spoke with admiration about the presentations that were strength based and confirmed that on returning to their families, communities and organisations that they would apply, add, and engage the learning starting with themselves. There was also a commitment to extend and empower through their own practise with a true commitment to cultural matters.

Indigenous Futures

Session survey participants felt qualified through hearing the presentations and were committed to becoming more politically astute and active to make positive changes and to practise transformation. They would contribute to the discussion on improving issues that affect indigenous people challenging policies that diminish indigenous practice, reducing barriers and inequities facing indigenous people's wellbeing. They also expressed the value of evidence in service planning and delivery and utilising new methodology e.g. photo voice and digital story telling with youth to collect this

data. Attendees articulated a unifying research approach, research that advances knowledge that is strengths based, that focuses on knowledge which provides understanding and positive movement for indigenous nations. Future research topics were suggested which included: exploring success in whānau and in communities, indigenous leadership, indigenous populations, teaching programmes and the indigenous health workforce.

The Session Programme Evaluation team, the Green team of Te Kīwai Rangahau, Te Rau Matatini, Māori Secretariat Manager Health Research Council, Director and Researcher from Whakauae Community Research Centre for Māori Health and Development Wanganui, Waikato University students; the School of Psychology, the School of Māori and Pasifika Development and Te Rūnanga o Kirikiriroa, Māori Health Provider Kirikiriroa, acknowledges the work of the Programme Session project team, programme contributors who brought to fruition the Session Programme. Many thanks is also extended to the Programme session attendees and evaluation participants that we had the pleasure of meeting and working with over the four days of The Seventh Gathering Mauri ora!



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INTRODUCTION

Kaumātua carry responsibility as leaders in Māori society to act as custodians of Māori tikanga, knowledge and tradition: to safeguard and transfer traditional knowledge for future generations. Kaumātua are regarded in high esteem and accorded the appropriate respect and care that comes with such a critical role within communities. These roles and values are not only upheld in Māori society; the recognition of ‘elders’ is inherent across Indigenous cultures.

In welcoming the indigenous peoples of the world to Aotearoa, Te Rau Matatini recognised the importance of elders and their attendance at the Healing Our Spirit Worldwide - The Seventh Gathering (“The Seventh Gathering”). To this end, Te Rau Matatini ensured the continuation of a dedicated programme and appropriate resources to acknowledge the unique status of elders at The Seventh Gathering through the Kaumātua Programme.

An evaluation of the Kaumātua Programme was undertaken by Te Kīwai Rangahau Research and Evaluation Team of Te Rau Matatini in order to assess the effectiveness of the Kaumātua Programme to deliver intended goals and objectives during the HOSW Seventh Gathering.

The aim of this report is to use the information that was captured during the evaluation to provide an accessible indigenous resource that prompts sharing and reflection internationally, regarding indigenous solutions, leadership, potential and future pathways using a Mauri Ora approach during The Seventh Gathering.



Background

There has been a precedent set in both the 2010 and 2006 Gatherings for an elder specific programme. In 2010 the Sixth Gathering in Hawaii provided “Aunt Betty’s Garden” for elders and seniors. It was a programme of cultural activities and also offered educational and sharing opportunities. In addition to this there were also dedicated presentations for elders as well as a Kūpuna (Elders’) Lounge set aside for rest and relaxation⁷. In line with this Gathering history, coupled with the significance of Kaumātua within Te Ao Māori (all encompassing of Māori Society), the inclusion of a Kaumātua specific programme was also made available at The Seventh Gathering.

Kaumātua Programme Development

A Project Coordinator was contracted to Te Rau Matatini⁸ in the early planning stages of The Seventh Gathering and tasked with the development of the Kaumātua Programme. Kaumātua from Te Rau Matatini and Te Rūnanga o Kirikiriroa⁹ were also brought together to strengthen the Kaumātua Programme Project Team and contribute their valuable input to the planning. At a similar time Rauawaawa Kaumātua Charitable Trust¹⁰ as leaders in Kaumātua services within Aotearoa (New Zealand) were invited to participate in The Seventh Gathering.

Bringing these resources together the Kaumātua Workstream Project Plan was produced which identified the purpose and objectives of the Kaumātua Programme as well as intended goals and plans to achieve them. The following programme description, goals and success measures were set out in the Kaumātua Workstream Project Plan.

Programme Description

The overall objective of the Kaumātua Programme was to demonstrate examples where initiatives for and by kaumātua have produced successful **solutions, leadership, potential and future pathways using a Mauri Ora approach**. To achieve this the programme comprised of two kaumātua focussed activities.

1. A designated space within the venue for kaumātua to relax, share and be with other indigenous kaumātua.
2. An onsite showcase of a kaumātua specific programme in delivery mode.

The Goals of the Kaumātua Programme were to:

- Create awareness, enquiry and attendance in the Kaumātua Programme to promote the initiatives and programmes developed specifically for kaumātua within Aotearoa.
- Encourage The Gathering attendees with particular interest in aged population services and care, to participate in Kaumātua Programme events and gain an understanding of service delivery, learning outcomes to take back to their communities.
- Ensure work stream content emphasises The Gathering’s themes of Mauri Ora, Indigenous Leadership, Indigenous Solutions, Indigenous Potential, and Indigenous Futures as experienced by Kaumātua.

Success measures

The Kaumātua Workstream Project Team indicated that their success would be measured by:

- Strong attendance and support in numbers attending Kaumātua Programme.
- Feedback and evaluation of the conference by kaumātua attendees is positive and supportive.
- Learning outcomes (by indigenous service providers) are achieved through positive evaluation and feedback received from their observations and participation.



⁷ Sourced from the evaluation report for the HOSW Sixth Gathering

⁸ <http://www.teramatatini.com/>

⁹ <http://www.terunanga.org.nz/>

¹⁰ <http://www.rauawaawa.co.nz/>

THE KAUMĀTUA PROGRAMME

The Kaumātua Programme Activities

The Kaumātua Programme (Programme) took place over the four days of The Seventh Gathering in the dedicated space that was presented as the Kaumātua Lounge. Each day the programme began and ended with karakia (prayer) by Aotearoa. The programme began at 10am concluded between 2.30pm and 3.00pm and included a 30 minute lunch break. There were three activities available daily during those times for attendees to participate in; raranga (traditional Māori flax weaving), mirimiri (traditional Māori massage) and rongoā (traditional Māori medicine). Presentations ran concurrently to the activities in the same room and toward the front of the venue. The Kaumātua Lounge was the hub of activity for the Kaumātua.

Presentations

The following table sets out the presentations that were delivered over the course of the Kaumātua Programme. Nearly all of those who presented in the Kaumātua Programme were Kaumātua from Aotearoa. In one instance there was a rangatahi (youth) presenter and also a whānau (family group) presentation. There were three unscheduled speakers that asked to present; two from Australia and one from Canada. One speaker was invited from Hawaii but did not present due to other commitments.



Table 1: Kaumātua Programme Speaker Presentations (note all presenters are from Aotearoa unless otherwise indicated)

Name	Iwi	Presentation
Monday 16 November 2016		
Mamae Takerei	Waikato	Working with the wairua
Nelly Rata	Ngā Puhi	Whānau Tū, Whānau Ora
Rovina Maniapoto	Ngāti Maniapoto	Te Reo Maioha
Hinewirangi Kohu-Morgan	Ngāti Kahungunu, Ngāti Ranginui	Mauri moe, mauri oho, mauri mate, mauri ora
Tuesday 17 November 2016		
Paora Mathews	Ngā Puhi	Creating whānau tikanga
Kataraina Pipi	Ngāti Porou, Ngāti Hine	Wairuatanga
Beau Haereroa	Ngāti Porou	Pakiwaitara
Bruce Thomas	Mangala Tribe, Australia	Impromptu speaker
Mauriora Tawaroa-Takiari, Rongomaitawhiri Ah-Ching, Kiritahi Firmin	Te Āti Ahaunui-a-Paparangi, Ngāti Maniapoto	He Tirohanga Whakamua- A pathway to keeping our youth safe from suicide
Hineroa Hakiaha	Ngāti Awa, Ngai Tuhoe, Ngāti Maniapoto	Tuia te Ao Marama
Tom Roa	Ngāti Maniapoto, Waikato	Alice's Adventure in Wonderland
Wednesday 18 November 2016		
Mere Hammond	Ngāti Kahungunu	Pōwhiri process in CAMHS, CCDHBB
Bruce Thomas	Mangala Tribe, Aboriginal, Australia	Impromptu speaker
Kim Whaanga-Kipa	Rongowhakaata, Ngāti Kahungunu, Te Aitanga-ā-Māhaki	Indigenous Solutions
Robert Elliott	Ngāti Maniapoto	Cultural perspectives in psychiatric nursing: A Māori viewpoint
Mamae Takerei	Waikato	Impromptu speaker
Thursday 19 November 2016		
Moetatua Turoa	Ngāti Raukawa	The decline of pingao
Major Sumner	Ngaarrindjeri, South Australia	Ringblain- Breaking the drought
Moe Milne	Ngāti Hine, Ngā Puhi	Telling our story that shape our future
Mamae Takerei	Waikato	Impromptu speaker
Dr Patti LaBoucane-Benson	Métis, Canada	Water – The Sacred Relationship

THE KAUMĀTUA PROGRAMME

The Kaumātua Programme Resources

A range of resources were observed being used to support the delivery of the Kaumātua Programme each of which are described herein.

Coordination

The Kaumātua Programme Coordinator from Te Rau Matatini was present and available in the Kaumātua Lounge for the duration. The purpose of this role was to host and network with attendees and ensure the smooth running of the programme. All decisions and programme resources were the responsibility of the Coordinator.

The Coordinator personally described the role as creating an environment of safety, honouring, creativity, positive energy for kaumātua throughout the motu (island) and for our indigenous manuhiri from around the world to share cultural differences, similarities and whānaungatanga (relationships).

Master of Ceremony (MC)

There were two designated MCs in the Kaumātua Lounge to welcome attendees, provide direction for attendees in regard to the programme and to introduce speakers. The MCs were not available at all times and there was no timetable setting out when they would be present and when they would be absent. As such, these roles were filled ad hoc by the Kaumātua Programme Coordinator or a delegate. The process was fluid and worked.

Kaumātua Programme Kaimahi

Kaimahi (volunteers) were on hand in the

Kaumātua Lounge to provide assistance with what was ever needed. There were four kaimahi (volunteers) assigned to the Kaumātua Lounge to manaaki (look after) attendees and assist the Kaumātua Programme Coordinator. They were pivotal in ensuring the comfort of Kaumātua, and that their needs were taken care of whilst engaged in the programme. On day one of The Seventh Gathering, kaimahi were unclear about their roles and responsibilities within the Kaumātua Lounge and were assigned to a team leader who was unaware that they were responsible for the kaimahi allocated to the room. Once these organisational issues were clarified the kaimahi were recognised as an invaluable asset to the Kaumātua Programme and clearly added value for attendees.

Food and beverages

Kai and manaaki tāngata (caring for people).

Hospitality was recognised as an important value in the Kaumātua Lounge. Initially complimentary beverages of tea, coffee and bottled water were provided in the Kaumātua Lounge. Food, however, was an area of contention for participants as contractual obligations made by Te Rau Matatini The Seventh Gathering host required that no external food be brought onto the premises (all food eaten on site was required to be purchased onsite) and the provision of complimentary food was not approved during planning. Traditional values however demand for the proper care and manaaki of Kaumātua and this includes ensuring food is made available to

them: Barlow¹¹ notes that successful manaaki can be attributed to an abundance of food, a place to rest and kindness. These values became more evident when whānau (family) groups began gifting food for the Kaumātua Lounge. Complimentary food was provided in the Kaumātua Lounge on the final two days of the Kaumātua Programme in response to this traditional practise.

Kaumātua Lounge Venue

As a venue, the space that was used for the Kaumātua Lounge was small relative to all the activities that were taking place in the room. Two significant consequences of this was the level of noise in the room during presentations and the clustering of large groups of people around the entry space posing health and safety concerns.

On the first day of the Programme the room temperature was also of concern for some as the room was too cold. Lap blankets were kindly provided by Te Wananga o Aotearoa a host partner. Temperature issues were improved as the programme progressed over the following three days.

Information technology and audio visual support was not readily available for the room which led to the contracted evaluation cameraman having to step-in and provide support on a regular basis. Again, the availability of technicians increased over the duration of the four days as these issues were brought to the attention of The Seventh Gathering organisation teams.

Strengths of the venue included it being close to first aid room which was located directly across the hall.



¹¹ Barlow, C. (1991). Tikanga Whakaaro: Key Concepts in Māori Culture. Melbourne, Australia: Oxford

THE KAUMĀTUA PROGRAMME

Attendee Engagement

With all the aforementioned planning and activity the Kaumātua Lounge was a hub of noise, laughter, song, and conversation. Attendance was very high resulting in a full room on a daily basis. A Canadian Elder commented that she began and ended each day in the Kaumātua Lounge and although she had itinerised other streams to attend she often ended up spending the entire time within the Kaumātua Programme. The evaluation team were always present to capture moments in time with photos to showcase the diversity and joy of those that were present in the Kaumātua Lounge.



Rauawaawa Kaumātua Charitable Trust

A planned activity of the Kaumātua Programme was for Rauawaawa Kaumātua Charitable Trust to showcase their services. This was to be accomplished by providing a set of activities similar to that of the 'Kaumātua Olympics' that they provide annually for Kaumātua across Aotearoa.

It was intended that the Rauawaawa Programme would be included in the Kaumātua Programme and take place as the only scheduled event for that day. Changes in venue and Kaumātua Programme leadership resulted in the Rauawaawa Programme taking place as a completely separate event at The Seventh Gathering – there was no interaction with the Kaumātua Programme at all and Conference attendees who wished to participate in the Rauawaawa programme were also required to pay a \$50 excursion fee. The Rauawaawa Programme provided was a full day programme on the third day of The Seventh Gathering involving music, dance, activities, sharing and kai. The purpose was to showcase a successful example of a *Kaumātua led service for Kaumātua*. Feedback from Kaumātua that participated in the Rauawaawa Programme was extremely positive and as such this was a highlight for the Rauawaawa service.

Challenges were expressed by Rauawaawa as they found that there was often confusion in logistics and communication. They were unsure about their role when invited to The Seventh Gathering; participants or as sponsors (they were required to fund their programme as well as contribute \$1000 for venue costs which they did).

It was also noted that due to changes in Kaumātua Programme leadership they were unsure of who their contact person was supposed to be restricting their involvement during the planning process. In the end, Rauawaawa were advised to communicate directly with the Conference organisers so that they were able to successfully implement their programme. A particular challenge they found during organisation was that the profile of their Kaumātua was misunderstood; there were mobility issues with suitable parking to bring Kaumātua closer to the venue. Also it was recognised that the high need of the kaumātua (low income and deprivation) was not accounted for, Rauawaawa kaumātua attendees were charged \$25 per head to cover venue kai costs bringing this to a substantial cost to Rauawaawa and their kaumātua.



METHODOLOGY

The Kaumātua Programme was evaluated using a mixed methods methodology under a kaupapa Māori approach. As Māori researchers within an indigenous Gathering the ability to apply a kaupapa Māori approach provided a culturally appropriate means to evaluate in the local context. It recognised the need to conduct all aspects of research in a culturally appropriate way, and did not exclude other cultural traditions and approaches¹². Key indicators¹³ of this approach were:

- Whakapapa (Connectedness)
- Te Reo Māori (Language)
- Tikanga Māori (Māori processes)
- Rangatiratanga (Determination).

METHODS

The Kaumātua Programme evaluation was conducted through a number of methods:

1. Pre- and post- Seventh Gathering interviews with key contacts.
2. Ten minute-video interviews with self-selected Kaumātua Programme participants.
3. Whakaaro Tokens: A kaupapa Māori adapted approach to paper and pen surveys. Participant perceptions regarding defined aspects of the Kaumātua Programme were collected. This method is elaborated further in the Evaluation Findings section of this report.
4. World maps: Identifying where participants were from using pins on maps.
5. Observation: A project diary was maintained by the evaluation team, key actions were noted throughout the Kaumātua Programme to evaluate.

Programme Presentations

Kaumātua Programme presentations were video recorded over the four days of The Seventh Gathering. Evaluation of programme presentations themselves were outside the scope of this evaluation however in line with the purpose of this report to promote international sharing and reflection the recording of these presentations will be made available publically in due course.

Koha

Koha is a fundamental aspect of a kaupapa Māori approach. Over the duration of The Seventh Gathering each participant of the Kaumātua Programme evaluation was given a small koha to acknowledge their participation and were also offered the opportunity to place their name in a Kaumātua Programme Evaluation prize draw that was drawn daily in the Kaumātua Lounge.

Evaluation Spaces

Alongside the Kaumātua Programme activities and resources, the dedicated Kaumātua Programme Evaluation Team and their collection tools were also present in the Kaumātua Lounge. To differentiate the evaluation team they attended in green t-shirts in contrast to the black t-shirted kaimahi who had different specific roles. Although the evaluation team also assisted in the manaaki (care) of attendees their purpose within the room was specifically for evaluation purposes. Kaumātua Programme attendees were informed about the evaluators and their activities through the MC.



¹² Smith, L. (1996). Kaupapa Māori Research. Department of Education, University of Auckland, Auckland.

¹³ <http://rangahau.co.nz/research-idea/31/>

FINDINGS

Planning

The official Seventh Gathering website described that Kaumātua Programme as follows:

“Throughout The Gathering, our kaumātua (Elders, and Senior Citizens) will enjoy a program of sharing and networking with each other, with regular daily activities that will include aspects of care, support and initiatives of interest specifically catered for kaumātua- Elders.

A designated space for kaumātua and network to gather during The Gathering is available where there will be cultural performances and Māori artists displaying their craft, a light exercise class, storytelling- pūrākau, Māori traditional forms of massage- mirimiri and healing – rongoā.

The Kaumātua – Elders Program includes the following (daily) activities:

- Mirimiri- body massage by experienced Māori traditional experts
- Rongoā- Māori traditional healing includes the use of native herbs, plants and native trees. Healers and other tohunga in this field will be readily available at The Gathering
- Pakiwaitara / Pūrākau- Traditional Māori histories and stories including Papatuānuku – Mother Earth, Ranginui – Sky Father and Māui one of their children.
- Harakeke- Māori weaving experts will be displaying their crafts and weaving processes at The Gathering
- Waiata- participate in learning a waiata and haka – Māori song and dance
- Tinana korikori- light exercises designed specifically for Kaumātua – Elders including those with disabilities and physical restrictions”.

As described on The Seventh Gathering website, originally the intent of the Kaumātua Programme was to be fluid enough to allow for a variety of activities to take place and encourage Kaumātua to relax, experience and share. The programme was to be Kaumātua led and allowed for it to be driven by the Kaumātua participating.

A key strength of the programme planning stages was the valuable knowledge, networks and experience provided by the Kaumātua members of the Kaumātua Project Team. A wealth of taonga tuku iho (ancestral knowledge handed down) was accessed for the programme that may not have otherwise been available.

Changes to venue of The Seventh Gathering as well as leadership of the Kaumātua Programme resulted in an updated project plan in August of 2015 that differed from earlier versions. The scope of the Kaumātua Programme increased to include a full programme of presentations and speakers. With this programme change there were obvious gaps created in the logistics.

Questions were posed as to who would introduce and manage the speakers? Who would manage the IT requirements of the speakers within the designated venue? How would back to back presentations impact on other activities taking place in the room? Was the space too small for all activities taking place?

Further to this, the schedule of speakers was not confirmed which prohibited providing this information to attendees, including an update on the website, as it was unknown what presentations would take place on each day. With these concerns known and identified, many

were not addressed resulting in last minute organisational issues.

Communication

Another area that was highlighted during the planning stages of the Kaumātua Programme was inconsistencies in the information held by those involved resulting in different expectations. For example, some were under the understanding that the programme was to transfer knowledge to younger generations – this included involving rangatahi (younger generations) in the activities and inviting rangatahi to present. Others believed that the programme was for those who registered as Kaumātua (60 years and over); the website stated that by “registering under the Kaumātua Registration rate on the online registration Kaumātua automatically gained access to the Kaumātua Programme at no additional cost” which implied that there were indeed restrictions on who could attend.

There were also other communication concerns raised often regarding the logistics of the planning of the programme. Outside of the Kaumātua Coordinator others that were invested in the Kaumātua Programme such as Rauawaawa Kaumātua Charitable Trust and the overall Seventh Gathering project manager, were unsure of what was being planned, what resources were required and who was responsible for what.

Kaumātua Registrations

The nature of the Kaumātua Programme was not conducive to recording attendance or collecting exact programme participation numbers. The Seventh Gathering registration data however enabled indicated target groups of data to be

obtained to ascertain the potential pool of Kaumātua Programme attendees that would be attending The Seventh Gathering.

One of the target groups were those that registered as Kaumātua (who gained automatic access to the Kaumātua Programme). There were 170 total Kaumātua registrations, this makes up 12.5% of all 1358 registrations. There were 8% of Kaumatua registrations who opted not to include gender and country information however for the remainder Figure 24 shows that the majority of Kaumātua registrations were wāhine (female) from Aotearoa and Canada. Kaumātua also registered from Australia, the USA and Hawaii.

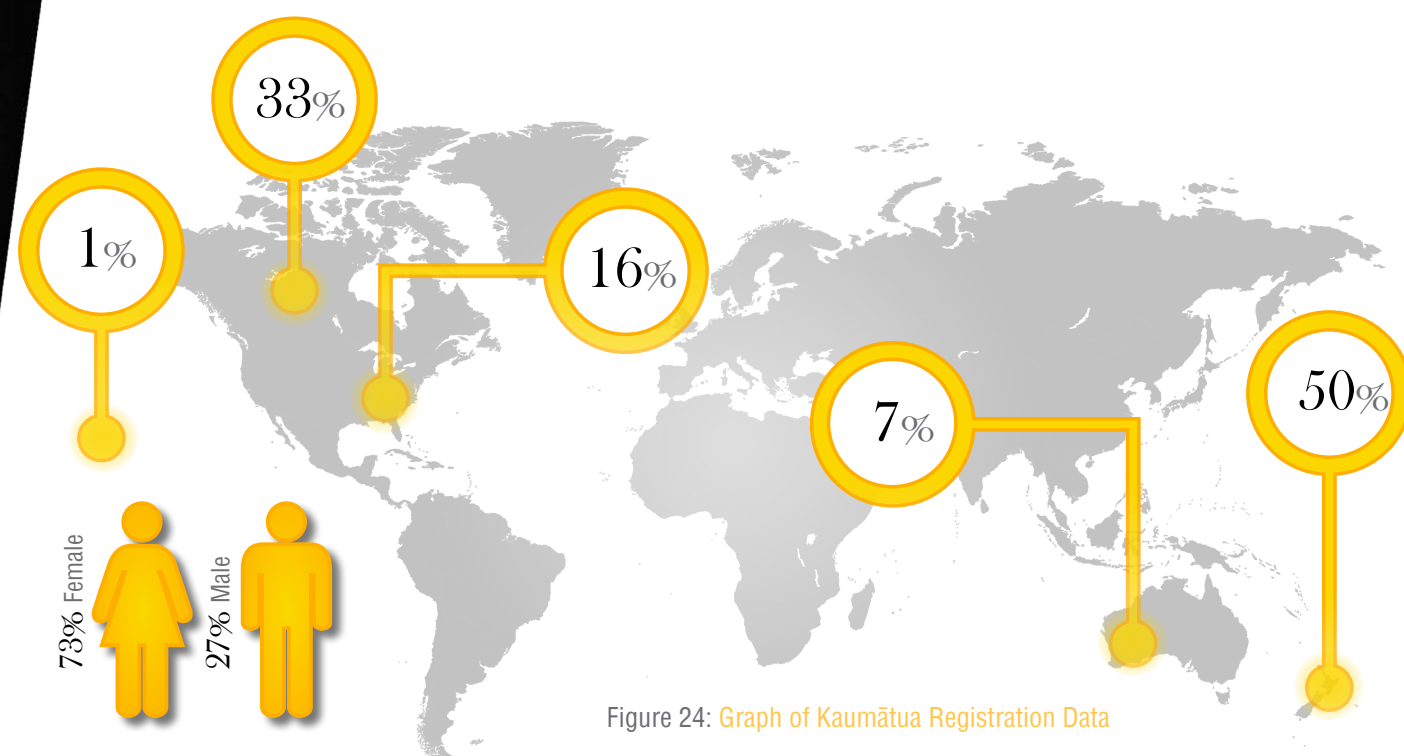


Figure 24: Graph of Kaumātua Registration Data

Gender and country demographics – 170 total kaumātua registrations.

In addition to the Kaumātua specific registrations the registration data shows that 202 registrants reported that they were over 60 years of age. Both the Kaumātua registration and the over 60 years data provided a large potential of participants for the Kaumātua Programme.

Defining Kaumatua

Of note was the age range of those that registered for The Seventh Gathering as a Kaumātua. Although there is no guarantee birth dates were entered correctly on the registration data, the information recorded showed that the age range of Kaumātua registrations were between 41 and 84 years of age, a further 6% of those that registered as a Kaumātua chose not to include their age. This information accounts for 12% of all Kaumātua registrations that are not confirmed as 60 years of age and over (registering as a Kaumātua and thereby paying a Kaumātua rate to attend required registrants be over 60 years of age). As the price for a Kaumātua registration was roughly half that of full registrations this has meaningful implications on financial losses if those registrations were indeed under the required age of 60 years (approximately \$11,000 according to registration data available). Another issue that is highlighted by the age discrepancies is the the implication of the word “Kaumātua”. Kaumātua can often be used as a title or designation and is not always an indication of age. With this in mind it may be that some who registered as Kaumātua were indeed a “Kaumātua” but not of the defined age.

With the further analysis in reference to the over 60 years registration data 202 registrants reported that they were over 60 years of age. With only 170 kaumātua registrations this data implies that not all of those of this age range had registered as Kaumātua.

The same inferences could be applied in this situation too, where some registrants paying full rate when not required? Accurate analysis of costs and the accuracy of collated registration data is beyond the scope of this report however these reflections may be important considerations for future planning of Gatherings. A more complete analysis of The Seventh Gathering registration data can be obtained in the Seventh pre-Gathering data section.

Where in the World?

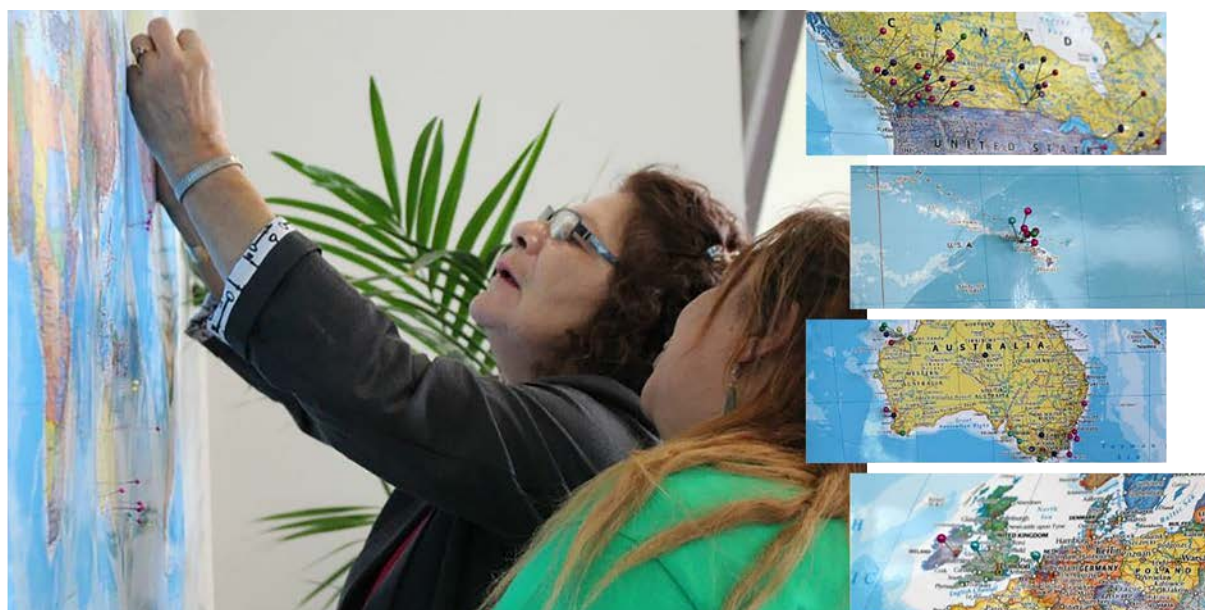
As a tool to gauge who did participate in the Kaumātua Programme an aspect of the Kaumātua Programme evaluation included two large maps that were displayed in the Kaumātua Lounge. Attendees of the Kaumātua Programme were encouraged to identify **Where in the World** they were from by pinning their country location either on the the world map (international participants) or on a large map of Aotearoa (New Zealand participants).

This evaluation activity was a novel way to collect Kaumātua Programme participant data, encourage participation in the Kaumātua Programme and enable attendees to see where in the world everyone was from. Each day different coloured pins were provided to represent wāhine (female) and tāne (male) giving a total of eight colours for the four days. The evaluation team was present at all times to distribute pins and provide any assistance.



Where in the world?

Discussion and participation was encouraged through interactive evaluation activities. Maps provided a visual display of where Kaumātua Programme attendees were from.



Hands on evaluation activities

The evaluation team was on hand at all times to assist participants with evaluation activities. Attendees came from all around the world. Over the four days of the Kaumātua Programme 167 pins were placed by participants. As Figure 25 shows 72% of those who used the map were wāhine and the majority from Aoteroa and Canada. There were also participants from the USA, Europe, the Pacific Islands and Australia.

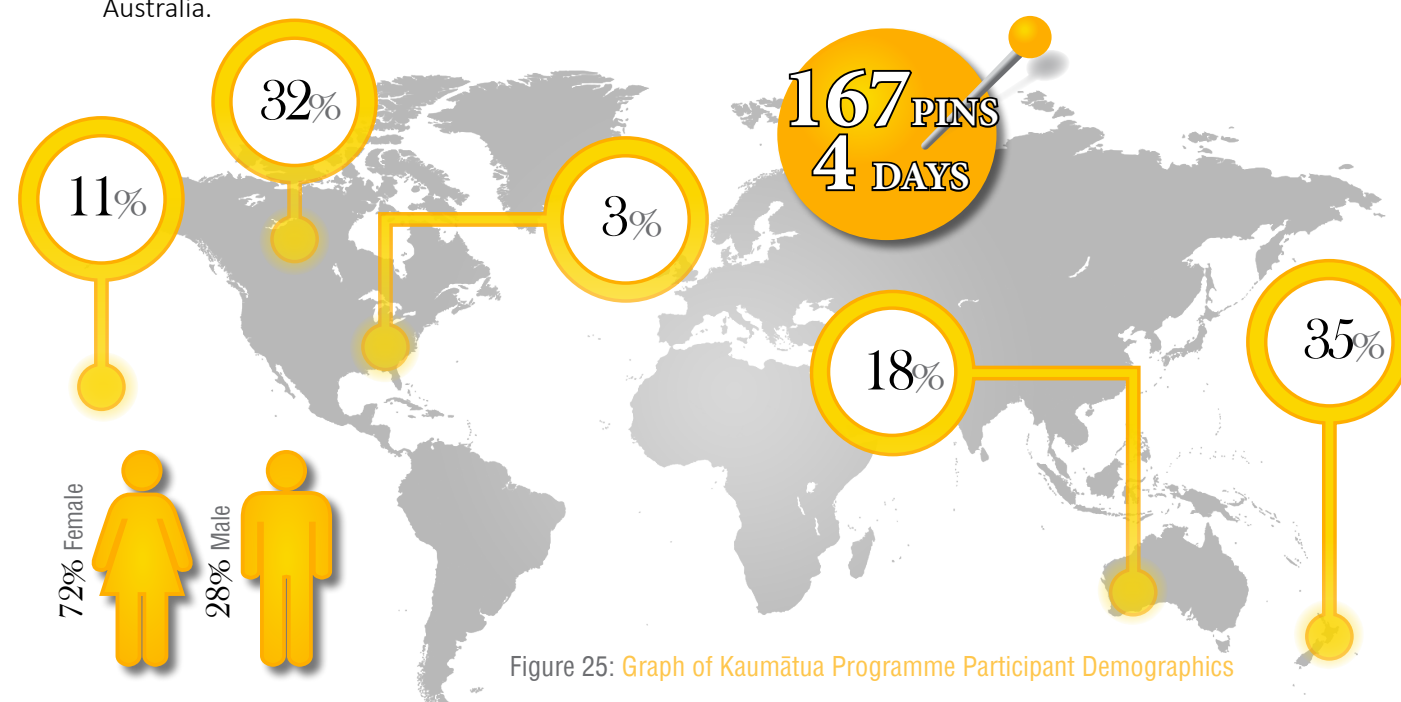


Figure 25: Graph of Kaumātua Programme Participant Demographics

Demographic information provided from participants in 'Where in the World?' evaluation activity.

Whakaaro Tokens: Participant Perceptions

Whakaaro Tokens were used to gain participant perspectives regarding the Kaumātua Programme. Kaumātua Programme participants were invited to give their whakaaro (thoughts) for different aspects of the Kaumātua Programme using Whakaaro Tokens. There were five tokens in total and a separate return box for each. This allowed for ease of use, sorting and prohibited participants from being influenced by completed responses (as they could not be seen) and satisfied of any ethical dilemmas. Instructions for each token were available for participants and the evaluation consent process displayed. In addition to this the Whakaaro Tokens were managed by an evaluation team member at all times. As an incentive to participate all participants who completed a Whakaaro Token received a Healing Our Spirit The Seventh Gathering Mauri Ora wristband and could also choose to go into a draw to win a daily prize. Each token requested participant demographic information of age, gender and country they were from. Participants were then invited to indicate their level of agreement with the set token statements.

- **Whakaaro Token 1** – Overall; listed five statements to determine participant overall enjoyment of the Kaumātua Programme.
- **Whakaaro Token 2** – Cultural; listed four statements to determine participant experience of cultural values during the Kaumātua Programme
- **Whakaaro Token 3** – Ngā Kaikōrero; asked participants how well they enjoyed the speaker presentations
- **Whakaaro Token 4** – Raranga; asked participants how well they enjoyed the raranga activities
- **Whakaaro Token 5** – Mirimiri/rongoā; asked participants how well they enjoyed the mirimiri/rongoā activities.

Over the four days of the Kaumātua Programme a total of 406 tokens were completed (demographic information was not completed for all responses). Figure 26 shows that the majority of those that completed the Whakaaro Tokens were wāhine, from Aotearoa and Canada and over 50 years of age. These demographics are consistent with the registration data obtained regarding Kaumātua in terms of gender and country of origin. Given the 'pool of potential Kaumātua' registered for Seventh Gathering as discussed in the [Kaumātua Registration](#) section (approximate 200 people) of this report, the response rate for the Whakaaro Tokens give reasonable confidence that the findings can be reflective of all participants of the Kaumātua Programme.

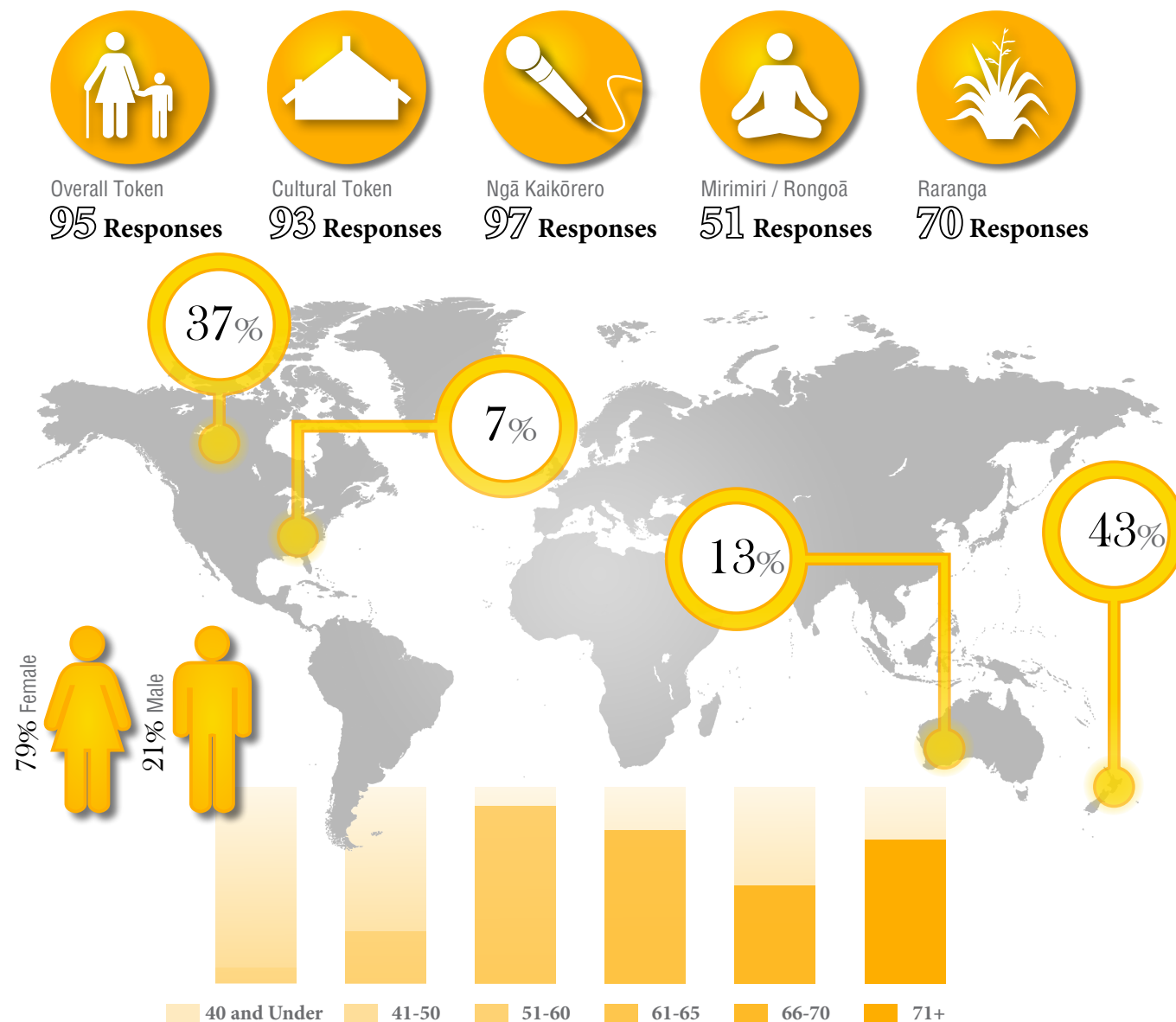


Figure 26: Graph of Whakaaro Token Participant Demographics of 406 Total Responses

Whakaaro Token 1 - Overall perceptions of the Kaumātua programme

Kaumātua Programme

There were 95 "overall" Whakaaro Tokens completed during The Seventh Gathering. Participant responses for this token indicate that overall perceptions of the Kaumātua Programme were highly positive. As shown in Figures 27- 31, there were five statements for this Whakaaro Token and the majority of participants **agreed or strongly agreed** that they enjoyed the programme activities; that the venue and spaces was suitable; that the programme was age suitable; that the programme was culturally and appropriate, and; that the programme was well managed.

Q1

I enjoyed the Kaumātua Programme activities

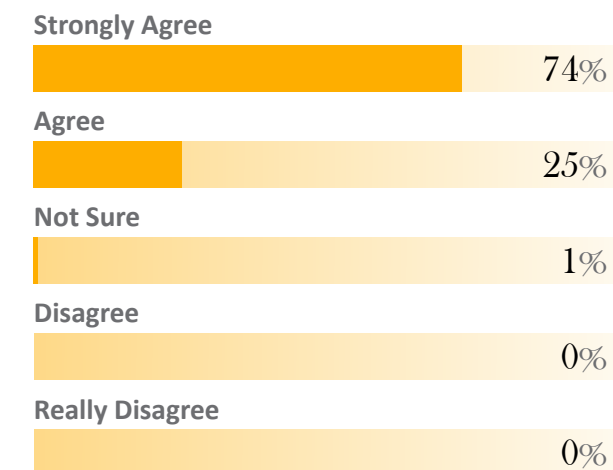


Figure 27: Overall token results, statement 1

Q2

The Venue and Space for the Kaumātua Programme was suitable

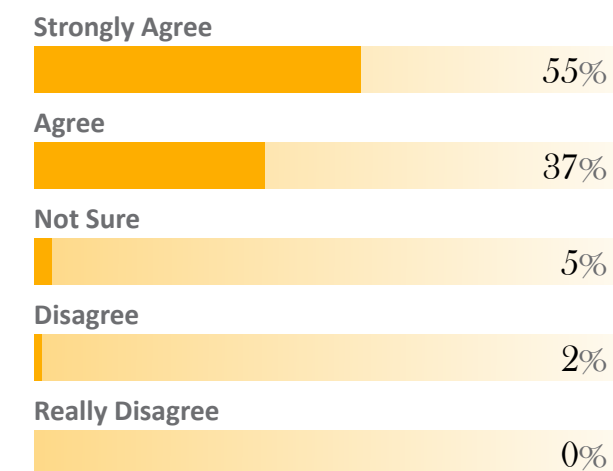


Figure 28: Overall token results, statement 2

Q3

The Kaumātua Programme was age suitable

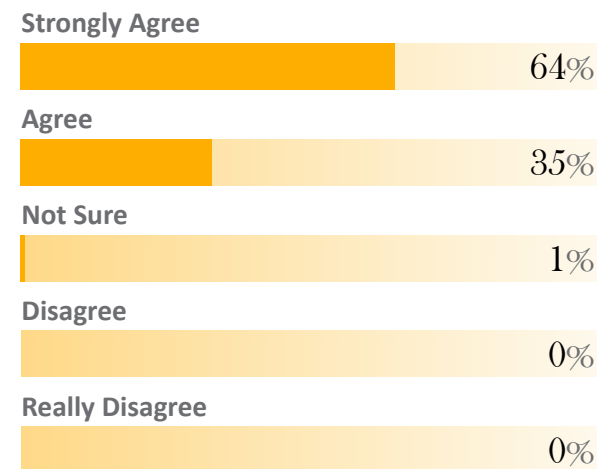


Figure 29: Overall token results, statement 3

Q4

The Kaumātua Programme was culturally appropriate

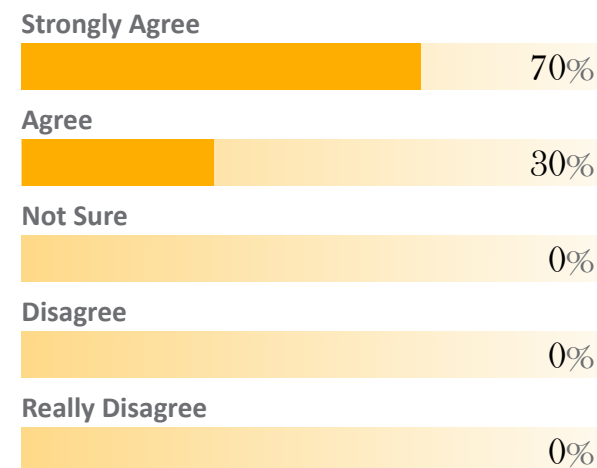


Figure 30: Overall token results, statement 4

Q5

The Kaumātua Programme was well managed

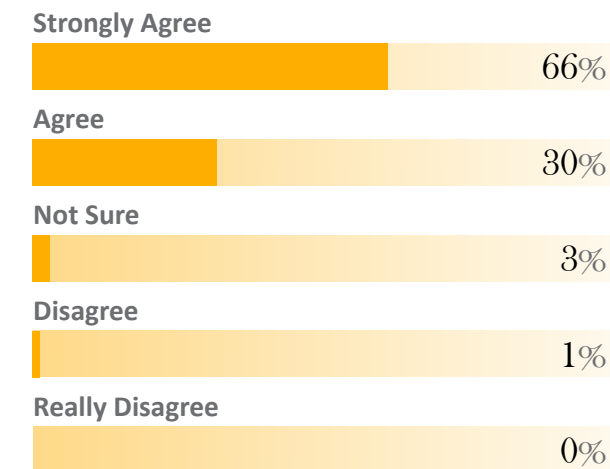


Figure 31: Overall token results, statement 5

Whakaaro Token 1 also gave participants the opportunity to comment by responding to the question “Is there anything that we could improve?”. Participant responses to this question further support the positive overall perceptions. They noted:

- Acknowledgement and thanks for the delivery of the Kaumātua Programme
- That the Kaumātua Programme was well enjoyed
- That they found the Kaumātua Programme Team helpful and friendly
- That the speaker presentations were well received
- That the Kaumātua Programme was well organised.

“Great speakers and hospitality was excellent. Great network and caring individuals” So helpful and friendly! Mahalo!”
 “Tumeke” “Aho! Thank you”

For those that identified improvements, they noted:

- That they were unable to clearly hear the speaker presentations as the noise from the back of the room was too loud (mirimiri, raranga and rongoā activities took place at the back of the room and the beverage refreshment area was also located toward the rear). They would have preferred a larger venue space, that the activities be separate from the speaker presentations, or that the sound of the back of the room was minimised.
- That participants were unaware there was a Kaumātua Programme speakers schedule. They would have preferred that the schedule had been available to them and included in the overall Seventh Gathering programme so they were better informed and could plan where they used their time.

- That participants would have liked to see more flexibility in the speaker schedule so that other Kaumātua could be invited to present – not just those who were scheduled.
- That kai was not provided for Kaumātua as part of the refreshments and the inability to bring in kai from outside the venue.

“Except for the constant talking in the back of the room; for the programme to be in a venue where it could be more quiet to hear the speakers”
 “Everything has been Tumeke! But the kai situation- another kōrero”
 “Yes, invite Kaumātua to present during Kaumātua sessions. Had no info about this, was unaware there was an itinerary for Kaumātua” “Needs a bigger room, should be included in the programme”

Less mentioned areas for improvements included;

- room temperature
- areas for rest and napping
- healing rooms for ceremony
- ‘real’ coffee
- invitation to a wider range of countries to attend
- inclusion of art from cultures outside of New Zealand
- more tables in the room to meet and mingle.

Participants also noted improvements for The Seventh Gathering in its entirety. The scope of this report however only includes the Kaumātua Programme, as such these comments are discussed in The Seventh Gathering post-evaluation.

Whakaaro Token 2 – Cultural values experienced during the Kaumātua Programme

There were 93 “cultural” Whakaaro Tokens completed by Kaumatua Programme participants during programme delivery. Responses for this token indicated that cultural values were inherent to the Kaumātua Programme and well received by participants. As shown in Figures 32 – 35 there were four statements for this Whakaaro Token and the high majority of participants **agreed or strongly agreed** that they developed relationships with others; that they were well cared for (80% strongly agreed); that they felt spiritually uplifted and; that they experienced togetherness.

Q1

Whakawhānaugatanga - I developed relationships with others

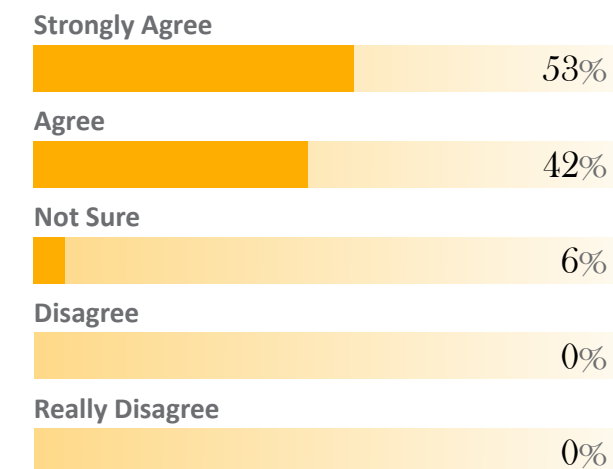


Figure 32: Cultural token results, statement 1

Q2

Manaaki - I felt well cared for

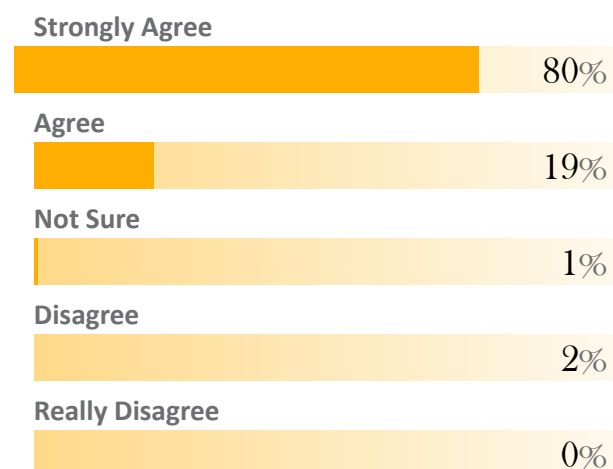


Figure 33: Cultural token results, statement 2

Q3 Whāngai te wairua - I felt spiritually uplifted

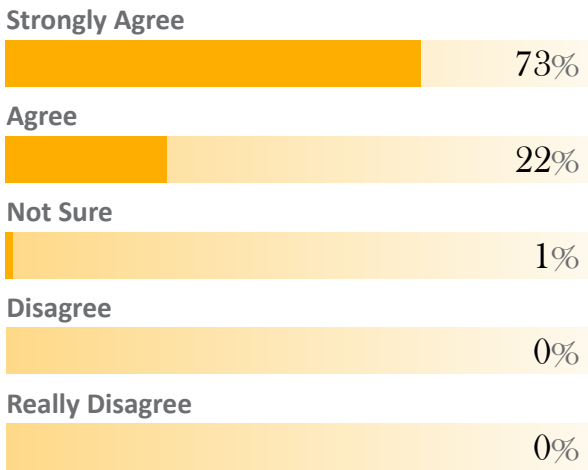


Figure 34: Cultural token results, statement 3

Q4 Kotahitanga - I experienced togetherness

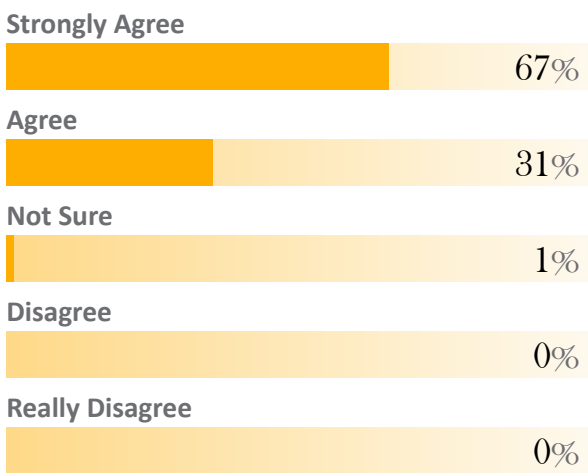


Figure 35: Cultural token results, statement 4

Respondents of the cultural Whakaaro Token were also asked: “Are there any other cultural values that you experienced?”. Thirty seven percent of all cultural Whakaaro Tokens completed included responses to this question. Likewise with the “overall” token responses, the noted responses were very positive with many leaving messages of the thanks and gratitude for the Kaumātua Programme. There was also a wealth of cultural values that participants stated they experienced such as knowledge, sovereignty, compassion, and respect. All values that were identified by participants are depicted in Figure 36. Only one participant noted that they had no opportunity for cultural exchange.



Figure 36: Cultural values experienced by Kaumātua Programme participants

Whakaaro Tokens 3 to 5 – Participant perceptions of Ngā Kaikōrero, Raranga and Mirimiri

Differing from the overall and cultural Whakaaro Tokens, the remaining three tokens were specifically focused on the activities that took place during the Kaumātua Programme – ngā kaikōrero (speakers), raranga (weaving) and mirimiri (massage). Each of these tokens asked for only one response regarding how well respondents enjoyed the activity. Figures 37- 39 show that the majority of those who had completed the Whakaaro Tokens “really liked” (most positive option) the activities provided.

Ngā kaikōrero - Speakers

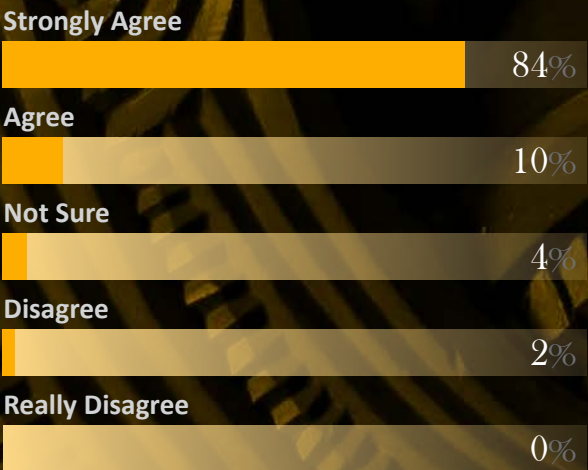


Figure 37: Ngā Kaikōrero token results

Rāranga - Weaving

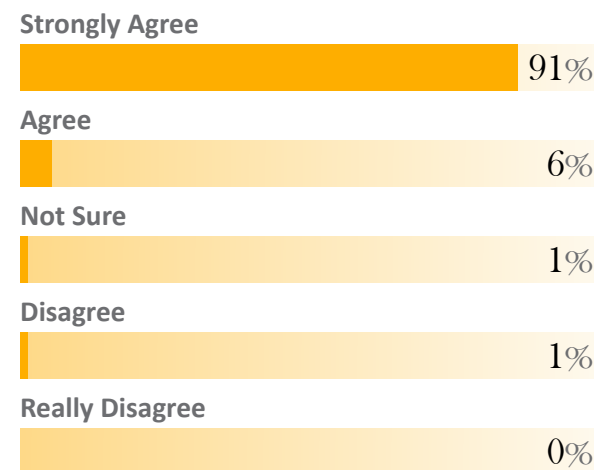


Figure 38: Rāranga token results

Mirimiri - Traditional Massage

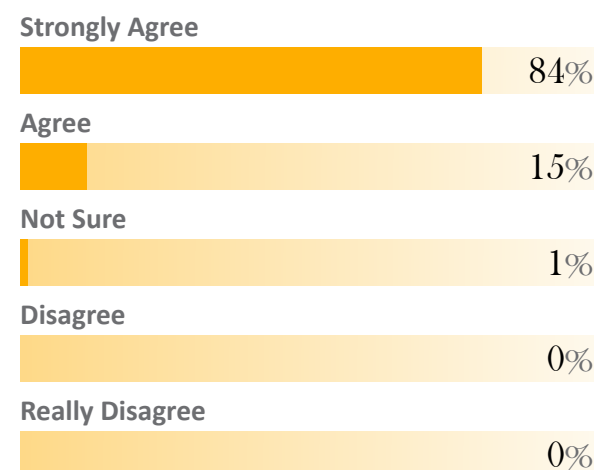


Figure 38: Mirimiri token results

Although not asked for, many respondents of the activity tokens also left comments. There were many messages of thanks, accolades and gratitude for raranga (weaving) and mirimiri (massage). Many wanted more opportunity to have traditional massage.

Those who commented in regard to ngā kaikōrero (presenters) acknowledged the achievement of confidently presenting to such a large group of Kaumātua. The strength and quality of Te Reo Māori was also recognised. The Kaumātua Coordinator on reflection of the presentations noted that *“The wisdom and knowledge from the kaumātua stream was exceptional. They were able to relate to one another’s kōrero which continued after each presentation. We did not have to look far for entertainment.”*

There was also focus on areas for improvement: Again, the distraction from other noise in the room was referred to and there was one comment that suggested there were too many presentations with no time for anything else. One participant identified that they did not understand Te Reo Māori which prevented them from being able to fully engage with the presentations.

Short Video Interviews: Key Themes

Short video interviews were used as a further method for capturing the kaumātua experience during The Seventh Gathering. Interviews were conducted with kaumātua Programme participants over the duration of the four days. A total of 19 interviews were collected: 12 (63%) wāhine and 7 (37%) tāne; 10 (53%) participants from Aotearoa, 5 (26%) from Canada, 1 (5%) from Australia and 3 (16%) from the USA.

The Treasured Kaumātua

Clearly exhibited during the video interviews was the appreciation accorded to the Kaumātua, as well as the Kaumātua space. When referencing the Kaumātua space, it did not only refer to the physical room, it referred to the room in which the Kaumātua were in – making it their own, the energy and spirit created within. The Kaumātua Lounge was described as *peaceful and grounding, a space to be in that was healing and uplifting*.

The richness of the Kaumātua stories were acknowledged. The unique way of Kaumātua doing and seeing that comes from a wealth of knowledge and experience were described and appreciated. The ability of Kaumātua speakers to be able to pick-up from where the previous presenters left-off so that the presentations flowed from one to the other; “I was spell-bound”.

The presentations also inspired Kaumātua to be alert in their role as Kaumātua, as leaders of their people. It brought Kaumātua up to speed of what was happening around them and in what role they might contribute.

“Our Elders are our knowledge keepers. The energy of the room, it grounded me. I would start and end each day there [Kaumātua Lounge]. Very thankful.” - Helga Hamilton, Canada.

“I’m relishing listening to all of the [Kaumātua] presentations.” – Nanette Hamilton Moseley, Canada

“You can listen forever and ever. You know what they are talking about but it’s the way they say, the living experience, it’s like you get to relive it again and it promises ‘we will survive’.” - Jamesina Elkington, Aotearoa

“It’s like home; the essence, I am nurtured by the environment” – Manny Kipa, Aotearoa

Stories

The Seventh Gathering provided a forum to speak and hear “stories”: A forum where all are focussed on helping each other to tackle the similar issues that are facing indigenous communities across the world.

It was acknowledged that the telling of stories was powerful as they speak of indigenous, told by indigenous. “It’s not someone else speaking about us” – sharing of stories provided a platform to share solutions and experiences and to highlight what indigenous are doing for themselves. It was further articulated that “stories” provide the evidence and should become the mechanism upon which we make decisions.

Unity and Connectedness

A common theme through the interviews was the acknowledgement of the connectedness of all those present at The Seventh Gathering regardless of where in the world they were from. The similarities between cultures, values, ceremony and spirituality linked all indigenous people together. Language (use of Indigenous language) was spoken and celebrated and not seen as a barrier to those who did not understand. Through these connections The Seventh Gathering facilitated a unity among all present in terms of:

- Celebration of cultures
- Sharing stories
- Standing together against adversity and challenges
- Learning
- Striving for solutions and change.

“No matter where we are from we are all related. Our struggles are the same. We need to unite” – Helga Hamilton, Canada

“Our history, our language, it’s all similar” – Dr. Iris Pretty Paint, Blackfeet/Crow Nation

“Whakakotahitanga (all of us together)” – Jeff Tukua, Aotearoa

“Together we stand stronger” – Roma Winmar, Australia

Wairuatanga, Manaakitanga, whenua me te taiao

Being in Aotearoa, Kirikiriroa was a highlight for those who had come from outside of the country. The land and environment was described as beautiful and that they wanted to come back and visit and see more of the country. These sentiments were expressed by those visiting for the first time and also those who had visited Aotearoa previously.

These feelings were not restricted to the physical environment but rather a collection of a number of elements described as the spirit, spirituality and being welcomed. The hospitality experienced made people feel at home and genuinely happy to be present in Aotearoa, at The Seventh Gathering, and within the Kaumātua Lounge.

For those from Aotearoa it was about ensuring that overseas guests felt welcomed, that their wellbeing was cared for.

“So beautiful, makes my heart so big” – Jessie Nyberg, Canada

“I felt humbled by being welcomed [to the Kaumātua Lounge] with open arms” – Roma Winmar, Australia

“I wake up and look outside and see the river and the land and I feel so privileged to be here” – Linda Woods, Grand Transverse Band of Ottawa and Chippewa Indians, USA

“I didn’t know it was here [the Kaumātua Lounge]... I came in and they were very welcoming, I stayed for two days and went nowhere else” – Dr. Iris Pretty Paint, Blackfeet/Crow Nation

“It feels like coming home, feels the same [as her home], just warmer” – Christina Cook, ‘Namgis First Nation, Canada

Impact

With the overarching theme of The Seventh Gathering being Mauri Ora driving daily **themes of Indigenous leadership, Indigenous solutions, Indigenous potentials, Indigenous futures**, it was recognised that The Seventh Gathering was a positive step in moving forward in dealing with the pain of colonisation and its effects; that there was a focus on finding and implementing tools to heal. Of the Kaumātua Programme it was identified as an excellent forum in which there was a natural display of Indigenous values from which to learn from. Further, that learnings experienced over the four days of the programme would be taken by participants back to their communities.

Strengths

1. Kaumātua Leadership

- Bringing together notable and recognised Kaumātua leaders at short notice to deliver a comprehensive schedule of presentations specifically for the Kaumātua Programme
- The Kaumatua Programme was an excellent display of networking and relationship management across Aotearoa.

2. Kaumātua Solutions: Access and inclusion of ngā taonga tuku iho

- The inclusion of experts in Māori traditional practices was enjoyed by all who participated. It was a welcomed opportunity to share, promote and engage in knowledge and learnings that would not normally be experienced in everyday activities. The quality of the speakers who presented was a strength of the Kaumātua Programme. Throughout their presentations were demonstrations of indigenous strength, solutions and perseverance. The knowledge and wisdom that is held by Kaumātua was inspiring to all.

3. Kaumātua Futures: The presence, acknowledgement and active display of Indigenous values

- The Indigenous values experienced by participants of the Kaumātua Programme were many and well-articulated during The Seventh Gathering. The Kaumātua Programme provided a natural forum for Indigenous people to come together and celebrate their connectedness, and enduring beliefs, customs and practices for the generations yet to come.
- Knowledge passed down from elders was critical to inform indigenous people's future.

4. Kaumātua Potential

- The Kaumātua programme was well attended over the duration of The Seventh Gathering including repeated visits. Such attendance patterns indicate a significant support of what was being delivered in the Kaumātua Lounge as well as the overarching goal of Mauri Ora within this age demographic. Kaumātua repeatedly returned to fill their kete with the knowledge readily available in the kaumātua lounge to grow themselves.

5. Manaakitanga

- Manaaki was seen as a key success factor by participants of the Kaumātua Programme. This success was amplified by the dynamic approach that was applied over the four days of the programme; areas of hospitality that required improvement were made as the programme progressed.

Success Measures

Three measures were defined by the Kaumātua Project Team as an indication of success and the findings of this report show that all three measures were achieved.

- Strong attendance and support of the Kaumātua Programme.
- Feedback and evaluation by Kaumātua attendees is positive and supportive.
- Learning outcomes are achieved as indicated by participant feedback.

The Kaumātua Programme attracted strong attendance and support of the programme was well articulated through participant feedback. Although exact attendance numbers were not collected, observation, response rates for evaluation activities, and the Kaumātua Lounge

photos clearly show high numbers of kaumātua were actively participating and enjoying the programme.

The majority of feedback provided by Kaumātua Programme evaluation participants was positive and supportive. Those that attended the Kaumātua Programme enjoyed the atmosphere created in the Kaumātua Lounge, they enjoyed the presentations that were delivered and they enjoyed the activities that were provided.

What was interesting was the way in which learning outcomes were achieved as it seemed to be a natural result of participation. Participants were able to connect with stories, they were able to see how issues were completed differently and how issues were the same. Through these connections they were able to take away with them different tools to use in their own lives. Participation in the programme was uplifting, positive, and clearly showcased Kaumātua leadership, solutions, potential and futures.

Kaumātua Exemplars

Kaumātua are vibrant, Kaumātua are role models to young people and to other kaumātua, Kaumātua contribute to our knowledge and understanding of this world we live in, and have aspirations for the younger generations. The Programme provided a successful forum of kaumātua leadership where these attributes were acknowledged and celebrated. Kaumātua were able to share and affirm knowledge in a way where they were inspired, challenged and included.

The hope is that this evaluation report allows for the kaumātua experiences during The Seventh Gathering to be shared in wider forums and that the findings contribute to continuing the recognition and uptake of the knowledge that is held by our elders.

Kaumātua needs

Engaging in a by Kaumātua for Kaumātua process allowed for an inherent understanding of what was required to meet Kaumātua needs.

The question is posed as to what makes the physical space for Kaumātua successful? Careful consideration needs to be given to location of the venue and age appropriateness – is there adequate parking; are elevators available; what distances will need to be travelled; what are the cost implications for Kaumātua? Consideration also needs to be applied to temperature of the venue, visual and audio comprehension, having adequate movement space. When planning a Kaumātua focussed activity, being able to meet these physical requirements are critical for success.

CONCLUSION

Challenges**Communication and logistics**

As with all events, relationships and communication with all involved needs to be clearly developed and maintained during all aspects of planning. A communication strategy with internal and external stakeholders that included roles, responsibilities and timelines would have proved beneficial for the Kaumātua Programme so that relaying of information may have been distributed appropriately. Further, administration could have been better so that last minute planning was minimised. For the most part the Programme participants were not impacted by these internal organisation issues however better planning would have ensured:

- A more appropriate space that minimised the impact of noise levels while presenters were speaking within the Kaumātua Lounge.
- That kaimahi and MC were fully informed of their roles and responsibilities.
- That a published schedule of the Kaumātua Programme was available to attendees.



The Kaumātua evaluation report brought together the experiences realised by Kaumātua Programme attendees at The Seventh Gathering. In conclusion essential recommendations are provided through a strengths based approach of a by Kaumātua for Kaumātua. The evaluation aligns the summary of findings to The Seventh Gathering themes of **Indigenous leadership**, **Indigenous solutions**, **Indigenous potential** and **Indigenous futures**.

Key recommendations include:**1. Continue to promote and support Indigenous knowledge and values.**

- Attendees flourished in the indigenous grounding, display and activity that was provided in the Kaumātua Programme. Examples and solutions for indigneous success should be maintained going forward to continue the concept of celebration of indigenous strengths.
- Connecting and maintaining relationships with those who possess unique traditional knowledge allows for these resources to be accessed and shared.
- With the richness of knowledge that is being built at such forums it's important that guests are able to contribute their stories and share their knowledge. Allowing flexibility in programmes for shared discussion is an important consideration.

2. Clear planning and organisation.

- Clear goals and outcomes in all aspects of planning to encourage project buy in and participation.
- Communication is paramount.
- Set roles and responsibilities.
- Timeframes and monitoring.
- Review and adjustment of project plans as necessary.

3. Registrations and cost.

- If reduced fees for certain demographics are being applied the strengths and weaknesses of such an approach should be investigated in terms of implications to bottom line costs.
- Use of clear definitions when defining registration types will ensure accurate registration processes and ultimately correct application of registration fees.
- If tiered registration fees are implemented they should be monitored appropriately to ensure correct use.

4. Clear understanding of Kaumātua needs.

- Health and mobility restrictions.
- Travel implications.

- Requirement for rest.
- Low income.
- Food and refreshments
- Language comprehension? Translator?

5. Space and venue considerations.

- Health and safety is paramount.
- Parking for Kaumātua closer to the venue.
- Being cognisant of the activities to be provided and what space requirements are needed. How will participants ability to hear, see and touch be impacted?

6. Acknowledging and honouring the practices of mana whenua.

- The following questions should be considered during project planning: What are standard practices of the people of that locality in terms of protocol and hospitality? How will these practices be honoured? What are the risks that need to be mitigated? What communication strategies and processes need to be defined?

Identified highlights included:

Indigenous Leadership: Kaumātua are leaders, Kaumātua are charismatic, Kaumātua are orators, Kaumātua are knowledge keepers, and Kaumātua are our visionaries. All of these qualities were experienced in The Seventh Gathering Kaumātua Programme.

Indigenous Solutions: The Programme provided an opportunity for these leaders to come together to share successes and solutions and to affirm practices that are currently being applied in our indigenous communities. The Kaumātua space included invigorating activities, distinguished presenters, and an atmosphere of respect and reciprocity, all within the single location of the Kaumātua Lounge.

Indigenous Potential: Participant feedback regarding the Programme positively affirmed the strengths of Indigenous knowledge and practices the enjoyment of being able to connect and the opportunity to share stories internationally to influence growth in their communities inclusive of youth beyond The Seventh Gathering.

Indigenous Futures: Participants also highlighted the opportunity for applying learning to influence The Eighth Gathering and beyond. This included The Eighth Gathering programme, hosting, communicating and ensuring the mana whenua (local people) and their tikanga

(protocols) are considerations (practices and protocol of the local people) in regards to supporting te Ao taketake (the indigenous world).

The Kaumātua Programme Evaluation team of Te Kīwai Rangahau, Te Rau Matatini acknowledges the work of the Kaumātua project team, programme contributors who brought to fruition the Programme. The team also thank the Programme attendees and evaluation participants who we had the joy of meeting and working with over the four days of The Seventh Gathering Mauri ora!



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INTRODUCTION

In early 2015, the Waikato-Tainui College for Research and Development was approached by Te Kīwai Rangahau the Research Arm of Te Rau Matatini, to conduct an evaluation of the Rangatahi (13 – 25 year olds) Programme (Programme) at the Healing Our Spirit Worldwide - The Seventh Gathering (The Seventh Gathering). The overall aim of the evaluation was to provide Te Rau Matatini with rangatahi feedback including success factors and suggested improvements.

The Seventh Gathering Programme was co-ordinated by Te Ahurei a Rangatahi (Te Ahurei). A community based youth health and development organisation, Te Ahurei offers education, promotional and social service initiatives to young people and their whānau in the larger Waikato geographical area. Specific areas of focus are sexual and reproductive health, mental health, power and control, drugs and alcohol, youth resiliency, positive leadership and community action. Services provided by Te Ahurei are delivered from a strong foundation value base that incorporates kaupapa Māori.

The three day Programme was delivered at The Seventh Gathering venue and at a number of venues off site. Scheduled around The Seventh Gathering’s daily morning Key Note Address, the Programme provided rangatahi the opportunity to engage in a number of activities specifically designed for rangatahi on and offsite from 10.30 – 3.00pm.

Rangatahi Programme Objectives

Guided by key feedback from the Sixth Gathering held in Hawai’i 2010 (Evaluation Report of the 6th Healing Our Spirit Worldwide Gathering September 3-10, 2010), and The Seventh Gatherings Theme of - Indigenous Leaders, Indigenous Solutions, Indigenous Potential, and Indigenous Futures Mauri Ora , the objectives of the Programme were developed and included to:

- i) provide a daily programme of activities offsite that provide specific interest and focus for international rangatahi attendees;
- ii) provide a programme designed specifically for the rangatahi attendees that emphasise the importance of rangatahi to a tribal future; and
- iii) provide a feedback session from rangatahi to the closing plenary session.

PARTICIPANTS

A total of 144 rangatahi surveys out of a possible 160 were completed across the three days. The breakdown of completed rangatahi surveys per day are;

Day One 50 completed surveys, Day Two 47 completed surveys, and Day Three 47 completed surveys.

Figure 40 gives a breakdown of rangatahi whakapapa (connection) or the country they represented at The Seventh Gathering – 1% from Niue, 1% from Australia, 5% from USA, 9% from Hawai'i, 15% from Canada, and 69% from Aotearoa New Zealand. Data also entails gender percentages- female 58% and male 42%.

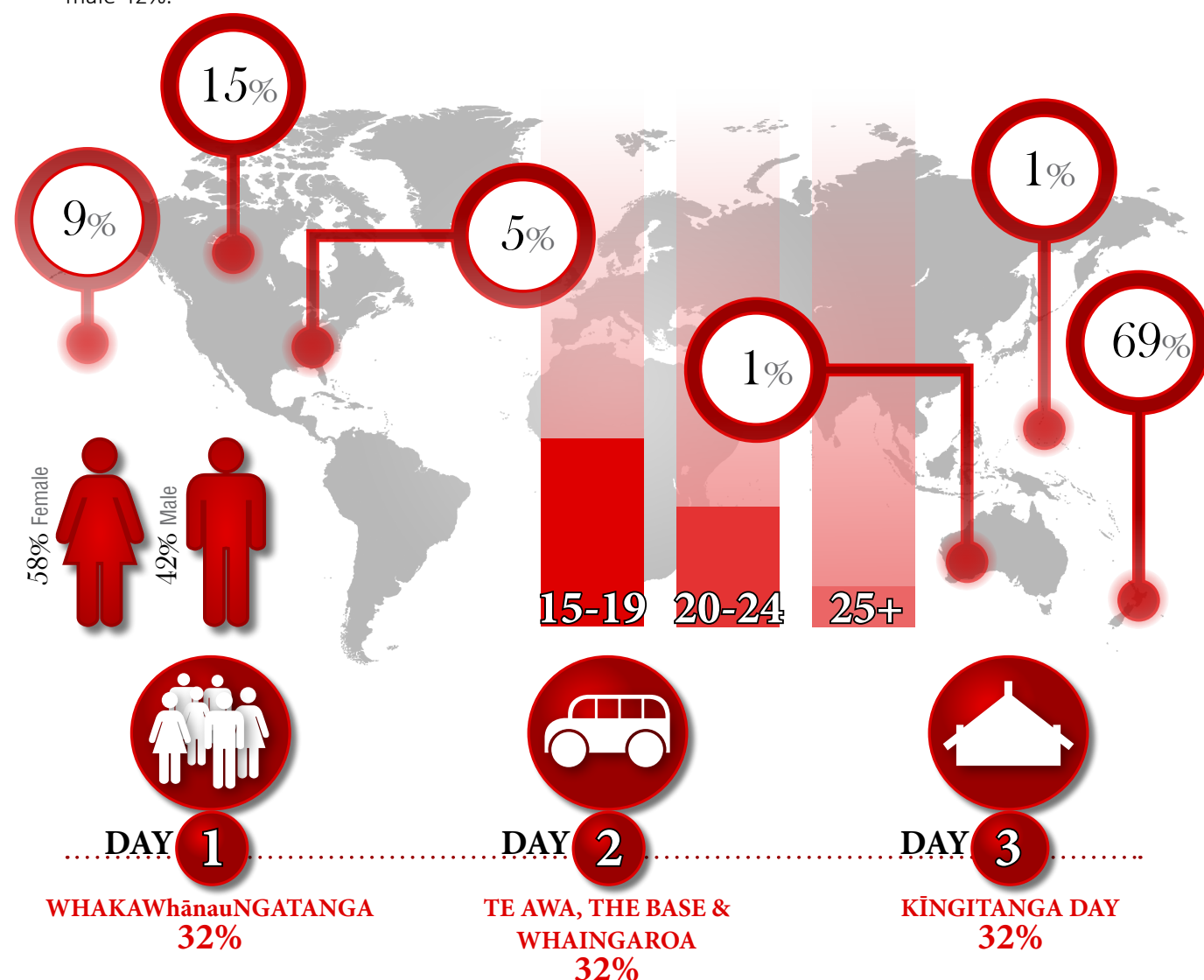


Figure 40: Rangatahi Programme Participants Demographics. Non responses have been excluded from the diagram

METHOD

Survey

In collaboration with Te Kīwai Rangahau, Waikato Tainui Research team developed a simple accessible two sided paper survey, that required minimal time to complete whilst providing specific feedback from rangatahi as well as their broader experiences and perspectives. The paper survey collected both quantitative and qualitative. The quantitative aspect entailed gathering demographic data for descriptive analysis, and the qualitative involved a one word response and three open ended questions.

At the end of each day 50 to 60 surveys were distributed. Across the three day Programme of the surveys completed, female were the majority group as was the 15-19 age group. Māori ethical protocols respected the rangatahi's choice to participate and the reciprocity process of receiving a Seventh Gathering wrist band on completion of the survey.

Day One of the completed 50 surveys 35 were female, 15 male, 33 completed were between 15-19 years, 17 from the 20-24 age group, and 3 surveys from rangatahi that did not record their age.

Day Two of the completed 47 surveys 30 were female, 17 male, 25 completed were between 15-19 years, 18 from the 20-24 age group, and 4 surveys from 25 years and older.

Day Three of the completed 47 surveys 27 were female, 20 male, 24 completed were between 15-19 years, 19 from the 20-24 age group, three aged 25 and over, and one survey did not record the age.

HOSW 7th Gathering: RANGATAHI STREAM

WHERE DID YOU GO?

HOSW 7th Gathering: RANGATAHI STREAM

AGE

COUNTRY

GENDER
☐ Male ☐ Female

Write a single word which describes your experience of the site visit

What did you like?

What didn't you like?

How could we have improved the visit for you?

One-on-One Interviews

The evaluation team conducted two sets of short one-on-one interviews. One set entailed pre and post 'expectation interviews' and the other, one-on-one 'key learning interviews'.

A total of 15 short one-on-one pre and post 'expectation interviews' were completed. Rangatahi at the start of Day one were asked, what they expected to get out of the Rangatahi Programme. The same rangatahi, at the completion of the programme were asked, whether their expectations were met. A total of 10 short one-on-one 'key learning interviews' were also conducted. Rangatahi were asked to share a key learning they experienced on the Rangatahi Programme, and how might they use the learning in the future.

Several rangatahi were unable to participate in the short one-on-one interviews at The Seventh Gathering. The research team asked if they could make contact with rangatahi at a later date. A total of two rangatahi signalled their interest and provided cell phone numbers. The rangatahi were initially contacted to organise dates and times before the interviews were conducted via the telephone. Contact was made with another rangatahi via email, consequently a date and time was confirmed to conduct an interview by telephone. The information collected from all the interviews represent a rich source of information and range of rangatahi experiences.

Data analysis

Quantitative data, demographic means and counts, descriptive analysis were completed for the quantitative survey data and these are displayed in Figure 40.

The qualitative survey data, and the two data sets from the short one-on-one interviews were subjected to thematic analysis.

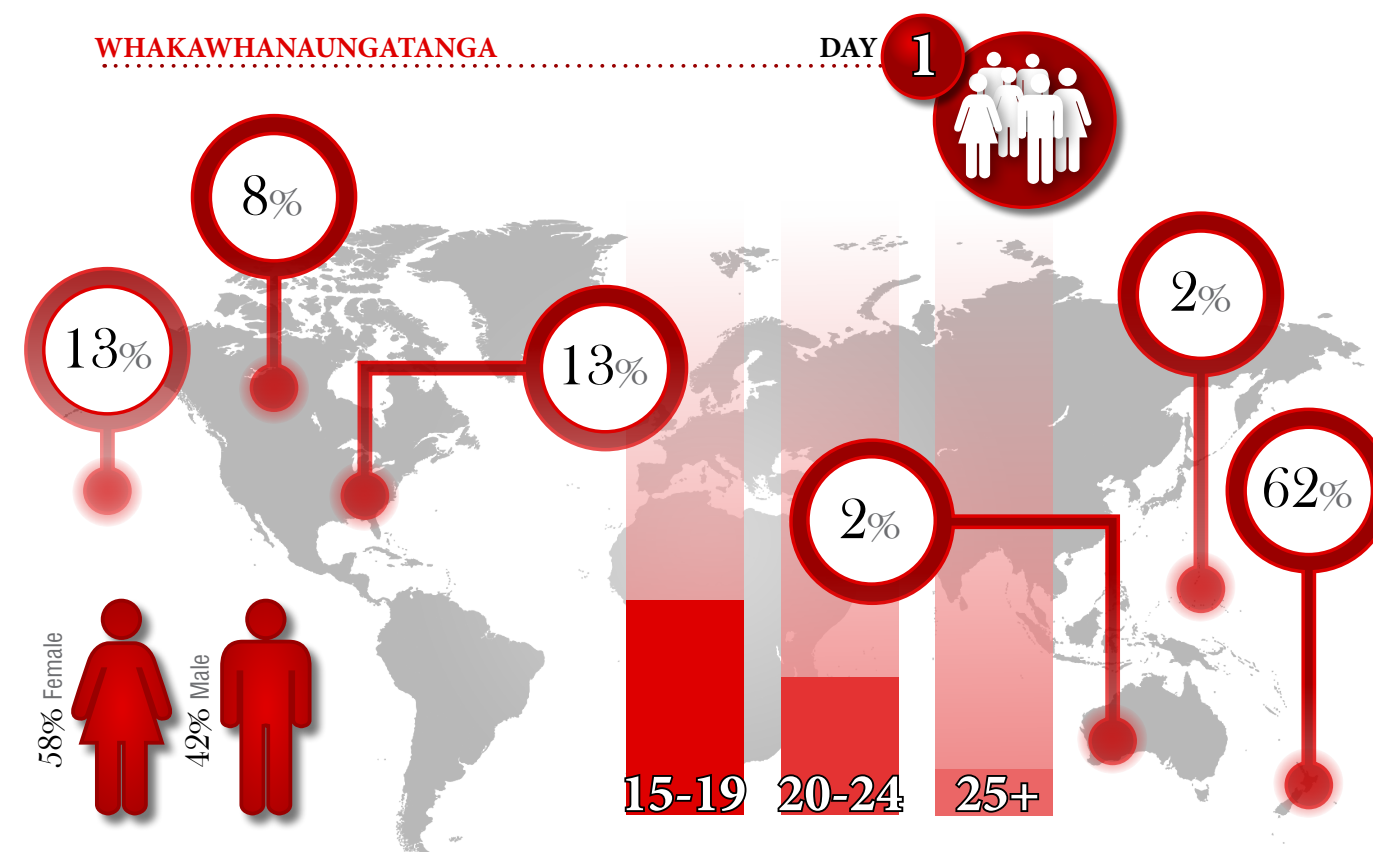
Ethical issues

All rangatahi who participated in the evaluation were given anonymity, and this was explained to rangatahi.

WHAKAWHANAUNGATANGA

DAY

1



non responses have been excluded from the diagram

Figure 41: Rangatahi Programme Day One Participants Demographics

Figure 41 displays the demographics of Day one from a total of 50 survey participants. The highest percentage of participants 62% were from Aotearoa, 13% from Hawaii, 13% from USA, 8% from Canada, 2% from Australia and 2% from Pasifika. 58% were wāhine and 42% were tāne. The age ranged from 15-25+. The highest representation was from the 15-19 grouping.

Indigenous Potential

Following The Seventh Gathering's Opening Key Note Address the Rangatahi Programme began with whakawhānaungatanga (connecting) at the venue. Rangatahi connected kanohi ki te kanohi (face to face), sharing whakapapa (genealogy) and brief insights about themselves and their lives. Rangatahi experienced a display of Mau Rākau, a martial art based on traditional Māori weaponry, before testing their skills. Whakawhānaungatanga created the opportunity in which rangatahi could build relationships, support and inspire each other.

Experiences

The one word descriptors are presented below in Figure 42:



Likes

“Meeting new cultures”

“All of it”

“I like the thought that we’re all cousins and there’s nothing but good vibes”

“The sports and whānaungatanga”

“The introduction of everyone”

“The games and the company”

“Food and the atmosphere” “Bonding and activities”

DAY 2



Figure 43 displays the demographics of Day two from a total of 47 survey participants. The highest percentage of participants 77% were from Aotearoa, 19% from USA, 2% from Hawaii, 2% from Canada, and 2% from Pasifika. 58% were wāhine and 42% were tāne. The age ranged from 15-25+. The highest representation was from the 15-19 age grouping.

Indigenous Solutions & Futures

Day two of the Programme, following the Key Note Address, involved a morning visit to Te Awa, an indoor shopping mall located at The Base, the largest retail shopping complex in Aotearoa. Owned by Waikato-Tainui the local tribe, Te Awa, the Base in commercial terms is about re-establishing the tribe's economic and social wellbeing post colonisation.

Rangatahi were given a tour which included information about the development of Te Awa, the Base such as the return of land, on which the complex is located, to Waikato-Tainui as part of the 1995 Treaty of Waitangi settlement with the Crown.

Rangatahi were asked to use one word that described their experiences on Day two of the rangatahi Programme. The descriptors are presented below in Figure 44:



Rangatahi shared what they liked on day two of the rangatahi programme. This is what rangatahi had to say...

“Got an insight into Waikato-Tainui thriving, it’s about vision, planning and protecting the land and culture”

“Food” “What I enjoyed the most was the speakers and getting to know each other”

“Walking around, viewing sites, hearing about whakapapa” “Gratitude, the ocean and stories, it was wonderful” “Listening to the history”

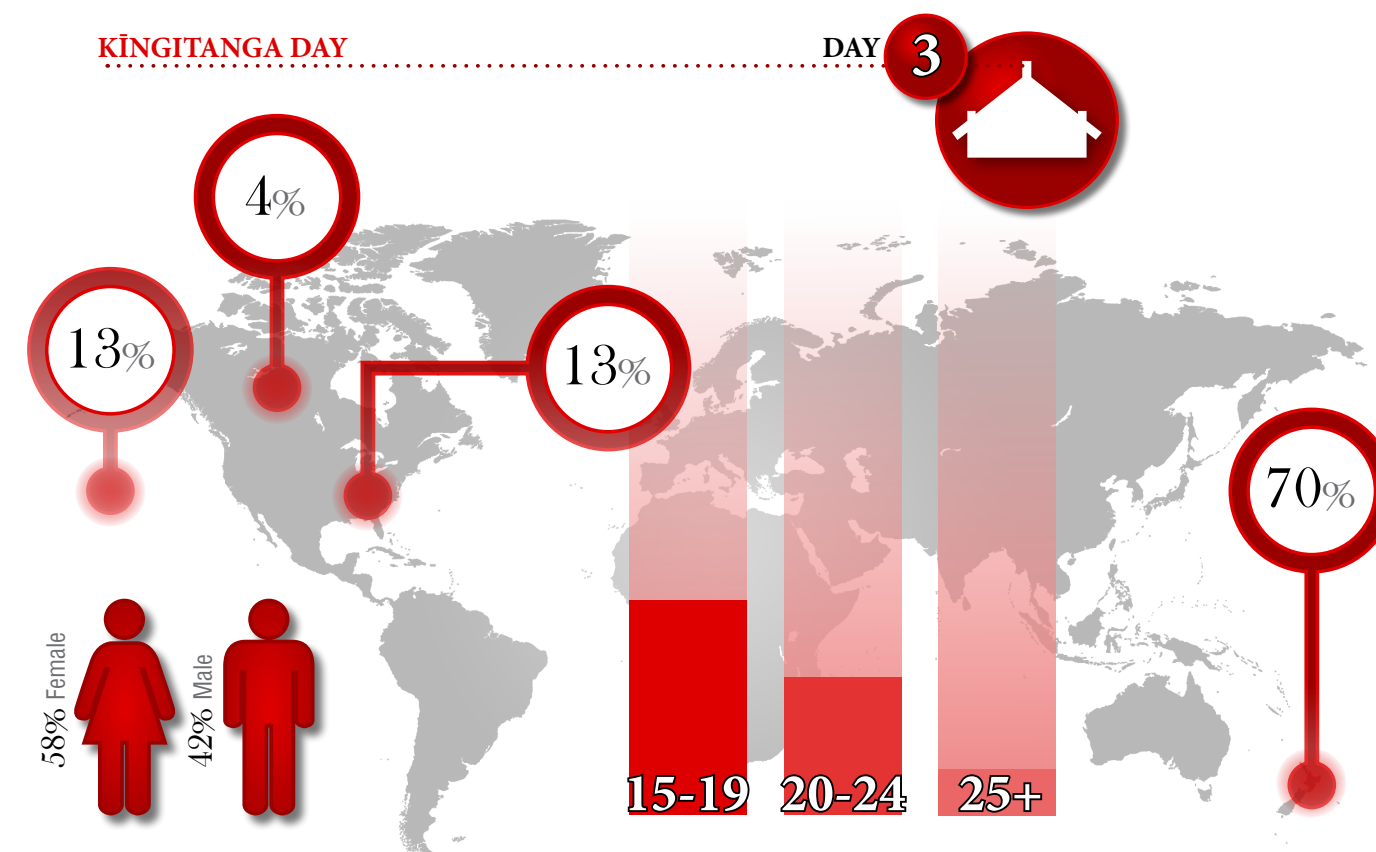


Figure 45: Rangatahi Programme Day Three Participants Demographics

Figure 45 displays the demographics of Day three from a total of 47 survey participants. The highest percentage of participants 70% were from Aotearoa, 13% from Hawaii, 13% from USA, and 4% from Canada. 58% were wāhine and 42% were tāne. The ages ranged from 15-25+. The highest representation was from the 15-19 grouping age.

The third day entailed a number of site visits and activities in the North Waikato. After attending The Seventh Gathering's Key Note Address, Wednesday saw rangatahi travel by bus to Ngāruawāhia and experience firsthand waka ama on the Waikato awa (river).

A site visit to the Office of the Kiingitanga at Tūrangawaewae House. The Kīngitanga is a political movement formed in the late 1800's to combine all tribes to halt the confiscation of Māori land. The confederation of the iwi of Tainui were chosen and have been the holders of this responsibility providing leadership since that time. www.teara.govt.nz/en/Kīngitanga-the-māori-king-movement

This visit was then followed by a short bus ride to Huntly where rangatahi planted ngā rakau o te taio (riparian plants) at Waahi Paa on the banks of Waahi Stream. The last site visit entailed a tour of the Waikato-Tainui College for Research and Development (the College) at Hopuhopu. Opened as the Tainui Endowed College in 2000 by the late Ariki Te Arikiniui Dame Te Atairangaikaahu who described it as ‘the tribe’s gift to the nation’.



Rededicated in 2010, with the support of the current Ariki Kingi the College Patron, reconfirming the tribe's commitment to continuing the vision of Sir Robert Mahuta and the desire of Te Arikinui Dame Te Atirangikaahu for the College to be open to the motu (country) and to the world.

Experiences

Rangatahi were asked to use one word that described their experiences on Day three of the Rangatahi Programme. Their descriptors are presented below in Figure 46:

Likes

The following represents what rangatahi liked on Day three:



Figure 44: Experiences of Rangatahi Programme Participants on Day Three

“Paddling and learned about the Kingitang and where the leaders are buried”
 “I liked how we planted trees and gave back to the land” “Ngā korero te awa”
 “The stories, our activities and site visit” “The waka ama experience” “Tribal university” “Planting the trees” “Waka ama” “Paddling” “The river” “Everything”
 “Listening to the history.

Survey Suggested Improvements

Captured under 'Suggested Improvements' across the three days rangatahi provided feedback to survey questions:

- i) What did you dislike about the Programme
- ii) How could the Programme be improved.

Suggested improvements are presented under the themes Programme Content; Access to Programme Schedule; and Refreshments. It is important to note that rangatahi attendees are a diverse group, therefore suggested improvements on a single issue for example, may offer two contrasting views. To mediate this, presented below is an over view that is considerate of all rangatahi perspectives.

Programme Content

The diversity of rangatahi that engaged the programme is apparent in their feedback about what they disliked and how the programme could be improved.

For some rangatahi greater participation in the larger Gathering is the ideal.

“I didn’t like missing presentations” “Some of us wanted to be at the conference”
 “I wanted to hear about Māori Health”

In contrast, for other rangatahi increased 'activity time' is preferred.

"Less talk more activities" "Too many speakers" "Key presenters in the morning, rather be out doing stuff with the group" "Just have activities, some of the speeches were too long"

Access to Programme Schedule

Feedback emphasised the importance of rangatahi having access to the Rangatahi Programme...

"If I knew what we were going to do, it would of helped me to you know organise myself" "Didn't know what we up to, give description of activities" "Confusing I didn't know what was happening" "Tell us beforehand what the programme is and what we going to do" "Not organised so I did not know what we were doing" "Disorganised"

Similarly, access to the Programme would have ensured the following rangatahi were well prepared to actively participate.

“Advance warning on what to wear please, I was not dressed for the occasion” “Dress code” “Can’t wear the same clothes to the Opening and to play traditional Māori games” “Having the programme so we know what to pack for each day” “Unprepared for bus rides, so car sick”

Refreshments

Rangatahi were unanimous in their gratitude for the daily lunch packs they received. However, rangatahi suggested that snacks and in particular water also be supplied.

“Dehydrated, a lot needed H₂O” “Water or juice please, really thirsty during and after planting” “Got thirsty heaps, yeah heaps of water would’ve been good”

A further observation about refreshments was also noted... “I have been to a couple of conferences, why wasn’t there kai for everyone”

Summary

Rangatahi ‘suggested improvements’ recommend the inclusion of a facility that allows rangatahi to engage the Programme and the larger Gathering, over and above the daily Key Note presentations. Conversely, other rangatahi believed the programme should be all about activities. Access to the Schedule, both prior and during, would assist rangatahi to make informed choices and be well prepared. Rangatahi suggested that appropriate refreshments be considered, particularly when the Programme entails physical activities.



Interviews Rangatahi Expectations

Fifteen rangatahi, at the beginning of the Rangatahi Programme, were asked what they expected from the Rangatahi Programme, and at its completion the same rangatahi were asked, how the Rangatahi Programme met their expectations. The results are presented under the themes Cultural Exchange and Programme Integration.

Q1. What did you expect from the Rangatahi Programme?

Cultural Exchange

“Laughter, and teachings to take home to my youth, healing and good times”

“No expectations have fun and learn about cultures” “Open expectations allowing things to flow”

“Young discussion about decolonisation” “When I leave I will know something about the people [Māori]”

“Meeting new people and sharing our cultures” “I want to know how they [rangatahi] interpret ‘healing our spirits’” “Knowledge of indigenous health models” “Organised Programme and relationship to the conference” “Growth”

Q2. How did the Rangatahi Programme meet your expectations?

“Listened, asked questions, laughed, joined in and celebrated” “I made new friends and they were open to sharing their culture and what they do as Māori” “Rangatahi blew my expectations away” “Observed people at this conference sharing their history and their stories of healing their way, is decolonisation” “I learnt about the people of Waikato, some of their history and successes, in person” “Yes, expectations met although it [sharing cultures] was a little hard as the rangatahi group are mainly youth of a certain age group” “Did the relationships and a group of us had a kōrero and reckon that it [healing our spirits] happens when we come together and connect up” “In terms of meeting cultures and building friendships that was achieved on the first day, however I didn’t learn anything about indigenous health” “No obvious relationship to the conference” “I got the whānaungatanga and wairua from you know being in that environment, what was missing was academic growth”

Summary

For most rangatahi that participated in the ‘expectation interviews’, their expectations were fulfilled. The Programme provided a space in which cultural perspectives through the lens of rangatahi was shared. While some rangatahi expectations were specific others were undefined and general. For visiting rangatahi, the expectation of experiencing Leadership, through Kīngitanga and Waikato culture or local Māori culture first hand, was achieved. However, for some rangatahi the expectation of a Programme that contributed to academic inquiry and growth was absent as was the connection between the Rangatahi Programme and the larger Gathering.

Open Ended Questions Key Learnings

The evaluation team interviewed 10 rangatahi about the Programme to hear from rangatahi about a key learning they experienced while engaging with their peers on the Programme and how they might use this in the future. The results are captured under the themes New Knowledges and Applying Connections.

What is a key learning you have experienced on the rangatahi programme?

New Knowledge

"Everybody [indigenous] lost their land whether it be British Columbia, Australia or New Zealand" "Learned about our connections and history" "All indigenous cultures are facing the same troubles in this day and age" "The freedom of being around like minded people but also seeing differences" "The connection that Māori have with your land, language, singing etc" "Now I understand what my parents used to say when they said native Māori and Hawaiians are brothers and sisters"

How might you use this key learning in the future?

Applying New Knowledge

"Everybody [indigenous] has a connection to their land". "Identified key people from HOSW countries to assist with creating a rangatahi forum. The plan is to connect monthly via skype session and Facebook". "Passing on knowledge to other generations and not let our cultures die". "More appreciative of being Māori". "In times of struggle will look more to elders and traditions". "It takes a village to raise a child but it takes a moa or marae to raise a community".

Summary

Feedback from the 'key learning interviews' suggests that rangatahi have gained new knowledge about indigenous peoples and cultures. In particular shared values, parallel experiences and unique differences. The importance of transferring indigenous knowledge to future generations, the significant role of 'indigenous elders' to their culture and people, and the strength and value of the 'collective' at local and global levels are also noted key learnings. The value of maintaining indigenous rangatahi relationships established at The Seventh Gathering, and greater awareness of one's own indigeneity were also highlighted as key learnings.

Rangatahi Panel Presentation

A Rangatahi panel presented as part of the Final day programme at The Seventh Gathering. The panel consisted of six voluntary and selected rangatahi speakers by Te Ahurei, from Canada, Australia, Hawaii, and Aotearoa.

Following a number of open discussions, reflective dialogue and the exchange of personal experiences, rangatahi presenters, within a safe and non-prescriptive space, decided on the themes of their panel presentation. These are: Rangatahi personal experiences; Rangatahi experiences of The Seventh Gathering's Rangatahi Programme; and Rangatahi sharing future hopes.

It is important to note that some presenter's draw links between The Seventh Gathering/Rangatahi Programme and their lived experiences. While for others, their presentation was about realisations, achievements and drawing parallels between their everyday lives at home and what they experienced on the Rangatahi Programme.

Rangatahi Personal Experience

For one rangatahi- who shared her experience of abuse (physical, sexual, substance), suicide ideation, being lost spiritually, and cultural alienation, she discussed how The Seventh Gathering's content (indigenous ways of healing) resonated with and contributed to, her own healing processes.

For another rangatahi, to his delight he experienced a moment of clarity at The Seventh Gathering while engaging with the Rangatahi Programme. He realised the importance and appreciation of family. He sees his connection with other global rangatahi as an awesome opportunity.

Rangatahi Sharing Future Hopes

For one rangatahi he talked to his experience of the Rangatahi Programme and how it will inform his actions in the future. In particular, the unity and tight relationships established among rangatahi attendees. He also touched on obstacles that hinder cohesion among groups such as 'sticking to one's own click or group', and believes that rangatahi should be open to new and future possibilities of connecting with others. Another rangatahi presenter discussed how the tuakana/teina model (Māori mentoring model) played a critical role in (how he) overcame substance abuse. And believes his current role as a tuakana is about reciprocity or giving to others what he received. He will continue to be a tuakana into the future. All presenters expressed their excitement for the 8th Gathering.

Rangatahi experiences of The Seventh Gathering

For one rangatahi he described his experience as fun, lots of laughs, and to his amazement enjoying a dance party without alcohol and drugs. For him, the realisation and affirmation of being toxin free and still having a great time was overwhelming, and it forced him to think about life without drugs and alcohol.

For another rangatahi, the experience of engaging a positive indigenous youth space was awesome, amazing and a new experience i.e. an entire programme dedicated to 'rangatahi'

CONCLUSION

In a number of ways, rangatahi attendees were asked about their experiences and views of The Seventh Gathering Rangatahi Programme including suggested improvements and highlights. This section presents and concludes with key recommendations and provides highlights that align to The Seventh Gathering themes of Indigenous potential, Indigenous solutions, Indigenous leadership, and Indigenous futures.

The dominant notion arising from The Seventh Gathering Rangatahi Programme was the success of whānaungatanga, connectivity. Distinct indigenous youth spaces allowed rapport to be established easily and quickly among rangatahi attendees. The excursions, the hands-on activities and interactions with Waikato culture, people and place (sites of significance) facilitated indigenous cultural exchange. In this instance, it allowed new indigenous knowledges to be gained, new indigenous experiences to be encountered and in turn, global indigenous rangatahi connected.

Key recommendations include:

To engage global indigenous rangatahi spaces for most, if not all, indigenous youth is a unique and rare opportunity. To ensure indigenous rangatahi are supported to make the most of the opportunity is to recognise not only their unifying markers but also their diversity. Rangatahi who know what to expect, know what is expected of them, that is, informed rangatahi translates 'prepared rangatahi'. It is recommended that future Gathering Youth Programmes:

- plan two separate programmes, the first for 15-19 age group and the other for 20-25 age group.
 - o The 15-19 age group programme be activity based.
 - o The 20-25 age group programme be academic based i.e. academic inquiry/growth.
- plan the opportunity for rangatahi to engage in Informal Think Tanks structured around The Gathering's themes.
- acknowledge rangatahi diversity and support their development by making explicit the relationship between the Youth Programme i.e. activities/site visits, and the Themes of The Gathering.
- are made available online at the same time as the Larger Gathering's Programme. This would facilitate decisive, engaged and prepared rangatahi.
- include appropriate refreshments throughout the day especially when programme content entails physical activities.

Identified highlights included:

Indigenous Leadership: Leadership was experienced through learning about the Kīngitanga and Waikato culture or local Māori culture first hand. This was reflected and understood in the context of the visit to the Base, Te Awa, Kīngitanga sites and the Waikato Tainui Research and Development College. These current Waikato tribal initiatives have the ability to provide economic and social wellbeing for their people inclusive of rangatahi. This activity provided rangatahi with an opportunity to view the leadership possibilities that emanate from within a tribal context.

Indigenous Solutions: Rangatahi recognised and celebrated their collective and distinctive indigenous identities. They forged connections and actively engaged new and shared indigenous experiences which they are committed to apply and share with their peers and communities in their own countries post The Seventh Gathering.

Indigenous Potential: Rangatahi feedback positively affirmed the strengths of Indigenous knowledge and practices. The opportunities to share their indigeneity resonated with all rangatahi during The Seventh Gathering. The enjoyment of being able to connect and greater awareness of one's own indigeneity as a strength within them was also highlighted.

Indigenous Futures: Rangatahi identified the importance of transferring indigenous knowledge to future generations, the significant role of 'indigenous elders' to their culture and people, and the strength and value of the 'collective' at local and global levels were also noted. They also valued maintaining indigenous rangatahi relationships established at The Seventh Gathering. Rangatahi emphasised the opportunity to keep in touch through social media post The Seventh Gathering to sustain relationships and prepare for the Eight Gathering.

The Rangatahi Programme Evaluation team of Waikato Tainui and Te Kīwai Rangahau, Te Rau Matatini acknowledges the work of the Rangatahi project team, programme contributors who brought to fruition the Programme. Grateful thanks are also extended to the Programme attendees and evaluation participants that we had the pleasure of meeting and working with over the four days of The Seventh Gathering Mauri ora!



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INTRODUCTION

The Healing Our Spirit Worldwide - Seventh Gathering (The Seventh Gathering) programme offered five different site visits to showcase Māori working towards **Indigenous Leadership, Indigenous Solutions, Indigenous Potential and Indigenous Futures: Mauri Ora**. Each site was chosen with the following in mind:

Indigenous Leadership: Marae visits
Indigenous leadership is about leading our people toward a positive future and toward positive outcomes. It is about working to our strengths as we move toward **Mauri ora**.

Indigenous Solutions: Cultural urban visit, Waikeria
Indigenous solutions are likely to take a unique approach to resolve issues impacting our peoples. Indigenous solutions might not be simply about treatment and healing but also about prevention and protective factors, or about innovative ways of moving toward healthy flourishing futures, **Mauri ora**.

Indigenous Potential: Te Kohao Health
Indigenous potential is about how best to identify and realise the potential of indigenous approaches and innovative models of self-care, whānau and family care, and community care that sparks movement toward **Mauri Ora**.

Indigenous Futures: Ngā Taiatea, Toku Mapihi Maurea, Ngā Kuaka
Indigenous futures looks at the futures we all want to see for our people. There may be pathways in place toward these futures, we may be identifying or just setting out on the path, we may already have the solutions, see the potential and be leading indigenous peoples toward **Mauri Ora** (HOSW Website)



METHOD


For the five site visits paper surveys were utilised for obtaining both quantitative and qualitative feedback from The Seventh Gathering site attendees. The surveys were printed on a double sided A5 paper. The first side gained demographic information and the second presented five open ended questions to gain qualitative responses. The surveys were developed by Te Kīwai Rangahau, Te Rau Matatini's Evaluation Team to be simple for completion, requiring minimal time whilst providing a broad picture of the site visit experience. Written feedback was obtained from survey participants and some verbal feedback from the bus hosts.


Conducting the survey aligned with Māori research protocols of respect and choice while surveys were being distributed and collected, by the evaluators allocated this role. This process was completed by the return trip back to Claudelands, The Seventh Gathering venue. In acknowledgement of the completion of a survey each participant received a Gathering bracelet as part of a reciprocity process.


Both quantitative and qualitative data was manually entered into excel for analysis. The Infographic tool from Piktochart.com was then utilised to construct the demographic data display providing infographics. The qualitative data was analysed and provided themes in strengths and suggested improvements.


HOSW 7th Gathering: EXCURSIONS

WHERE DID YOU GO FOR YOUR SITE VISIT?


GENDER


GENDER


AGE


COUNTRY

Write a single word which describes your experience of the site visit

What did you like?

What didn't you like?

How could we have improved the visit for you?

PARTICIPANTS

There was a total of 269/350 surveys completed during the site visits at The Gathering. All non-responses were excluded from the total numbers. The overall survey participant representation from countries appears in Figure 1 below with the highest percentage at 49% from Canada.

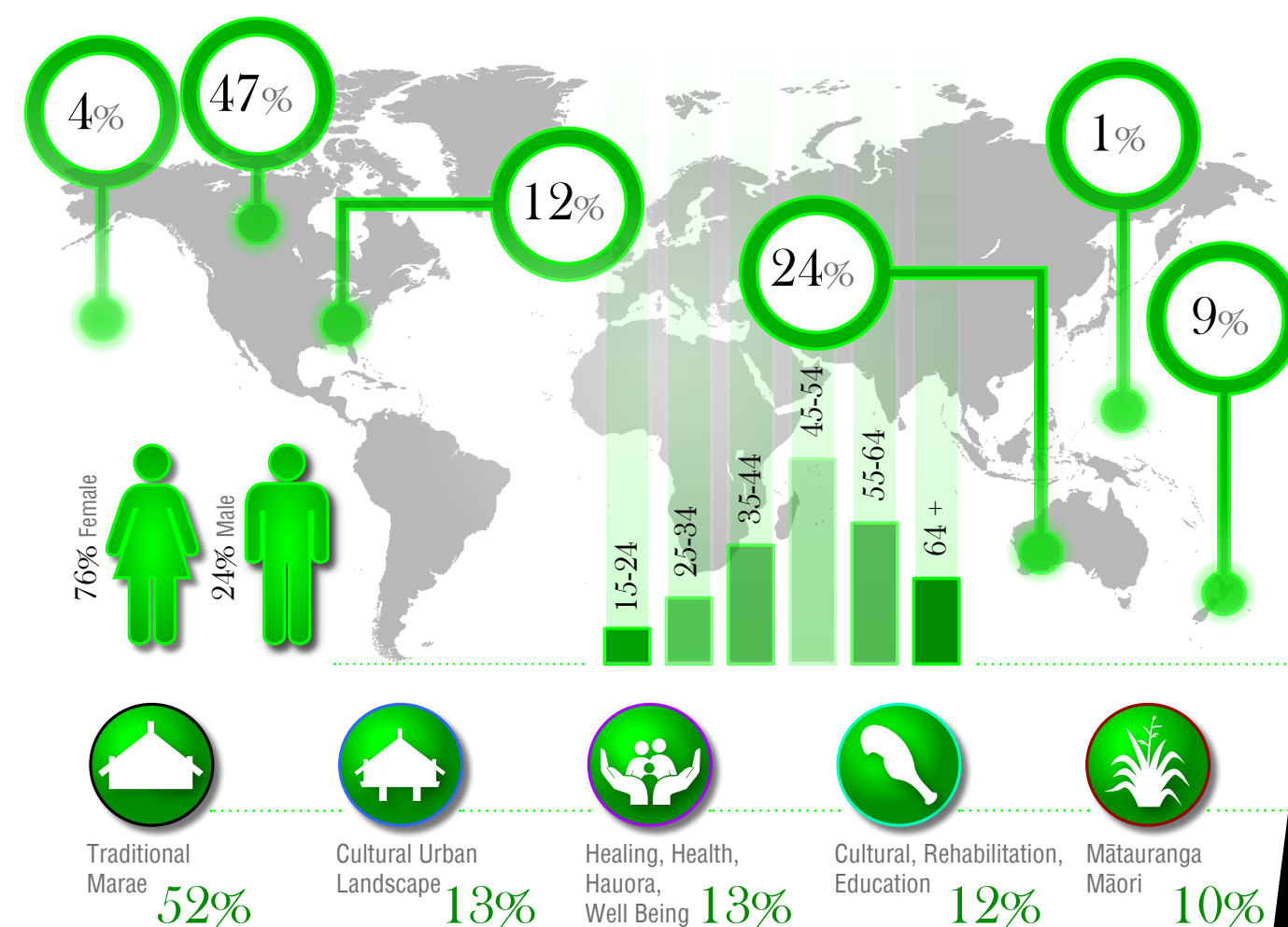


Figure 47: Excursion Evaluation Demographics

Ages ranged from 15 to 83 with 51% the highest representation between the ages of 45-64. Gender representation was greatest for wāhine (female) at 76% and tāne (male) at 24%. The highest survey participation resulted from the six marae (sub-tribal centres) visits at 52% of the total responses and the survey completion was the lowest at 10% with the two visits to Mātauranga Māori (education centres). Simple analysis indicates most who chose to attend the site visits went to view indigenous leadership.

FINDINGS

Traditional Marae Visit

Indigenous Leadership, Marae visit x6 (Tuesday, Wednesday, Thursday)

The objective of this activity was to increase knowledge of cultural protocols and increase understanding that te reo (language) Identity and culture are key to wellbeing (HOSW Marae Experience Site Visit Doc), indigenous leadership in action “A short bus ride to a local traditional marae of the Waikato people where an intimate experience will be on offer to engage in talking, listening, observing and asking questions of local hosts. A close encounter experience is offered to attendees to walk inside a carved meeting house and hear the stories and local histories of the community that lives nearby and belongs to the marae.”



Figure 48 displays the demographics of the survey participants who visited one of two Waikato Marae – Hukanui Marae or Te Papa o Rotu Marae that resulted in a total of six, two hour site visits over the three days there was an average of 23 people who completed the surveys at each site visit out of a possible 35. The highest percentage of attendees 54% was from Canada, 28% from Australia, 12% from USA, 4% from Aotearoa New Zealand and 2% from Hawai'i. 73% were wāhine (female) and 27% were tāne (male). The age of participants ranged from 16-83 and the average age was 50. 31% of participants were between the ages of 45 and 54.

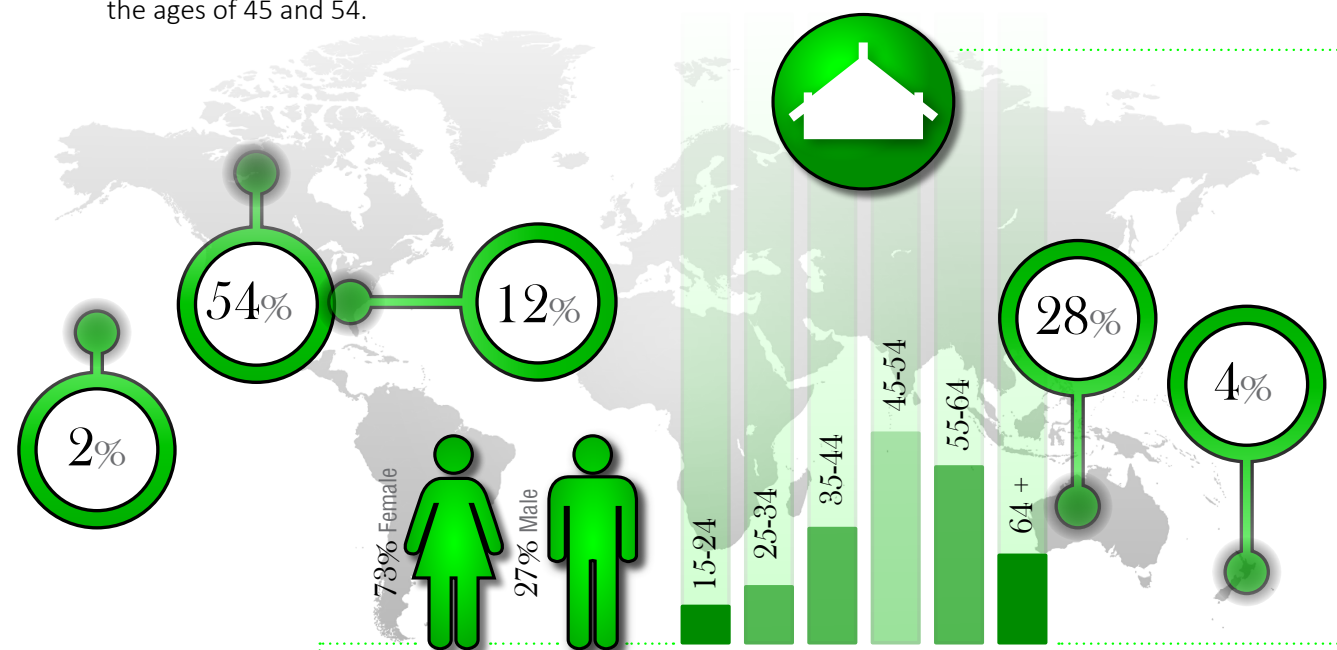


Figure 48: Marae visit demographics



Each visit began with a traditional welcome or pōwhiri to bring the group onto the marae, conducted in Te Reo Māori (the Māori language) followed by a lunch and then presentations and questions. After which pictures were taken and evaluation forms were filled in.

Highlights

An account from a bus hosts “Pōwhiri was a great experience for everyone. Wonderful spread for lunch. The manuwhiri (guests) were given the chance to ask any questions and they asked a lot. From the verbal feedback the visitors did not want it to end.”

Participants stated:

The pōwhiri, the food or kai, learning a song in Māori, learning the history of the area,

the discussions and questions, and also how welcomed the hosting groups made them feel. There were a lot of comments in support of how great the visit was; these included the warmth and openness experienced, for example “[I liked] everything, especially the warmth and love of the people”, “sharing and culture exchange [and] being welcomed so warmly”, “all the tradition that is still living even in today’s society”. “The relevance of it all”.

Participants were asked to describe their experience using one word. Each of those words were put into the relevant Figure 49 (Hukanui Marae) and Figure 50 (Te Papa o Rotu Marae) below. The words shared were all very positive and uplifting.



Figure 49: Hukanui Marae - participants described the visit using one word

KA PAI HUMBLING GENEROSITY MEANS SO MUCH GROUNDING

Recommendations:

- Have an interpreter available. One barrier included not being able to understand the Māori language and a suggestion was to have an interpreter available.
- Make the site visit longer – so they could get to learn more and hear more, they felt the time was too brief.
- Being aware of giving a koha (money or gifts) to give as a thank you to the hosts, the process of reciprocity.
- A pamphlet with general information to take away.

EXCEPTIONAL HAY-HAY CALMING
THANK YOU NINANASKOOMOON
A TRUE PRIVILEGE
TALLY HAHST BEAUTIFUL
NIA WEN ENLIGHTENING
KICHE GAAGOO EDUCATIONAL

Figure 50: Te Papa O Rotu Marae - participants describe the experience using one word

Cultural Urban Landscape

Indigenous Solutions Cultural Urban Landscape x2
(Tuesday & Wednesday)

The objective of this activity was to increase awareness of cultural domains and increase knowledge about Māori cultural flora and fauna (HOSW Urban cultural Landscape Doc)



"Wiremu has been the historian consultant for the University of Waikato, Waikato Museum and Hamilton City Council for many years. He is offering a site visit to the places within Hamilton City (venue city for The Gathering) that have been renamed their original place names by the Council and a visit to Hamilton Gardens to learn about Rongoā Māori and explaining some of the traditional customs of where not to pick, i.e. old urupā and trees used for storing koiwi (human remains). Wiremu will also talk about traditional uses of native medicinal plants such as kumarahou, kawakawa, karamu and kowhai bark.

E.g. demonstrating how to boil kowhai bark in a hot tub of water and sit in it for healing blood related illnesses. The focus of this site visit will

be to look at how healing can occur in an urban landscape by renaming places and taking care of native flora and fauna growing naturally in urban environments." More information can be obtained from the following website.



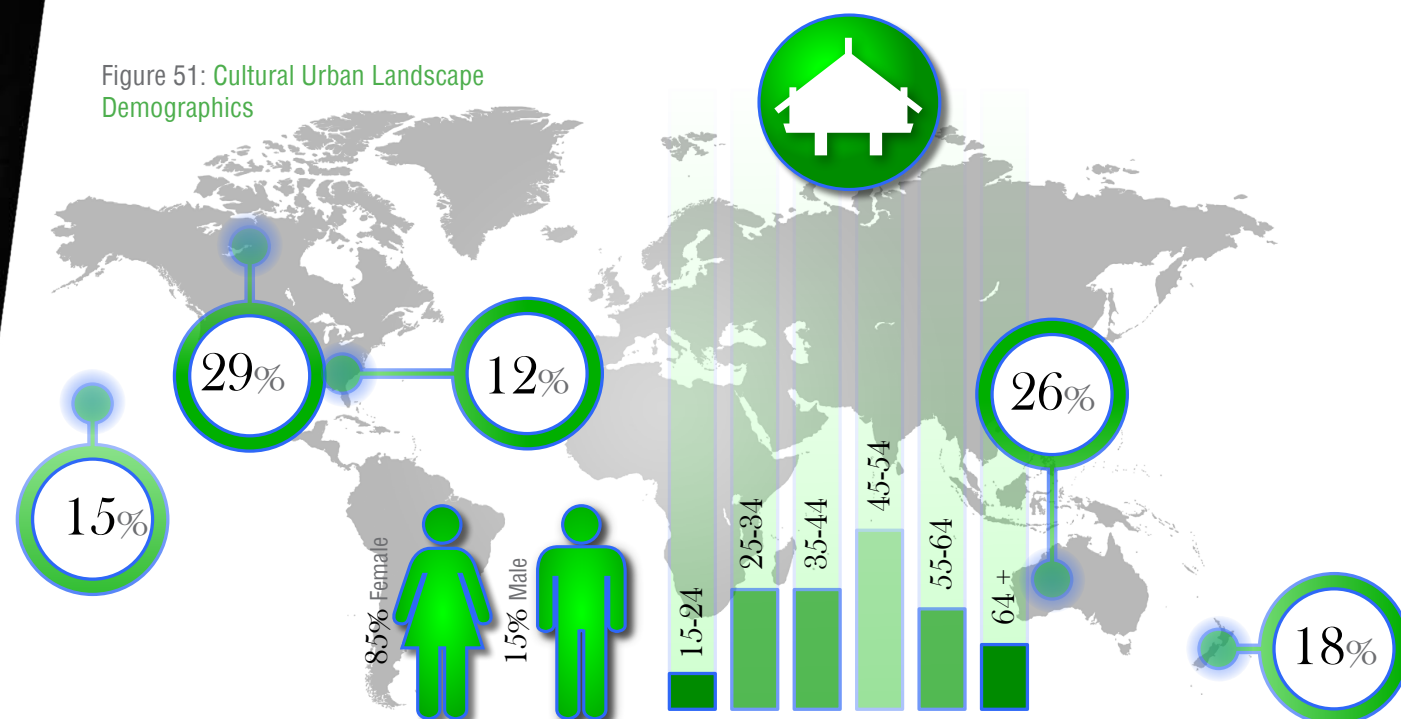
<http://hamiltongardens.co.nz/collections/productive-collection/te-parapara-garden/>

Figure 51 displays the demographics of the two cultural urban site visits from a total of 34 survey participants. The highest percentage of participants 29% were from Canada, 26% from Australia, 18% from Aotearoa, 15% from Hawai'i and 12% from USA. 85% were wāhine and 15% were tāne. The age ranged from 20-78. The average age was 46.

The excursion began with a presentation from Wiremu Puke the master carver of Te Parapara Hamilton Garden. He talked about the history and development of the gardens and surrounding cultural areas. Then a tour of those places and attendees were able to ask questions.

Strengths

Figure 51: Cultural Urban Landscape Demographics



Participants stated they liked:

That they were taught the history of the garden and shown it by the carver himself, having a guide who was instrumental in the...design and carving for the site". "His depth of knowledge, the stories he shared and being able to interact with him, learning the explanation of the carvings and local Māori explanations. "I liked meeting people [and the] tour of the city; " I liked [the] tour of garden and incorporation of traditional ways".

Survey participants were asked to describe their experience in one word. Each of those words were put into Figure 52 below. The words used were affirming and spoke positively of the sites that were visited and the information that was delivered.

- Provide accurate trip information in regards to travel times and provision of lunch.
- More kōrero (information) about rongoā (healing plants)
- A hands on activity
- Make the site visit longer.



Figure 52: Pataka (Storage House) - Participants describe their experience using one word



Cultural, Rehabilitation, Education: Waikeria
Indigenous Solutions Cultural Rehabilitation,
Education (Thursday)

The objective of this activity was to increase knowledge of a modified Therapeutic Community Model based in a main stream organisation that values and supports Māori cultural practices and to demonstrate how important strategic relationships are to achieve wellbeing and better outcomes for whānau/families. (HOSW Waikeria therapeutic Model, Karaka Unit, site Visit doc).

“CareNZ Manaaki Aotearoa has worked alongside the Department of Corrections in facilitating Drug Treatment Units (DTU) across New Zealand since 1997, when the first DTU in Arohata Women’s Prison was opened. The DTU plays a significant role as part of the government’s goal to reduce re-offending by 25%

by 2017, with over 50 men receiving treatment through the Waikeria Prison DTU each year.

Karaka Unit is an 80-bed Therapeutic Community for medium and high risk offenders. Strong collaboration between custodial and therapy teams are critical to the success of prison based Therapeutic Communities. Three programmes operate within Karaka Therapeutic Community: the Special Treatment Unit Rehabilitation Programme for high risk violent offenders, the Adult Sex Offenders Treatment Programme, and the CareNZ DTU, for those with substance use issues.

The goal of the CareNZ DTU programme is to target the risk factors for substance dependency and relapse, including motivational enhancement, emotion management, thinking skills, decision making and pro-social behaviour. Focussing on these key treatment areas also decreases the

likelihood of future offending. The community (i.e. prisoners and staff) work together to establish an environment in which participants feel safe to address their own issues. The programme is supported by the use of mentors, who themselves are graduates of a DTU. The visit included a cultural educational focus.”

http://www.corrections.govt.nz/about_us/getting_in_touch/our_locations/waikeria_prison/karaka_-_specialist_treatment_unit_at_waikeria_prison.html

<http://www.stuff.co.nz/national/health/74143808/Worlds-indigenous-leaders-look-to-adopt-prison-practices-at-Waikeria>

Figure 53 displays the demographics of the Cultural, Rehabilitation and Education – Waikeria

visit. There were 31 participants with the highest percentage at 45% from Canada, 35% from Aotearoa, 7% from Australia, 6% from Hawai'i and 6% from Guam. Figure 53 also displays that 74% were wāhine (female) and 26% were tāne (male). The biggest age group representing 39% of the group were the 45-54 year olds.

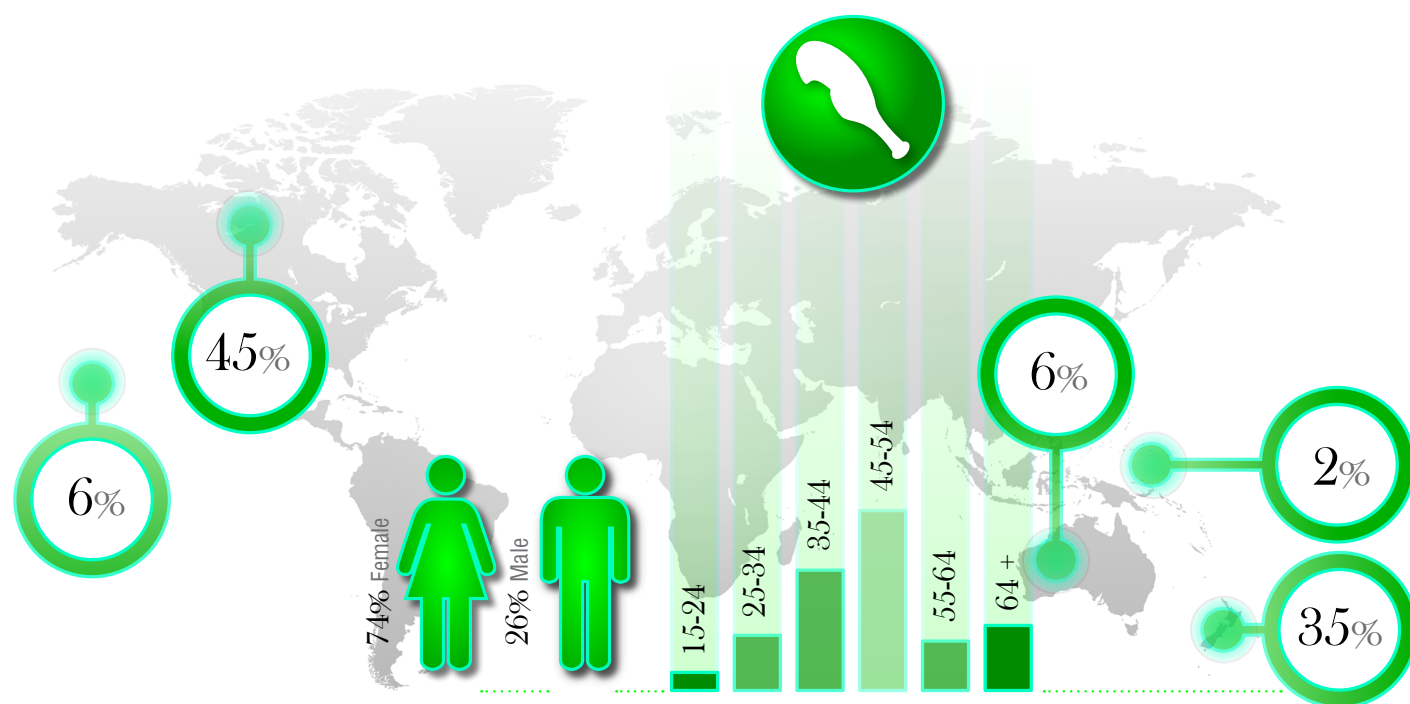


Figure 53: Waikeria Visit Demographics

The Waikeria inmates held a pōwhiri for the group, welcoming them into their facility. Then some of them shared their stories followed by a kai (lunch) which allowed participants the opportunity to ask questions. After this they showed the group around the facilities and their artwork.

Strengths

Participants stated they liked:

“Getting to interact with the inmates, to hear their stories and see the role culture plays in their recovery the openness and willingness to share and the hospitality of the whole Karaka Unit. The wairua (spiritual atmosphere) that was present. One participant spoke of their experience, “[I

liked] the “men’s presentations: they were living proof that culture will be our salvation”. One attendee’s reflection of the Karaka Unit spoke to the impact of the programme “seeing that when people are treated like [the] valuable human beings they begin to value themselves as such”. One of the inmates carved a mere and gifted it to the HOSW Gathering movement. The mere will now travel with the Healing Our Spirit Worldwide movement as one of the symbols of unity.

Participants were asked to describe their experience in one word. Those words were put into the shape representative of a mere Figure 54 below.



Key areas of improvement:

- More time
- Having an interpreter so they could understand what was being said during the pōwhiri;
- Having the programme before the day.

Figure 54: Waikeria - Participants describe their experience using one word



Healing, Health, Hauora, Well Being: Te Kohao Indigenous Potential Healing, Health, Hauora, Well Being (Tuesday)

The objective of this activity was to increase knowledge of indigenous health models and demonstrate how important strategic relationships are to achieve wellbeing and better outcomes for whānau/families.

“The afternoon will be spent viewing a Māori health provider with the provision of a suite of

health services for and by Māori to the local Hamilton Community. Te Kohao Health provides in excess of 25 different health, social and education services to 8,000 clients throughout the Waikato region. The clinic is an impressive example of the collaboration between Western medical services and traditional Māori medicine.”

Figure 55 displays the demographics of the site visit to a hauora (health) service. There was a total of 36 surveys completed. The highest percentage of participants 42% were from Canada, 27% from USA, 21% from Australia, 6% from Aotearoa and 3% from Hawai'i. 79% were wāhine and 21% were tāne. The ages ranged from 25 to 78. 75% of participants were over 45.

Te Kohao Health website-
www.tekohaohealth.co.nz

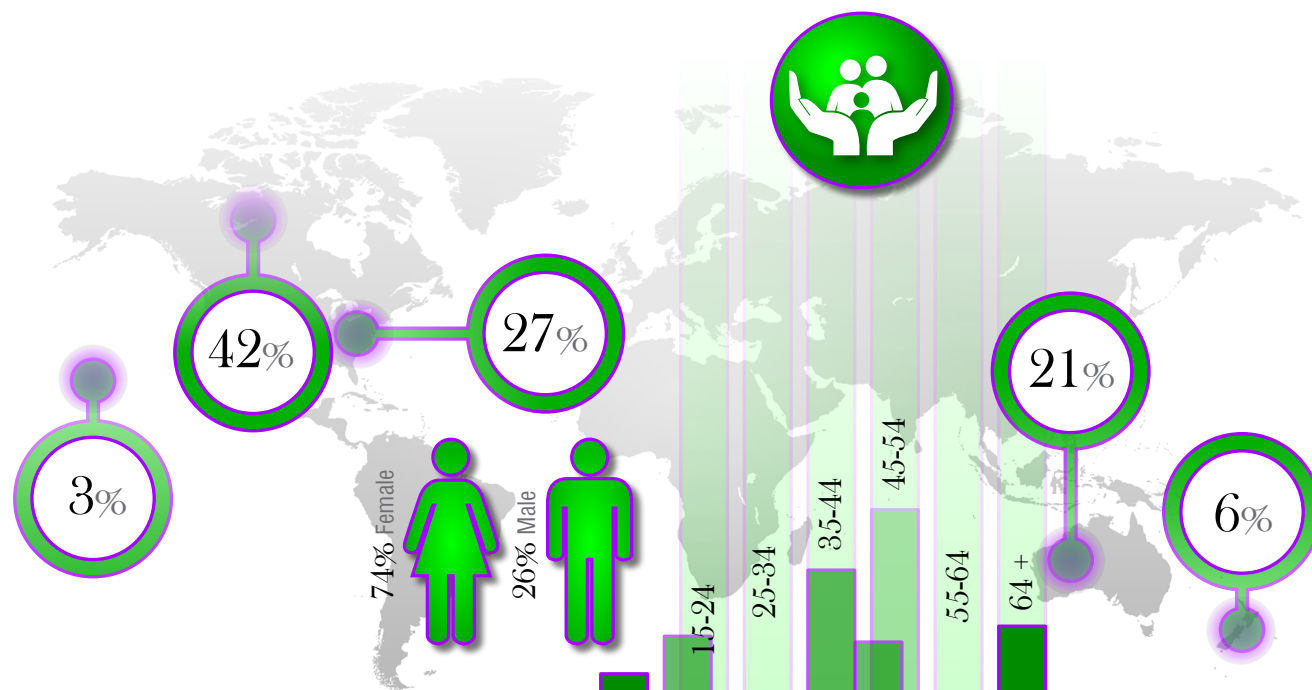


Figure 55: Healing, Health, Wellbeing visit demographic information



The group was welcomed in with a pōwhiri or welcoming ceremony followed by a presentation on the history of the organisation and how they have transformed their practice, followed by a kai (food) after which they were taken on a tour of the building and then gifted a book about the organisation.

Strengths

Participants stated they liked:
the cultural interaction including the pōwhiri and hospitality of the hosting group. Many highlighted that they liked the information that was shared, in particular their health care model and the structure and kaupapa (philosophy) of the organisation, they liked the diversity of services available for the people and how they have integrated traditional healing with modern medicine.

Participants were asked to describe the experience using one word which are displayed in Figure 56.

Key areas of improvement:

- Make the site visit longer as participants felt that it was a bit rushed and wanted to stay longer
- Have an interpreter present for those who do not understand the Māori language
- Better communication between organisers, as the group were expected on a different day. In spite of that, the group still enjoyed themselves
- Have smaller groups.

EXCEPTIONAL, ENLIGHTENING, FUN, IMPRESSIVE, FORMAL, GREAT, FANTASTIC, HOSW, BREATH-taking, MARVELLOUS, WHOLE, EWARDING, INFORMATIVE, AWESOME, EXCELLENT, ENCOURAGING, ENCOURAGING, DELIGHTFUL, WONDERFUL

Figure 56: Te Kohao Health experience using one word

CONCLUSION

Indigenous Leadership

The marae excursion was a great example of Indigenous Leadership. Marae are a corner stone for upholding tradition and culture and it was a definite highlight for participants. They liked the pōwhiri, talking with the kaumātua (elders), hearing the history, the singing and the language. With culture as their strength marae were seen as leading their people towards Mauri Ora.

Indigenous Potential

The visit to Te Kōhao Health highlighted the potential of Indigenous models of care. They talked about their collective impact strategy and showed participants how they planned to accomplish better outcomes for their whānau. Participants liked what they saw and were impressed by the variety of services that were available.

Indigenous Solutions

These were two unique visits that addressed different issues. The Cultural Urban Landscape visit demonstrated the regeneration of how Māori traditionally grew their crops which enabled them to provide for their iwi (tribe). As well as how rongoā (herbal healing) was cultivated. Participants liked the information that was shared and being able to hear it first hand by someone who was instrumental in the development of the garden. The second visit to Waikeria prison allowed participants to see how Māori culture is integrated as part of a therapeutic community model that aids in the recovery of high risk offenders. Participants were in awe of this visit and the work that the inmates had done. One participant commented that “...they were living proof that culture will be our salvation”. Both these Indigenous Solutions have merit and participants used words such as inspiring, enlightening, shock ‘n’ awe and ataahua (beautiful) to describe their experience.

Indigenous Futures

The three language schools (early childhood, primary and secondary) were developed to create a better future for Māori tamariki (children). Culture is viewed as being the key to helping them reach their full potential. A strength of these visits for participants was seeing the children living their culture. Whether it was through singing, or speaking te reo Māori, or the way they treated them. A saying at Ngā Taiatea Wharekura goes “E Puta ki Taiatea!” Which means “empowered by our past and present to lead in the future” (www.taiatea.school.nz). These visits were a great example of Indigenous Futures and the pathway they are taking toward it!

Recommendations

- More time – more time was asked for as excursions averaged about 2 hours including travel time. With that in mind, once all the formalities are complete it leaves around 45-60 minutes for presentations and interactions. The majority of participants wanted their excursion to be longer.
- Information Pamphlet- Participants wanted information pamphlets or guides about the protocols and formalities that were part of their the visit so they do not feel embarrassed as some did for being unable to reciprocate with a gift. Website links to the sites could have also been located on the Healing Our Spirit Worldwide – The Seventh Gathering Website to provide further information.
- Access to interpreters- A small percentage of participants suggested to have interpreters available to translate the proceedings at the pōwhiri.

In conclusion for those who completed the excursion evaluation surveys it is clear that the experience proved a rich one. Undoubtedly one they will take back to their respective countries that will positively influence their own indigenous progress and futures.



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INTRODUCTION

The Seventh Gathering Post Gathering survey was developed by the Te Kīwai Rangahau Team, Te Rau Matatini. This e-survey was created through SurveyMonkey and was distributed to attendees who had provided their email addresses during registration.

Respondents were asked questions regarding their demographics, such as what country they came from, age, gender, role. There was also a series of questions dedicated specifically to a Seventh Gathering post evaluation which delegates had the option to complete. These questions included information such as their views on the Opening and Closing ceremonies, Keynotes and Plenaries, Venue and Catering and Additional support.

The chapter that follows provides a descriptive analysis of data collected through the post e-survey including the summary of qualitative findings. The Post Gathering survey was optional aligned to the notion of offering choice. Those who completed the survey had the option of entering a draw to win one of four \$100 Amazon e-vouchers aligned with the notion of reciprocity. Anonymity with the survey responses were guaranteed aligning to an ethical process and confidentiality.



Healing Our Spirit Worldwide - The Seventh Gathering Post Conference Survey

Nau Mai! Haere Mai!

Welcome to the HOSW The Seventh Gathering Post Conference Evaluation Survey

What is involved?
Completing this survey will take approximately 10 minutes

Who Can participate?
Anyone who has attended the Healing Our Spirit Worldwide - The Seventh Gathering. If you are under 16 years of age pleas ask your guardian(s) for permission before participating in this survey

Purpose:
To gain feedbackabout aspects of Healing Our Spirit Worldwide - The Seventh Gathering not previously covered. This information will be used to improve future HOSW Gatherings and provide valuable feedback to the team who organised and ran The Seventh Gathering.

PARTICIPANTS

347 post Gathering surveys were completed.

Country

Aotearoa completed the biggest proportion of post Gathering surveys with 57.3% (199), followed by Canada with 21.6% (75), Australia with 11.5% (40), the United States of America with 5.2% (18), Hawaii with 3.7% (13), and 0.6% (2) from Guam.

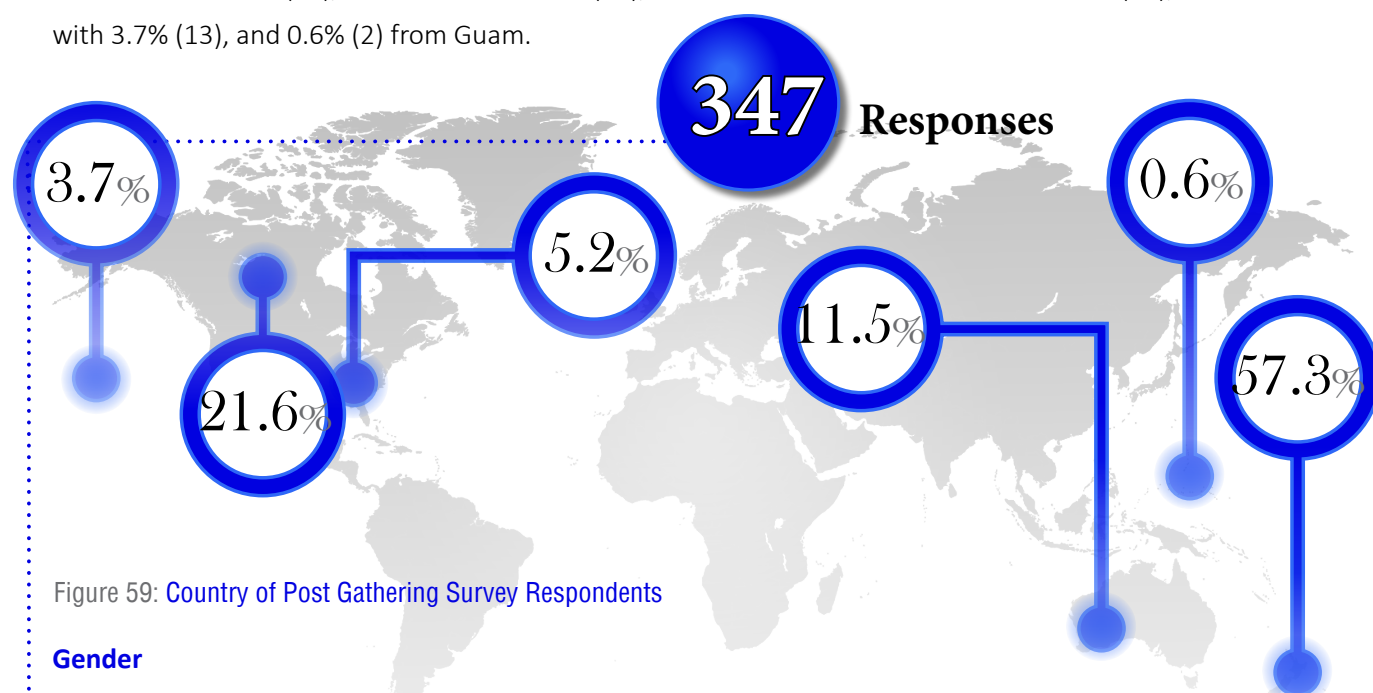


Figure 59: Country of Post Gathering Survey Respondents

Gender

Nearly three quarters, 74.4% (272) of the Post Gathering Surveys were completed by wāhine, 21.3% (74) were completed by tāne, and 0.3% (1) by a non-binary person.

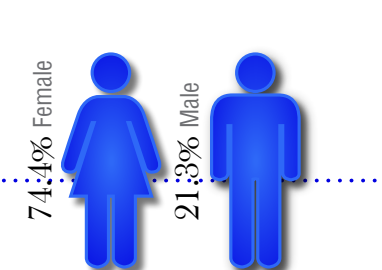
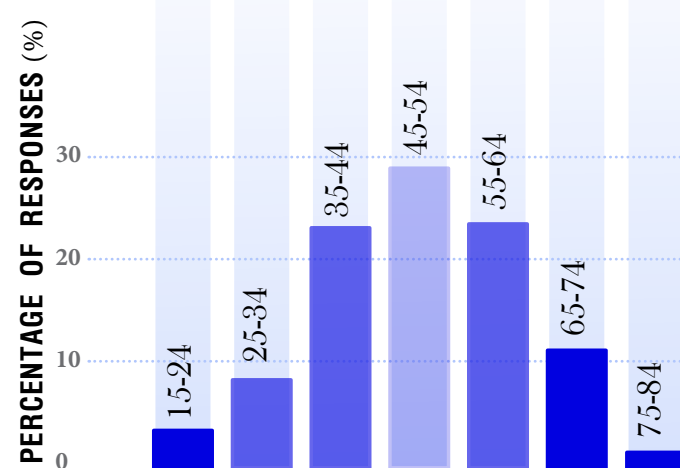


Figure 60: Post Gathering Survey - Gender

Figure 61: Sessions Evaluations - Age



Age

Of all the people who responded to the survey, 84.4% (293) were aged between 25- 64 years. The 45- 54 yrs age group was the largest age group represented, making up 29.4% (102) of the completed surveys. The 35 – 45 years and 55 – 64 years age groups followed with 23.1% (80) and 23.6% (82) respectively.

Role at Seventh Gathering

The post Gathering survey asked people what their role at The Seventh Gathering was and provided them with six options; Gathering attendee, presenter (including posters), kaimahi (including volunteers), exhibitors, stallholders, and other. People were able to pick as many options as they thought were appropriate. Of all the people who participated in the survey, the biggest group represented in this survey were The Seventh Gathering attendees at 60.5% (210) of all survey participants, followed by presenters at 39.5% (137), kaimahi at 15.9% (55), exhibitors at 2.3% (8), and lastly stallholders at 1.4% (5). These percentages are not mutually exclusive; 17.3% of survey participants identified as having more than one role.



FINDINGS

Opening Ceremony Quantitative

The Gathering attendees were asked if they attended The Seventh Gathering opening ceremony, which was a pōwhiri at Tūrangawaewae marae in Ngāruawāhia. 99.7% (346) of people answered this question, 65.6% (227) said they did attend. The people who answered yes were asked to rate the following five aspects of the pōwhiri: cultural experience, transport (free buses), amount of information provided beforehand, registration available at the marae, and time allocated (length of the ceremony). Participants were asked to choose one of the following ratings; really liked, liked, not sure, disliked, really disliked, or not applicable (N/A) if they did not think the question applied to them. The percentage of participants who did not pick N/A for these five aspects of the opening ceremony varied from approx 63.4% (220) of all participants for **time**, through to 40.5% (140) of all participants for **transport**. All the results that follow are based on the N/A responses being omitted.

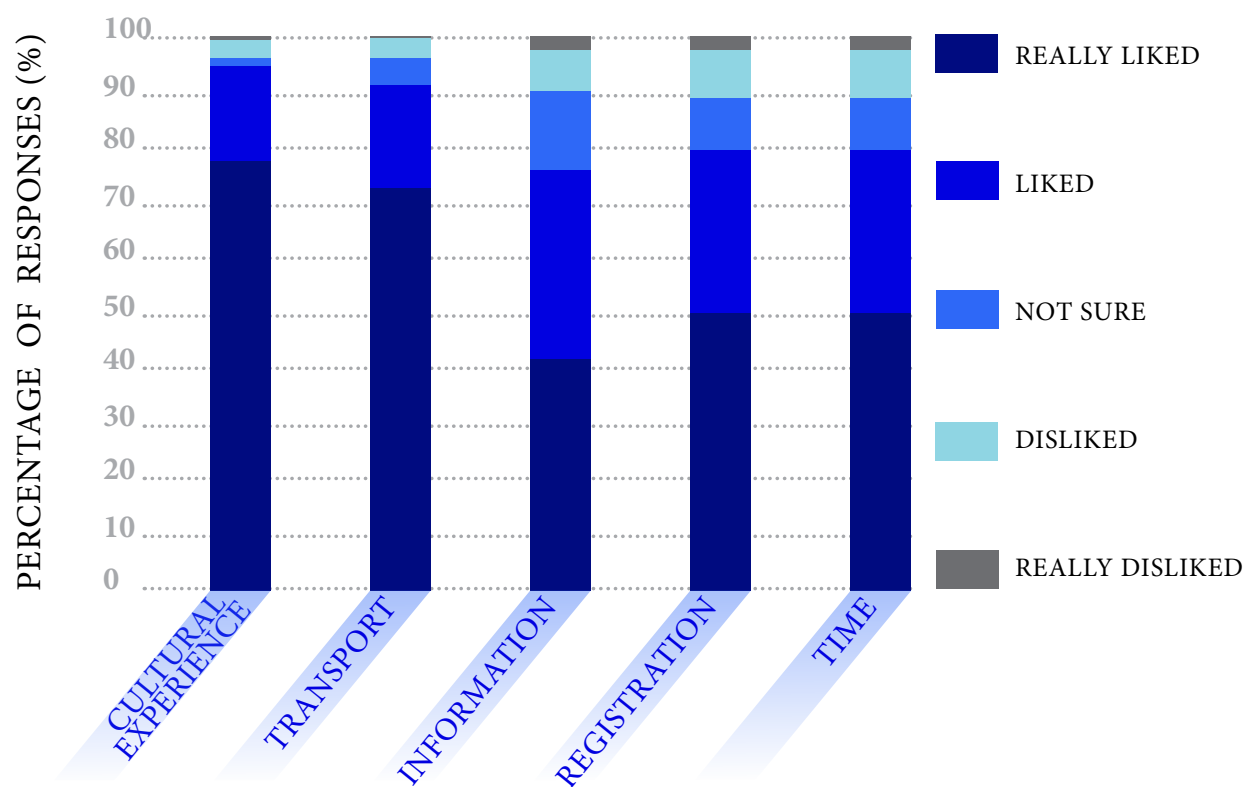


Figure 62: Opening Ceremony

Generally, as shown in Figure 61, the majority of participants liked the cultural experience, transport provided, information provided beforehand, registration at the marae, and the length of the opening ceremony. The cultural experience was the most positively rated aspect, with the percentage of really liked and liked responses making up 95% (209) of responses.

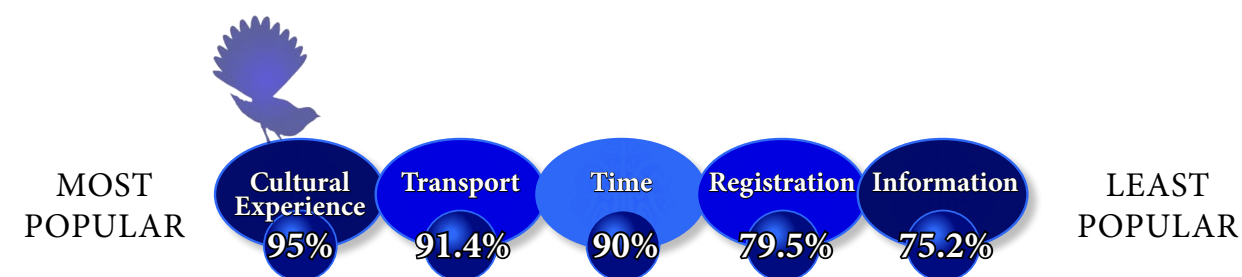


Figure 63: Opening Ceremony - Order of Popularity (Really like and liked responses)

When the different aspects are put in order of most popularity to least (based on percentage of really liked plus liked responses) the order of popularity is cultural experience first, followed by transport with 91.4% (128), length of time with 90% (198), registration with 79.5% (167), and information with 75.2% (115). The amount of information provided beforehand was the least positively rated aspect but the really liked and liked ratings still made up over two thirds of the responses for this aspect. Information also had the most not sure responses with 16% (33). Based on percentage of dislikes and really dislikes, registration with 11% (22) was the least popular aspect of the Opening ceremony.



Outside of Tūrangawaewae waiting for pōwhiri to start

Opening Ceremony Qualitative

The Gathering attendees were provided with the opportunity to make comments about the Opening ceremony. Their feedback has been categorised under [Areas for Improvement; communication and protocols, and Strengths; cultural experience.](#)

Areas of Improvement

Communication

The unexplained long wait for the pōwhiri at Tūrangawaewae to start, caused some discomfort for a number of delegates. Some post survey respondents thought that there should have been *more information* about what was going on, what to expect as they felt *confused and unprepared*. Other respondents acknowledged that they had not received any information at all about the pōwhiri. Most of these attendees said that they just followed the person in front of them. There were also a number of comments about not being able to see or hear what was happening inside of Tūrangawaewae during the pōwhiri because of being at the *back of the queue coming through the gate*. The *Māori haka* was over by the time they got into Tūrangawaewae which was *disappointing*.

A collective group of 80 from USA was particularly unhappy as they felt excluded and had not been informed by their International Indigenous Council representative about proceedings. They expressed their disappointment in not being offered the opportunity to speak for their people, perform their dance or give their gift to the Māori King at the Opening. Other survey

participants did not know that they could *wear their traditional dress and would have if they had known that*.

Some Aotearoa respondents thought Tūrangawaewae also seemed unprepared for the numbers that arrived on the day as not all had seats and some had to stand and in the rain without any protection. Also some Aotearoa respondents felt the food at Tūrangawaewae was too lavish and money could have been better spent elsewhere even *for a community organisation to host the pōwhiri*.

Protocols

Some Aotearoa respondents felt disgusted at their Māori men, that they should have known better about tikanga (protocols). Māori men were seen pushing to the front and past the women and so transgressing tikanga. Criticism was also made that seats were taken by Aotearoa delegates who should have looked after their indigenous brothers and sisters and made sure they had seats first. Some survey respondents said they struggled to understand what was being said at Tūrangawaewae as many of the speakers spoke in their own indigenous language. Provision was made for registrations to be completed as part of the Opening ceremony. However the access and delivery experienced was *chaotic and for some annoying*.

Recommendations

Communication

Information is always seminal to the smooth operation of any event and therefore The

Gathering host must prioritise continual and consistent communications pre and during The Gathering to ensure delegates are well supported for any experience that is offered.

To be efficient communications should be conveyed through multiple pathways to ensure coverage, starting with The Gathering host in partnership with the International Indigenous Council disseminating regular consistent messages in regard to logistics. This role and responsibility can be clearly stated in the Memorandum of Understanding between The Gathering host and the International Indigenous Council. All information needs to be accessible through both new pathways such as web based tools, social media and the traditional pathways for example Gathering pamphlets, direct written correspondence to the delegates and the dedicated word of mouth pathways.

Protocols

Liaison with the mana whenua (local people) on whose lands The Gathering is held is one that was prioritised by The Seventh Gathering host. The ability to host is a privilege and Tūrangawaewae, the Kīngitanga and Kingi Tūheitia were invited to host the opening because of their ability to lead cultural experiences in Waikato and show manaaki (care) for their manuwhiri (visitors). More importantly to The Seventh Gathering host and Aotearoa, Tūrangawaewae was the most appropriate venue for the pōwhiri because of The Gathering being held in Waikato, Tainui, Kingi

Tūheitia, the Kīngitanga, and for the standing and prestige they have as mana whenua in their tribal lands of Waikato, Tainui.

Indigenous language perpetuation in The Seventh Gathering host country remains a challenge, one of survival and one of ensuring inclusion. For The Gathering these competing interests must be supported through the balance of the Healing Our Spirit Worldwide covenant and the self determination of the host country to retain their indigeneity.

Arrangements were made for both the weather and registrations, however as reported not all delegates benefitted from this. There are always challenges in preparing for large numbers and continual communication led by The Gathering host is essential and with clear logistics.

Highlights included

Pōwhiri: Cultural Experience

Contrary to the comments of the Areas of Improvement section it was obvious from responses received from other Seventh Gathering delegates (backed up by the quantitative results) that for them the pōwhiri, Tūrangawaewae was a cultural experience that they valued and would treasure forever. The following positive comments evidence the joy and pleasure experienced at the pōwhiri. The guidance, warmth and hospitality of The Seventh Gathering host and the mana whenua Waikato were highlights, articulated by many.

"The opening ceremony was a powerful experience and the cultural elements set the tone nicely for the entire week. The work we do uses culture as a foundation to wellness and this complimented that nicely. Everything was amazing! The hosts went above and beyond to make sure everyone was taken care of. We were far from home yet we felt at home with everyone there!"

"The kaimahi (workers) at the opening ceremony were excellent in helping to direct people where they needed to go to." "I really enjoyed the opening ceremony, it was a very beautiful and emotional ceremony that connected us all. I learned a lot, the guide on the bus was very informative and helpful. It was an experience that I will carry with me forever. I feel truly blessed and thankful to have been able to be a part of it" "It was an astonishing experience- the welcome in the rain, the glimpse of the cultural ceremony outside the gate, the gift to be on the sacred site, the opportunity to witness the exchange of speeches, then....the welcome into the banquet hall. The songs, the lunch and the Marae were very beautiful and there were powerful moments of leadership that was very respectful" "The lunch was amazing and I really enjoyed the entertainment that all cultures brought. Spectacular! the graciousness of the setting, the way the guests were welcomed, the beauty of the food presented- its tastiness as well....not to forget that DESSERT!....table guests on all sides of me.....picking up that lovely serviceable portable bag: Astonishing and outstanding. Thank you.



"I have spent much of my adult life around this marae as it is my husband's marae, however being part of the manuhiri along with all the other indigenous peoples of the world and hearing their views around this new experience for them was amazing, despite the rain and the long long wait to be called on it gave people a chance to interact and talk a little bit about themselves and where they were from, to feel the excitement of being here was truly electric, talk about a wairua buzz".

"It was the perfect place to have welcomed them, well done to the organisers"

"This was the best experience I have ever had at Tūrangawaewae Marae, especially meeting the Māori King & the Kīngitanga. Was totally awesome, the gift to be in the presence of the Māori King and the gathered people, the chance to meet new people. I can't wait for the next HOSW Hui!"



Ngā manuwhiri (guests) entering Tūrangawaewae

Plenaries and Keynotes Quantitative

The Gathering attendees were asked if they attended any of The Seventh Gathering plenaries/keynotes. The plenaries occurred on Monday to Thursday from 8.30am till 10.00am and then others at 3.30pm till 4.30pm. They took place in the main auditorium and each session offered three keynotes. 94.4% (342) of people answered this question, 94.4% (323) said that they attended a Plenary/keynote session.

As shown in Figure 63, approximately 90.7% (293) of the people who said they attended plenaries attended on Monday, 79% (274) attended on Tuesday, 77.5% (269) attended on Wednesday, and 74.9% (260) on Thursday. These percentages are not mutually exclusive; 92.4% (290) of the people who indicated which days they attended a plenary indicated that they had attended more than one day of plenaries.

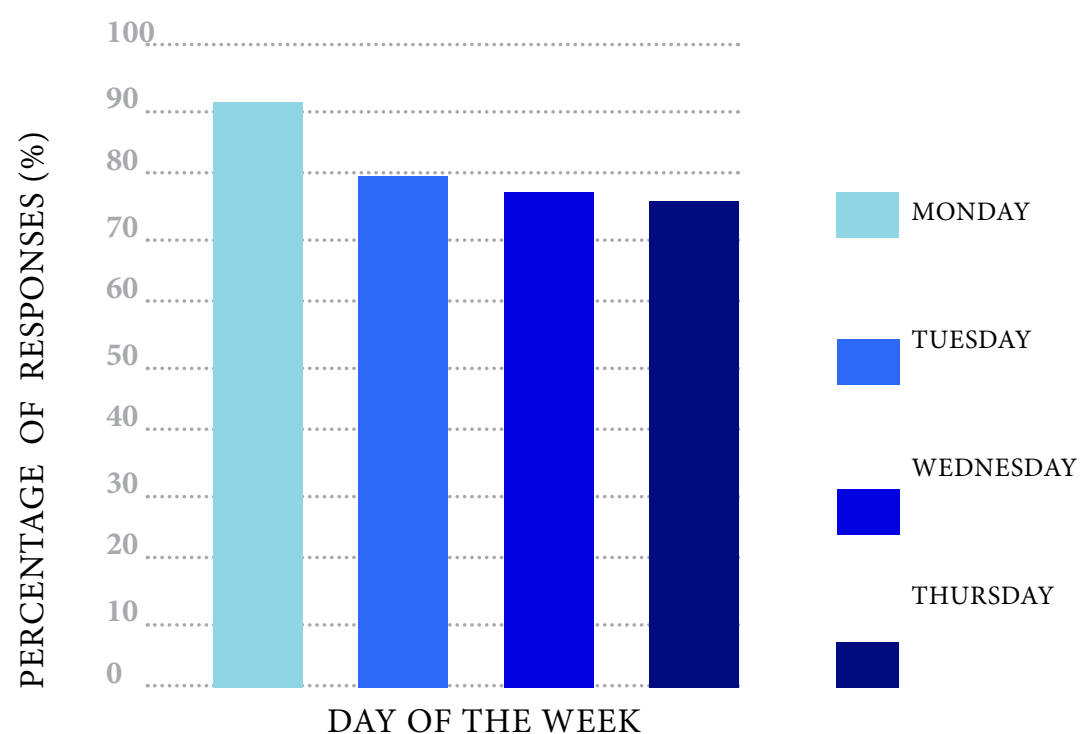


Figure 64: Plenary Days Attended

The people who answered that they had attended the plenaries were asked to rate the following three aspects of the plenaries: speakers, topics covered, and the Master of Ceremonies. Participants were asked to choose one of the following ratings; really liked, liked, not sure, disliked, really disliked, or N/A if they did not think the question applied to them. The percentage of participants who did not pick N/A for each day varied from approximately 93.3% (293) of all survey participants for Monday, through to 82.5% (259) of all survey participants for Thursday. All the results that follow are based on the N/A responses being omitted.

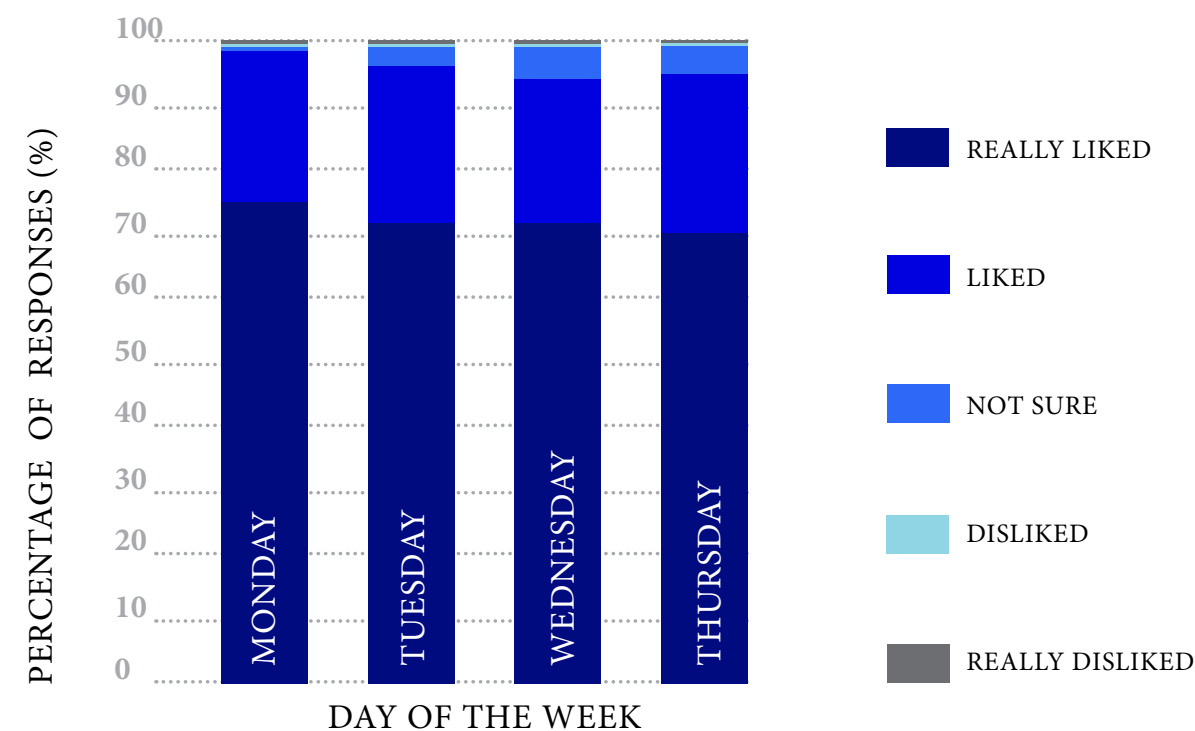


Figure 65: Plenary Speakers

Figure 65 shows, the majority of people either really liked or liked all of the plenary speakers. With a combined total of 99.3% (291) Monday had the most really liked and liked responses for keynotes, followed by Tuesday with 96.7% (264), Thursday with 95.4% (247), and Wednesday with 94.8% (255). The really liked responses alone were all over 70%. While Tuesday and Wednesday did have some disliked responses these were in the minority with 0.7% (2) and 1.1% (3) respectively. After really liked and liked response the next biggest category of responses were the not sure responses; which ranged from 0.7% (2) for Monday through to 4.6% (12) for Thursday.



Keynote speaker:
Emeritus Professor Sir Mason Durie (Aotearoa)

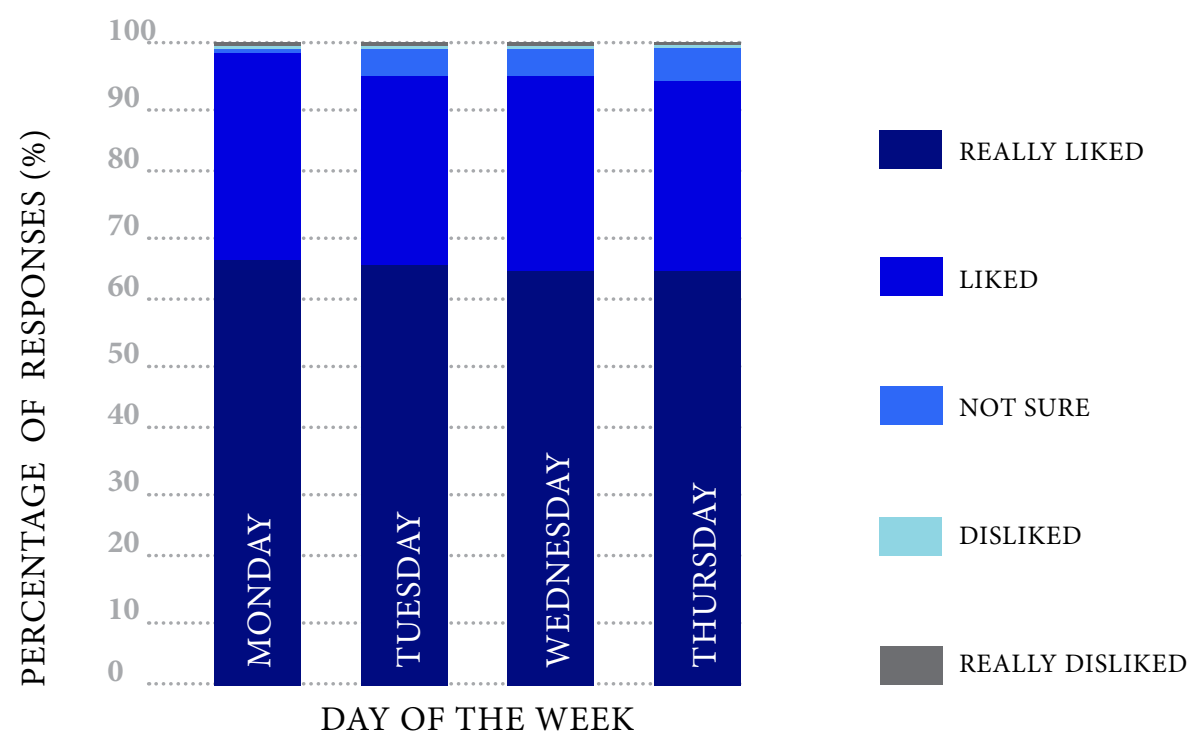


Figure 66: Plenary Topics

As Figure 66 shows, the majority of people either really liked or liked all of the plenary topics. With a combined total of 98.6% (289) Monday had the most really liked and liked responses for plenary topics, followed by Tuesday with 94.5% (259), Wednesday with 94.4% (254), and lastly Thursday with 94.2% (247). The really liked responses alone were all over 65%. While Tuesday, Wednesday, and Thursday had some disliked and really dislike responses these were in the minority. None of the days had a combined percentage of dislikes and really dislikes over 1.5%. After really liked and liked responses the next biggest category of responses were the not sure responses; which ranged from 1.4% (4) for Monday through to 5.4% (14) for Thursday.



Keynote speaker:
Dr Evan Adams (Canada)

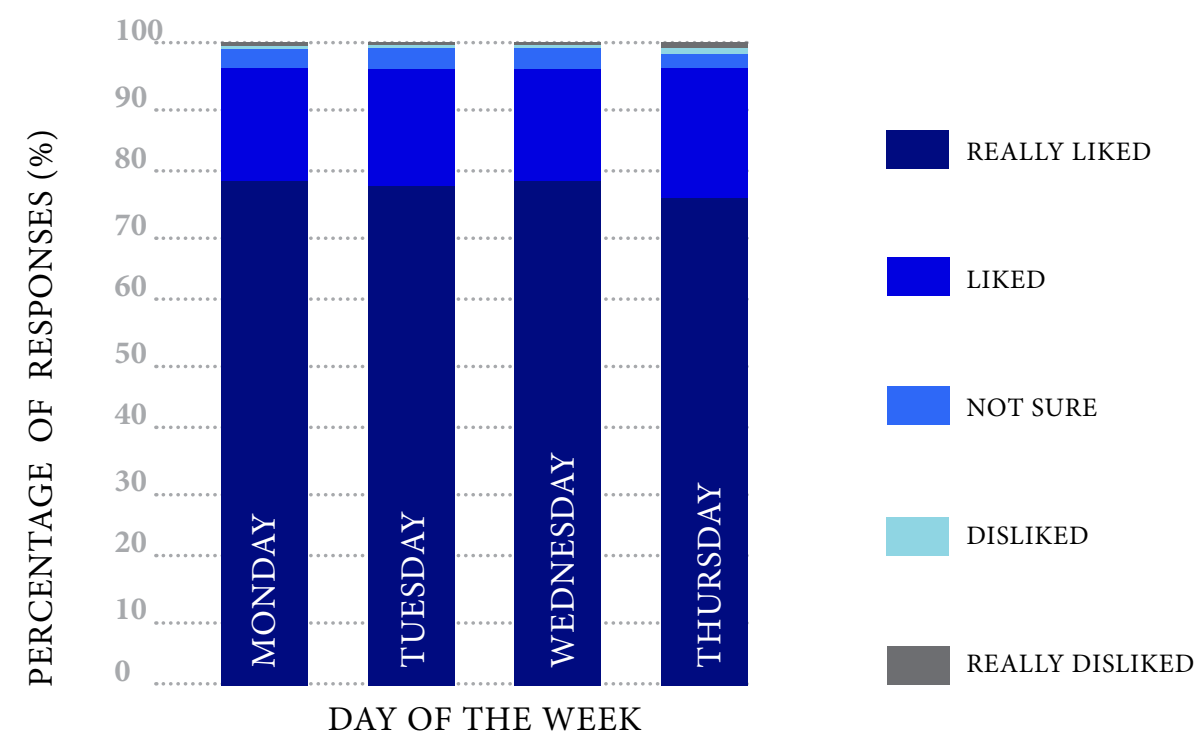


Figure 67: Plenary MC

Figure 67 shows, the majority of people either really liked or liked all of the plenary MC's. With a combined total of 96.7% (260) Wednesday had the most really liked and liked responses for plenary MC, followed by Monday with 96.2% (281), then Tuesday with 96% (263), and Thursday last with 95.8% (249). The really liked responses alone were all over 76%. While all of the days had some disliked and/or really dislike responses these were in the minority. None of the days had percentages of combined dislikes and really dislikes over 1.6%. After really liked and liked response the next biggest category of responses were the not sure responses; which ranged from 2.4% (7) for Monday through to 3.6% (10) for Tuesday.



Keynote speaker:
Dr Jim Mather Chief Executive
Te Wānanga o Aotearoa

Plenaries and Keynotes Qualitative

Gathering attendees were provided with the opportunity to make comments about the Plenary and Keynotes. Their feedback has been categorised under [Areas for Improvement; information, venue, presenters, content and Strengths; MC, presenters, content.](#)

Areas of Improvement

Information

Survey respondents criticised The Gathering handbook because it wasn't clear about the arrangements of the keynotes as well as the plenaries. On first reading The Gathering handbook it looked as if the programme started at 10.30am which wasn't the case. The website programme was more helpful and some accessed it from their cell phones but this was the exception rather than the norm. The lack of information has also been raised in other sections of this evaluation report. Respondents also requested copies of the presentations and if there would be access to videos.

Venue

Respondents viewed the plenary venue as dark and cold which was a shame because at times this uncomfortable environment detracted from the amazing keynote presentations.

Presenters

Respondents were critical of some Keynote speakers who read straight from their notes, didn't mention the legacy before their efforts, swearing, unprepared, wasted space, huge disappointment, never ever been grassroots,

to wanting to see more US and less Aotearoa keynotes.

Presentations

Survey respondents stated they missed the spiritual, powerful Māori singing which at other Gatherings had always accompanied presenters from Aotearoa.

Recommendations

Information

Information is always seminal to the smooth operation of any event and therefore The Gathering host must prioritise continual and consistent communications pre and during The Gathering to ensure delegates are well supported for any experience that is offered. To be efficient communications should be conveyed through multiple pathways to ensure coverage, starting with The Gathering host in partnership with the International Indigenous Council disseminating regular consistent messages in regard to logistics. This role and responsibility can be clearly stated in the Memorandum of Understanding between The Gathering host and the International Indigenous Council. All information needs to be accessible through both new pathways such as web based tools, and the traditional pathways for example, an explicit Gathering handbook, Gathering pamphlets, direct written correspondence to the delegates and the dedicated word of mouth pathways.

Venue

It is important that The Gathering host is detailed in the venue criteria to provide a quality environment for The Gathering attendees. This would include lighting and room temperature. A clear process must be in place where problems are addressed.

Presenters/Presentations

Keynotes should be experienced in presenting and developing content. As was the case with one rangatahi (youth) keynote there was a challenge. Gathering hosts must ensure that there is some sponsorship or mentorship available to support particularly rangatahi keynotes to present effectively.

Strengths

MC

The majority of survey respondents stated that the MC in the Keynote sessions was very professional and engaging, interactive, worked well with the crowd, used humour, an indigenous style, well-chosen Te Rau Matatini.

Presenters

The majority of survey respondents agreed that the keynotes were amazing, brilliant, aspirational, knowledgeable, Monday keynote, set the tone, visionary. Many also said they loved everything, the leadership, confirmation, diversity, the spread of rangatahi to elder speakers, academics, to those from grass roots. For some of the respondents the Keynotes were the highlight, favourite part of The Seventh Gathering.

Content

The majority of survey respondents reported that the contents of the keynote presentations resonated with them, thought provoking, informative and supported the overall theme of Mauri ora.



Rangatahi (Youth) Keynote speaker: Pohe Stephens (Aotearoa) and his whānau (family)

Panels and Presentations Quantitative

The Gathering attendees were asked if they had attended any of the panel discussions and presentations. 95.7% (332) of people answered this question, 48.2% (160) said that they had attended a panel/presentation session. The panels and presentations took place on Monday to Thursday from 12.45pm till 2.00pm in the main auditorium. The Journal of Indigenous Wellbeing was launched on Monday, an Indigenous Rights panel took place on Tuesday, Poster Presentations took place on Wednesday in the B halls, and a Tribal Aspirations panel took place on Thursday. As shown in Figure 68, 70% (112) attended the Journal of Indigenous Wellbeing, 70.6% (113)

attended the Indigenous Rights panel, 68.1% (109) attended the Poster Presentations, and 62.5% (100) attended the Tribal Aspirations panel. These percentages are not mutually exclusive; 77.1% (121) of people who went to the Panels and presentations indicated that they attended more than one of them.

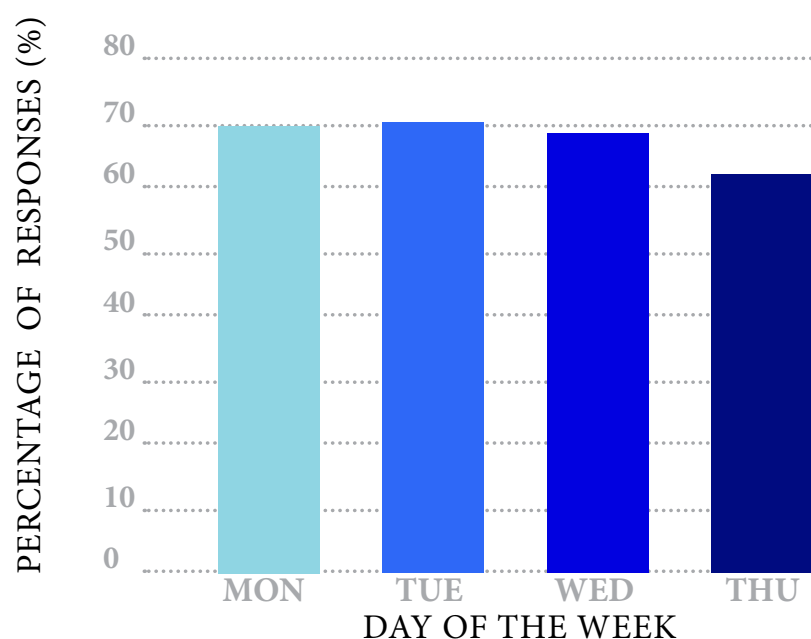


Figure 68: Panels and Presentations - Days Attended

The people who said they had attend a session were asked to rate the following three aspects of the panel/presentations sessions: speakers, topics covered, and the MC. Participants were asked to choose one of the following ratings; really liked, liked, not sure, disliked, really disliked, or N/A if they did not think the question applied to them. The percentage of participants who did not pick N/A for each day varied from approximately 72% (113) of all participants for Tuesday, through to 63.7% (100) of all participants for Thursday. All the results that follow are based on the N/A responses being omitted.



Indigenous Rights Panel

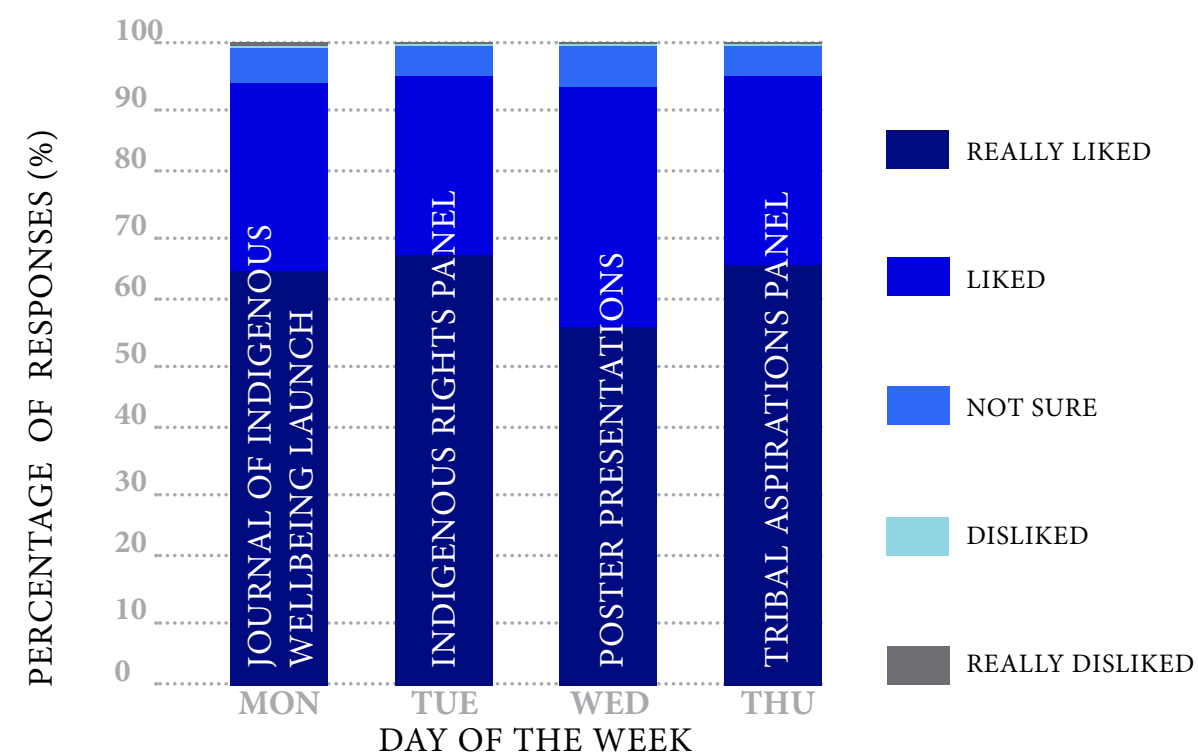


Figure 69: Panel and Presentation Speakers

As Figure 69 shows, the majority of people either really liked or liked all of the panel and presentation speakers. With a combined total of 94.7% (107) the Indigenous Rights panel had the most really liked and liked responses for speakers, followed by Poster presentations with 93.5% (101), then the Tribal Aspirations panel with 93% (93), and the Journal of Indigenous Wellbeing launch with 92.8% (103). The really liked responses were all over 55%. Only the Journal of Indigenous Wellbeing got a dislike response but this made up only 0.9% (1) of all the responses for this presentation. After really liked and liked responses, the next biggest category of responses were the not sure responses; which ranged from

7% (7) for the Tribal Aspirations panel through to 5.3% (6) for Indigenous Rights panel.



Journal of Indigenous Wellbeing : Te Mauri Pimatisiwin. Dr Patti LaBoucane-Benson Editorial Board Member

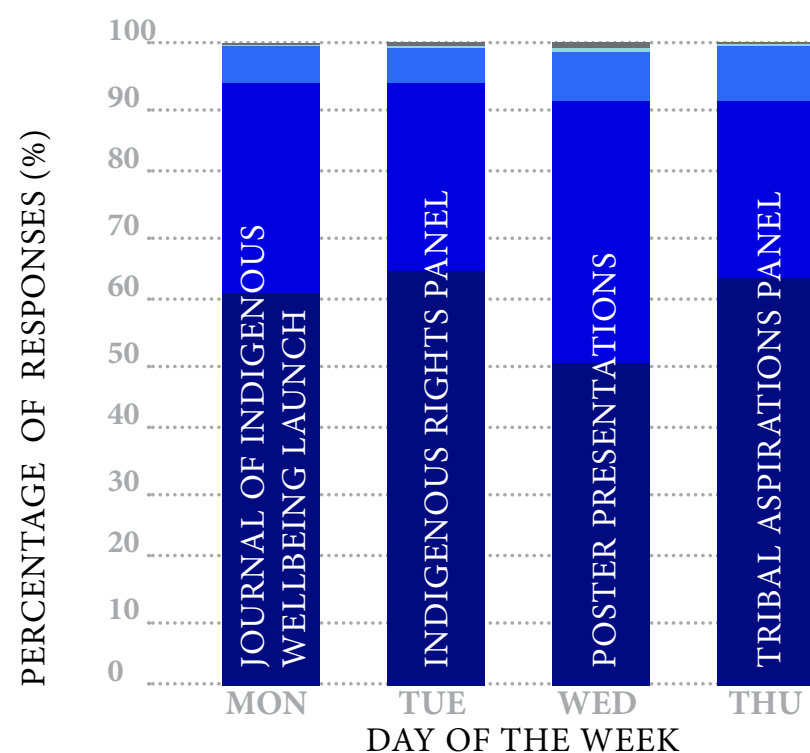


Figure 70: Panel and Presentations - Topics Covered

As Figure 70 shows, the majority of people either really liked or liked all of topics covered during the panels and presentation. With a combined total of 93% (106) the Indigenous Rights panel had the most really liked and liked responses for topics covered, followed by the Journal of Indigenous Wellbeing launch with 93.8% (105), then the Tribal Aspirations panel with 91% (91), and then Poster presentations with 90.8% (99). The really liked responses were all over 50%. The Indigenous Rights panel got a dislike response and the Poster presentations got a really dislike response. Both of these responses represented only 0.9% (1) of all the responses for these panels/presentations. After the really liked and liked responses, the next biggest category of

responses were the not sure responses; which ranged from 9% (9) for the Tribal Aspirations panel through to 5.3% (6) for Indigenous Rights panel.



Journal of Indigenous Wellbeing: Te Mauri Pimatisiwin. Professor Linda Waimarie Nikora Editorial Board Chair

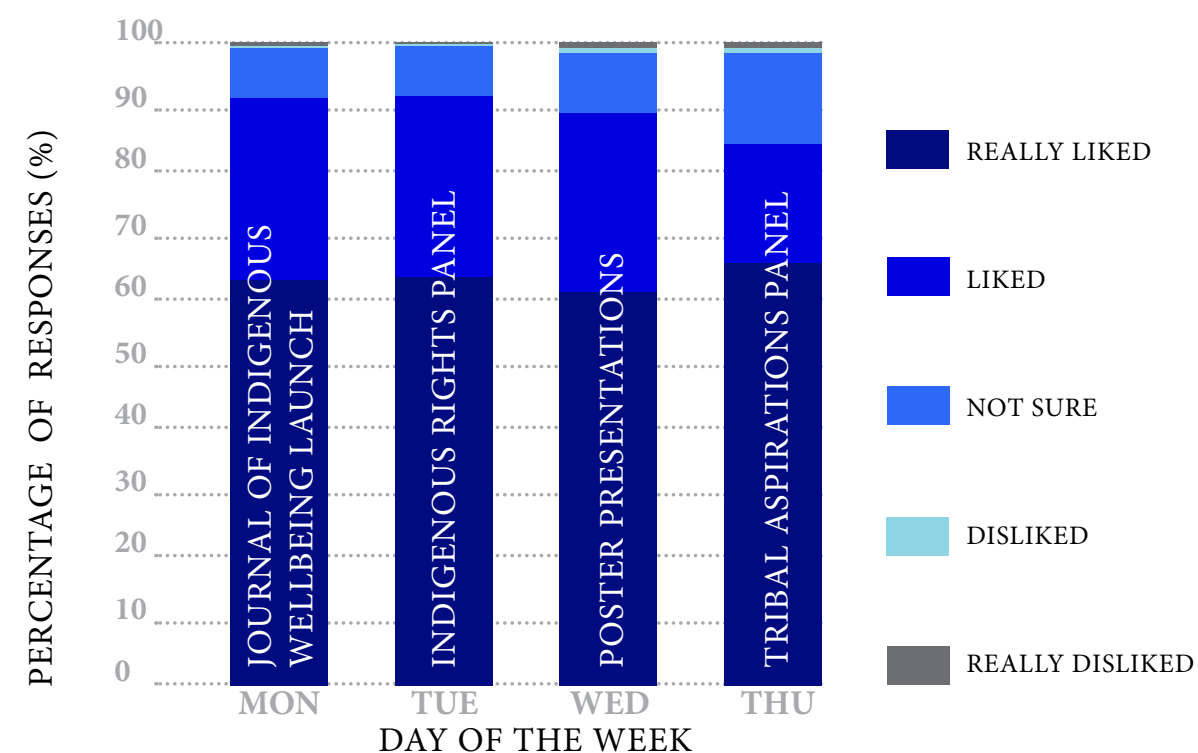


Figure 71: Panel and Presentation Speakers

As Figure 71 shows, the majority of people either really liked or liked all of MC's during the panels and presentation. With a combined total of 93% (106) the Indigenous Rights panel had the most really liked and liked responses for MC, followed by the Journal of Indigenous Wellbeing launch with 92% (103), then Poster presentations with 89.3% (92), and then the Tribal Aspirations panel with 85.1% (86). The really liked responses were all over 61%. The Journal of Indigenous Wellbeing launch and the Indigenous Rights panel both got a dislike response, and the Poster presentations and the Tribal Aspirations panel both got really dislike responses. None of panels and presentations got negative responses over 1%. After really liked and liked responses, the next biggest category of responses were the not sure responses; which ranged from 13.9% (14) for the Tribal Aspirations panel through to 6.1% (7) for Indigenous Rights panel.



Journal of Indigenous Wellbeing: Te Mauri Pimatisiwin Editorial Board

Panels and presentations Qualitative

The Gathering attendees were provided with the opportunity to make comments about the Panels and Presentations. Their feedback has been categorised under [Areas for Improvement; time and programme promotion, and Strengths; panel.](#)

Areas of Improvement

Time

Survey respondents criticised the lack of time allocated for the panel presentations. This time limitation did not allow for audience interaction and therefore reduced the quality of the experience for delegates. Also when there was an opportunity to ask questions no mics were available for the floor so the question time was not well facilitated.

Programme promotion

Survey respondents commented on the poor advertising of the presentations, panels and poster sessions. *Disappointed to miss indigenous rights panel and also journal launch. Took till day 2 to get a handle on what was happening where. Didn't realise what we were missing until we had missed it. Respondents also thought there should have been increased support for the poster sessions and that poster presentations should have been supported throughout the entire conference.* The poster location was also criticised for the poor location and tables should have been set up to encourage talking circles. Some events were not even in The Gathering handbook, *the Henry Rongomau Bennett programme wasn't advertised I would have liked to go.*

Recommendations

Time

Gathering hosts need to ensure time allocations honour the presenters and their presentations. Limiting the number of presentations might address the pressure of not enough time.

Programme promotion

The issue of not being well informed was also raised in the Session evaluation section. Gathering hosts must ensure there is sufficient information in The Gathering handbook or the programme prominently displayed in the venue to ensure that Gathering programme is well promoted so delegates can make informed decisions on what, where, and who to go and listen to.

Strengths

In alignment with the quantitative data, respondent's comments were positive in that they viewed the panels as excellent and therefore well received. People enjoyed the ideas that were shared.

"Some very interesting kōrero. Amazing to get an insight into what is happening to other indigenous peoples. All the MC's were very good" "I thought the tribal aspirations panels were a surprise and a welcome new focus for the HOSW I totally enjoyed their tight presentations, content and upward looking to build stronger communities" "Enjoyed listening to a range of people on what they are doing for cultural revival, and to support our peoples across the world. Loved hearing from the young people on the last day."

Venue and Catering Quantitative

The Gathering attendees were asked to rate the following eight aspects of The Seventh Gathering venue and catering; location, venue layout, ease of finding way around, signage, presentation, session rooms, range of stalls, range of exhibitions, food vendors, and food restrictions. Participants were asked to choose one of the following ratings; really liked, liked, not sure, disliked, really disliked, or N/A if they did not think the question applied to them. The percentage of participants who did not pick N/A varied from approximately 99.7% (324) of all participants for location, through to 95.1% (309) of all participants for food restrictions. All the results that follow are based on the N/A responses being omitted.

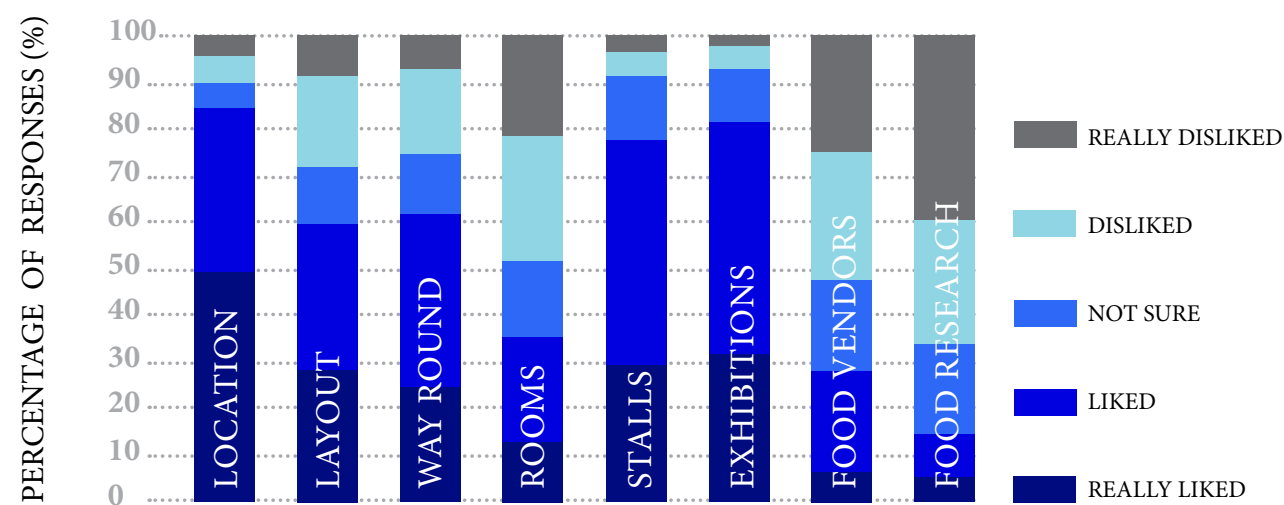


Figure 72: Venue and Catering

As Figure 72 shows, there was variance in how much participants thought positively of the different aspects. The most positively rated aspects of the venue and catering were the location, exhibitions, and stalls; with the percentage of really liked and liked responses making up 85.2% (276), 82.4% (262), and 78.4% (251) of responses respectively. The aspects that ranked in the middle for percentage of really liked and liked were ease of finding way around, signage with 61.9% (200) and the layout of the venue with 59.1% (191). The lowest ranked aspects were the rooms with 36.7% (119), the food vendors with 28.2% (90), and the food restrictions with 14.6% (45).

The percentage of disliked and really disliked responses for rooms, food vendors, and food restrictions are the largest across all of the questions asked in the post conference survey. With 39.5% (122), the food restrictions which did not allow attendees to eat food bought outside the venue at the venue, had the highest percentage of really disliked responses of all questions asked in the post conference survey.

For other results within the post conference survey the really liked and liked responses usually make up the majority of responses, but as shown in Figure 72, for rooms, food vendors, and food restrictions there are more negative responses (disliked and really disliked) than positive responses.

Venue and Catering Qualitative

The survey respondents were provided with the opportunity to make comments about the Venue and Catering. Their feedback has been categorised under [Areas for Improvement; information, venue, and food, and Strengths; exhibition stalls.](#)

Areas of Improvement

Information

Survey respondents claimed that they were often confused on where to go due to the poor signage, no map available, Gathering handbook that provided limited guidance and the lack of Gathering staff to ask directions. Some respondents got frustrated and gave up trying to be organised so went anywhere.

Venue

Survey respondents criticised the breakout rooms, only separated by a curtain, bereaved presenters in one room beside presenters in another room who were singing and dancing, felt very uncomfortable. Some respondents thought it was too far to walk to the breakout rooms, airconditioning was too cold, parking was too far away. There were also comment about the registration desk, not obvious and congested in that area. Some thought the location of the market place by the food also caused congestion, more range of market stalls from all cultures was also suggested. Others recommended alternative venues, Tūrangawaewae or Rotorua as being more appropriate more indigenous.

Food

Aotearoa respondents expressed the most anger about the lack of free food being available. Survey respondents criticised the no outside food allowed, variety poor and expensive within the venue. Others felt whakamā (embarrassed) for the person, myself, and the Māori wardens, who told the person to empty his drink out, which was not bought onsite. Felt aroha (heartfelt sadness) for the overseas people but grateful for the water and fruit eventually supplied free at the venue.



Recommendations

Information

Information is always seminal to the smooth operation of any event and therefore The Gathering host must prioritise continual and consistent communications pre and during The Gathering to ensure delegates are well supported for any experience that is offered. To be efficient communications should be conveyed through multiple pathways to ensure coverage, starting with The Gathering host in partnership with the International Indigenous Council disseminating regular consistent messages in regard to logistics. All information needs to be accessible through both new pathways such as web based tools, and the traditional pathways such as MC, Gathering handbook, Gathering pamphlets, direct written correspondence to the delegates and the dedicated word of mouth pathways.

Venue

It is important that The Gathering host is explicit in the venue criteria to provide a quality environment for The Gathering attendees. This would include easily accessible spaces and being responsive to indigenous needs. A clear process must be put in place by The Gathering host where reported problems can be addressed.

Food

For Māori, food is not just of nutritional value but central to wellbeing. It is important that The Gathering host adhere as much as possible to their own tikanga (protocols) in relation to food and any other matter, otherwise they face criticism from their own people and respect lost is hard to earn back. Many Māori whakatauki (proverbial sayings) reflect the importance of food and hosting. He tangata takahi manuhiri, he marae puehu: A person who mistreats his guest has a dusty Marae (meeting house). Meaning someone who disregards his visitors will soon find he has no visitors at all. This accentuates the importance of manaakitanga, or hospitality within Māori society and culture.

Strengths

Market place and Exhibition stalls

Survey respondents valued the opportunity to access indigenous produce from Aotearoa. They also used the area to meet and network. Respondents said the most popular activity in the market place was the opportunity to have a non-permanent tā moko (facial tatoo) of which many took part. There were also a range of exhibition stalls available to delegates that they appreciated.

“the tā moko (facial tattoo), big line up loved the exhibitions.”

Additional Support Quantitative

The Gathering attendees were asked to rate the following seven aspects of the additional support provided at The Seventh Gathering: level of accessibility (e.g. wheel chair accessibility), level of technical support (e.g. help uploading presentations), free wifi, accommodation at Waikato University, transport (free buses to the conference from accommodation), and level of information provided and promotion of The Seventh Gathering programme. Respondents were asked to choose one of the following options; really liked, liked, not sure, disliked, really disliked, or N/A if they did not think the question applied to them. The amount of people who rated these seven aspects of the additional support provided varied from approximately 90.8% (315) of all respondents for information provided, through to 26.2% (91) of all respondents for accommodation. All the results that follow are based on the N/A responses being omitted.

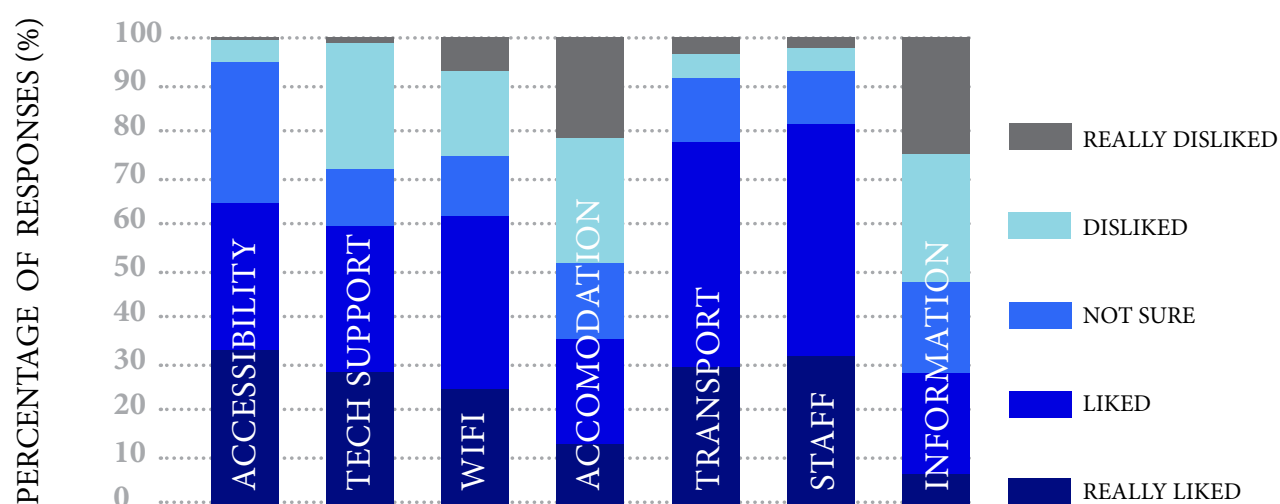


Figure 73: Additional Support

As shown in Figure 73, there was variance in how much participants thought positively of the different aspects of additional support. All of the aspects of additional support had positive responses (really like plus liked) over 50%. The most positively rated aspect was wifi with 88.3% (256), followed by staff with 87.9% (275), tech support with 82.2% (221), transport with 81.6% (142), information with 80.6% (254), accessibility with 64.4% (150), and accommodation last with 56% (51). The category of responses which varied in size the most, was the not sure category. The not sure category ranged from 6.9% (20) for wifi through to 36.3% (33) for accommodation. The negative responses (disliked and really disliked) ranged from 9.5% (30) for information through to 4.8% (15) for staff.

Additional Support Qualitative

The survey respondents were provided with the opportunity to make comments about the Additional Support. Their feedback has been categorised under [Areas for Improvement](#); [disabilities](#), [accommodation](#), [transport](#), [staff](#) and [breaks and Strengths](#); [resources and accommodation](#).

Areas of Improvement

Disabilities

Survey respondents were disappointed in the non-access to wheelchairs for kaumātua (elders) and the elevator although well positioned was not clearly sign posted.

Accommodation

Survey respondents who stayed at the Halls of Residence at Waikato University found that for the first few days their rooms were cold and there was limited food choice.

Transport

Respondents reported that the bus information was not always reliable, especially the bus timetable at the end of the day which for some resulted in a long wait. The buses also only stopped at The Seventh Gathering designated hotels which meant some had to walk the rest of the way to their hotels. This was for some respondents inconvenient. Some respondents reported that they ended up catching taxis because of the unreliability of buses.

Staff

There were a number of complaints about Gathering staff and the support they gave

delegates. Those in Green t-shirts said they were the evaluators and information beyond that from some of them was somewhat limited. However the ones in black shirts knew less and there weren't many of them. Some respondents asked were there any support staff? Other respondents said the ones in black t-shirts blended into the crowd too much so were not obvious as staff. Those Gathering staff on the registration desk were reported as providing mixed levels of assistance, some were rude others helpful and friendly.

Breaks

Respondents felt there should have been live performers, music and talking circles available during breaks to add to the indigenous environment of The Seventh Gathering.

Recommendations

Disabilities

Information is always seminal to the smooth operation of any event and therefore The Gathering host must prioritise continual and consistent communications pre and during The Gathering to ensure delegates are well supported. Aligned with this is a clear process for any issues that do arise to be addressed through the appropriate channels supported by The Gathering host such as support for the disabled.

Accommodation

Information is always seminal to the smooth operation of any event and therefore The Gathering host must prioritise continual and consistent communications pre and during The Gathering to ensure delegates are well

supported. Aligned with this is a clear process for any issues that do arise to be addressed through the appropriate channels supported by The Gathering host such as improving accommodation for Gathering delegates.

Transport

Information is always seminal to the smooth operation of any event and therefore The Gathering host must prioritise continual and consistent communications pre and during The Gathering to ensure delegates are well supported. Aligned with this is a clear process for any issues that do arise to be addressed through explicit channels, obvious to the delegates, supported by The Gathering host such as improving transport for Gathering delegates.

Staff

Information is always seminal to the smooth operation of any event and therefore The Gathering host must prioritise continual and consistent communications pre and during The Gathering to ensure delegates are well supported. Aligned with this is a clear process for any issues that do arise to be addressed through explicit channels, obvious to the delegates and

supported by The Gathering host such as where and who to go to for advice.

Breaks

On observation The Seventh Gathering hosts made the right number of opportunities available for cultural exchanges, some occurring during the breaks and supported by large number of delegates. The Gathering host must ensure there is a balance of offering events in the time available, with sufficient support from the delegates to honour the events and that delegates are not over burdened by choice.

Highlights included:

Resources

Respondents were grateful for the free wifi, to check the programme off the website and check in with family and friends. The Gathering handbook and Gathering bag were reported as beautiful and would be forever treasured.

Accommodation

Respondents loved the opportunity to share time and cultures with each other at the Halls of Residence, Waikato University. The Hawaiians started off the poroporoaki at the halls, a night that turned into a highlight for many.

Hawaii Closing Ceremony



Closing Ceremony Quantitative

Gathering attendees were asked if they attended The Seventh Gathering closing ceremony held at the Claudelands Event Centre. 93.4% (324) of people answered this question, 54.6% (177) said they did. The people who answered yes were asked to rate the following four aspects of the closing: performances and presentations, information, instructions provided beforehand, MC, and time allocated (e.g. length of the ceremony). Participants were asked to choose one of the following ratings; really liked, liked, not sure, disliked, really disliked, or N/A if they did not think the question applied to them. The percentage of participants who did not pick N/A for these five aspects of the opening ceremony varied from approx 99.4% (176) of all participants for performances and presentations, through to 97.7% (173) of all participants for information/instructions provided. All the results that follow are based on the N/A responses being omitted.

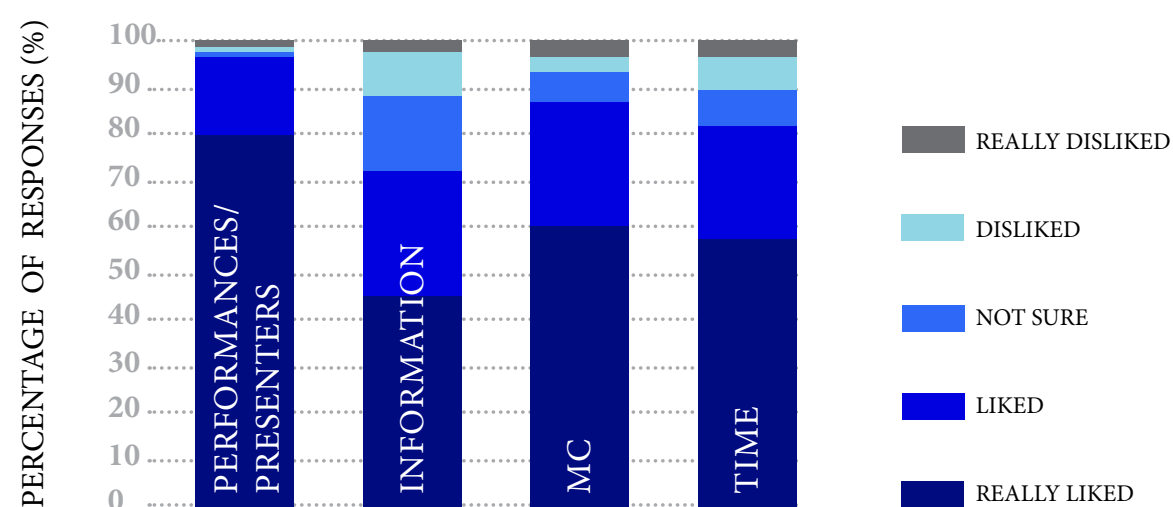


Figure 74: Closing Ceremony

As shown in Figure 73, generally participants really like or liked the four aspects of the closing ceremony they were asked about. The performances and presentations were the most positively rated aspect, with the percentage of really liked and liked responses making up 97.2% (171) of the responses. When put in order of descending popularity (based on percentage of really liked and liked responses) the order of popularity for the aspects asked about is performances and presentations first, followed by MC with 87.4% (153), time with 81.7% (143), and information in last place with 72.3% (125).

The amount of information provided had the largest percentage of not sure, disliked, and really dislike responses of all the aspects of the closing ceremony that were asked about. The amount of information provided was the least positively rated aspect but the really liked and liked responses still made up just under two thirds of the responses.

Closing Ceremony Qualitative

The Gathering attendees were provided with the opportunity to make comments about the Closing ceremony. Their feedback has been categorised under [Areas for Improvement; programme, MC, content, host, food and Strengths](#).

Areas of Improvement

Programme

The Closing ceremony programme began at 5.30pm which was earlier than expected. This caused challenges because of the bus timetable that remained on the original schedule to and from the Halls, where large numbers of delegates were staying. Consequently a number of respondents staying at the halls expressed disappointment, in having missed the start of the Closing ceremony. Some respondents were also confused as to the content of the Closing ceremony programme as they did not have access to the programme. The length of the programme was also reported as too long. Further feedback advocated for cultural entertainment every day of the week and had expressed this would have been ideal. A question was raised by delegates in relation to the handing over ceremony to Australia for the next Gathering as they believed that it should have had occurred at the Closing ceremony.

MC

The MC for the Closing Ceremony was perceived by some survey participants as not the right person for the occasion. He unfortunately kept getting compared to the plenary MC who was thought to be the right person, for an indigenous Gathering entertaining and amazing.

Content

The presence of Beyonce and black American culture was seen as cringe material and too many times on stage, and some of the lyrics in their background music were not appropriate. USA respondents were also scathing of the lack of involvement of their presence at the Closing ceremony and angry that they weren't consulted. One USA survey participant provided a link that they thought would be helpful www.nativewellness.com.

Host and Food

Aotearoa thanking themselves a lot was reported by mostly Aotearoa respondents, as not in line with being humble, a trait valued and respected by Māori. The respondent feedback noted that there should have been a tea break before the start of the Closing ceremony as this was three hours long. Other respondents commented that the venue food which was not fresh by the time of the Closing ceremony, not appealing was still available but once again cost was prohibitive.

Recommendations

Communication

Information is always seminal to the smooth operation of any event and therefore The Gathering host must prioritise communications pre and during The Gathering to ensure delegates are well supported for any experience that is offered. Communications should be conveyed through multiple pathways starting with The Gathering host in partnership with the International Indigenous Council disseminating regular consistent messages.

All information needs to be accessible through both new pathways web tools, and the traditional Gathering handbook, Gathering pamphlets, direct written correspondence to the delegates and the dedicated *word of mouth pathways*.

The Seventh Gathering had in fact timetabled cultural entertainment at the end of everyday which finished at 5.30pm, once again communication of these details were seminal. The official handover to Australia for the Eight Gathering occurred at the Closing Ceremony.

MC

Getting it right in terms of Gathering MCs is dependent on a range of variables, availability, cost and experience. However it is seminal that MCs appearing at Gathering events must be experienced and knowledgeable and ideally well respected in indigenous forums.

Host and Food

For Māori food is not just of nutritional value but central to wellbeing. It is important that The Gathering host adhere as much as possible to their own tikanga in relation to food and any other matter such as the collective recognition, otherwise they face criticism from their own people and respect lost is hard to earn back. Many Māori whakatauki (proverbial sayings)

reflect the importance of food and hosting. **He tangata takahi manuhiri, he marae puehu:**

A person who mistreats his guest has a dusty Marae (meeting house). Meaning someone who disregards his visitors will soon find he has no visitors at all. This accentuates the importance of manaakitanga, or hospitality within Māori society and culture. For Māori there is also a whakatauki that highlights the recognition of many: **Ehara taku toa i te toa taki tahi, he toa takitini**, My strength is not mine alone but a collective strength, the ability to acknowledge others and humble oneself.

Strengths

Cultural Experience

The majority of respondents experienced the Closing ceremony as a not to miss highlight of an indigenous celebration. They were especially appreciative of the performances by Aotearoa, cultural groups, including youth, by Australia the next Gathering host and the circle dance of Canada which embraced everyone. They loved seeing the generosity of gifts on stage, the gifts received on behalf of both Kingi Tūheitia and The Seventh Gathering host, Te Rau Matatini. They look forward to accessing the DVD of the Closing ceremony to relive the memories

It was an amazing closing ceremony to an extraordinary event of First Nations and Indigenous people celebrating as one Mauri Ora! We saw different countries expressing their cultures in ways that only they can. I was very moved emotionally to see such expression of culture.

The cultural experience of the closing ceremony exposed participants to the range of cultural practices from the countries involved awesome. I really enjoyed watching the dances specific to their territory and culture. The Australians made up for it with an amazing performance it was fabulous and joyful celebration and sharing our cultures.

Additional Comments

Gathering attendees were asked if they would like to make any Additional Comments. Their feedback has been categorised under [Areas for Improvement; Aotearoa International Indigenous Council member, cost, cultural inclusion, support, and Strengths; professionalism.](#)

Areas of Improvement

Aotearoa International Indigenous Council Member (IIC)

Disappointment was expressed in the first day of The Seventh Gathering as no karakia on the Monday morning and when representing Aotearoa on stage respondents believed all presenters should be role models, to pronounce te reo properly.

Cost

Some survey respondents believed The Seventh Gathering was very expensive and that day passes which were available should have been flexi passes to allow choice. Respondents, mostly from Aotearoa wanted to know why food wasn't available or included in the registration cost. Other international conferences in Aotearoa had provided food for less than the registration cost of The Seventh Gathering.

Comments were made where the respondents saw that there could be savings. The Gathering handbook was criticised as being extravagant. Other respondents wanted to know the cost of the handbook and was this why registration was so expensive? Some respondents said that as a guide to The Seventh Gathering the handbook was not clear, session programme details were not included which disadvantaged the delegates

about choice. Some respondents reported that they did not ascertain through the handbook till later in the week that keynote speakers were available in the first and last sessions of the day. Some respondents said the handbook wasn't a handbook, it was too big and heavy to carry around so that wasn't helpful for them. These issues have been addressed in the Session section of the Evaluation report. A lesser number of survey respondents stated that The Gathering booklet was beautiful and full of history, and would be a lasting memory of The Seventh Gathering.

Cultural Inclusion

Despite the programme inclusion of the cultural activities at the completion of the plenaries Monday, Tuesday and Wednesday afternoon survey respondents wanted more. They requested more Māori culture, singing as well as sacred fire circles. Some respondents thought that the session rooms were colonial in set up not in a circle of inclusion. The VIP lounge availability was also viewed as colonial, creating exclusion. Some even criticised the commercial availability of Māori gifts and should have also included other cultures selling in the market place.

Support

Some USA delegates were not happy that they had registered as their tribal nation but were labelled USA on their delegate name tag. There was some criticism about the registration area linked to confusion over those on registration, those selling Seventh Gathering merchandise and the evaluators. These different groups were all in close proximity to each other.

Some respondents claimed that The Seventh Gathering staff were not easy to find and those who were approached were not engaging. Some of The Seventh Gathering volunteers reported that they did not initially receive clear instructions on what they should be doing. This would have added to the confusion. Others wanted to know when they would receive their Certificates of Attendance or Certificates for Seventh Gathering Session Chair.

Recommendations

Aotearoa International Indigenous Council Member

Clear communication is always seminal. The support of the Healing Our Spirit Worldwide International Indigenous Council for their individual country delegates in articulating processes of appointment and distributing the same information would be helpful. The indigenous language and cultural protocols of the host country should be honoured as a tangible symbol of survival and given that status by all.

Cost

Cost is always going to be an issue for Gathering delegates who largely come from community organisations and themselves with limited budgets. While there were discounted registrations offered survey data showed that the majority had paid for their own costs of, travel, accommodation and registration, then on arrival the cost of food at The Gathering. Gathering hosts need to balance the cost of The Gathering experience for the delegates against The Gathering affordability. It would be helpful if the Healing Our Spirit Worldwide International Indigenous Council commits to a process that assists the cost for the host country, to operationalise The Gathering, with the host country retaining their lead role and their cultural protocols.

[Te Iti Kahurangi: Closing Ceremony](#)



CONCLUSION

Cultural Inclusion

The Seventh Gathering hosts made a number of opportunities available for cultural exchanges through the pōwhiri Tūrangawaewae, excursions to local marae, afternoon festival activities Monday, Tuesday and Wednesday and the Closing ceremony. However Gathering hosts must ensure ALL events are sufficiently promoted to delegates through The Gathering handbook or any other process to guarantee a quality experience for delegates.

Support

Information is always seminal to the smooth operation of any event and therefore The Gathering host must prioritise continual and consistent communications pre and during The Gathering to ensure delegates are well supported for any experience that is offered. This also extends to the needs of ALL Gathering staff who were there to serve.

Strengths**Professionalism**

While some criticised The Gathering staff there were other delegates who were grateful for their support. This was perceived as professionalism and commitment to what The Gathering staff had been assigned to and were truly there for the people.

I liked how staff/ kaimahi looked after attendees, smiling, greeting, talking, manaakitanga

The evaluation side was exceptionally well organised, they were the stand out stars that whole week, welcoming, efficient, energetic and hard working! Excellent job with the evaluations. Send out results of this survey.

Thank you for the opportunity to volunteer at this fantastic conference. Te Rau Matatini were lovely, very helpful and friendly

Members of The Seventh Gathering Evaluation Team

L-R Ngareta Patea (Whakauae Research Centre), Dr Amohia Boulton (Whakauae Research Centre), Jaylene Wehipeihana (Health Research Council, Aotearoa) and Rachel Brown (Whakauae Research Centre).



Seventh Gathering attendees were asked through a post Gathering e-survey about their experiences and views of the overall Seventh Gathering Programme including suggested improvements and highlights. This section presents and concludes with key recommendations and provides highlights that align to The Seventh Gathering themes of [Mauri Ora](#).

The number of surveys completed for views of the overall Seventh Gathering programme is indicative of the main countries that were in attendance and their corresponding percentages, Aotearoa completed the largest proportion of post Gathering surveys, followed by Canada, Australia the United States of America, Hawaii and Guam.

Key recommendations

Key recommendations of the overall Seventh Gathering programme include specifics in relation to: information, food and venue. The following recommendations are made to ensure the experience for all Gathering attendees continues to be both spiritually and intellectually rewarding as we prepare to support The Eighth Gathering, Sydney Australia. The recommendations are that it is important for the Healing Our Spirit Worldwide (HOSW) Gathering host to:

- be explicit in the venue criteria to provide a quality indigenous environment for the programme attendees. This would include the provision of accessible spaces and responsive staff, a venue that ensures the programme is delivered in comfort and a clear process in place where reported problems can be addressed.
- provide access to quality information through multiple pathways that ensures Gathering attendees are supported to make informed decisions.
- adhere as much as possible to their own tikanga in relation to food and any other matter, otherwise they face criticism from their own people and respect lost is hard to earn back.

Identified highlights which support Mauri Ora include:

The Opening and Closing ceremony, the moments of sharing cultural connectedness precious to indigenous people.

The keynotes, sharing their expertise, their aspirations that show leadership, providing solutions, eager to develop potential and future focussed.

The Kīwai Rangahau Evaluation team, Te Rau Matatini, has had the real pleasure of capturing the essence of the indigenous spirit that contributed to the collective success of the Healing Our Spirit Worldwide - The Seventh Gathering 2015.

We are buoyed by the experience of having been with our international indigenous whānau and look forward with anticipation as we prepare for Healing Our Spirit Worldwide, the Eight Gathering 2018. Sydney Australia where we will meet again. Kei te mihi, kei te mihi, kei te mihi.



Te Rau Matatini

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