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Rangatahi of Ngāi Te Rangi Iwi: Cultural Belonging and Connectedness

A thesis

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Abstract

Rangatahi Māori (Māori youth) have one of the highest suicide rates in the OECD, they leave school earlier and with less qualifications, and suffer from higher rates of unemployment, hospitalisation and conduct and substance disorders and abuse than non-Māori. Sadly, many rangatahi move into adulthood only to experience poorer physical and mental health, shorter lifespans, and lower socioeconomic status compared to that of non-Māori. With these poor health outcomes for rangatahi Māori in mind this research explores the nature of Māori identities as a foundation for wellness, meaning, and flourishing. More importantly, this research takes into consideration the negative impacts of the colonisation of Māori and their cultural identity and the inter-generational effects of this long term systematic nature of disadvantage. I posit that cultural connectedness and belonging can foster healthy psychological and behavioural outcomes for rangatahi Māori. The mixed-method approach taken within this research sits within a Kaupapa Māori framework and draws upon accounts of 16 rangatahi Māori, aged between 10 and 14 years, who participated in a Ngāi Te Rangi Iwi based leadership development programme that reconnects rangatahi Māori with traditional customs and practices of their ancestors to enhance their health and wellbeing. Findings suggest that connectedness and belonging are manifest through practices such as Pēpeha, whakapapa, and Whakataukī/whakatauāki and rangatahi Māori draw on this cultural knowledge base and cultural practices to empower themselves, their whānau, hapū and Iwi. Rangatahi Māori in this sample also identified that whānau was most important in their lives followed by engagement in Māori culture. Findings highlight how Iwi organisations are stepping up to lead their people to a brighter future. For Māori, engaging with their Māoritanga and Te Ao Māori not only addresses the negative impacts of colonialism, but unlocks cultural potential, and an enhanced sense of self which serves to empower rangatahi Māori, their whānau, hapū and Iwi.

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Ko Te Awanui te moana
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Ko Ngāi Te Rangi te iwi
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Both my mother and father were born in the lands of Aotearoa, as was their parents and their parent's parents. Our connection to this land dates all the way back to Papatuanuku and Ranginui, back before the beginning of time. It is because of this lineage or whakapapa that I identify as Māori and stand proud in my Māoritanga, though I was not brought up in Te Ao Māori. Because of this lack of immersion throughout my childhood I acknowledge the many gaps in my learning, both about my people and our culture. I give credit to having access to and the ability to participate in activities held at my ancestral marae with whānau, hapū and iwi, but this was not always the case. I am on the path of learning Te Reo Māori but it is slow and I am still far from proficient. I live in accordance with a range of Māori values and focus on instilling these in my own children, as best as I can. But taking this into consideration I wish to acknowledge where I sit within Te Ao Māori presently, and acknowledge that I have much more learning to do to learn how to help our people flourish once again.

Here is to Māori flourishing. Mauriora.

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CHAPTER ONE

Introduction

He toroa whakakopa au nō runga i Kārewa, he pōtiki manawa ū nā Ngāi Te Rangi

- I am a soaring albatross high above Kārewa, a stout-hearted child that belongs to Ngāi Te Rangi (Ngāi Te Rangi, 2018).

This Ngāi Te Rangi whakataukī serves as words of encouragement and empowerment for the people of Ngāi Te Rangi, to strive for excellence and to have confidence in their Ngāi Te Rangi identity. The whakataukī encapsulates elements that are unique to the identity of Ngāi Te Rangi (Ngāi Te Rangi, 2015) and speaks to the notion that positive cultural identity and ongoing identity development is important to achieving a secure identity with positive psychological and behavioural outcomes (Houkamau & Sibley, 2015).

The current study

The current study seeks to explore cultural identity and how belonging and connection to Māori culture contribute to a positive sense of self and positive identity formation in rangatahi Māori. Cultural belonging and connectedness has been fostered in cultural programmes run by Māori driven organisations such as Iwi providers for a long period of time (Cram, 2005) and these initiatives continue to grow. Despite the efforts of Māori organisations to provide such programmes or cultural connection and development, there is limited research available that serves to demonstrate the positive effects of such initiatives. Much of the literature exploring belonging and connectedness for rangatahi has been conducted in school settings and have involved very in-depth, long arduous surveys. These surveys confirm that connectedness and belonging enhance our sense of self and wellbeing in a multitude of ways but very rarely accounted for ethnic identity, and more specifically, do not solely focus on rangatahi Māori (Smith, Levine, Smoti, Dumas & Prinz, 2009; Yasui, Dorham & Dishion, 2004; Ja & Jose, 2017; Roffey, 2011; Carroll, Bower & Muspratt, 2017).

Connectedness: (to environment, people, and culture)

Connectedness can be seen as a process whereby a tie forms between a person and significant other person, group, institution i.e. tribal authority, marae, or environment i.e. river, sea, mountain, that can provide a sense of relatedness, reduces feelings of loneliness, and a perceived bond. Depending upon the context, connection is produced by varying levels, degrees, or combinations of consistent, positive, predictable, loving, supportive, devoted, and/or affectionate interaction (Ja & Jose, 2017). Connection to something bigger or more than ourselves gives us purpose, strength, and guidance when things are not going so well in our lives. Barber and Schluterman (2008) identified two basic elements of connectedness that are constant across the literature: *relatedness* (the bond that is experienced with others) and *autonomy* (the degree to which people feel that their individuality is validated, valued or supported). For Māori a connection may be formed between people, their environment, and valuable objects within that environment (Rua, Stolte, & Hodgetts, 2017) and their tūpuna (ancestors). Looking at connection in relation to multiple domains offers us a deeper conceptualisation of this concept and how it can transcend social ties to encompass ties to land, objects, and ancestry (a type of spiritual connectedness). A sense of connectedness, identity, place, belonging and supportive relationships are crucial to wellness and health. The Māori sense of self is fundamentally relational whereby capacity and wellbeing of connectedness depends on, dynamic, respectful and positive relationships within and between generations, across places, resources, and time (Rua et al., 2017). For Māori, connectedness and belonging can be evoked through pepeha and whakapapa ties thereby ensuring a sense of ancestral place with whānau and their ancestral environment.

Belonging: (to cultural community- whānau, hapu, and iwi, and to geographical places)

Hagerty, Lynch-Sauer, Patusky, Bouwsema and Collier (1992) state that as a concept, belonging can be defined as the experience of personal involvement in a system or environment and is made up of two dimensions: *value* (valued involvement: the experience of feeling valued, needed, accepted) and *fit* (fits the persons perception that their characteristics articulate with or complement the system or environment). As a child grows they develop a sense of belonging not

only to family, but to community, the nation, and cultural groups (Hagerty et al., 1992). Sense of belonging has been identified as a basic human need, and linked to positive mental health and sense of self (as the individual feels themselves to be an indispensable and integral part of the system). It is also associated with positive emotional adjustment and social adaptation (Yasui et al., 2004). Feeling that you belong is most important in seeing value in your life as it provides a feeling of being cared for and loved, esteemed and valued, and connected to a network of mutual obligation (Hagerty et al., 1992). This is why a sense of cultural connectedness and belonging is important for Māori health and wellbeing.

Previous studies on cultural connectedness and belonging

Many studies have shown how different aspects of one's ethnic culture can enhance wellbeing (Stuart & Jose, 2014; Phinney, 1990; Ja & Jose, 2017). Additionally, a number of studies have shown that both connectedness and belonging can also enhance wellbeing and act as a protective factor against the harsh realities of life (Carroll, Bower and Muspratt, 2017; Roffey, 2011). With the rise in social media usage the way our rangatahi Māori are connecting differ considerably from previous generations (O'Carroll, 2013). But still there remains similar connections through the generations such as that which is evoked by Iwi, hapū, and whānau. Parata and Gifford (2017) examined the notion of iwi connectedness and found a positive link to health outcomes. In addition, but focusing in on rangatahi Māori, Hohepa, Kawharau, Ngaha and Peri (2011) found that a secure cultural identity was essential to rangatahi Māori participation and success in wider society. Despite this, Ware and Walsh-Tapiata (2010) argued that the diverse realities and experiences of rangatahi Māori as a direct result of colonisation, means rangatahi are presented with unique challenges they must confront. With this in mind, this research looks to also explore the tribal context of Ngāi Te Rangi and their initiatives aimed at positive identity formation for rangatahi here in Tauranga Moana.

The current state of Māori in Aotearoa, New Zealand

Today Māori are a minority group in Aotearoa and account for approximately 16% of the population. Māori life expectancy rates are years less than Pakeha, the dominant ethnic group that currently make up 74% of the New Zealand population. Figure two below reflects this life expectancy discrepancy.



Figure 1. Life expectancy at birth for Māori females (77.1years) Māori males (73.0years) and non-Māori females (83.9years) non-Māori males (80.3years) (Statistics New Zealand, 2015).

Māori make up 50% of the prison population, and represent the highest suicide rates in the OECD (Statistics New Zealand, 2017). Suicide is a serious health and social issue, as such suicide rates are a sign of the mental health and social well-being of a population (Statistics New Zealand, 2017). Bay of Plenty District Health Board (DHB) region, the focus area for my thesis, has significantly higher suicide rates than the national average. Additionally, rangatahi Māori (15–24 years) have higher suicide rates than other life stage age groups and the highest levels of recorded psychological distress. Psychological distress is a risk factor for mental illness, which can take a huge toll on individuals and their families, society, and the economy. (Statistics New Zealand, 2017). There are also very low levels of native speakers of Te Reo Māori.

With relation to my research, rangatahi Māori (Māori youth) occupy a range of health and social inequalities compared with non-Māori. For instance, rangatahi have the highest suicide rates in the OECD, they leave school earlier than non-Māori and are more likely to leave school without any formal qualification (Stuart & Jose, 2014). Despite this, schools continue to stand-down, suspend, and exclude more Māori students than any other ethnic group (Education Counts, 2018). Rangatahi Māori, who also represent the largest proportion of the Māori population, also suffer from higher rates of unemployment, hospitalisation, and substance abuse compared with non-Māori youth (Stuart & Jose, 2014).

As a result of these poor health statistics, rangatahi Māori are often stigmatised as being a deviant population. This stigmatisation is often apparent in the negative stereotypes, statistics and representations of Māori more broadly, and

the disproportionate number of Māori represented in poverty and incarceration rates. Over the course of time, these negative stereotypes, characterisations and representations become markers of Māori identity often played out for example, in popular culture and the media to reinforce negative images of Māori (Borell, 2005). The negative portrayal of Māori can effect Māori rangatahi sense of self and identity that being Māori is bad. But this grim picture is not the complete picture, because Māori culture has many positive aspects, for example, it can provide Māori rangatahi with a safety net of support (Hohepa et al., 2011) encouragement, positive sense of identity, support with self-injurious behaviour (Kingi, Russell & Ashby, 2017), protection against psychological distress, and empowerment toward a brighter future (Muriwai, Houkamau & Sibley, 2015).

For the remainder of Chapter one, I will reflect upon Māori culture that will serve to paint the historical account from which my research area rises from. Following this, the impact of colonisation on Māori cultural identity and sense of self is explored and serves to contextualise current issues that have marginalised Māori today.

Māori Cultural Identity

Durie (1995) pointed out that Māori society is not static, and there is much fluidity in how Māori construct and navigate identities over time. Additionally, Nikora (2015) argues that identity development is not a discrete exercise that begins at age x and is complete by age z, rather it is one that continues across the whole life. Such statements could be understood to explain the need for multiple measures of identity over time. My research will provide a snapshot of rangatahi Māori exploration of belonging and connectedness to their cultural self, and what that looks like presently. When we think about Māori cultural ways of being, belonging and connecting, we are drawn to Māori creation narratives like Ranginui (sky father) and Papatuanuku (earth mother) as a starting point which allows us to trace whakapapa links all the way to the people of Māori descent today.

Before we can know where we need to go, we must first know where we have come from

“Ka mua, ka muri”

-looking back in order to move forward (Love, 2018)

This whakatauki (proverbial expression) by Love (2018) highlight how Māori would often reflect upon the past to direct them into the future. Māori throughout time have woven stories and genealogies which connected celestial beings to all living and non-living things (New Zealand Ministry for Culture Heritage, 2010). Before time began, the union of Ranginui (sky father) and Papatūānuku (earth mother) ensured Te Pō (the darkness) where life as we no it did not exist. Ranginui and Papatuanuku gave birth to several atua (anthropomorphic gods) who dwelt in the darkness between their parents loving embrace. One of their sons, Uepoto, was accidently washed to the extremity of his mother through her urine, there he saw a glimmer of light (called te kitea). Upon his return he told his brothers, apart from Tāwhirimatea (atua of the winds) who loved living in the embrace of his parents, and they began to hatch a plan to separate their parents (Phillips, Jackson & Hakopa, 2016). One atua, Tū-mata-uenga (atua of warfare), proposed that they all kill their parents so they would not suffer being separated from one another for all of eternity. Tāne Mahuta (the atua of the forest) however had other ideas and decided to separate his parents apart with his arms and legs, while Tangaroa (atua of the sea), Rongo (vegetation), and Haumia-tiketike (uncultivated foods) severed their parent's limbs, breaking their last grasp and creating Te Ao Mārama, the world of light (New Zealand Ministry for Culture Heritage, 2010).

*Ki te whai ao, ki te ao mārama, tihei mauri ora
-The transitional state between darkness (the unknown) and light
(understanding) transforms to the world of light and then to a sense of meaning,
and the way of being (Baker, Pipi and Cassidy, 2015).*

In the world of light, several atua including Tāne created Hine-ahuone (the first woman) by moulding her from red ochre at Kurawaka, a sacred place in Hawaiki (Phillips et al., 2016). Tāne imbued mauri (life force) and wairua (spirit) into Hine-ahuone to create what we might call the first human element. Tāne also traversed the multiple heavens in search of knowledge and returned with what Māori commonly refer to as the 3 baskets of knowledge (Te Kete-Tuatea (basket of light), Te Kete-Tuauri (basket of darkness) and Te Kete-Aronui (basket of pursuit). Within these 3 baskets were the various cultural concepts, values and practices that help establish our ways of being as Māori today. When Tāne returned he used the baskets of knowledge from the spiritual realms to shine light

into Hine-ahuone's hinengaro (mind) bringing her to life (Phillip et al., 2016). From Tāne and Hineahuone came the birth of Hine Titama (the first daughter) which marked the beginning of Ira tangata (mankind). Tāne went on to marry Hine Titama and have children with her. When Hine Titama grew older and found out that her husband was also her father she fled in shame to the after world and became Hine-nui-te-po (the woman of the night, also known as the goddess of death); It is said that she waits in the after world to receive her children. Such knowledge of Te Ao Māori (the world of Māori) has been transmitted orally and artistically from one generation to the next, dating back to at least the arrival of early Māori to Aotearoa. Our contemporary cultural knowledge is also informed by the actions of our various atua like Tane Mahuta. So for Māori, a sense of cultural self is experienced through occupying and locating themselves in the world according to their creation stories of the atua, and geographical areas such as mountains, rivers, and marae (tribal meeting ground). Connecting ourselves as Māori to atua, and the natural environment is reinforced through whakapapa (genealogy).

For Māori, whakapapa (genealogy) binds all living and non-living things. Whakapapa ensures we retell our Māori creation narratives, history, knowledge, customary practices, and philosophies, and transmit this knowledge from one generation to the next (Mead, 2016). Additionally, whakapapa serves as a basis for the organisation of knowledge in respect of the creation and development of all things and a way of ordering, thinking, storing, debating, and acquiring new knowledge linking to the past, present and future (Phillips et al., 2016). Whakapapa can be seen as a framework for understanding identity, Māori view of reality, a sequence of traditions, and tribal histories. Whakapapa also allows us to create a place-based identity, it draws a link between ourselves and the natural environment (specific geographic sites). This is reflected in whakatauki such as:

Ko au te awa, Ko te awa ko au. Ko au te maunga, Ko te maunga ko au
-I am the river, the river is me. I am the mountain, the mountain is me

A place-based identity can also be recited in a pēpeha (tribal expressions of identity). A pēpeha is a way of identifying oneself in relation to, and in synergy with the external environment such as mountains, rivers/oceans, waka (canoe), marae, and people via iwi, hapu, whānau/ancestors. Pēpeha describes an intimate

relationship between person and geographic location. The following is my own personal pēpeha.

Ko Mauao te maunga
Ko Te Awanui te moana
Ko Mataatua te waka
Ko Ngāi Te Rangi te iwi
Ko Ngati Kuku to hapū
Ko Whareoa te marae
Ko Chelsea Benton taku ingoa

Using my pēpeha I have identified my ancestral mountain, ocean, canoe, tribe, sub-tribe and marae I have whakapapa links, through my grandmother's ancestral line, and I finish with my name. Reciting my pēpeha helps me to connect with others and draw connections to important landmarks which were cared for by my ancestors and which I have become kaitiaki of and I must care for. Through this ancient and relational Māori connection to the land and general environment, I cosmologically connect to Papatuanuku and we all trace our whakapapa back to Papatuanuku (and the creation story). If we were to abuse and exploit the land we are effectively abusing and exploiting Papatuanuku and therefore ourselves since we trace our whakapapa to Papatuanuku.

Culturally, Māori tribal groups share a range of similar belief systems and practices but they are also heterogenous in their practices and traditions. In an attempt to understand the basic notion of culture, Thomas (1988) defined culture as a process of learned behaviours which are commonly shared and, in effect defines the boundaries of different groups. Culture is embodied in the ideas, customs, and social behaviour of a particular people or society; it is not something you are born with but learn through processes of socialisation and enculturation. For Māori such enculturation processes were carried out collectively by whānau (family), hapū (subtribe) and iwi (tribe).

Hapū were kin groups, networks of people descended from a common ancestor, and bound together by shared use and occupation of networks of gardens, stretches of forest, eel pools, birding trees, fishing grounds and reefs, and shared activities such as fighting and feasting. (Salmond, 2017).

Nikora (2015) states that enculturation is about being well, content, and fulfilled within a context of relatedness and belonging. Culturally located behaviour for Māori can include participating in activities and functions on the marae and observing practices such as the pōwhiri (ceremonial welcome). Tikanga (custom) guides these cultural practices. Tikanga is a concept that best describes traditional Māori lore and is used to inform how, when, where, and why Māori cultural practices are carried out. At a simplistic level, tikanga can be defined as the ‘right thing to do’. Tikanga, for Māori, provides guidelines toward appropriate interpersonal relationships, ways for groups to meet and interact, and even determines how individuals identify themselves (Mead, 2016). Tikanga also describes diverse Māori processes that provide balance and stability, safety and integrity for all (Oranga Tamariki, 2016). It is argued that, for Māori, participation in Māori cultural patterns may provide linkages to better support networks than those which have been imposed on them by the dominant culture for generations (Thomas, 1988; Watkins & Shulman, 2008). Houkamau and Sibley (2015) investigated the protective function of Māori cultural efficacy on psychological distress for Māori and found that greater access to, awareness of and engagement in Māori cultural traditions buffered Māori against some of the negative effects of living in our current settler society. Smith (2012) also argued that the disproportionate levels of negative health outcomes for Māori compared with non-Māori arise from a history of colonialism and the effects of “Long term systematic nature of disadvantage” (Smith, 2012 p. 210.). The negative health outcomes for Māori include poorer physical and mental health, shorter lifespan, and lower socioeconomic status compared to that of non-Māori (Hodgetts, Stolte, Nikora & Curtis, 2010; Smith, 2012).

Colonisation and its effect on Māori culture and identity

The effect of colonisation on Māori has been profound. Colonisation is often associated with genocide, and can result from the actions of authoritarian governments or groups who dehumanize and seek to exterminate indigenous groups (Hodgetts et al., 2010). The colonisation of Māori people involved the depopulation of Māori, loss of Te Reo Māori (Māori language) me ōna tikanga (culture, rights, identity, and resources) as well as the economic and spiritual base for Māori i.e. land and resources. Colonialism for Māori has been occurring since

1840 and in this regard, colonialism is an ongoing process for current generations of Māori, who continue to be dislocated from their history and home territories (Hodgetts et al., 2010). The colonial history of Aotearoa began with early trade encounters between Māori and non-Māori during the 1760's (Walker, 2004). Māori had much to offer in terms of land, resources, and skills and enjoyed meeting, greeting, and trading with those from other parts of the world. Early European traders understood the economic benefits of Aotearoa and its abundance of resources from the land and sea. A majority of early trade was in whaling and seals. By the 1800's European settlements began to grow across Aotearoa and with it, rose many challenges around the sale of land and the control of resources. Māori became concerned with the unruly nature of early British settlement and in an attempt to manage these early exchanges, The Declaration of Independence (He Whakaputanga) was signed in 1835 followed by the Treaty of Waitangi in 1840.

British representative James Busby helped design The Declaration of Independence as a way of ensuring Māori retained control and authority over their people, lands and resources. The Declaration was signed during the years of 1835-1839 by a total of 52 northern chiefs, asserting their sovereignty over New Zealand (Salmond, 2017). As a side note, no chiefs who affiliated to Ngāi Te Rangi signed this document. There were four articles that made up the Declaration of Independence. The first article stated that the Māori chiefs declared New Zealand as an Independent state, under the designation of The United Tribes of New Zealand. The second article gave all sovereign power and authority over the territories of the United Tribes of New Zealand and that the United Tribes would not permit any other legislative authority separate from themselves in their collective capacity to exist or govern any territories. Article three spoke of meeting together each year to discuss governance over their people, a type of governance that mimicked British systems, not that of Māori. The fourth and final article requested a copy to be sent to the king of England to acknowledge his alliance in helping Māori retain their independence. For the Māori chiefs who did sign, He Whakaputanga represented a declaration that their people would continue to retain ultimate rangatiratanga (chieftainship) and mana (collective integrity and responsibility) over their lands, their people, and their culture.

Following the signing of the Declaration and increased number of British settlers arriving to Aotearoa, Te Tiriti O Waitangi was developed and signed in 1840, formalising yet another agreement between Māori and the British Crown in regard to land sovereignty, rights and the establishment of governance. Not all tribes signed, some even refused claiming that the Declaration of Independence contained what they stood for, and there was no need for another document of this nature. Māori chiefs signed with hopes of economic prosperity, respect of their customs, land, and lore, and for the settlers to abide by protocols, and respect who Māori were. There were two versions of the Treaty of Waitangi, one in English the other in Te Reo Māori. There were a total of 512 signatures on the Māori version with only 30 Māori signing the English version. The Māori version, when translated is different to the English version (Orange, 2004).

An example of the differences between the Māori version of the Treaty and the Pakeha version is in Article One. In the Māori version, Māori did not cede sovereignty but allowed the crown to govern the British settlers. In the English version however, The Crown believed that they were given authority to govern over all people in Aotearoa. It is difficult to believe Māori would cede sovereignty given they were the majority, with an estimated population of 100,000 people, compared with an estimated British settler population of around 2000 people (Spoonley, 1999).

In Article Two the English version stated that Māori would be guaranteed exclusive and undisturbed possession of their lands, estates, forests, fisheries, and other properties whilst the Māori version stated Māori would retain te tino rangatiratanga (chieftainship) over their lands, villages and all their taonga (treasures). Taonga in this instance encompassed the tangible and intangible, and included elements which are of great importance to Te Ao Māori such as Te Reo Māori (language), Māori tikanga, values, morals and traditional cultural customs and practices.

Article Three in the English and Māori versions of the Treaty of Waitangi claimed that Māori would be given the same rights as British citizens with equal access to resources and the right to actively participate in colonial society (Orange, 2004).

Following the signing of the Treaty of Waitangi, and with increased British settler numbers arriving to Aotearoa, not to mention military power, the

Crown influence increasingly grew stronger and more powerful than Māori, with settler demand for land increasing as a result. The Crown began to enact colonial laws and policies that privileged settlers at the expense of Māori. These laws and policies were enforced by The Crown to take control of land and resources that they considered to be ‘unoccupied’ or ‘unutilised’ by Māori. The very land and resources that Māori were kaitiaki (guardians) of, and that which whānau, hapu, and iwi drew identity from. One such colonial Act was the Native School’s Act 1867 which established a system of schools under the control of the Department of Native Affairs. As part of the Government's policy to assimilate Māori into Pākehā society, instruction was to be conducted entirely in English. Those who spoke Te Reo Māori were punished (McCauley, 2018). This was a systematic attempt to disconnect Māori from their cultural sense of self. Language plays a central part in every culture as it reflects the cultural environment and ways of reflecting upon the world. Language provides access to cultural beliefs, knowledge and skills, and provides its speakers with a unique cultural identity (Walker, 2004). Language is both part of a culture and the medium through which that culture is transmitted (Mead, 2016). In Aotearoa, the degradation of the Māori language contributed heavily to loss of Māori culture and identity.

Colonisation also led to a decline in the Māori population and a loss of lands and resources for Māori which can be attributed to, among other things, the New Zealand Land Wars (Orange, 2004). For Tauranga Moana, the context of this research, this was especially prominent when in 1859 fifteen Tauranga chiefs formally pledged allegiance to the new Māori King, Pōtatau Te Wherowhero who was based in Huntly, Waikato (McCauley, 2018). Māori were warned to swear allegiance with the queen of England or be deemed a rebellion and face the consequences (land confiscation being one of the most detrimental). The lead up to the Māori land wars were a range of colonial Acts. For example, in 1863 the Suppression of Rebellion Act enabled the confiscation of ‘rebel’ Māori land and other Acts that allowed the crown to confiscate land in Tauranga from Iwi, hapū and whānau. These included The Public Works Act (1981), the Native Lands Act (1862) and The New Zealand Settlements Act (1863). By 1908 Tauranga Iwi were reduced to around one seventh (42, 970 acres) of the land they had owned pre land confiscations (McCauley, 2018). Māori all over the North Island suffered similar fates, the result being the New Zealand Land Wars.

As a result of Māori being stripped of their social, cultural and economic base, they became a desolate, marginalised and impoverished people by the late 1800s where Māori were severely outnumbered at 46,000 in stark contrast to non-Māori population figures up around 770,000 (Orange, 2004). With a smaller population and dwindling resources Māori influences upon the affairs of the nation was drastically reduced.

The 1950's-1960's saw Māori urbanisation, with many leaving their rural tribal areas for larger city centres. Older tribal structures lost influence, and urban-based Māori became educated in western institutions. Colonial institutions such as politics, education, health, and justice were all based on western values with no thought for Māori culture or traditional practices. Laws continued to punish Māori for being Māori, such as the Tohunga Suppression Act (1907), and many were told that being Māori would not get them anywhere. Such circumstances reinforced the power of Pakeha as colonisers.

By the 1970's there was a growing awareness of the effects of colonisation on Māori and a new generation of urbanised Māori leaders emerged. These new emerging leaders included but was not limited to Ngā Tamatoa 'the young warriors', Dame Whina Cooper, Tama Iti, William (Bill) Awa, and large groups of activists who protested and occupied stolen lands such as Bastion Point (1977–78). These rangatira of their time promoted Māori rights, fought racial discrimination, and confronted injustices perpetrated by the Crown, particularly violations of the Treaty of Waitangi and pathed the way for many positive things for Māori people that continue to have a positive effect even today. For example, in 1987 Te Reo Māori was finally recognised as an official language of New Zealand.

Today Māori can draw on the Treaty of Waitangi to reclaim some of what was taken and regain authority over their taonga (both tangible and intangible). More specifically, this document can be used to stress the importance of validating Māori culture within the practice of Psychology in New Zealand. Smith (2012) outlines how the Treaty of Waitangi can be incorporated into psychological research under the principles of partnership, participation, and protection. Here researchers in the field of Psychology can work in partnership with Māori to protect their knowledge, and frame the research in a way that is more conducive to enhancing Māori wellbeing; for example: focus on building the

agency of Māori communities by using their cultural strengths to transform themselves (Smith, 2012). This differs from more dominant perspectives within psychology that distort the realities of Māori as the disadvantaged and psychological practice is centred on individualised deficits within indigenous people, without understanding the nature of colonisation (Smith, 2012; Mahuika, 2008). In response to the difficulty Māori have with the dominance of an Anglo-American understanding of psychology today, Dr Michelle Levy (2018) submitted a claim to the Waitangi Tribunal. The Waitangi Tribunal is a permanent commission of inquiry that makes recommendations on claims brought by Māori relating to Crown actions which breach the promises made in the Treaty of Waitangi (Ministry of Justice, 2018). Levy (2018) argues that the practice of Psychology is incapable of meeting the needs of Māori today. Explained by Rua et al., (2017), Psychology as a discipline is founded on the notion of the decontextualized and individualised self. From a Māori perspective Māori health and wellbeing needs to encompass the interconnected self, where one understands themselves via their connection with their whānau, the environment, and spirituality (Durie, 1995; Rua et al., 2017). Levy's claim with the Waitangi Tribunal called to enhance Māori participation in Psychology as practicing professionals stating that this was the duty of the Crown. The articles of the Treaty of Waitangi outline the duties and obligations of the crown and Psychologists and training providers, as their agents to form partnerships with Māori, recognise and provide for Māori interests, be responsive to the needs of Māori, and ensure there are equal opportunities for Māori including recognition and active support of kaupapa initiatives (Levy, 2018). Such needs become apparent when reflecting on the current state of Māori today.

Colonialism has and continues to have a negative effect on Māori. To combat this sorry state of affairs, researchers have suggested that the answers to the health of Māori people today comes from embedding themselves in traditional Māori cultural practices and traditions; In other words, a return to how Māori tūpuna once lived. Drawing inspiration from this, this research will explore how Māori cultural identity and (the Māori) sense of self are constructed by rangatahi Māori, and how connectedness with Te Ao Māori (the Māori world), will contribute to positive psychological and behavioural outcomes. This research will

serve as an exemplar to my broader topics of addressing colonialism, unlocking cultural potential, and enhancing sense of self for Māori.

Chapter two outlines the methodology and research approach. My engagement with Ngāi Te Rangi Iwi is documented, which outlines how I gained access to Koiora and how my research approach was developed collaboratively alongside the iwi with the idea that the findings would benefit both my thesis question, and the Iwi. Additionally, a more detailed outline of Koiora is provided and each of my data collection methods is unpacked and discussed. I finish with some limitations of my research. Chapter three explores Koiora and how initiatives such as this nurture connectedness and belonging. Chapter four unpacks the diverse realities of the rangatahi in this sample. Chapter five looks at how we can enhance the mana of rangatahi Māori going into the future. Chapter six concludes with some implication of my research for Psychology and casts forward some future research questions.

CHAPTER TWO

Methodology

My methodology draws upon both qualitative and quantitative approaches to research. Durie (1995) points out that most frameworks used to describe Māori cultural identity have been of a single dimension stressing links with traditional knowledge and skills but failing to capture the range of activities, lifestyles and multiple affiliations which characterise Māori people in modern society. This mixed-method approach attempts to capture more dimensions of Māori identity to build on our understanding in this area of identity and identity development for Rangatahi Māori. Here we can examine rangatahi relationships on multiple levels (individual, whānau and community) and explore how such data may assist in the development of programmes by Māori, for Māori or upgrade existing programmes to better suit our rangatahi Māori. There can be little doubt that research that involves the integration of quantitative and qualitative research has become increasingly common in recent years (Bryman, 2006). This research draws on both qualitative and quantitative research methods, action research, and Kaupapa Māori framework to guide me every step of the way. Combining different methods allows for a more holistic exploration of cultural identity, and can offer immense value to the research data collection and analysis (Bryman, 2006). Below I explore the different aspects that make up my research approach more closely.

Quantitative research

Quantitative research is usually concerned with investigating and describing a phenomenon in terms of numbers, quantities, figures, amounts or incidences (Anyan, 2013). My quantitative methods within this research include collecting behavioural observations throughout the two weeks I attended Koiora and a cultural survey. The cultural survey is reported on using both quantitative and qualitative methods. Conducting behavioural observations can provide an overview of how the rangatahi are engaging with Koiora, TRONIT staff, and their fellow peers. Behavioural observations play an important part in Applied Behaviour Analysis (ABA) where this research is situated. ABA is the science in which procedures derived from the principles of behaviour are systematically

applied to improve socially significant behaviour to a meaningful degree and to demonstrate experimentally that the procedures employed were responsible for the improvement of behaviour (Cooper, Heron & Heward, 1987). ABA can draw on quantitative methods to explore behaviour in relation to the environment, but acknowledges the difficulties inherent in trying to research behaviour in non-laboratory settings. Because of this, I am using a multi-pronged approach to data collection which draws on qualitative methods also.

Qualitative research

Qualitative research allows for rich narrative inquiry where in-depth story telling ensures participant's perspectives are understood. Qualitative research provides insights into social problems and helps to develop ideas which can be further tested using quantitative research methods. Holloway and Biley (2011) concluded that "qualitative inquiry is still the most humanistic and person-centered way of discovering and uncovering thoughts and action of human beings" (p. 974). I wish to use qualitative methods to describe 'beyond the numbers' what life is like for rangatahi Māori—what they think, how they feel, what motivates them, what challenges they face. My qualitative methods include workshops with the rangatahi Māori exploring Māori cultural topics of pēpeha and whakatauki, and completing mind maps and a cultural survey. Upon finishing the programme I had the TRONIT staff complete a questionnaire reflecting on Koiora. As part of this qualitative approach I draw on principles of action research and Kaupapa Māori research.

Action Research

This method is participative and collaborative and allows the researcher to work with communities toward a common purpose. This research parallels Ngāi Te Rangi Iwi's goals of rangatahi Māori empowerment and Māori flourishing. Action research is situation-based and context specific and is a powerful tool for change and improvement in services for Māori when it is utilised appropriately within a Māori context (Baker, Pipi & Cassidy, 2015). In this process the researcher walks alongside to support the collaborative planning, research, evaluation and reflection of the programme. Action research sits comfortably within Kaupapa Māori Psychology and the Kaupapa Māori approach.

Kaupapa Māori (KM):

My methodological approach draws upon a Kaupapa Māori (KM) paradigm which is research undertaken by Māori, for Māori, with Māori (Cram, 2018). Cram (2018) discusses how an important aspect of KM is that it seeks to understand and represent Māori, as Māori. This includes a structural analysis of the historical, political, social and economic determinants (enablers and barriers) of Māori wellbeing (Cram, 2018). The KM paradigm allows me to prioritise understandings of the world from a Māori perspective and draw on cultural concepts and notions of whakapapa and pēpeha as key theoretical underpinnings. KM is utilised in my research, from first encounters and whakawhānaungatanga (relationship building) to the research methodology, analysis and dissemination. KM research encourages Māori researchers to think critically and address structural relations of power to build upon cultural values and systems and contribute research back to the communities that are transformative (Smith, 2012). Graham Smith (1997) stated that the KM paradigm was founded on three themes: taking for granted our right to be Māori, ensuring the survival of Te reo Māori me ōna Tikanga, and the central place occupied by our struggle to control our own cultural well-being (Cited in Cram, 2005 p.2.). Cram (2005) highlights how this approach arose as a means to counter the fact that mainstream framework failed to recognise the negative impact of colonisation on whānau, hapu, and iwi nor did they recognise the value of Māori methods and models. KM is a by Māori, for Māori approach and is based on an indigenous epistemology and serves as a response to the growing dissatisfaction with mainstream services (Cram, 2005). Māori epistemology braids together Māori tradition, Tikanga, and values as well as many other things that add to the essence of being Māori (Areli, 2015). Cram (2005) stated that though Iwi and Māori development initiatives had been around in the background the number of flax roots initiatives coming out of Iwi were on the increase.

Engaging the Māori community

My research is embedded within my tribal group of Ngai Te Rangi in Tauranga Moana. Ngāi Te Rangi is the Iwi I affiliate with on my grandmother's side, and were an iwi heavily subjected to colonial powers that stole their land, oppressed their language, and dislocated their people from their culture. Chris

Finlayson (2012) stated that “Tauranga iwi have suffered some of the worst grievances in New Zealand’s history including loss of life and raupatu of land” (as cited in McCauley, 2018 p.29). Ngāi Te Rangi iwi is the largest iwi, tangata whenua and mana whenua in the Tauranga region. 12,924 people, or 1.9 percent of the total population of Māori descent, affiliate with Ngāi Te Rangi (Statistics New Zealand, 2013). The number of people that affiliate to Ngai Te Rangi Iwi grows by the year. Over 30 percent of the Ngai Te Rangi population is aged 5-19 years old, with the median age being 24 years. The marae affiliated to Ngāi Te Rangi Iwi are located as far north as Katikati through to Tamapahore/Papamoa in the east and is inclusive of Matakana Island, Tuhua Island and Rangiwaea Island.

Hapū	Marae
Te Whānau ā Tauwhao	Rangiwaea, Otāwhiwhi
Ngāi Tukairangi	Whareroa, Hungahungatoroa
Ngāti Kuku	Whareroa
Ngāti Tapu	Waikari
Ngāi Tamawhariua	Te Rangihouhiri, Te Rereatukahia
Ngāti Hē	Maungatapu
Ngāti Tauaiti	Kutaroa
Ngāi Tuwhiwhia	Opureora
Te Ngare	Opounui
Ngā Pōtiki	Tahuwhakatiki, Tamapahore

Figure 2. The Hapū and associated marae of Ngāi Te Rangi Iwi (Ngāi Te Rangi Iwi, 2018)

Te Runanga o Ngai Te Rangi Iwi Trust (TRONIT)

Te Runanga o Ngāi Te Rangi Iwi Trust (TRONIT) located in Tauranga Moana, was established in 1990 to to govern the affairs of the population with whakapapa links to the iwi of Ngāi Te Rangi and assist in their development of social, educational, health and economic dreams and aspirations of Ngāi Te Rangi Iwi uri (descendant or offspring). Run by Māori for Māori TRONIT continues to grow their services to assist more whānau across our community with the aim of mobilising their people, and enhance their overall sense of wellbeing. This is reflected in their 25 year strategic plan (2015-2040) for their people which includes working toward the ideal states of *Ngai Te Rangitanga*: “cultural

competence and confidence for all uri”, *Whai Oranga* “excellent quality of life for all uri”, *Kaitiakitanga* “heightened awareness and involvement in nurturing a pristine environment”, *Rangatiratanga* “leadership that is accountable, visible, connected, and responsive”, and *Whai Rawa* “Uri are well-resourced to realise their economic well-being”.

In 2013, Statistics New Zealand carried out Te Kupenga, the first survey on Māori well-being. Te Kupenga collected information on a wide range of topics to give an overall picture of the social, cultural, and economic well-being of Māori in New Zealand. The survey also provided important information about the health of the Māori language and culture (Statistics New Zealand, 2013). Iwi-based cultural statistics looked at four dimensions: whether the source had visited their ancestral marae in the previous 12 months, ease of getting support with Māori cultural practices, Te reo Māori proficiency, and importance of being engaged in Māori culture. Statistics show that for Ngāi Te Rangi 50% of the sample had visited their ancestral marae in the last 12 months whilst 50% had not, a large percentage found it easy to get support with Māori cultural practices while around 13% found it hard to get the support they needed, 67% revealed they knew little to no Te reo while the other 33% knew fairly well to really well. Lastly, 60% found it quite important to be engaged in Māori culture, but whether they were engaging in cultural practices was not asked in the census. This last point highlights another vital movement needed, Māori researchers helping to design, implement, and analyse large census data so we may ask those questions that are important to our people. Furthermore, Statistics (2013) looked at the determinants of life satisfaction for Māori and found that how people felt about the importance of involvement in Māori culture had a positive association with their overall life satisfaction.

My research is embedded within one of Ngāi Te Rangi’s programmes, ‘Koiora’ which is an iwi response to developing a positive Māori cultural identity for rangatahi Māori in Tauranga Moana. Conducting such research contributes to the growing pool of data that describes the positive aspects of youth-hood on psychological and behavioural outcomes (Barber & Schluterman, 2008; Hagerty et al., 1992; Harvey, 2002; Houkamau & Sibley, 2011; Muriwai et al., 2015; Stuart & Jose, 2014; Ware & Walsh-Tapiata, 2010; Webber, 2012).

Hui process with Ngāi Te Rangi Iwi

To begin my research journey I first consulted with Paora Stanley, CEO of Te Runanga o Ngāi Te Rangi Iwi Trust (TRONIT) via email to seek consent to work alongside the Iwi to collect some data relevant to current Iwi social issues. I initiated this contact via email which included reciting my Pēpeha and drawing links to Ngāi Te Rangi Iwi, mentioning my grandmother who is highly involved in Iwi matters. I was promptly extended an invitation to meet with Paora the following week where I was introduced to the role of the Iwi in the community, and some of the social issues the Iwi were currently responding too. These included but are not limited to Te Reo protection and revitalisation, maintaining the mana of cultural practices relevant to their rohe, reconnecting Ngāi Te Rangi culture (known as Ngāi Te Rangitanga) and their community, enhancing educational attainment and improving the health and wellbeing of our rangatahi Māori, and Te Tiriti claims-specifically the Hauraki claims that were at the forefront for Iwi of Tauranga Moana while this thesis was being completed. Upon further discussion it became clear that Te Runanga o Ngāi Te Rangi Iwi Trust had developed many different, innovative and critical responses to these issues. One such initiative was a programme called Koiora.

I met the TRONIT staff who were running Koiora the following week where Introductions were made and potential research areas were discussed collaboratively. Koiora and its aims and daily activities were discussed, and I was extended an invitation to attend the April programme that was set to run the following week. Attending Koiora over two weeks and engaging in the activities alongside the rangatahi gave me an opportunity to see how it was run, what data could possibly be collected in relation to my thesis, and build rapport with iwi staff and rangatahi attending Koiora. Over the following months I attended several hui which involved discussing consent, potential research approaches and measurable outcomes.

A key hui I attended focused around the designing of the July Koiora programme. People attended from all different areas of Hauora (health) including but not limited to representatives of Ngāi Te Rangi Iwi, the Department of Conservation, Waipu Hauora, The Centre for Health, and other Environmental trusts and initiatives. It was a power house of energy. All attended to offer assistance in supporting rangatahi Māori to flourish in this ever changing world.

Many came with ideas of workshops, activities and incentives, while others came to simply offer a hand where possible. Such hui are needed to address the multiple issues facing rangatahi at this time in their life. It was a privilege to be a part of this team that openly offered hands on, practical, culturally located ways of enhancing rangatahi health and wellbeing. Much of what was spoken of was being implemented out in the community already with reports of their positive effects on rangatahi. It was from these hui, contact with the Koiora programme, and discussion with my supervisors that I developed my research approach which I would use during the next Koiora.

Koiora (exemplar programme)

Koiora is a free Māori leadership development programme with a focus on health and wellbeing for rangatahi aged 11-15 years run during the school holidays through TRONIT. Koiora has been designed around Te Whare Tapa Wha which is a Māori model of health (Durie, 2003) and seeks to address the health needs of rangatahi Māori by educating and encouraging them to engage more in natural and Māori cultural practices and traditions as a pathway to wellness.

The first pilot programme of Koiora was run in January 2018, which focused on water safety and customary practices within Māori culture. In April it was run again as a full two week programme where rangatahi visited culturally important sites all over the region including marae, mountains, rivers, and beaches and learnt the Māori cultural stories associated with each site and how these stories related to the people of Ngāi Te Rangi Iwi.

More broadly, Koiora provides a space for rangatahi to come and connect, with other peers, positive adult role models, kaitiaki out in the environmental sector (e.g. Department of Conservation (DOC), and marine biologists) and the natural environment. In the Koiora programme, Rangatahi Māori are able to affirm or reaffirm their Māori sense of self where value, belonging and connectedness occurs beyond the challenges of living in settler society where being culturally Māori can be a negative experience. Caring for the natural world is critical for Māori wellbeing. As Māori, we believe we are an integral part of nature and yet as a Pakeha dominant society, Aotearoa has been slow to recognise the detrimental effects we humans are having on the environment (The New

Zealand Psychological Society, 2018). Koiora can be seen as an adaptive response at a community level that looks to engage rangatahi Māori in environmental practices that will ensure Māori cultural ways of being and knowing in relation to the environment are transmitted for future generations. My research with Ngāi Te Rangi's Koiora programme, will help illuminate an Iwi response to positive youth development for rangatahi Māori in Tauranga Moana and outline how they endeavour to provide a safe environment where Māori culture is honoured and practiced daily.

Following ethics approval from the Psychology Research and Ethics Committee- University of Waikato, I sent an email to Ngāi Te Rangi Iwi with the full outline of all research I sought to conduct during the next Koiora. A hui with Iwi staff was called to finalise my research and discuss how I could fit it in around their programme delivery.

Selection of participants

This research draws upon accounts of 16 rangatahi Māori who participated in the Koiora programme during July. Rangatahi were aged between 10 and 14 years of age (average age of 12 years) with eleven (or 68%) identifying as female and 6 as male (37.5%). All rangatahi recorded their ethnicity as Māori, with some recording more than one ethnicity i.e. Māori-Asian. Note, two of the children did not disclose their ethnicity but I have chosen to include them as they both had parents that identified as Māori descent. The rangatahi were part of a larger group of 53 rangatahi Māori who attended the programme during July, with just over 20 rangatahi attending daily. Any rangatahi aged 11-15 years can access Koiora, but it is worth noting that Koiora is promoted on Facebook so those who do not have access to Facebook may be limited. According to statistics New Zealand (2013) roughly 75% of people in Tauranga stated they had access to the internet whilst just over 80% had access to a cellphone. Additionally, In conversation with whānau members of the participants during the July Koiora, some whānau disclosed that they heard about Koiora through word of mouth (whānau and friends).

Participant consent

Before beginning my research I sent an information sheet home for the rangatahi and their whānau to read over together. Attached to this information

sheet was consent forms, one for rangatahi to complete (Appendix C) and one for their parent/caregiver to complete (Appendix D). Participants and whānau gave consent for their participation in the workshops, gathering of their data, and observations for the purpose of my thesis.

Research Procedure

After entering and engaging the school holiday programme, my research approach had to change and adapt accordingly. For example, it was proposed by a member of the Koiora staff that one of the research workshops include exploring Whakataukī, an important component to Māori culture. Because of this I adapted my research to include this topic area. Moreover, this was a dynamic space where people were coming and going and there was inconsistency in attendees.

However, I still acquired the anticipated information, though at times not how I had first planned. This reflects the nature of working in community organisations that are evolving and flexible. Below I outline the materials and tools I used to explore my research question.

Materials/tools

Workshops

As part of the Koiora programme, workshops were utilized to encourage the rangatahi to consider the importance of their cultural sense of self. In the workshops they discussed things such as tuakiri (personal identity), kaitiakitanga (guardianship over the land and sea in Tauranga Moana), and stories of the tūpuna (ancestors) of Ngai Te Rangi Iwi. To compliment the workshops and discussions of the Iwi I held two workshops. The discussions facilitated in these workshops included group discussions and individual reflections.

Workshop one

This workshop explored pēpeha and tuakiri in relation to Te Ao Māori. The workshops in a more indirect manner explored belonging and connection in relation to Māori culture through pēpeha and whakapapa, whilst exploring their interconnected self using mind-maps and Māori cultural self in relation to more traditional sets of criteria via a short paper survey, such as that used by Houkamau and Sibley (2015).

Pepaha

Rangatahi were given a pēpeha worksheet (Appendix H) and sat in groups filling them out during the first week of Koiora. Ngāi Te Rangi staff offered the rangatahi help by drawing their whakapapa links where possible to whānau, hapu, iwi and rohe. Pēpeha can empower and evoke a sense of belonging to the land and to whānau, hapu, and iwi and often involves reciting your whakapapa. Whakapapa is a dynamic concept used by Māori to make sense of the nature, origin, connection, relationship and locating of phenomena (Phillips et al., 2016). Oranga Tamariki (2016) highlight how the intergenerational transmission of whakapapa ensures that our next generation continue to nurture and hold a sense of belonging, connection, and identity to their culture, land, and their ancestors.

Mind maps

To complete the mind-maps (Appendix H) rangatahi were asked to answer the question, what is important to me? With the opportunity to draw or write what they thought was important to them in their own day to day lives. Mind maps are a fun way of exploring a concept, and a great visual tool to get an idea of the systems and supports surrounding our rangatahi. It also gives rangatahi an opportunity to put into words or drawings the things that they find special in their life. At a more broader level this can then be used to inform policies, procedures, and practices that seek to nurture positive rangatahi development by drawing on elements identified as important by the rangatahi themselves.

Cultural survey

Rangatahi also completed a short paper survey (Appendix J) which I created in collaboration with the Iwi. The survey can be used to help us understand how rangatahi in Tauranga Moana feel they sit within their cultural identity according to more traditional markers of Māori cultural identity (Durie, 1995). It was an easy to fill, likert scale survey on cultural engagement, self values, and future aspirations.

Workshop Two

Whakataukī/Whakatauāki

Whakataukī can be used as a tool of expression, similar to a picture saying a thousand words, so too does a Whakataukī. At the end of the second week I held the second workshop that focused on Whakataukī/whakatauāki analysis. Initially

this second workshop was going to explore how rangatahi thought Koiora facilitated connection and belonging alongside Ngāi Te Rangi's own rangatahi evaluation space. My evaluation was going to include a large paper on the wall reading: "what parts of Koiora made you feel a sense of belonging" and another large paper on the wall reading: "what parts of Koiora made you feel a sense of connection?" Rangatahi would write their responses on post-it notes and stick it under these headings. In further discussion I found that the questions I was aiming to ask were very similar to Ngāi Te Rangi's own evaluations, so to add to the picture of rangatahi cultural belonging I set up a Whakataukī workshop. Rangatahi were first directed to 8 prominent Whakataukī written on large sheets of paper up on the wall. They were given access to post-it notes and pens and were guided to write their own meanings of each of the Whakataukī (on their post-it) and place it by each one. Each Whakataukī is prominent in Te Aō Māori, with some being handed down through multiple generations. I tried to include ones that looked at connecting with the self (numbers 1 & 2), other people (3 & 4), the environment (5 & 6), and Māori culture (7 & 8). These included the following.

1. **"Kaua e mate wheke, mata ururoa"**
-Don't die like the octopus, die like the hammer-head (or white pointer) shark
2. **"Whāia e koe ki te iti Kahurangi, ki te tūoho koe, me maunga teitei"**
-Seek the treasure you value most dearly, if you should bow, let it be to a lofty mountain
3. **"He aha te mea nui o te ao, he tangata, he tangata, he tangata"**
-What is the most important thing in the world? It is people, it is people, it is people
(Dame Whina Cooper)
4. **"E hara taku toa, i te toa takitahi, he toa takitini"**
-My strength is not as an individual, but as a collective
5. **"Ko au, ko te patiki, ko te patiki, ko au"**
-I am the flounder, the flounder is me (Hori Tupaea, Ngāi Te Rangi ancestor)
6. **"Tuitū te whenua, whatungarongaro he tangata"**

-The land remains when the people have disappeared

7. “Ahakoa iti, he pounamu”

-Although it is small, it is precious

8. “Kia mau koe ki ngā kupu a oū tūpuna, kia mau ki to Māoritanga”

-Hold fast the words of your ancestors, hold fast to your culture

Once the rangatahi had completed the first task of writing their meanings of the Whakataukī they were given the opportunity to create their own Whakataukī. I brought along resources to help their creative expression and spread them across the workspace. This included books about Whakataukī, and the environment, a Māori dictionary, and a list of Māori concepts.

Observations

In participant observation, the researcher take a full part. Most commonly, this happens when the researcher joins a group to observe behaviour that otherwise would be inaccessible. During the duration of the July Koiora I took this approach to gather field data. Areas of focus were: relationships (how rangatahi were engaging, participating, and communication with one another), health (body language, energy levels, respect for themselves and others), and learning (motivation, understanding of links to culture and environment). I recorded time-samples of group behaviour using an observation chart (Appendix G) and a pencil recording both positive and negative behaviours in the areas of *participation* (cooperating, listening, helping, or disruptive), *communication* (asking questions, answering questions, talking, arguing, or not responding), *body language* (engaged: keeping still and eye contact; or disengaged; tired, fidgety, or hyperactive), and *interactions* with staff and peers. (Appendix K) contains a more detailed outline of the behaviours i looked at. Observations were time samples of overall group behaviours gathered at three separate times (10am, 12pm, 2pm) throughout the days I attended the programme. The behaviour observation chart was adapted from Carlson and Tongi (2011) and Benton (2017). A “√” symbol was recorded under the appropriate heading if that behaviour was observed amongst the group of rangatahi at the set time sample. The cells were left blank if the rangatahi were not engaged in that behaviour. The context column was used to contextualise the set of behaviours. To analyse this data i inputted it into Excel® soon after the observations were collected. Alongside the data in Excel® i

calculated the proportion of positive and negative behaviours according to the overall number of time samples collected for each of the focus areas (participation, communication, body language, and interactions) for week's one and two of Koiora. Collecting data using this method provides an opportunity to track more closely rangatahi development in relation to health, relationships and learning and how they interact with different components of Koiora.

Post Questionnaire for Koiora staff

Having multiple sources of information enriches findings. Questionnaires help assess the thoughts, and feelings of those being questioned. I planned to conduct semi-structured interviews with Ngāi Te Rangi staff who run the programme after its completion in July around what did and did not work in fostering belonging and connection with the rangatahi. Due to time constraints and issues of mana whenua (land rights) with Iwi in Hauraki that needed to be addressed we altered this process. I sent key TRONIT members through a list of questions (Appendix F) via email along with a consent form to download and complete. This allowed them to fill it out in their own time and send it back. I received responses from two of the Iwi staff which were thoughtful and offered great insight from an Iwi perspective.

The findings from this research represent a small population of rangatahi Māori who attended the Koiora programme delivered by Ngāi Te Rangi Iwi staff during the weeks of July 9th -13th and 16th- 20th. Ngāi Te Rangi Iwi staff helped co-ordinate access with the programme and with these rangatahi. I attended a hui debrief following the completion of the programme which allowed space to reflect on the programme and the research that was gathered. I offered some feedback in relation to the roll out of the programme and informed them I would send through a summary report of my research findings. At the end of August during a hui, I presented the Iwi with a bound hard-copy of my summary report which included an outline of my research and findings. This was something Iwi representatives expressed was important to them before beginning my research, not only for informing future rangatahi initiatives but also to provide a snapshot of the Rangatahi that were currently accessing Ngāi Te Rangi Iwi services.

Limitations

One limitation would be my sample size which is too small to be representative of the whole rangatahi Māori population, especially those who live in a rural setting as Tauranga Moana, the area where my research took place. However, my research is not intended to represent the experiences of all rangatahi Māori, but it will provide an insight to experiences one might well find beyond this project.

In terms of my behavioural observations and the limitations involved, the findings will offer a small insight but more specific individual observations would have offered an insight into individual profiles. Due to the complexity of group activities (getting split up into smaller groups to manage the activities better) i have had to adapt my data collection methods. Because of this, findings cannot be generalised but can offer insight into how this specific sample of rangatahi interacted with staff, peers, and the Koiora activities.

Structure of my analysis chapters

The following chapters have been split into three chapters; the first chapter of analysis, chapter three, looks at how connectedness and belonging are fostered in Koiora. Chapter four looks at the diverse realities of the rangatahi Māori in this sample, and the last chapter (chapter five) looks at how we can further enhance the mana of our rangatahi Māori going into the future. The use of pseudonyms are used throughout the analysis to protect the rangatahi identity, and one member of TRONIT staff (who requested to remain anonymous). Following the analysis and discussion I finish with some implications for my research and cast forth some future research issues or potential questions in the area of rangatahi Māori flourishing.

CHAPTER THREE

Koiora: Nurturing Connectedness and Belonging

Koiora is a free Māori leadership development programme with a focus on health and wellbeing for rangatahi aged 11-15 years run during the school holidays through TRONIT. Koiora has been designed around Te Whare Tapa Wha which is a Māori model of health (Durie, 2003) and seeks to address the health needs of rangatahi Māori by educating and encouraging them to engage more in natural and Māori cultural practices and traditions as a pathway to wellness. Initiatives like Koiora provide a space where rangatahi Māori can form a positive sense of connectedness and belonging to their whānau, hapū and iwi, and more broadly Te Ao Māori. This chapter explores some of the positives coming out of Koiora and how initiatives of this nature can provide our rangatahi Māori with skills and tools that foster connection and belonging to Māori culture. Within this chapter I discuss the TRONIT staff responses to the post Koiora questionnaire, provide some narratives of key activities rangatahi participated in over the two weeks, and discuss the observational data.

Reclaiming Ancestral Knowledge

Koiora provides rangatahi Māori a space to reclaim knowledge passed down through the generations, and learn in a hands on environment. Māori Television visited the Koiora programme who were based at a marae for the day and a few of the rangatahi got to voice their thoughts (Māori Television, 2018). One Ngāi Te Rangi youth stated *“I hope to get out of this experience...To learn about Māori protocol, customs, climb mountains and get to know more of my relations”*. Another youth said *“What I enjoy about this noho is getting to know every mountain we learn and climbing them,”* (Māori Television, 2018).

Involvement in tribal activities provides rangatahi with access to a wealth of resources that may not have been available to them in their everyday lives. As stated earlier, Stuart and Jose (2014) highlight that greater feelings of pride and belongingness to Māori culture would be related to increased well-being for Rangatahi Māori over time. When asking TRONIT staff if they had noticed any effects or changes on rangatahi learning since attending Koiora, Tau responded by saying, *“Through my observations I have noticed that our rangatahi have learnt a*

huge amount of information around whakapapa, history, safety and the environment". The sharing of intergenerational knowledge is especially important for Māori who continue to transmit their knowledge orally. When asked if rangatahi knew some cultural stories of their ancestors, such as the story of Mauao (local story of Tauranga Moana) all of the rangatahi noted affirmatively. It is important to provide space for the transmission of such important knowledge between the generations to ensure its continuity into the future. This is affirmed in Williams, Cavill, Ngatai, Dickson and Ngatai (2010) whereby one kaumatua of Tauranga Moana spoke of how he developed his spiritual connection to the land through the retelling of his ancestor's stories, his whakapapa narratives. Further to this, Thomas (1998) demonstrated that Māori children who had some knowledge of Māori language and culture gained higher scores on achievement tests than Māori children who had little to no knowledge of their culture. For these reasons knowing cultural knowledge can be seen to enhance outcomes for Māori and with 64% of the rangatahi in my study having reported knowing some cultural knowledge, there was a positivity to the potential long term health outcomes for these rangatahi. Iwi based initiatives such as Koiora understand this importance and seek to hand down local cultural knowledge from local rangatira and to especially tap into the 36% of my participants who do not have a strong connection to te ao Māori.

Reconnecting to Te Taiao and Traditional Practices of Kaitiakitanga

Koiora has a strong focus on te taiao (the natural environment). When asked why TRONIT wished to connect rangatahi to te taiao Tau responded that the mana of Māori is intrinsically tied to the health and wellbeing of te taiao.

“Ko te whenua ko au, ko au ko te whenua” keeping it brief without getting into a lengthy essay, our Moana and our Whenua are important and natural sources of sustenance and sustainability. Through our inherited obligation as kaitiaki of our whenua it is important to ensure retention and well-being of the whenua for future generations. As stated by Sharon Hawke (1991) at the last Bastion Point, Orakei: “Māori are nothing without land, we don't have mana without land so getting the land back is about reviving that mana”-Tau

Tau speaks to the mana enhancing process of regaining land removed through colonial practices and the reinstatement of kaitiakitanga over those lands as an

important component of Māori identity and belonging to the land. Having land to connect too was important for the rangatahi in my research as 62% of them stated they wanted to learn more about being a kaitiaki, and taking care of the environment. Being connected to the land through their kaitiaki role is part of my participants sense of health and wellbeing. From a Māori perspective, identity, spirituality and the natural environment tend not to be conceptualised as separate entities (Houkamau & Sibley, 2010). Walker (2004) explains how Māori identity and spirituality derive from Māori iwi history and affiliation, and tribal landmarks such as mountains and rivers become central to Māori self-conception and social identity (Houkamau & Sibley, 2010). These self-conceptions combined with traditional Māori understandings of human existence create the cultural belief that the self is intrinsically linked to the natural world in mind, body and spirit (Barlow & Wineti, 1991). So for TRONIT reconnecting rangatahi to te taiao ensures the tribal mana of Ngāi Te Rangi Iwi is enhanced over time. In addition, TRONIT seeks to reconnect rangatahi to te Taiao is to address the major environmental problems impacting us today. Awhi, a staff member of TRONIT, states that rangatahi need *“to gain knowledge and understanding in environment education. There is impacts that have major issues on the environment that we are faced with today”*. Such issues are explored by Dick, Stephenson, Kirikiri, Moller and Turner’s (2012) who interviewed 22 kaitiaki (environmental guardians) to ask about the ecological and cultural impacts and consequences of the loss of abundance of coastal ecosystems in New Zealand. Cultural impacts included severance of links between people and the food species (as highlighted earlier with the kaumatua of Tauranga Moana), reduced connections between people and community, erosion of ways that kinship is maintained, severed transmission of cultural knowledge, and impaired health and tribal development. Dick et al. (2012) concluded that restoring links between local communities and natural resources was as important as restoring the plants and animals themselves.

One focus for Koiora was to encourage rangatahi to explore the values that cultivation, harvesting, and preparation of local kai (food) have as spiritual, social, and physical significance for a healthy lifestyle. Kaitiaki in Dick et al. (2012) sadly stated *“if kai depletes, the next generation may lose their identity”*. Further, loss in local food sources affect hapū and Iwi’s ability to manaaki others such as furnishing the marae tables with kai at tangi or hui; one of the kaitiaki referred to

this as ‘demoralising’ for the hapū as a whole. This is addressed in Koiora which looked at the important role kai plays in both traditional and contemporary Māori life. Rangatahi who attended Koiora learnt the values of replanting, replenishing and revitalising the waterways, land and sea, ensuring new growth for the future and restoring balance to the environments ecosystem. These values were incorporated into the lives of the kuia (elderly women) and koroua (elderly men) of Ngāi Te Rangi Iwi when they were only rangatahi. Kuia and koroua are held in high esteem throughout Te Ao Māori and have important tribal knowledge to pass down, this can be seen in Mahaki’s mind-map response “*My kuia and Koroua are important to my life*”.

Nanny Ngaroimata Cavill, much respected kuia (elderly woman) of Ngāi Te Rangi, grew up on the Matapihi Peninsula in the Bay of Plenty during the 1930’s and 40’s. She was fluent in Te reo Māori which she acquired from listening in to her whānau, though she recalled how she was banned from speaking it at school. Nanny Ngaroimata remembered spending much time gathering kaimoana (shellfish and fish) and working the paddocks full of potatoes and kumera. She recalled the land and sea as being bountiful and described her close connection with these. For her, Mauao (the maunga she affiliated too here in Mount Maunganui) was an ancestor, who cared for and helped protect her, she stated you could not understand Ngāi Te Rangi Iwi if you did not know about the history of Mauao. She called the sea and land around the base of Mauao her ‘food pantry’ as she could gather all that was needed for herself and her whānau from this area. She recalled stories of walking across the waterways from Matapihi to Whareroa marae where she would pick cockles and take them back to her whānau in a big sack. Her parents would go down to the water and dig holes and bury the cockles to keep them alive, then they would just go down and dig a bit out at a time, this way they could live off of them for quite some time (Williams et al., 2010).

Similarly, Kuia Maria Ngatai, of Ngāi Te Rangi and Ngati Ranginui would head to Mauao during her younger years and spend time with whānau and friends there, diving and fishing. She recalls going there with her now husband (Koro Kihi Ngatai, rangatira (chief) of Ngāi Te Rangi) while they were courting. Koro Kihi would dive for kina and mussels while she sat on the rocks holding the bag for him. Maria also talked about teaching the next generation about their

connection to Mauao. She stated “that’s how we’ve got to work with our young people. Just say this is yours, this is your tūpuna. Let’s make it look beautiful” (Williams et al., 2010 p.23).



Figure 3. A visual image of Mauao and surrounding area named Tauranga Moana

On the first day of each Koiora, rangatahi Māori ascend Mauao to plant the mauri (life force) for the next two weeks of Koiora. Up at the top TRONIT staff and rangatahi recite a karakia, thus planning the mauri. Alongside this TRONIT staff also shared with the rangatahi the legend of Mauao. The story of Mauao is based on love, despair, grief, suicide, and the transference of mana based on geographical location. In short, Mauao was in love with a maunga named Pūwhenua, but Pūwhenua did not love Mauao in return. Instead Pūwhenua loved Otanewainuku a chief maunga at the time. Mauao still requested a battle for Pūwhenua’s love, and following a fierce battle Mauao was defeated. Feeling shame, Mauao asked the patupaiarehe (the people with magical powers who dwelled in the forests of Hautere) to drag him out to sea where he could die. The patupaiarehe chanted as they pulled Mauao from his place among the hills from Te Waoku (an old pa close to the Waimapu river). They gouged out the valley where the river Waimapu now flows. They followed the channel of Tauranga Moana past Hairini, past Maungatapu and Matapihi, past Te Papa (now named The Strand). They pulled him to the edge of the great ocean of Kiwa. But before the patupaearehe could pull Mauao out to sea the sun rose and the patupaiarehe fled back to the forest, unable to dwell in the sunlight. There Mauao remained forever; his name meaning ‘caught by the dawn’. Mau (caught) Ao (dawn).

Hearing such stories about Mauao, can evoke a deep and ancient connection and belonging to the land for the people of Ngai Te Rangi and the rangatahi involved in this research and Koiora, just as Nanny Ngaroimata expressed earlier (Williams et al., 2010). The rangatahi hear this story each time they attend, affirming their past teachings and ensuring the transmission of important tribal knowledge across the generations.

Providing a culturally safe space to connect

When asked why TRONIT designed the Koiora programme Tau spoke about the need to provide culturally safe learnings spaces specifically for rangatahi Māori. *“I felt like it was a response to a need. To provide a safe environment for the future generation to participate in historic practice, Tikanga, kawa, and the supporting values and beliefs behind them”*. In these spaces specific tribal teachings can be transmitted in a positive way that respects the different customs and practices that make up Ngāi Te Rangi Iwi. For rangatahi Māori, Iwi can provide another space to connect and belong. Rangatahi were asked if they felt like they belonged to their iwi, of which 13 of 16 (81%) answered true whilst 3 answered ‘somewhat true’. This early connection with their iwi may indicate the development of a more positive identity as outlined in Parata and Gifford (2017) whose findings showed that enhanced wellbeing was a component of connection with and participation in marae activities. Passing on the values associated with ahi ka (home people, or those who contributed within the iwi and on the marae when needed) was an important aspect identified and early connection (in younger years) with the iwi and associated marae impacted positively on identity across the lifetime. Likewise, Māori cultural knowledge, and time spent with other Māori in iwi organisations and Māori sports and community groups have all been incorporated into typologies of Māori identity as a corollary (Durie, 1995, as cited in Houkamau & Sibley, 2010).

Rangatahi in this sample enjoyed attending Koiora which can be seen in the increase in their positive participation levels (cooperating, listening, and helping behaviours) over the two weeks, with a very low level of negative participation (exhibiting disruptive behaviours) during week two. The following graphs represent the proportion of positive and negative behaviours i observed

(under the area of participation) in relation to the overall number of time-samples collected for week's one and two of Koiora.

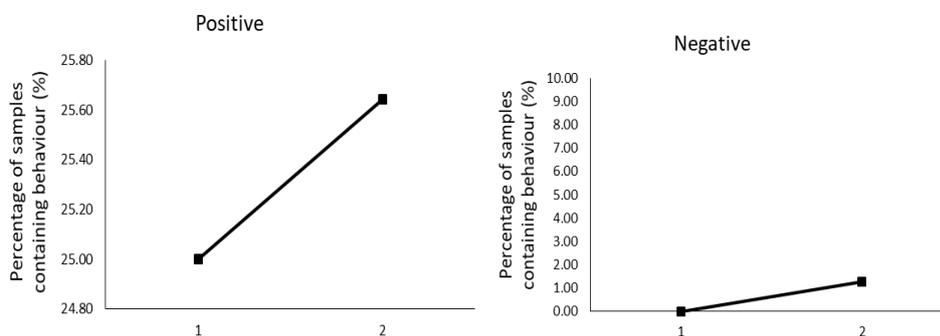


Figure 4. Group percentage of positive and negative participation for this sample of rangatahi Māori for week one and week two of the Koiora programme.

Within the break down of positive participation behaviours it is worth noting that there was an increase in helping behaviours .

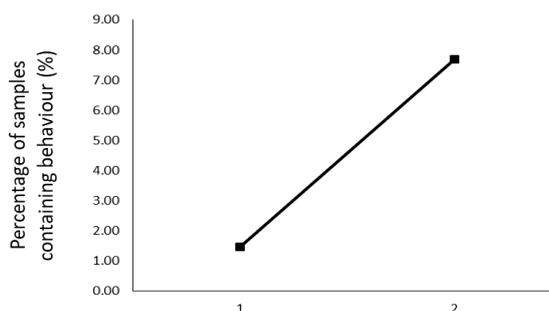


Figure 5. Group percentage of **helping** behaviours for this sample of rangatahi Māori for week one and week two of the Koiora programme.

The helping behaviours i observed included any instance where a rangatahi assisted staff or peers in an activity in a positive manner. This links with the notion of Manaakitanga which is translated as hospitality, kindness, generosity, and support. This process of showing respect, generosity and care for others and is a core value of Māori culture.

Awhi speaks to the Iwi's ability to instil in rangatahi a Māori worldview which Tau identifies as foundational and necessary in working toward positive outcomes as shown in the increase in positive participation and helping behaviours over the two weeks. "*Te Ao Māori worldviews and Mātauranga Māori [are what is important to the lives of rangatahi]*". As mentioned, Māori culture fosters interconnectedness within groups of people but also a connectedness with the environment. This was also apparent for kaumatua in Lewis (2010) who

argued that life was not easy back then but knowing who they were as Māori, knowing where they came from and their connection to land, sea, and people instilled a sense of belonging and connection that served to drive them in their life endeavours. They looked back on their youth as an important part of their development and attribute much of their foundational learnings to this time of their life.

Exploring barriers

For rangatahi Māori there can often be barriers that stop them from creating positive connections with other people and places. According to Awhi such barriers included “*technology, harms of drugs and alcohol, not interested, don't care, not a popular thing, touchy subject*. With the rise of technology and fear-based media over the last 10 years many rangatahi are said to be growing up inside and behind a phone, tablet or social media. Such patterns of behaviour do not set one up to flourish in their external environment if they are often indoors and behind their tablets rather than outside connecting with the natural environment learning how to take care of it for future generations.

In relation to this, over the two weeks of Koiora there was a decrease in rangatahi's positive communication (talking, asking and answering questions) and subsequently, an increase in negative communication (arguing, not responding). To help explain changes in behaviour I noted down on the observation chart (appendix G) what was going on at the time of collecting the time sample of group behaviour. This assisted in contextualising the observations. During the last few days of Koiora I noted that rangatahi were given access to WIFI. Although this did provide them with another way to connect with each other and their extended peers and whānau (shared commonalities over applications such as Facebook, games, Snap chat, and Instagram) it also appeared to result in higher levels of negative communication behaviours amongst the rangatahi who had phones and were utilising them. Following is the proportion of positive and negative behaviours (under the area of communication) according to the overall number of time-samples collected for week's one and two of Koiora.

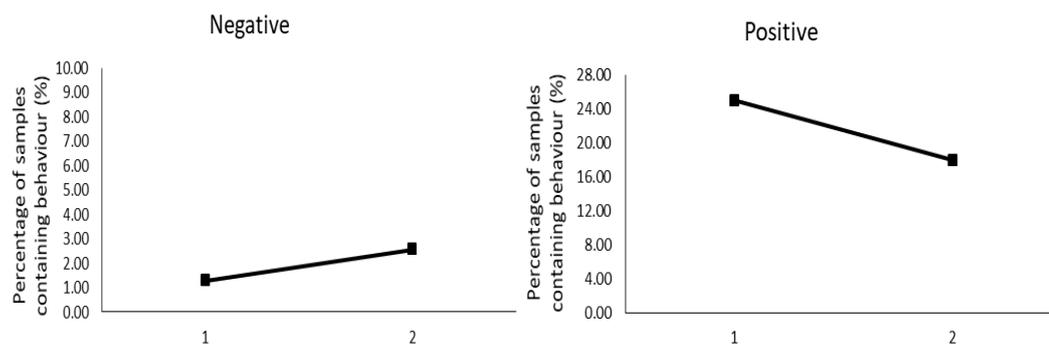


Figure 6. Group percentage of positive and negative communication for this sample of rangatahi Māori for week one and week two of the Koiora programme.

Though rangatahi in this sample often demonstrated positive body language towards one another I did observe slightly higher levels of negative body language (appeared disengaged, tired and fidgety) over the two weeks, usually when moving between activities or whilst playing on their phones. Following is the proportion of positive and negative behaviours (under the area of body language) according to the overall number of time samples collected for week's one and two of Koiora.

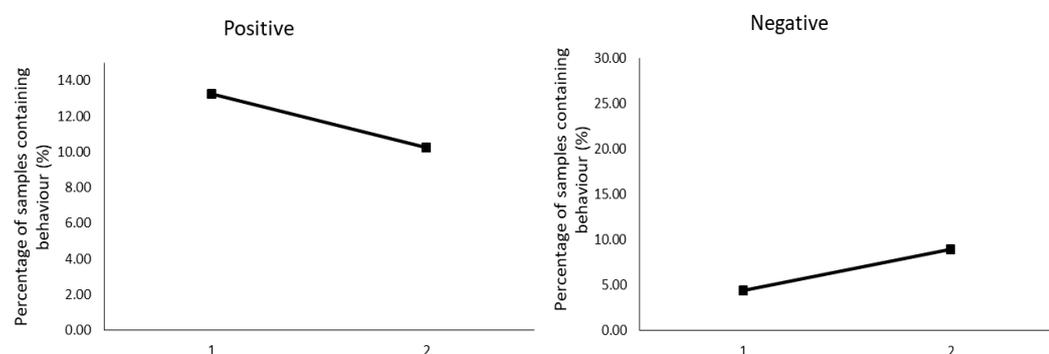


Figure 7. Group percentage for positive and negative body language for this sample of rangatahi Māori for week one and week two of the Koiora programme.

Though this may indicate that WIFI is not a very positive aspect to rangatahi development, it is a huge part of their lives, so it may be beneficial to explore with the rangatahi more positive ways to use and engage with WIFI and the technological capabilities it provides. Carrol et al. (2017) also drew attention to the minimal research conducted on connectedness in the virtual domain (social media) and called for more research in this area. O'Carroll (2013) argued also that social network sites (SNS) are changing the way we communicate and connect

with others and express ourselves (our personalities and identities), and was interested in how rangatahi Māori were using SNS. O’Carroll held focus groups with rangatahi aged 18-25 exploring their experiences, attitudes and understandings of SNS. Thematic analysis highlighted major themes for rangatahi Māori which included: O’Carroll (2013) concluded that it was clear that SNS are facilitating whānau connection and communication but drew attention to the negative impacts of cyberbullying, false identity formation, vulnerability, and the consequences of oversharing among youth. She called for more education for our youth around safer and more appropriate ways of using SNS.

Educating rangatahi on current issues that impact them is something Tau identified as key also in enhancing the wellbeing of rangatahi Māori today “*Everything is accessible and attainable but I think it can be improved and supported through education, influence and motivation*”. Iwi and Māori organisations alike are working tirelessly to deliver services that seek to enhance the wellbeing of rangatahi Māori. For example, when asked what Ngāi Te Rangi Iwi offers to support rangatahi within the community, apart from Koiora Tau commented:

“There are endless options for Ngāi Te Rangi to offer support to youth, if I was to touch on current in-house service provisions [for TRONIT] I’d mention Mental Health and addiction support, free health checks, support in education, preventative support systems for youth going into care or being removed from their homes, learning te reo me ona Tikanga, study grants, whānau ora support, future job opportunities etc. And then there are the huge networking systems that Ngāi Te Rangi has the ability to refer on to other services and opportunities” –Tau

All of the initiatives mentioned above have been identified as important in He Ara Oranga: Report of the government inquiry into Mental Health and addiction (Paterson, Durie, Disley, Rangihuna, Tiatia-Seath & Tualamalīi, 2018). He Ara Oranga sets out pathways to wellness and highlights that for Māori, having Māori support services that reflect their own cultural values and philosophies and are holistic in their approach to health can contribute to enhanced wellbeing and positive outcomes. Other support systems important to Māori are relationships within the whānau, hapu, and iwi. Forming positive relationships can offer a support network to whether hard times. When asked if Iwi staff had noticed any effects or changes of the rangatahi relationships since attending Koiora, Tau

responded yes. *“As with every new environment our rangatahi are reserved when meeting new people and trying new things but through the whānaunga style practice of Koiora relationships are created quite quickly within the first day”*.

Over the two weeks i observed an increase in positive interactions between staff and rangatahi. This could be attributed to the development of relationships and building of trust that is fostered during Koiora. Following is the proportion of positive and negative interactions i recorded over the two weeks between rangatahi and TRONIT staff.

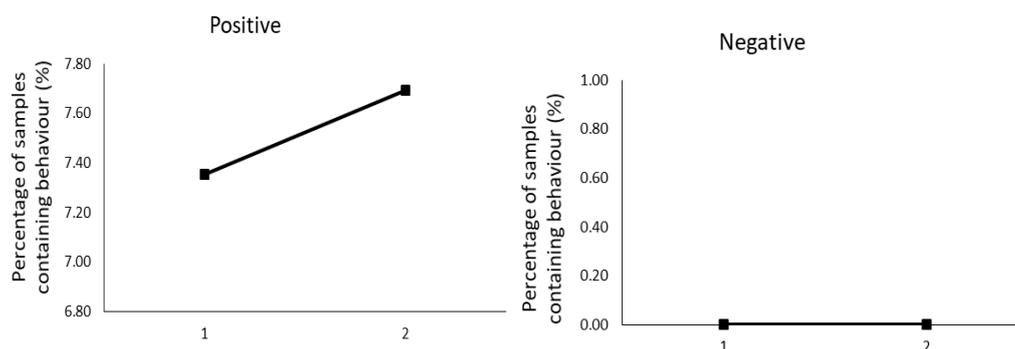


Figure 8. Group percentage of positive and negative interactions with **staff** for this sample of rangatahi Māori for week one and week two of the Koiora programme.

For Awhi rangatahi peer relations were improving each day and this was having a positive effect on how much knowledge was being retained. *“I noticed a change in connection with peers from start to finish, levels of attention and feedback and retaining information improved each day”*. Overall there was an increase in positive interactions over the two weeks between rangatahi which, similar to the above could reflect the building of connections and fostering of new friendships. There was a small amount of negative interactions between rangatahi which occurred when beginning or ending new activities, or transitioning to other activities. Following is the proportion of positive and negative interactions rangatahi in this sample had with other rangatahi over the two weeks of Koiora.

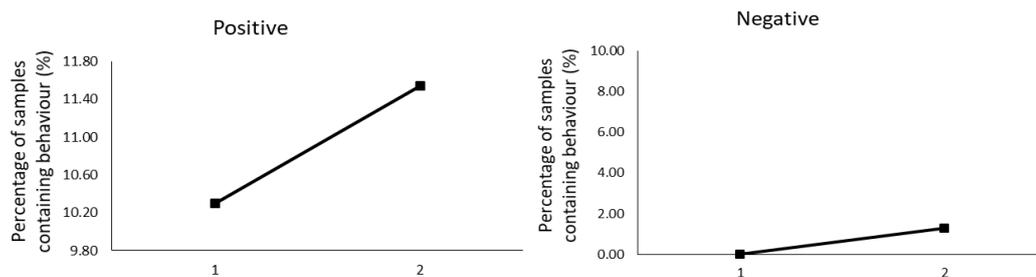


Figure 9. Group percentage of positive and negative interactions with **peers** for this sample of rangatahi Māori for week one and week two of the Koiora programme.

One way for rangatahi Māori to learn how to positively interact with others is by providing role models.

Positive Role Models

Ja and Jose (2017) conducted a longitudinal study looking at the role of social connectedness and confidence in engaging ‘lost’ adolescents with their lives. ‘Lostness’ was described as adolescents who reported a lack in knowledge about the self (values, likes, dislikes) and were therefore stuck and directionless unable to engage in the process of identity formation. Participants aged between 10 and 15 years completed a survey in an education setting (in 2006, 2007, and 2008) which contained approximately 350 questions which focused on the domains of family, peer, and school connectedness, ‘lostness’ (e.g. survey questions such as “I don’t really know what interests me” were answered using a Likert scale of 1=strongly disagree to 5=strongly agree), and confidence.

Results demonstrated that for female peer’s connectedness more strongly negatively predicted lostness than in males. Additionally, school connectedness for females was a stronger predictor of confidence than in males, while confidence in males more strongly predicted peer connectedness than in females. Overall results showed that well connected adolescents benefit from broad social support, as they become more confident and less lost over time. Ja and Jose (2017) highlighted how school and community programmes possess great potential in promoting social support, confidence, and a positive identity among adolescents. They recommended that future interventions look to assess identity outcomes among youth at the outset and then promote connectedness with adult leaders to assist ‘lost’ youth with identifying their interests, and building confidence by achieving goals that are aligned with who they are. Further, Ja and Jose (2017)

warned that if lost adolescents were ignored they may descend into a negative trajectory marked by a lack of confidence and poor social relationships. Koiora provides adult leaders (role models) who aim to build positive relationships and assist rangatahi Māori with identifying interests, building confidence and achieving goals.

By Māori, for Māori

Koiora is an initiative run by Māori for Māori. Activities offered during Koiora are linked to the values of Te Ao Māori and the Tikanga and Kawa of Ngāi Te Rangi and are delivered in a way that is conducive to positive learning outcomes for Rangatahi Māori. Houkamau and Sibley (2011) Suggested that increased Māori cultural engagement should result in the perception that one has the personal resources to act appropriately within Māori cultural contexts. Furthermore, identification with cultural values, beliefs, and practices of one's group may help to center and focus the individual, functioning as a protective factor that serves to motivate achievement and positive behavioural outcomes (Smith, Levine, Smith, Dumas & Prinz, 2009).

Chapter Summary

This chapter looked at how connectedness and belonging were fostered in Koiora. Examples included giving rangatahi Māori access to tribal specific protocols and customs, education around kaitiakitanga, providing culturally safe spaces filled with initiatives that endorse a Māori worldview, and providing positive role models. Chapter four explores the diverse realities of the rangatahi Māori in this sample.

CHAPTER FOUR

Being Rangatahi Māori

Within this chapter I explore what ‘being Māori’ is like for this population of rangatahi, their motivation to embody Māori ways of living and outline the diverse realities for rangatahi Māori today. This chapters findings include elements of the cultural survey, mind maps, and the pēpeha worksheet.

For rangatahi Māori in this study being Māori was important to their lives. *“Being Māori is important to me in my life”*-Ngawai (female, 13 years). Having a strong sense of Māori cultural identity has been shown to act as a buffer against negative life outcomes (Webber, 2012) and provide indigenous people with a sense of empowerment and collectiveness with other people, the land, and the spiritual realm (Rua et al., 2017). What it means to be Māori has been an issue of great discussion for many researchers, practitioners, and individuals who affiliate with being Māori (Houkamau & Sibley, 2010). Past assumptions about what constitutes a Māori cultural identity have tended to be based on an individual’s knowledge base of that culture, ‘the upholding of traditional values’, or at least popular perceptions of a Māori identity (Durie, 1995; Thomas, 1988). When writing out her pepeha Te Ra (female, 12 years) stated that her pepeha was important because it was a practice handed down by her tipuna *“my pepeha is important to me because it was used by my tipuna”*. Here Te Ra identifies how she values her pepeha because it was a traditional value for her ancestors, it was important to them and it is now important to her. Likewise, another rangatahi commented during the whakatauki workshop that it was important to *“pass on what your ancestors have created to the future generations”*.

More recently though measures informed by Māori models of health and wellbeing have grown to account for a multitude of factors pertaining to Māori cultural identity (Houkamau & Sibley, 2015). For example, Houkamau and Sibley (2015) designed the Multidimensional Model of Māori Identity and Cultural Engagement (MMM-ICE2). The MMM-ICE2 is designed to assess the subjective experiences, efficacy and evaluation of different facets of identity for Māori. The seven-factor model assesses *group membership evaluation, cultural efficacy and*

active identity engagement, interdependent self-concept, spirituality, socio-political consciousness, authenticity beliefs, and perceived appearance.

Group membership evaluation looks at how one feels about being Māori. Rangatahi in my sample spoke of the importance of being Māori, and during the whakatauki workshop one rangatahi wrote *“Take care of your people. Whether that be friends, family or your culture”*. Here this rangatahi identified Māori culture as something that needed to be appreciated with the same care as you have for your family. In terms of cultural efficacy and active identity engagement, rangatahi in my study had a clear sense of their Māori heritage but indicated they needed guidance around Tikanga at the marae, and encouragement to speak more Te Reo Māori. When looking into the interdependent self-concept factor all rangatahi defined themselves in relation to the important relationships they shared with others, with whanau and friends being most important to their lives. *“The most important thing in this world is people, the people, and nothing but the people”* (rangatahi response). Likewise, Mahaki (male, 12 years) stated that *“whanau, hoa, kuia and koroua”* were most important to his life. Likewise, the following responses affirm these rangatahi identify the importance of their networks of support *“We are stronger together”, “Team work a team is better than individual”, “2 people is better than one”*. So for rangatahi in this study a few of Houkamau and Sibley’s (2015) identity factors were relevant but other factors were not discussed or touched on by the rangatahi such as a socio-political consciousness. Although this model is useful it has been criticised as being reductionist, and fails to account for the heterogeneity in Māori tribal ways-of-being and conducting everyday life (King, Hodgetts, Rua & Morgan, 2017).

Identifying as Māori

In terms of ethnic identity for the participants of my research, 13 of the 16 rangatahi (81%) self-identified as Māori, one rangatahi identified as Māori-Asian, and 2 did not complete the question (they did not circle an answer). Stuart and Jose (2014) explored whether greater feelings of pride and belongingness to Māori culture would be related to increased well-being for rangatahi Māori over time and found that identification with one’s own ethnic group is an important predictor of positive adjustment for rangatahi Māori over time. Similarly, Phinney (1990) described how ethnic identification is a protective factor for marginalised

groups because when the ethnic group is viewed favourably, self esteem is enhanced.

Motivation to embody ‘being Māori’

Identifying as Māori is often strengthened by embodying the social and cultural norms and ideologies of Te Ao Māori such as partaking in Māori cultural practices and learning about Māori history. When rangatahi were asked if they wanted to learn more about Māori culture and the history of Māori people 13 (81%) of the rangatahi said this was ‘true’ and 3 (18%) said this was ‘somewhat true’, which suggests a large proportion of my participants are keen to explore and understand their Māori cultural sense of self. This finding is important when groups are trying to respond to the needs of rangatahi. Roffey (2011) stated that students are more likely to succeed when they feel connected to the cause.

As one rangatahi stated *“Don’t forget your roots, don’t forget your culture”*. Rangatahi in this sample spoke of the importance of remembering where they came from *“Don’t forget you are special where you come from”*. Offering rangatahi Māori a choice to stand strong in their identity as Māori can provide an alternative pathway leading away from pathways leading to suicide, poverty, or prison. Therefore, it is crucial to provide rangatahi Māori opportunities to embody being Māori. Much research shows the reinforcing effectiveness of engaging in cultural practices (Kingi, Russell & Ashby, 2017; Carlson & Tongi, 2011; Fox, Neha & Jose, 2018). Rangatahi in this study already engage in a range of Māori cultural practices which they identify as important to their lives. *“Mau rākau, whakapapa, and looking after others is important to my life”, “kapa haka or hakas is important to my life*. For Mahaki (Male, 12 years) Mau rākau (traditional Māori weaponry) is important whilst for Aroha, Wairua, Hine, Puawai, Wena and Te Ra Kapa Haka is important to their lives; these cultural practices embody Te Ao Māori and tikanga. Cultural practices are made up of social and primary reinforcers but often learning processes need to take place to establish situations, practices, and people as reinforcers. Premack describes the term “reinforcer” as the ‘opportunity’ to engage in an activity (Mazur, 1975). Such learning processes allow an individual time to recognise and understand how their culture can help them. For example, a rangatahi Māori that feels they have no network of support to assist them through hard times may find support being involved in marae

activities; they may gain a sense of belonging and draw on people in these situations they may not have access to in their everyday lives. Alternatively, rangatahi Māori who do not feel connected to any one thing may learn to recite their pēpeha and through this cultural practice feel a positive connection to their environment and situate themselves within an interconnected web of respect and reciprocity. Such learnings can help enhance wellbeing and health and provide rangatahi Māori another set of ‘reinforcers’ that they may draw on in times of adversity.

Diverse realities- school, speaking Te Reo Māori, and home life

Another space that facilitates the learning of Te Ao Māori and the transmission of traditional customs and practices is total immersion Māori medium educational institutions such as kura kaupapa Māori and Wharekura. Within this group of rangatahi 11 of 16 rangatahi (64%) stated they attend a Kura Kaupapa school (Māori medium education) which is a positive situation according to the Ministry of Education (2014) which claims that, Māori students attending Māori medium education are more likely to remain at school for longer, and more likely to leave school with NCEA level 2 or above compared with Māori students attending mainstream English medium schools (or mainstream education). Durie (2003) argues that education should enable Māori to live as Māori, which is what total immersion Māori schools aim for, and this means preparing Māori children to interact not only with settler society, but more importantly, Te Ao Māori. Currently, New Zealand’s mainstream education system does not teach youth about the colonisation of Māori, which makes up a large part of New Zealand’s history, nor do they expose youth to traditional Māori customs and practices, or teach Te Reo Māori despite it being an official language of Aotearoa.

When asked whether they could speak some Te reo Māori 11 of 16 (68%) of the rangatahi said this was ‘true’, while 4 (25%) said this was ‘somewhat true’, and 1 (6%) said this was ‘not true’ at all. When exploring this further with the 68% of rangatahi most were limited to greetings, reciting their pēpeha, and current transliterations rather than tribal specific Te Reo Māori. Further, many of the rangatahi did not openly speak Te Reo Māori while attending Kōiora, choosing to interact mostly in Te Reo pākehā (English language). Whilst out walking one day during the first week of Kōiora one of the rangatahi spoke of just beginning at a Māori immersion school after coming from mainstream education and feeling

fearful of Nga Manu Korero, a speech component of the curriculum whereby students speak about a topic at length in Te Reo Māori only. This rangatahi spoke of feeling shame about her limited Te Reo proficiency. Considering this, initiatives for rangatahi Māori that encourage and normalise the use of Te Reo Māori are an important contribution to the revitalisation of the Māori language. The effects of not having the language can also be seen in Williams et al., (2010) when one participant spoke of how he regretted not being able to korero in Te reo Māori in school due to the Native schools Act (1867), spoken about earlier. He sadly recalled how this resulted in his parents and grandparents having to learn English to be able to communicate with others and how eventually, the language was lost to many (Williams et al., 2010).

On a deeper level, Te reo Māori and tikanga Māori are intertwined, and so learning te reo Māori gives rangatahi access to Te Ao Māori (the Māori world) and to Māori world views. The insights and experiences that rangatahi gain as they learn the language will enrich and broaden their understandings of the uniqueness and complexity of Te Ao Māori. As rangatahi compare Tikanga Māori with other cultures within New Zealand and overseas, they develop an understanding of the central roles that language plays in shaping identity and in giving direction and meaning to life, and learn to appreciate the value of cultural diversity. These understandings can lead rangatahi to think about their own cultural identity and their personal place in the world. This may be especially important for rangatahi who identify as Māori and for whom Te reo Māori is a second language. For rangatahi whose second language is Māori, the enhanced sense of connection to a rich cultural heritage can be deeply empowering.

Connections to one's culture often begin to form during our childhood and are reinforced in the home, with whānau playing a critical role in the transmission of one's culture from one generation to the next. The transmission of knowledge through whānau (family) hapū (extended family) and iwi (tribe) are seen as central to Māori identity, and provide a sense of belonging. Rangihau (1975) emphasised the centrality of these kingroups for Māori identity when observing that being Māori is about growing up in a Māori community and participating in the customs and traditions unique to one's iwi (Houkamau & Sibley, 2010). Likewise, being surrounded by whānau and friends who love and support you has been shown to elongate our lifespan and improve our overall health and wellbeing

(Fox, Neha & Jose, 2018). For our rangatahi 11 of 16 (68%) circled 'true' when asked whether they visit family and friends often, whereas 5 (31%) said this was 'somewhat true'. No one answered 'not true' which indicates moderate to high levels of whānau engagement for this sample of rangatahi. This engagement is reflected in the following quote by Wairua (female, 14 years) "*What is important to my life is.....Ist my family*". For rangatahi in this sample, their whanau was most important to their wellbeing. As previously discussed, having a positive supportive whānau environment enhances one's sense of self and allows rangatahi to create and nurture positive and empowering connections. This was particularly so for my participants and summed up by the following quote from Mahana (female, 14 years) "*My Marae is important to me*". Being connected to ancestral land and institutions like this rangatahi noted, is supported by Hohepa et al., (2011) who also argued that secure identity is essential to wellbeing and cultural identity is important to Rangatahi Māori participation and success. Hohepa et al., (2011) set out to examine whether Māori tribal identity, language and marae, continue to play an important role to Rangatahi Māori and what role this might take in their future, in their communities, careers and also their schooling. Hohepa et al., (2011) highlighted the importance of the interrelationship between regular experiences of tribal marae, opportunities to learn and use Māori language in communities and schools and developing important tribal knowledge, thus ensuring its continuity across the generations.

It is not difficult to understand the importance of marae for my participants as marae are the central hub for Māori tikanga and traditional cultural practices. However, this institution is under serious threat as Māori continue to lose connection with their marae. When asked whether rangatahi live close to their marae, the vast majority (56%) said no compared to 38% of my participants who do live close to their marae. Living close to their marae will no doubt play a part in their engagement in marae activities. Following on, when asked if they visit their marae often only 2 of the 16 rangatahi answered 'frequently' while 14 (88%) stated that they only 'sometimes' visited their marae. Such findings indicate that despite the increased disconnectedness of Māori with their marae as a result of urbanisation, all of the rangatahi in this study have links to their marae they can develop, grow, and strengthen. Nikora (2015) highlights some core reasons why one should go to their marae which includes- to take care of what is ours, to be

apart of something, to know who you/we are, relatedness, connectedness, engagement, and belonging, among other things.

The importance of Whakapapa

It has been made clear now the importance of whakapapa for Māori culture. Tau speaks to the importance of acknowledging whakapapa as a foundation for belonging and identity.

“Pēpeha and whakapapa are definitely some of the paramount aspects to traditional learnings, as it holds the foundation of who we are as a people and what defines us as Māori. It also contributes to understanding where we’ve come from, who we are, who we’ll be and the unique guiding principle that will help us to achieve our goals”-Tau

During the two weeks of Koiora rangatahi Māori learnt about the whakapapa of Ngāi Te Rangi Iwi. Ngāi Te Rangi, an iwi of the Mataatua waka, traces its founding ancestors to Te Rangihouhiri and Tamapahore (Ngai Te Rangi, 2018). During my first workshop Ngāi Te Rangi staff discussed with the rangatahi their whakapapa links all the way back to Toroa, the chief of the Mataatua waka. Below is this whakapapa line as provided by TRONIT staff.



Many of the rangatahi did not know this whakapapa about Ngāi Te Rangi Iwi but through attending Koiora, these rangatahi were able to learn the whakapapa of their Iwi and in doing so strengthened their connection to Ngāi Te Rangi Iwi as suggested by Mahaki, male, 12 years “*“Whakapapa, pepeha, and looking after others is most important to my life”*. When asked why their whakapapa and therefore their pēpeha was important to them, some of the

rangatahi offered a wide range of thoughtful replies. The following reflect the general comments, *“To remember my whānau”, “because it shows where i descend from”, “it was used by my tūpuna”, “it is my identity”, “It represents who i am”, “so people can identify where I am from”, “it shows my heritage”, “and because it makes up who i am and lets everyone know who i am easier”*. Many of the comments from these rangatahi relate to the concept of belonging to someone or somewhere. This finding is consistent with Rua et al., (2017) who highlighted how the Māori sense of self is culturally, relationally, and geographically located within their turangawaewae.

Pepeha

One of the key experiences for my participant’s in the Koiora programme included reciting their pēpeha. As described earlier a pēpeha is a form of tribal expression that establishes identity and heritage and standing as a tribal member. The following quote reflected the general sentiments shared by Wairua (female, 14 years) *“My pēpeha is important because I know where I’m from and I find who I am”*. Being proud of who you are is a positive effect of knowing ones pēpeha as well as negating the effects according to Nikora (2015, p.1), *“A strong sense of who one is and that one’s life matter is vital to health and wellbeing without meaning and belonging, many people, families, and communities lie open to the risk of mental illness, addiction, transience, criminality, suicide and so on”*. Considering the risk of negative mental health as suggested by Nikora (2015), it is important to note how 87% of rangatahi in this study could recite their pēpeha. The ability for rangatahi to recite their pēpeha is a step toward enhancing their Māori cultural sense of self and reclaiming their sense of identity (Wirihana & Smith, 2014) as suggested by Puawai (female, 12years) *“My pēpeha is important because it is yours and it is important to where you come from”*. Reciting pēpeha is important to help our rangatahi locate themselves within Te Ao Māori in relation to significant environmental sites (maunga, moana, and awa) cultural sites (marae, iwi, and hapū) as well as honoring their links to the past through acknowledgment of their tūpuna. To understand Pēpeha is to understand how cultural practices reflect and express people’s customs, traditions, and values. In an interconnected sense Pēpeha helps us understand how places influence people and people influence places and points to the interconnectedness of Māori culture

and practice. Beyond simply knowing one's whakapapa and pepeha, is the occasion of reciting their pepeha. A comment from one of the rangatahi, "*I recite my pepeha in a mihi, during a korero about myself, during speeches or ngā manu korero, and when i introduce myself*". Seeking to find out if rangatahi know their pēpeha is a great starting point but it is important to explore whether rangatahi know when to use it and why. Rangatahi Māori in this sample highlight the common usage of pēpeha, and how it can be used in a multitude of ways over a broad range of contexts to establish connectedness and belonging. As Wirihana and Smith (2014) stated Māori disconnection with their environments has ensured the decline of Māori language and cultural practices and precipitated the colonisation of indigenous values and knowledge. It is important then to work to foster environments where Māori concepts such as pepeha are explored with rangatahi Māori so we may close the gap on cultural disconnection and work toward Māori flourishing.

Struggling to connect

Beyond recognising the importance of pepeha, some rangatahi struggled to identify or connect with their respective rangatira and hapū. Two participants could not identify their hapū, even when assisted by TRONIT staff. The parents of these participants were asked by TRONIT staff about this and they too were also unable to identify their hapū or rangatira. These parents spoke about feeling ashamed for not knowing these things and said it was sad they could not pass these onto their children who participated in this research. The common story for the parents of these two rangatahi was that their own parents, the grandparents of the rangatahi, had been disconnected, as a result, and they were brought up in urban settings away from their cultural heritage. This can be seen as a negative effect of colonialism whereby the mainstream education system has failed to provide cultural spaces of learning specific to rangatahi Māori which reflect their own cultural values and beliefs. When rangatahi can successfully recite all aspects of their pēpeha they can better connect with others, both now and in their future.

Chapter Summary

Chapter three explored the diverse realities of the rangatahi Māori from the demographic material provided and narratives collected through the workshops. Education, Te Reo Māori and home life were discussed as well as

their sense of belonging to their marae, hapū and Iwi. This chapter finished with exploring rangatahi experiences reciting their pepeha and how hapū and rangatira were more challenging components to identify for some of the rangatahi. Chapter five discusses ways in which we can enhance the mana of rangatahi Māori going into the future.

CHAPTER FIVE

Enhancing the Mana of Rangatahi Māori Heading Into the Future

This chapter draws on the findings from the rangatahi mind maps, whakatauki and whakatauaki workshop and the cultural survey (self values and future aspirations). To begin, I first give a brief outline of the concept of mana and then explore a number of ways that can enhance the mana of rangatahi Māori as we progress into the future.

Mana- *Collective integrity and responsibility, charisma, prestige; An extraordinary power, essence, or presence.*

For Māori mana can be enhanced through positive relationships with people and places, cultural institutions and tribal landscapes, to people passed and futures yet to be lives (Nikora, 2015). Following the programme Awhi (TRONIT staff member) commented on changes she noticed in the rangatahi following Koiora which can demonstrate how such initiatives can enhance the mana of rangatahi Māori. *“Rangatahi are more out of their shell, they keep attending and want to come back. They are sharing what they have learnt with their friends and family”*. Here Awhi describes how rangatahi are taking their learnings home to their whānau, again passing on important tribal knowledge to ensure it is remembered.

Enhancing the mana of rangatahi Māori as Māori can be seen as a process of decolonisation. Decolonisation is the stripping away of the unwanted layers of another people’s culture, accumulated over generations, to expose and rediscover the vivid colours of one’s own cultural heritage; it is the process of awakening and empowering to rediscover and celebrate Mana Māori (Murphy, 2001). Creating connections, positive interactions, and a positive sense of identity is important for Māori, especially rangatahi because it frames who they are, how they belong, and their achievement aspirations (Webber, 2012). More broadly, the decolonising of Eurocentric research requires us to challenge colonial notions of the individual, as the decontextualised and autonomous self and, to instead advance the notion of self as the relationally and collectively situated person (Rua et al., 2017).

Value what is important to them

I used mind-maps to discover key themes of importance for rangatahi. Findings from the mind maps indicates that rangatahi identities are negotiated through an interrelationship between whānau and friends, cultural and team practices, food and education. Overall, 5 key themes of importance presented themselves across the rangatahi mind maps.

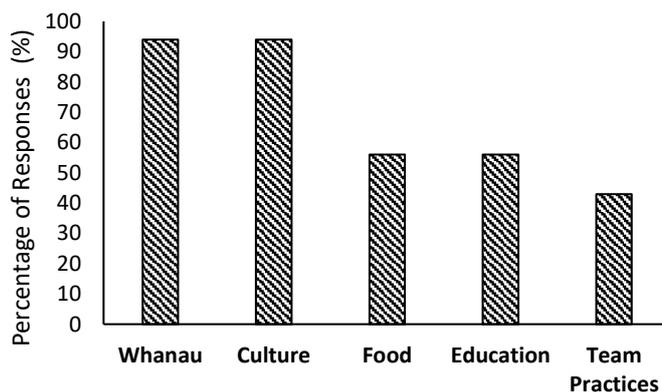


Figure 10. Percentage of rangatahi responses as per their mind maps for whānau, culture, food, education, and team practices.

Whānau was the most important element in our rangatahi lives with 15 out of 16 (94%) noting ‘whānau’ or ‘family’ as important somewhere on their mind maps. As mentioned earlier the quality of family relationships and with one’s own ethnic group are important predictors of positive adjustment for Rangatahi Māori over time (Stuart and Jose, 2014). Historically whānau, hapū, and Iwi were the institutions that served to socialise and enculturate rangatahi Māori through engagement in cultural practices that were guided by Tikanga and kawa. Post colonization saw many Māori rangatahi acculturated mostly through mainstream education which depicted Māori culture as ‘mythical’ ‘abnormal’ and of no use to them in today’s world. Because of this many abandoned being Māori for social inclusion (Smith, 2012). This may seem extreme but as we know, feeling that you belong is most important in seeing value in your life as it provides a feeling of being cared for and loved, esteemed and valued, and connected to a network of mutual obligation (Hagerty et al., 1992); such negative connotations of one’s own culture has led too many indigenous Māori feeling dislocated, displaced, and disassociated from their cultural heritage. For rangatahi, having a

strong sense of culture at home will be much more conducive to a positive and empowered cultural identity and sense of self leading into adulthood.

The second most important aspect identified by the rangatahi was **culture** (15 out of 16, or 94%). As Ngawai (female, 13 years) states “*My culture and being Māori are most important to my life*”. This can be seen as a decolonising response which shows how rangatahi are recapturing and rerepresenting their culture as an important aspect to their development. As Stanley (2002, p.85) pointed out, Māori should be “confidently reminded that the culture they are from has immense qualities to offer our society”. Touching on this Nikora, Te Awekotuku, and Tamanui (2013) stated that our sense of connectedness diminishes when being Māori is not part of our every day lives. Further, Parata and Gifford (2017) state that within Te Aō Māori knowing your place in the world, being familiar with your whakapapa, participating in iwi, hapu, and marae activities, being able to converse in Te Reo Māori, basically embodying “being Māori”, are all advantages to your overall oranga (health, welfare, and safety).

Another important element identified to rangatahi’s lives included **food** (with 9 out of 16, or 56% identifying this somewhere on their maps). “*Food is most important to my life*” Puawai (female, 12 years). Food can be seen as a cultural connector, to be more specific, the processes surrounding food for Māori in particular embody aspects of manaakitanga which includes generosity, reciprocity, and service (Oranga Tamariki, 2016). As Graham (2017) points out meals too, are more than a vehicle for feeding the body. They contain a myriad of complex social practices, each of which speaks to aspects of class, culture, and taste and all contribute to the overall food experience, as Mahaki (male, 12 years) states “*Eating is most important to my life*”.

Graham (2017) says that these social practices surrounding food are just as important as the food itself, in that these reflect familiarity, shared heritage and a sense of belonging to particular social groups. During my direct observations during Koiora in July, We visited Whetu-o-te-rangi marae where an elder spoke of their responsibility to restore the river running through their land so that the Iwi (Ngati Pukenga) and hapū affiliated to this marae could provide manuhiri (guests) with locally sourced food rather than food from large food chains such as Pak N Save. The elder spoke of the shame of buying food from these sources and described how restoring the river would restore the marae’s rangatiratanga and

mana over their whenua. Here food is described as more than just eating with people, it involves a responsibility to the land and cultural practices handed down, and an important part of Māori identity. Engaging in culturally located food practices therefore can enhance the wellbeing of our collective identities as Māori. Further it allows us to develop our sense of belonging to our environment, and our sense of kaitiakitanga (guardianship) over the land and resources our ancestors once protected, and that we must protect for the future generations to come. This is affirmed by Graham (2017) who stated that “for many Māori families food is particularly crucial for sustaining a relational sense of self, both as individuals and as part of a collective” (Graham, 2017, p.113). Literature reveals that the importance of cultural identity for rangatahi Māori is paramount to increasing the levels of educational achievement (Carlson & Tongi, 2011). Not all school students in New Zealand are achieving their full potential. In particular, Māori students are missing out compared to their peers.

For this sample of rangatahi 9 out of 16 (56%) identified **education** as an important aspect of their lives. As Mahana (female, 14 years) stated “*Kura education is most important to my life*”. Better educational outcomes can lead to better jobs which can lead to social mobility and enhanced wellbeing. In the quote above Mahana has specifically stated that Kura education was important to her. Kura education is formed upon a Te Ao Māori view of the world which takes Māori principles and practices and weaves them into the curriculum. Statistics have shown that students do better in education when what and how they learn reflects and positively reinforces where they come from, what they value and what they already know (Ministry of Education, 2014). The mainstream education system is not consistently doing this for Māori students yet Māori medium education is. With this in mind, rangatahi Māori who attend Māori medium education are staying at school longer and leaving with higher qualifications than those who attend mainstream education (Ministry of Education, 2014). 64% of rangatahi in this sample stated they attended Māori medium education.

Rangatahi in this sample also spoke of the importance of team practices to their lives. The benefits that sports and other team practices bestows on society are well known. Te Ra (female, 12 years) mentions that “*Netball and waka ama are most important to my life*”. Playing sports fosters team work, community, and pride among other things and for impoverished rangatahi can provide a break

from the struggles of living in poverty. In addition, sports ingrains valuable life skills such as determination, perseverance and teamwork. This is not to mention the various health benefits of regular exercise for our physical, emotional, and mental wellbeing. As Mahana (female, 14 years) states “*Kura sports are most important to my life*”. There is also strong evidence that sports participation improves pro-social behaviour and reduces crime and anti-social behaviour, particularly for young men (Taylor, Davies, Wells, Gilbertson & Taylor, 2015). Taylor et al’s., (2015) findings extend previous research highlighting the benefits of social identity on teammate behavior and team performance and demonstrate how social identity may contribute to positive youth development through sport.

Behaviours involving tikanga, such as marae participation, and modern-day equivalents such as kapa haka or waka ama, are the customs and practices through which individuals connect culturally with each other. Similarly, Kidman (2012) stated that kapa haka was a way to articulate cultural heritage and identity through the enactment of traditional forms of song and dance. According to Puawai (female, 12 years) “*culture and hakas are most important in my life*”. For rangatahi in this sample 7 out of 16 (or 43%) noted **team practices** as being important to their lives. In respect to hauora, rangatahi Māori are more likely to keep active with their whānau by doing things like kapa haka, waka ama, climbing maunga (mountains) or swimming in local rivers. Sports then fosters a sense of belonging and connectedness amongst rangatahi Māori and enhances their sense of wellbeing.

Other thoughtful rangatahi responses regarding what is important to them included their health and wellbeing, happiness, travelling and life. Aroha (female, 14 years) casts her sight to her future in this following quote: “*Future decisions are important to my life*”. Overall, rangatahi had a great understanding not only of what is important to their lives but also what is important to their cultural self and how this enhances their wellbeing. These findings can be used to drive future initiatives (governmental and non-governmental), or be used as a basis for further investigation into each of these core aspects to build a better understanding of how they are incorporated into the rangatahi’s lives here in Tauranga Moana. Another way to enhance the mana of our rangatahi Māori is to expose them to new experiences, and provide them with tools to help them in their everyday lives.

New experiences become tools in the ‘life kete’

Kete- *Basket, kit, bag, womb.*

By re-engaging rangatahi Māori in traditional cultural practices we not only contribute to revitalising Māori culture but also give rangatahi more tools to go out into the world with. For Wairua (female, 14 years) exposure to an intriguing learning environment is very important. *“Learning interesting and different things is most important to my life”*. Whakataukī can provide rangatahi with a positive way of expressing themselves and their thinking, and is one of many beneficial activities in Te Ao Māori that can be used to support healthy development amongst rangatahi Māori and their wider whānau networks. One rangatahi in the programme noted in the TRONIT Koiora evaluations that ‘make a whakatauki’ was something new they had experienced.

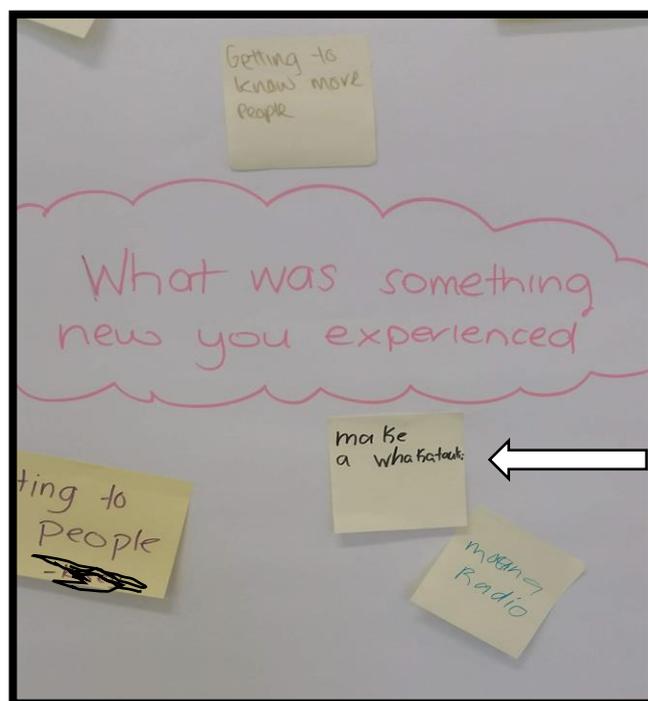


Figure 11. Ngāi Te Rangi evaluation poster for Koiora with rangatahi responses.

It is important to teach our rangatahi Māori how to express themselves. Whakataukī and whakataukākī can be used to express and communicate thoughts and feelings and could be a tools to combat problems that arise from not being able to communicate; such problems can include suicide, which affects rangatahi Māori more than any other group in New Zealand.

A Whakataukī is described by Māori Dictionary (2018) as a (noun) proverb, significant saying, formulaic saying, cryptic saying, or aphorism. Whakataukī (proverbs) play a large role within Māori culture and give insight into Māori thought. They are used as a reference point in speeches and also as guidelines spoken to others day by day. It is a poetic form of the Māori language often merging historical events, or holistic perspectives with underlying messages which are extremely influential in Māori society (Woodward, 2017). The word whakataukī can be split into *whaka* (to cause), *tau* (to be settled) and *kī* (a saying), thus a whakataukī is a saying that has become settled over time, through constant repetition from the time it was first exclaimed right up to the present day. There is different meanings which we must take into account: a whakatauāki is a proverb where the original speaker is known whereas with a whakataukī the original speaker is unknown (Ako Māori, 2018). Following is some of the rangatahi's interpretations of each of the 8 Whakataukī (see Appendix L for more rangatahi responses).

“Sometimes you will be stronger by yourself but a majority of the time you will need to work with or as a group” (Rangatahi response). This rangatahi speaks of individualist and collectivist approaches to life situations. Individualist cultures place emphasis on each person's individual rights and freedoms whilst collectivist cultures emphasise people's interdependence. Māori culture is collectivist in nature whereby one's happiness and value rests in the collective, when the collective (culture) is safe and nurtured, so too is each individual. One way to ensure the continuation of tribal customs, practices, and stories, is the oral transmission of knowledge from one generation to the next. As one of the rangatahi stated *“Pass on what your ancestors have created for the future generations”*. This Whakataukī relates to the notion of intergenerational resilience. Other rangatahi responses embodied ancestors, geographical areas, and even the future *“I am the land the land is me”, “I am the future the future is me”, “I am the legacy the legacy is me”*. Throughout this workshop rangatahi clearly demonstrated their meaning making abilities and capability of digging deep to extract their individual meanings of each Whakataukī. Rangatahi took their time with each of the tasks, drawing on their life teachings, and developing their own understandings. This task was challenging for the younger ones (11 year olds) but with some assistance they could contribute meaningful answers.



Figure 12. Whakatauki workshop space.

Moving beyond traditional whakatauki known throughout Māoridom, rangatahi were required to develop their own (for the full list of Whakataukī created by the rangatahi see Appendix M). K.K used this opportunity to develop a whakatauki that encouraged others to be proud of their self.

Kia tu rangatira au i te ao!

This Whakataukī means “stand proud in this world” which means this is your world and you can stand proud in your own world. You don’t need people to tell you how to stand proud in your world. Achieve things in your own world.

K.K speaks to rangatiratanga and ones right to self-determination, the self determination her ancestors fought for. This is a powerful Whakataukī that speaks to the upcoming generation who are as empowered and strong-willed as our rangatira who signed the Declaration of independence and Te Tiriti o Waitangi. *You don’t need to be big to make a change- “Ahakoa he iti tāku, matakahi ka hinga, I au te mire tū ao”*- J.F (rangatahi). J.F speaks to the ability of rangatahi to create change, even being young. As Dame Whina Cooper said, take care of our children, take care of what they hear, take care of what they see, take care of what they feel. For how the children grow, so will be the shape of Aotearoa.

“If at once you don’t succeed, do whatever you have to to surpass your old self and reach new limits” –H.B (rangatahi). H.B touches on suicide which plagues our rangatahi of today. As stated earlier Rangatahi Māori (15–24 years) have higher suicide rates than other life stage age groups and the highest levels of

recorded psychological distress (Statistics New Zealand, 2017). If this is not alerting enough the Bay of Plenty DHB region, where H.B and the other rangatahi in this research are living currently, has significantly higher suicide rates than the national average. More broadly, New Zealand's male youth suicide rate are the third highest and New Zealand's female youth suicide rate are the highest in the OECD (Statistics New Zealand, 2017). Lawson-Te Aho and Liu (2010) among other indigenous researchers attribute these high rates of suicide to the violent legacy of colonisation and the traumatic loss of culture over generations. They point to the fact that suicide rates for indigenous peoples are much higher than for non-indigenous in the same country and argue that research on these statistics very rarely account for impacts of colonisation because it is not easily measured. *This [the above quote] can be told to a person who is suicidal and can help them maybe feel a bit more happy. And give them the courage and strength to carry on* –H.B. Having tools of expression (such as Whakataukī) can better equip young Māori men like H.B to effectively face difficult situations such as suicide. Here H.B uses Whakataukī to express how he feels about a relevant social issue, and offers what would be some advice for someone feeling vulnerable to suicide. In a way H.B uses this Whakataukī as a 'life line'. Such findings can accentuate how cultural tools can be used to enhance ones wellbeing or the wellbeing of others. Lawson-Te Aho and Liu (2010) ask us to cast our vision wider, and argue for self-determination and self-governance (rangatiratanga) as a more collective response to suicide. They argue that cultural identity and whakapapa can be seen as a collective resource in suicide prevention. K.E created her whakatauki with the notion that it is important to be a collective but also important to stand strong in your independence, *“Do as the penguins do, HUNT together, STICK together, LOVE together, But also be as independent as an omega wolf-* K.E (rangatahi). Rangatahi Māori in this generation are learning how to move in and out of both worlds, but seeing the importance of both and being able to navigate them takes practice. When Rangatahi Māori are engaged in their own development and reclaiming their own cultural identity, it gives them purpose, meaning and reason to live. The building of collective traditional and cultural structures includes a transfer of resources from the government and the return of decision-making authority and power to the hands of the Iwi (tinorangatiratanga) (Lawson-Te Aho

& Liu, 2010). The iwi has a collective responsibility to their people and their wellbeing.

Tūngia te ururua, Kia tupu whakaritorito te tupu o te harakeke, Set the overgrown bush alight, and the new flax shoots will spring up- P.K (rangatahi). P.K's Whakataukī means that in order to change we may need to leave some ways behind in order to do things differently. As times change we do need to adapt accordingly. Our rangatahi of today face a time where information is at their fingertips. They are being exposed to and taught with technology from a young age, and can be found teaching the 'older ones' how to operate social media, virtual mails systems, or internet search engines. Despite needing to adapt, some practices will remain. For example, this redirection of teacher-learner is reflected in the Māori concept of tuakana-teina. The tuakana-teina relationship, an integral part of traditional Māori society, provides a model for buddy systems. An older or more expert tuakana helps and guides a younger or less expert teina. In a learning environment that recognises the value of ako, the tuakana-teina roles may be reversed at any time (Claiborne and Drewery, 2014).

Overall, Whakataukī provide our rangatahi with another tool in their 'kite of development' to express themselves and the messages they wish to convey, and connect with others. Such workshops may be useful for rangatahi that are less vocal or find words to express their feelings, but are equally beneficial for all rangatahi.

Teach them about values

As we mature it becomes important to know about your values, the things that you will use to guide your own decisions in life. Also valuing yourself and your ability can assist you to thrive in life. When the rangatahi were asked what they value most about themselves some said 'their whānau' they value being apart of a **whānau**, a collective unit of support; Some valued their **inner qualities** (stating they were funny, kind, happy, caring, or unique); others valued their **ability or skill level** in things like sports, gaming, kapa haka, and cooking. This links to Ware and Walsh-Tapiata's (2010) research which explored Māori values (Tikanga) and characteristics (āhuatanga) that rangatahi Māori deemed important to their development. The Tikanga that were discussed were: whakawhānaungatanga (relationship building), mana (collective integrity and

responsibility), and Manaakitanga (collective wellbeing). Ware and Walsh-Tapiata (2010) argue for these cultural constructs to be recognised, valued, and supported by young people’s environments, their support networks and the resources surrounding them. Further, such information can be used to inform future policy, practice, and research with Rangatahi Māori toward the common goal of Māori flourishing. Ware and Walsh-Tapiata (2010) concluded that Iwi organisations strive for health and wellness to be a cornerstone of the communities and the people they care for and love. This is not always easy, when many social indicators create a picture of Māori being that is not always positive, but this can be countered by strengthening Rangatahi Māori resilience and looking to their Identity as the vessel to unlocking their full potential.

“Whaia e koe ki te iti kahurangi, ki te tūoho koe, me maunga teitei”

-Seek the treasure you value most dearly, if you should bow, let it be to a lofty mountain

Support their dreams

Rangatahi in this sample responded to the whakatauki above with statements that included *“strive to achieve your dreams but if you don’t accomplish it don’t let that stop you”*, and *“Impossible says “Im, possible”*. Other responses included *“believe the things you never thought you could achieve”*, and *“if you keep your eyes on the prize and keep going”*. It is important to explore the future aspirations of rangatahi Māori, and support them towards their dreams. Below is the rangatahi responses to the survey question “what are your future aspirations”.

What rangatahi in this sample hope they may do, be, or achieve in their life

- To be a Youtuber
- To be a chef and achieve a lot of great things in my future
- To travel the whole world
- To be a physiotherapist
- To be a boxer
- Running 3 kilometres
- To be a lawyer
- To get a high reputation in school
- To be a drifter and car mechanic
- To be a marine biologist
- Travel places
- To be a builder, lawyer, chef, Youtuber
- To be a rugby player, a basketball player

- To play basketball
- I want to help people that are troubled, or have troubled lives

Professionals think they know what is best for rangatahi Māori, but there is an emerging theme with youth development initiatives now which argues rangatahi themselves can work alongside professionals to inform policy, practices, and research, and it is up to us to find ways that we can honour the youth voice (Harvey, 2002). Ware & Walsh-Tapiata set out to capture the cultural and social realities of a group of Rangatahi Māori that could help form the basis of a Māori Iwi resilience approach for positive Rangatahi Māori development. They did this by exploring the Āhukatanga (personal characteristics) that are exercised at an individual level and are relative to context. The āhukatanga deemed important to rangatahi lives included: māia (confidence), manawanui (resilience), ihumanea (Intelligence) and māhaki (humility). Ware and Walsh-Tapiata (2010) argue for these cultural constructs to be recognised, valued, and supported by young people's environments, their support networks and the resources surrounding them. They stated that the mind-set for a proactive, resilient take on ourselves is something that we wish to instil as a mantra for our people. A way to achieve this is through strengthening Rangatahi Māori resilience and looking to their Identity as the vessel to unlocking their full potential.

Chapter summary

This chapter draws on the findings from the rangatahi mind maps, whakatauki and whakatauki workshop and the cultural survey (self values and future aspirations). Ways we can enhance the mana of rangatahi Māori going into the future can include valuing what they find important to their lives, exposing them to new experiences and equipping them with tools to tackle the tough times, in addition asking questions around what they value about themselves can provide rangatahi Māori space to develop their sense of identity. In conclusion, identifying rangatahi's future aspirations can provide a goal that the rangatahi can work towards, and finding ways to support their journey toward that goal can enhance their mana and tinorangatiratanga.

CHAPTER SIX

Conclusion: Past Reflections and Future Questions

In this conclusion I revisit the aims of my research and some key findings. I then discuss what would be some implications for my research, cast forth some future research issues or potential questions in the area of rangatahi Māori flourishing and conclude with a closing karakia to mark the end of this thesis journey.

Research Aim

The aim of this research was to explore how belonging and connectedness contribute to a positive sense of self and positive identity formation for rangatahi Māori; and how both belonging and connectedness can be fostered in cultural programmes facilitated by Maori organisations like Ngai Te Rangi's Koiora programme.

Key Findings

Belonging and connectedness continue to be evoked through important traditional practices such as Pēpeha, whakapapa, and Whakataukī/whakatauāki. Such practices have been proven to have a positive effect on individual's spiritual, mental, physical, and familial realms of health and wellbeing (Fox, Neha & Jose, 2018). TRONIT staff who facilitated the Koiora programme held a wealth of knowledge in the area of whakapapa and were better able to assist the rangatahi in completing their pēpeha and creating connections within whānau, hapū, and iwi. This included linking the rangatahi to important geographical sites such as the maunga, awa, and moana of surrounding Tauranga Moana; such links foster a deeper sense of belonging and connectedness with the land, and cultural heritage. Fostering such connections also plays an important part in succession planning which is an important step in ensuring the continuation of Māori traditional customs and practices continue into the future. Iwi initiatives create spaces where tribal specific teachings can be handed down to the younger generation thus ensuring localised tribal knowledge lives on.

Some identified themes of importance for rangatahi Māori in this study included whānau, culture, food, education and team practices. For the rangatahi

involved in this study most attended a Kura Kaupapa Māori education institution, knew most components of their pēpeha, could speak ‘some’ Te Reo Māori, and knew ‘some’ cultural stories of their ancestors. On the other hand though many did not live close to their marae and even less visit their marae frequently. Despite this most felt they belonged to their iwi and identified themselves as Māori ethnically. Understanding the lived experiences of rangatahi Māori identity has practical implications in New Zealand as rangatahi Māori continue to feature prominently in many negative social statistics. As such, developing ways to support rangatahi Māori has become a matter of some urgency to policy makers (Houkamau and Sibley, 2010). Koiora encourages healthier lifestyles, increased rangatahi Māori community participation, increased resilience, and increased rangatahi participation in Te Ao Māori; Koiora also improves outcomes for rangatahi Māori by identifying where support or skills are needed for them to flourish and provide these in a culturally supportive environment, which includes working with role models who are proud to be Māori. The work of Koiora is important because of the impact of colonisation on Māori including the loss of cultural connectedness, sense of belonging to Te Ao Māori, whānau, hapū and iwi, loss of language, and identity as Māori. Such effects have rippled through the generations as experienced by rangatahi involved in this research. Despite this, much of the literature on responding to the health needs of Māori populations has failed to account for the intergenerational effects of colonisation on Māori health and wellbeing. A Western lens and approach has dominated the research often resulting in deficit framed research that depicts Māori as the lacking ‘other’ and individualising the blame of the Māori predicament to poor lifestyle choices alone (Mahuika, 2008). However, there is a rise in Māori researchers as of recent who are eager to demonstrate how Māori ways of living and thinking about the world around us, our relationships, and values and expectations can add to a wealth of knowledge that can be used to enhance the wellbeing of Māoridom. This is an important step toward reclaiming a positive identity, unlocking cultural potential and Māori flourishing.

Williams et al., (2010) offered important insights into the lives of our kaumatua when they were rangatahi. Many tell stories of living in large families, both immediate and extended, and having the freedom to roam freely between houses where they made themselves at home as part and parcel of that household.

They recalled stories of living off of the land and sea, kaitiakitanga (knowing their role as guardian of the land and resources), speaking Te reo (though it was banned from being spoken at school) and the importance of tikanga, whakapapa and spirituality (Jaram, 2009; Williams et al., 2010). Many also recall the negative impacts of the colonial system namely, land confiscation and the Te Reo Māori language ban and the effect this had on their sense of identity and sense of self. To address this today, rangatahi are encouraged to re-engage in traditional Māori cultural spaces, reconnect with their iwi social systems, and relearn the teachings of tūpuna to counter the trauma, isolation, and poverty that has trickled down the generations following colonisation.

As stated earlier, Statistics (2013) looked at the determinants of life satisfaction for Māori and found that how people felt about the importance of involvement in Māori culture had a positive association with their overall life satisfaction. Making more accessible culturally appropriate initiatives will contribute to Māori flourishing. Sadly, our social system does not value Māori views, beliefs and traditions. This makes Māori organisations such as TRONIT even more important and we need to support initiatives such as Koiora. This form of Indigeneity is more than moving over and making space: it is a direct challenge to prevailing patterns of power and privilege.

What this research has taught me is that the context of your learning is as important as the content you are learning. Giving rangatahi Māori the chance to learn about their culture by providing opportunities to be immersed in their culture can provide a more strengthened learning process and foundation of teaching to carry them in their lives.

Though this project started out with a strong focus on cultural identity, and continued to reinforce this notion, the iwi has shone in its own right as a positive critical step in healing from the harmful effects of colonisation. Reconnecting with Iwi can help to restore the natural systems of support Māori had in place pre-colonisation, which was made up of whānau, hapu, and iwi structures. By working closely with TRONIT this research localises Māori cultural identity to Tauranga Moana and Ngāi Te Rangi Iwi. The realities of Māori are diverse and differ across whānau, hapu, and iwi. It is my hope that this study, my research approaches, the outline of how I interacted with Ngāi Te Rangi or even some localised history of how colonisation affected Māori here in Tauranga Moana may provide an outline

for others to follow, a study to compare for others wishing to look into the same area but within their own region.

Implications of my research for Psychology

Looking more broadly, Psychology can be an individually focused discipline and this fails to be relevant to the large and complex issues Māori face in terms of responding to health inequalities, colonialism, institutional racism, discrimination, poverty and marginalisation. In relation to these broad issues an individually focused discipline becomes ineffective. This again stresses the importance of iwi initiatives such as Koiora as they contribute to a suite of initiatives required at a large scale to respond to the pressures and challenges for rangatahi Māori today. Valuing Māori language and culture as it is, valuing Māori voices and perspectives, including their diversity, looking to the culture and the people for ways for improving the well-being of Māori, ensuring that research gives back to the people and culture, for the benefit of future generations; These are a few ways we can contribute to enhancing the wellbeing of rangatahi Māori and more broadly Te Ao Māori.

Future research issues/questions

Moving forward studies such as this would benefit from follow up data collection to see if rangatahi Māori are engaging in other cultural activities and whether there were other positive behavioural improvements. For example, are they doing better at school? (which may include surveying their teachers), are they doing better at home (survey their parents). To strengthen this study even more so, longitudinal data collection on rangatahi who engage in cultural activities such as Koiora, school success tracking, and whānau follow ups may better show changes in rangatahi behaviour over time. The New Zealand Attitudes and Values Study (NZAVS) is one such study that has attempted to capture changes such as this over time.

Additionally, exploring connectedness and sense of belonging via virtual platforms such as social media, online gaming, music, other, could provide a more comprehensive view of connection and belonging for rangatahi Māori in the virtual world. Rangatahi frequent these virtual platforms, more so now than ever before and there is growing literature on social networking sites and their ability to foster a sense of belonging and connectedness (O Carroll, 2013; Ormond,

2006). Smith (2012) found that the voice of youth were a missing and silenced component of policies and practices that were being promoted for their best interests and their futures, they further argued that youth have insightful views and analyses of our society, have solutions to offer, and would be willing to voice those if invited. If rangatahi frequent virtual platforms then utilising it to explore connection and belonging would be wise.

Heading into the future I take from this journey three key questions.

1. How can understandings of and practices within Koiora, and Māori initiatives run by Māori organisations more broadly, continue to strengthen the mana of rangatahi today?
2. What are the long term positive effects of attending the Koiora programme, or those similar, and what are some creative and interactive ways of capturing this effect over time?
3. How do we grow more public awareness of iwi services and better support Māori organisations in their endeavour to grow their people and contribute to Māori flourishing?

In conclusion, providing cultural spaces that endorse a Te Ao Māori worldview and ensuring those who work closely with rangatahi Māori are practicing in a culturally safe and respectful manner is important for rangatahi Māori development. In addition, more education around Māori cultural history, Te Tiriti and the Declaration of Independence, colonisation, and tribal specific teachings will ensure that important knowledge is passed on through the generations.

I conclude this thesis with a small karakia to close this journey.

E te Papatūānuku,
Kua mutu tātou te mahi tahi o te rā.
Kia tau tou Rangimarie kei mātou.
Āmene

*Acknowledging Mother earth,
We have come to end of our
collaborative work for the day. May
peace be with us all. Amen*

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Appendices

Appendix A: Information sheet for parents and rangatahi

Kia ora whānau,

Ko Chelsea Benton toku ingoa, Ko Mauao te maunga, Ko Te Awanui te moana, Ko Mataatua te waka, ko Ngāi Te Rangi te iwi, ko Ngāti kuku te hapu, ko Whareroa te marae, tēnā koe. I am a Māori student based at the University of Waikato and I am looking to do some research alongside Ngāi Te Rangi Iwi that looks at our Māori Rangatahi (youth) and how they may draw upon Māori culture to empower and inspire them to flourish in today's world.

Parents, thank you for your consent to include your tamaiti/rangatahi in this research as per your signature on the registration form. Rangatahi, a big thank you for agreeing to participate in my research. It is critical that we hear the voices of our youth and ensure they feel a sense of connection and belonging to networks that value them and their future. When we connect and belong we thrive and flourish.

I am looking to run two workshops with the rangatahi over the two week Koiora programme which explore connection and belonging for Ngāi Te Rangi youth today. Rangatahi will be asked to fill in a short survey, create a mind-map, and partake in a collaborative exercise which explores their thoughts on connection and belonging virtually, culturally, and environmentally. I will also be taking field notes of rangatahi engagement and participation in the programme. This research will contribute to my thesis looking at Māori cultural identity and sense of self that will be submitted in partial fulfilment of the requirements of the degree of Masters of Applied Psychology. I endeavour to conduct research that seeks to empower and validate Māori ways of being and enrich our knowledge base in the world of research.

Rangatahi will fill in their own consent form before they engage in my workshop. Rangatahi also have the right to decline to participate in any part of the research activity and withdrawal at any time, by either approaching myself or the Koiora programme convenors. This is just the beginning of ensuring those involved in my research are kept safe and their best interests are at the forefront.

I am available to korero about anything to do with my research from 8:45-9am and 4 to 4:15pm at the Runanga (pickup and drop off site for the programme) on select days of the holiday programme. Alternatively please feel free to email me at any time: chelseabenton21@gmail.com

Nga mihi,

Chelsea Benton

Appendix B: Information sheet for iwi

Kia ora,

Ko Chelsea Benton toku ingoa, Ko Mauao te maunga, Ko Te Awanui te moana, Ko Mataatua te waka, ko Ngāi Te Rangi te iwi, ko Ngāti kuku te hapu, ko Whareroa te marae, tēnā koe. I am a Māori student based at the University of Waikato and I am looking to do some research alongside Ngāi Te Rangi Iwi that looks at our Māori Rangatahi (youth) and how they may draw upon Māori culture to empower and inspire them to flourish in today's world.

I am looking to run **two workshops** with the rangatahi during the Koiora programme which explore connection and belonging for Ngāi Te Rangi youth today (each workshop approximately 1 hour long, with rangatahi broken up into groups of 5-6 people, coming through the workshop one group at a time).

Workshop 1: (in the first week)

- Explore rangatahi thoughts on connecting and belonging (virtually, culturally, environmentally)
- Pēpeha
- Mind map of what is important to them
- Short paper survey

Workshop 2: (in the second week)

- Re-explore rangatahi thoughts on connecting and belonging (anything new they learnt)

I also wish to take **field notes** during the duration of the programme focusing on documenting situations and activities that foster youth connection and belonging to culture and to the environment. I will use a notebook and pencil to document. Areas of focus will be relationships (how rangatahi are engaging, participating, and communication with peers, staff, and the environment), health (appearance, body language, energy levels, respect for themselves and others), and learning (motivation, understanding of their link to culture and the environment).

I would also like to get together after the programme with Koiora staff to discuss outcomes and how connection and belonging were facilitated. This will be in the form of a **hui debrief**, will take no longer than one hour and kai will be provided by myself. This research will contribute to my thesis looking at Māori cultural identity and sense of self that will be submitted in partial fulfilment of the requirements of the degree of Masters of Applied Psychology. I endeavour to conduct research that seeks to empower and validate Māori ways of being and enrich our knowledge base in the world of research.

Rangatahi will sign their own individual consent forms and be informed they have the right to decline to participate in any part of the research activity at any time without penalty. I am making myself available to whānau to have a korero about anything to do with my research from 8:45-9am and 4 to 4:15pm at the Runanga on selected days of the programme. I will always make myself available to anyone from Ngāi Te Rangi Iwi who wishes to korero about my research. Thank you for providing me this opportunity, I am truly grateful.

Chelsea Benton

Appendix C: Youth participant consent form

A completed copy of this form should be retained by both the researcher and the participant.

Research Project: *Māori Cultural Identity and Sense of Self*

Please complete the following checklist. Tick (✓) the appropriate box for each point.	YES	NO
1. I have read the Participant Information Sheet (or it has been read to me) and I understand it.		
2. I am satisfied with the answers I have been given regarding the study and I have a copy of this consent form and information sheet		
3. I understand that taking part in this study is voluntary (my choice) and that I may withdraw from the study at any time without penalty		
4. I have the right to decline to participate in any part of the research activity		
5. I know who to contact if I have any questions about the study in general.		
6. I understand that the information supplied by me could be used in future academic publications.		
7. I understand that my participation in this study is confidential and that no material, which could identify me personally, will be used in any reports on this study.		

Declaration by participant:

I agree to participate in this research project and I understand that I may withdraw at any time. If I have any concerns about this project, I may contact the convenor of the Psychology Research and Ethics Committee (Dr Rebecca Sargisson, phone 07 837 9580, email: rebecca.sargisson@waikato.ac.nz)

Participant's name (Please print):

Signature: _____ Date: _____

Declaration by member of research team:

I have given a verbal explanation of the research project to the participant, and have answered the participant's questions about it. I believe that the participant understands the study and has given informed consent to participate.

Researcher's name (Please print): Chelsea Benton

Signature: _____ Date: _____

Appendix D: Parent and caregivers consent form

A completed copy of this form should be retained by both the researcher and the participant.

Research Project: *Māori Cultural Identity and Sense of Self*

Please complete the following checklist. Tick (✓) the appropriate box for each point.	YES	NO
8. I have read the Participant Information Sheet and I understand it.		
9. I am satisfied with the answers I have been given regarding the study and I have a copy of this consent form and information sheet		
10. I understand that taking part in this study is voluntary and that my rangatahi may withdraw their work from the study at any time without penalty		
11. I understand my rangatahi has the right to decline to have their work included in the research		
12. I know who to contact if I have any questions about the study in general.		
13. I understand that the information supplied by my rangatahi could be used in future academic publications.		
14. I understand that participation in this study is confidential and that no material, which could identify my rangatahi personally, will be used in any reports on this study.		

Declaration by participant:

I agree to participate in this research project and I understand that I may withdraw at any time. If I have any concerns about this project, I may contact the convenor of the Psychology Research and Ethics Committee (Dr Rebecca Sargisson, phone 07 837 9580, email: rebecca.sargisson@waikato.ac.nz)

Participant's name (Please print):

Signature: _____ Date: _____

Declaration by member of research team:

I have given a verbal explanation of the research project to the participant, and have answered the participant's questions about it. I believe that the participant understands the study and has given informed consent to participate.

Researcher's name (Please print): Chelsea Benton

Signature: _____ Date: _____

Appendix E: Iwi Staff consent form

A completed copy of this form should be retained by both the researcher and the participant.

Research Project: *Māori Cultural Identity and Sense of Self*

Please complete the following checklist. Tick (✓) the appropriate box for each point.	YES	NO
1. I have read the Participant Information Sheet and I understand it.		
2. I am satisfied with the answers I have been given regarding the study and I have a copy of this consent form and information sheet		
3. I understand that taking part in this study is voluntary (my choice) and that I may withdraw from the study at any time without penalty		
4. I have the right to decline to participate in any part of the research activity		
5. I know who to contact if I have any questions about the study in general.		
6. I understand that the information supplied by me could be used in future academic publications.		
7. I understand that my participation in this study is confidential and that no material, which could identify me personally, will be used in any reports on this study.		
8. I wish to review the interview transcripts before their inclusion in research.		
9. I wish to receive a copy of the summary report.		

Declaration by participant:

I agree to participate in this research project and I understand that I may withdraw at any time. If I have any concerns about this project, I may contact the convenor of the Psychology Research and Ethics Committee (Dr Rebecca Sargisson, phone 07 837 9580, email: rebecca.sargisson@waikato.ac.nz)

Participant's name (Please print):

Signature: _____ Date: _____

Declaration by member of research team:

I have given a verbal explanation of the research project to the participant, and have answered the participant's questions about it. I believe that the participant understands the study and has given informed consent to participate.

Researcher's name (Please print): Chelsea Benton

Signature: _____ Date: _____

Appendix F: Questionnaire for Koiora staff (following Koiora)

Would you prefer for me to code your names in my research? Yes/no

1. Why did you design the Koiora programme? (In response to what)
2. What did you hope the rangatahi would get from Koiora?
3. What role do you believe Māori culture plays in that? (e.g. pēpeha, whakapapa)
4. Why connect rangatahi to the environment, why is this important?
5. What do you believe are some barriers to rangatahi creating positive connections to the environment? (what inhibits connection and belonging)
6. What else does Ngāi Te Rangi Iwi offer to support youth within the community?
7. Have you noticed any effects or changes of the rangatahi RELATIONSHIPS, since attending Koiora? (how they engage, communicate, participate with whānau, friends, and staff)
8. Have you noticed any effects or changes of the rangatahi HEALTH, since attending Koiora? (appearance, body language, energy levels, respect for themselves and others)
9. Have you noticed any effects or changes of the rangatahi LEARNING, since attending Koiora?
10. Anything you would like to add or ask me?

Thank you for your insights and time. I will transcribe our conversation and send you a copy for you to edit or omit parts via the Koiora google drive.

Appendix H: Pēpeha

Tōku Pēpeha

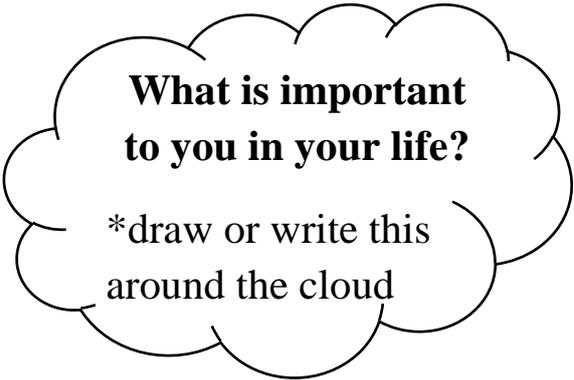
Ko _____	Te Maunga (Mountain)
Ko _____ (ocean/river)	Te Moana/Awa
Ko _____	Te Waka (canoe)
Ko _____	Te Rangatira (chief)
Ko _____	Oku Mātua (parents)
Ko _____ grounds)	Te Marae (cultural
Ko _____	Te Iwi (tribe)
Ko _____	Te hapū (sub-tribe)
Ko _____	Taku ingoa (my name)

When would you use your pēpeha?

Why is your pēpeha important to you?

Appendix I: Self Mind Map- What is important to me?

Age _____ Date _____ Gender: male/female (circle one) ***Do NOT write your name**



**What is important
to you in your life?**

*draw or write this
around the cloud

Appendix J: Survey

Age _____ Date _____ Gender: male/female (circle one) ***Do NOT write your name**

- | |
|---|
| <p>Have you attended Koiora before? (circle one)
Yes or No</p> |
|---|
1. I identify as (circle or state)
Māori Other (please state) _____
 2. What type of school do you attend? (circle one)
Mainstream Kura kaupapa
 3. I visit my marae? (circle one)
Never Sometimes Frequently
 4. I know my pēpeha? (circle one)
Not true Somewhat true True
 5. I visit family and friends often (circle one)
Not true Somewhat true True
 6. I can speak some Te Reo Māori (circle one)
Not true Somewhat true True
 7. I feel I belong to my Iwi (circle one)
Not true Somewhat true True
 8. I know some cultural stories of my ancestors? E.g. the story of Mauao (circle one)
Not true Somewhat true True
 9. I want to learn more about being a kaitiaki- taking care of our environment (circle one)
Not true Somewhat true True
 10. I want to learn more about Māori culture and the history of Māori people (circle one)
Not true Somewhat true True
 11. What are 2 things you value about yourself?
•
•
 12. What are your future aspirations (what do you hope to do, or be, or achieve in your life)
-
-

Appendix K: Operational definitions of behaviour observations

Area of observation	Positive or Negative	Example
Participation		
Cooperating	Positive	Any instance where the rangatahi is required to do or say something and they DO comply.
Listening	Positive	Any instance where the rangatahi is looking and engaging with staff or their peer in a positive manner.
Helping	Positive	Any instance where the rangatahi assists staff or their peer in an activity in a positive manner.
Disruptive	Negative	Any instance where the rangatahi stops staff or peers from engaging in their activity or teaching.
Communication		
Asking questions	Positive	Any instance where the rangatahi puts their hand up signalling to staff or peers they have something to ask. It also includes those instances where the rangatahi may yell out a question to gain the attention of a person of interest.
Answering questions	Positive	Any instance where the rangatahi yells out or puts their hand up to verbally respond to staff or their peer.
Talking	Positive	Any instance where the rangatahi verbally interacts with staff or their peer
Arguing	Negative	Any instance where the rangatahi responds with negative verbal utterances to either staff or their peers.
Not responding	Negative	Any instance where the rangatahi is required to do or say something and they DO NOT comply.
Body Language		
Keeping still	Positive	Any instance where the rangatahi is still and engaged with the activity or teaching.
Eye contact	Positive	Any instance where the rangatahi is looking with their eyes at either staff or a peer.
Tired	Negative	Any instance where the rangatahi yawns, seems distant and un-alert, rubs their eyes and appears lacking in sleep and/or disengaged.
Fidgeting	Negative	Any instance where the rangatahi is side-tracked and playing with something or moving their body in such a way that is not related to the given activity or teaching.
Interactions		
With staff	Positive & Negative	Any instance where the rangatahi is engaging in an activity or teaching with a teacher in a way that is positive and productive for both parties; or engaging in an altercation that is aversive, angry, and/or physically harmful for either party.
With peers	Positive & Negative	Any instance where the rangatahi is engaging in an activity or teaching with their peer in a way that is positive and productive for both parties; or engaging in an altercation that is aversive, angry, and/or physically harmful for either party.

Appendix L: Rangatahi Whakataukī Interpretations

“Kaua e mate wheke, mata ururoa”

-Don't die like the octopus, die like the hammer-head (or white pointer) shark

“Basically be like a hammerhead shark- never give up.

Especially when things are difficult”

Basically be like a hammerhead shark ~~but~~ never giving up. especially when things are difficult.

Turn your face to the sun and the shadows fall behind you.

Don't Give up
 Live Like a King
 Die Like a King

Don't
 Give up

Die like a hammer head ^{not} a octopus
 Don't give up!!?

Don't give up!
 What you're started...
 swoop

Try your Best & Never give up

Don't Die a Coward,
 Die a Hero

Don't give up and keep trying

Don't give up
 Just keep trying

NEVER GIVE UP ON EVERYTHING DO YOUR BEST AT EVERYTHING

~~Be a~~
 Never give up

“Whāia e koe ki te iti Kahurangi, ki te tūoho koe, me maunga teitei”

-Seek the treasure you value most dearly, if you should bow, let it be to a lofty mountain



“He aha te mea nui o te ao, he tangata, he tangata, he tangata”

-What is the most important thing in the world? It is people, it is people, it is people

(Dame Whina Cooper)

My family and my friends!

Taking care of YOUR people. Whether that be friends, family or entire YOUR culture

my friend

Family Friends

“Take care of your people. Whether that be friends, family or your culture”

The important thing in this world is People

PEOPLE LOVE KINDNESS

10/10

The most important thing in this world is people, the people and nothing but the people

Whanau Friends Culture kindness love

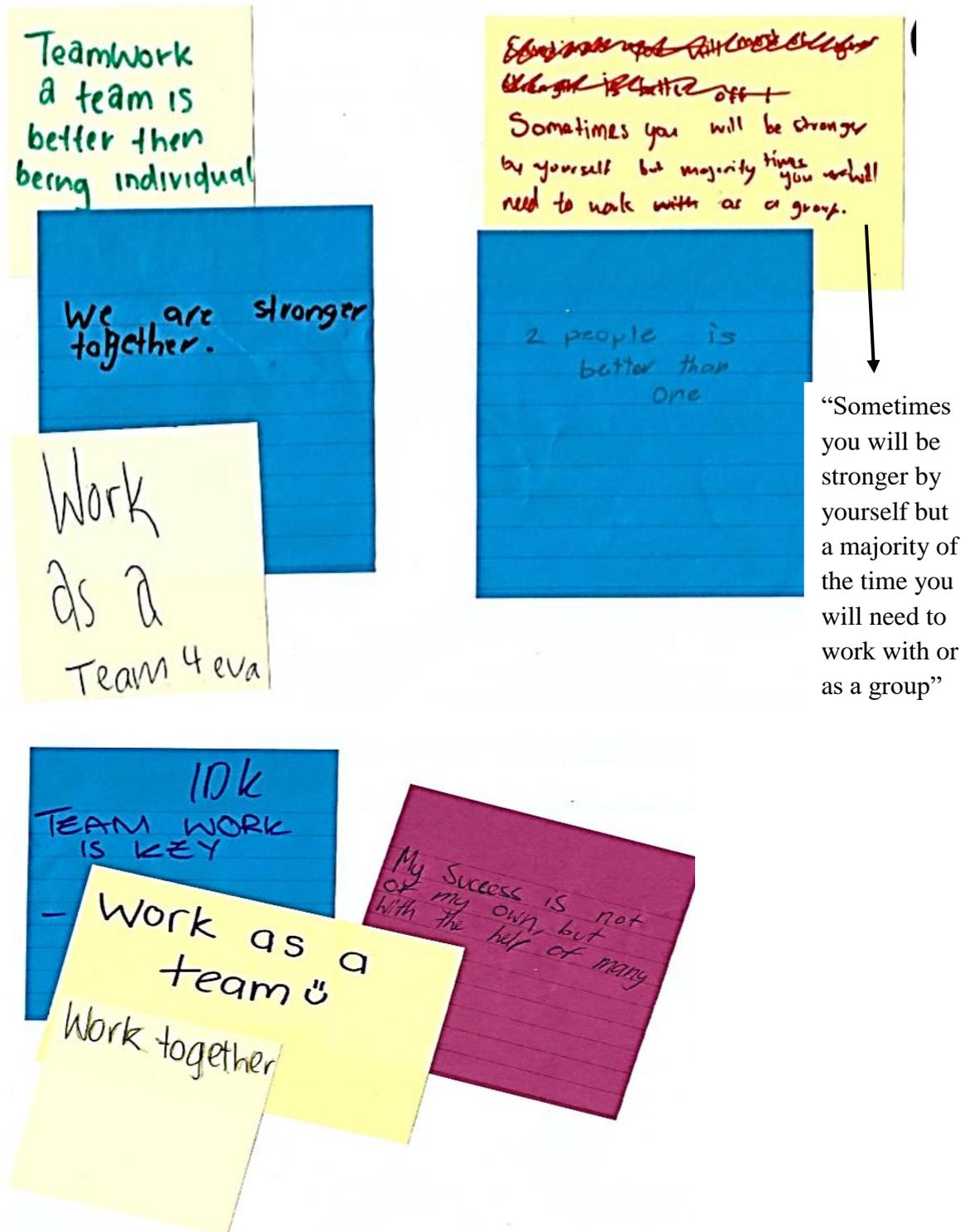
my Family

My Family My Friend My Life

family & friends

“E hara taku toa, i te toa takitahi, he toa takitini”

-My strength is not as an individual, but as a collective



“Sometimes you will be stronger by yourself but a majority of the time you will need to work with or as a group”

“Ko au, ko te patiki, ko te patiki, ko au”

-I am the flounder, the flounder is me (Hori Tupaea, Ngāi Te Rangi ancestor)

I am the Kauri Tree,
The Kauri tree is me!

I am the
Maunga the
Maunga is
me!

IM THE KURI AND
THE KURI IS ME

Ko au ko
MATAPIHI!
KO MATAPIHI KO
AU!

I am a chief
the chief is
me.

I'm the land
The land is me

I am the legacy
The legacy is me

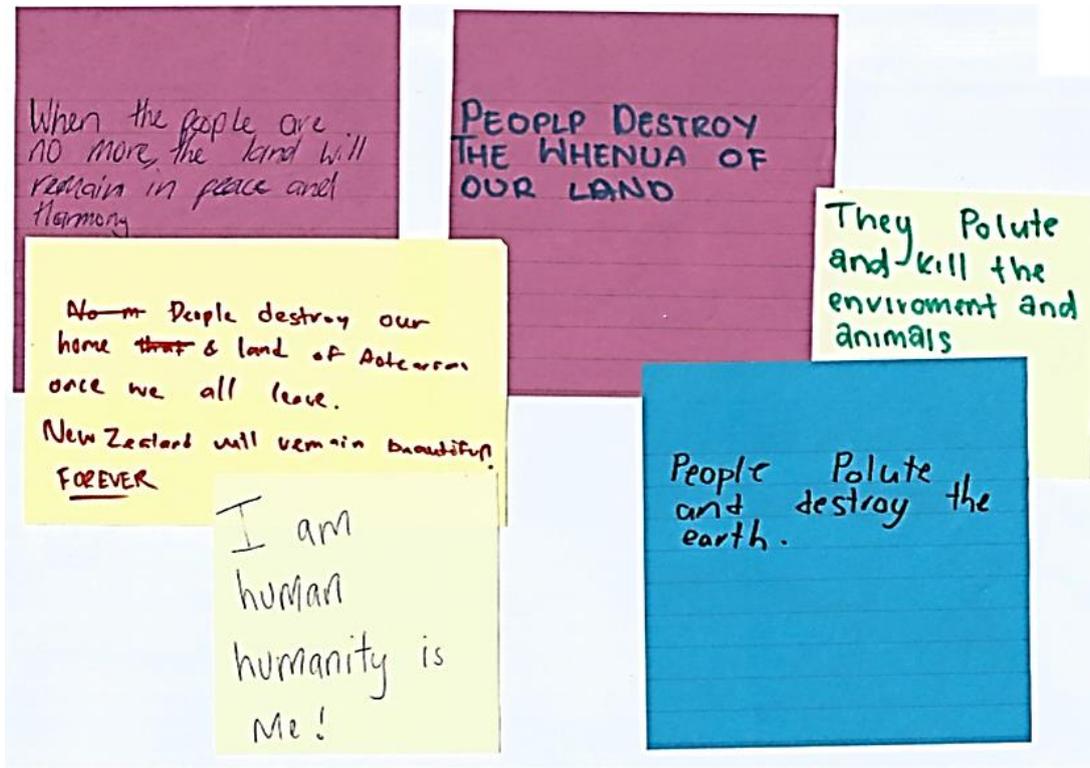
I am the
future the
future is me

Ko au ko Pukenga
Ko Pukenga ko Au!
HIO!!

I am
the land
The Land is
me

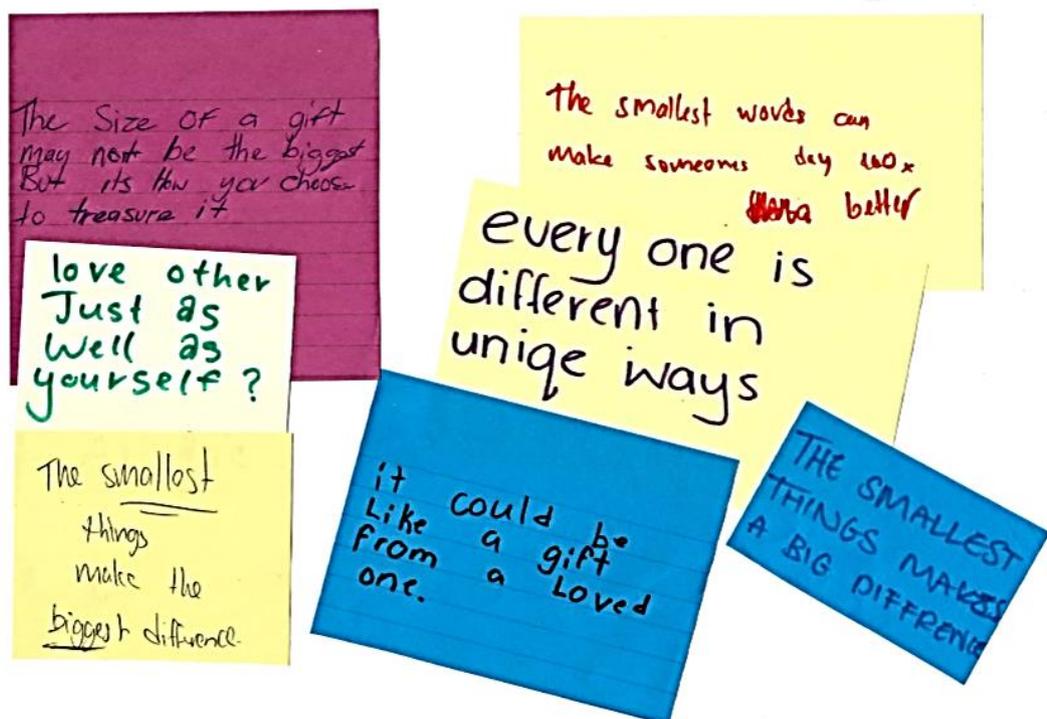
“Tuitū te whenua, whatungarongaro he tangata”

-The land remains when the people have disappeared



“Ahakoa iti, he pounamu”

-Although it is small, it is precious



“Kia mau koe ki ngā kupu a oū tūpuna, kia mau ki to Māoritanga”

-Hold fast the words of your ancestors, hold fast to your culture



Appendix M: Rangatahi Self-Created Whakataukī

(Identified by initial only)

K.K

Kia tu rangatira au i te ao!

This Whakataukī means “stand proud in this world” which means this is your world and you can stand proud in your own world. You don’t need people to tell you how to stand proud in your world. Achieve things in your own world.

H.G

Be the best you can be don’t follow anyone else’s story

A.M

Kaua e whawhai, ka aroha atu

J.F

You don’t need to be big to make a change.

“Ahakoa he iti tāku, matakahi ka hinga, I au te mire tū ao”

M.K

Be the best forget about the rest

“Ko au, ko koe, ko ratau”

K.E

Do as the penguins do

HUNT together

STICK together

LOVE together

But also.....

Be as independent as an omega wolf

R.R

“Kia tū rangatira au i a Aotearoa”

Ko au te kauri kia tū rangatira au ia Aotearoa

J.R

Awhi hoa, kia ora ia

Be yourself seek help

A.L

Be yourself not someone your not

P.K

Tūngia te ururua, Kia tupu whakaritorito te tupu o te harakeke

J.L

The world is beautiful, but home is home.

K.T

*Everyone has a strength of their own. Everyone is different in unique ways.
Achieve the impossible*

H.B

If at once you don't succeed, do whatever you have to to surpass your old self and reach new limits

This can be told to a person who is suicidal and can help them maybe feel a bit more happy. And give them the courage and strength to carry on

N.E

Ka mua, ka kite, ka muri

Ka muri, ka ora, ka mua

C.W

Impossible says "i'm possible" so no excuse "just do you"

Be yourself everyone else is taken don't change for someone

I can I will I did

Care for you care for us

You got to love yourself more

The world would be bad if those good do nothing about the bad

Friends are your friends treat

them like your family

*HE MANAWA Ū NŌKU KI TE PUPURI I TE MANA
KUA WHAKATŌKIA MAI E ŌKU MĀTUA TŪPUNA*

*-I am only striving to regain the authority which I
inherited from my ancestors*

Taiaho Hori Ngatai 1885

