

*Bridgette Masters-Awatere*

This chapter describes reflections of learning that took place during my doctoral research. It is presented in the form of a story in which my skills as an external evaluator were sought out to evaluate Manawanui, a hapū led healthy lifestyles programme. Manawanui is run by the local Hauora Iwi Social and Health Services. Previous evaluation experiences have led to a determination to place cultural values, aims and aspirations of the iwi at the centre of this new evaluation.

The following characters are central to the story I wish to tell:

Bridgette: a contracting evaluator	Hauora - Iwi Social & Health Service
Ripeka: Administrator of Manawanui, Waiti’s grand-daughter	Matua Kingu – Kaumātua on the marae and iwi Trustee
Waiti grandmother of Ripeka, affectionately referred to as ‘nan’ (recently passed away)	Manawanui <sup>1</sup> – Programme delivered from within Hauora Iwi Social & Health Services

While I have used some creative licence to adapt identifying aspects of the service to maintain the anonymity of the original programme, I have remained conscious of the programmes in my thoughts as I did so. I wish to acknowledge the mana of each of the cases who helped me construct the story within this chapter. Reflections from me, with my expertise and experience in evaluation, and Ripeka (let’s not forget this is her story after all) outline our shared experiences that point to cultural values imbedded in our everyday.

**MY FIRST DAY REFLECTIONS**

Matua Kingu had grown up with my nan. He was one of the iwi taumata that my whānau came to visit when we returned home. From time to time our paths crossed in Wellington when I was working with a Ministry office and he had been flown down to negotiate our iwi claim. Over the years Mātua had become familiar with my work and so when he approached me to be involved in the Hauora evaluation I was both honoured and scared. He introduced me at the whakatau on my first day. It had been a long time since I came home, and an even longer time since I heard the whakatauāki.

<sup>1</sup> Manawanui is a pseudonym for an existing programme – all efforts have been made to ensure confidentiality is maintained.

Te reo Māori	English language
<i>Hutia te rito o te harakeke</i>	<i>If you pluck out the centre shoot of the flax</i>
<i>Kei hea te korimako e ko</i>	<i>Where will the bellbird sing?</i>
<i>Ka rere ki uta, ka rere ki tai</i>	<i>It will fly inland, it will fly seawards</i>
<i>Kī mai koe ki ahau</i>	<i>If you ask me</i>
<i>He aha te mea nui o te ao</i>	<i>What is the most important thing in the world</i>
<i>Māku e kī atu</i>	<i>I will reply</i>
<i>He tāngata, he tāngata, he tāngata!</i>	<i>People, people, people!</i>

The haukainga sang the whakatauaikī as a waiata tautoko after Matua Kingi gave his kōrero. Matua Kingi said these words, and the importance of people were at the forefront of programme staff and participants' minds. I found them moving because they espoused what the programme meant to Manawanui. From that point I wanted to make sure that the evaluation I was brought in to do would reflect those values.

After the mihi I was having a cup of tea when Matua Kingi introduced me to Ripeka. While Ripeka and I were getting to know each other we discovered that both of our nans had been childhood best friends and cousins. Her nan had stayed on the marae, but mine had followed her heart to the haukainga of my paternal grandfather. There my dad had grown up on the family farm before he moved to the big smoke of Wellington where he met my mum. A few years, and four children later I was born. Even though my family visited our nan's kainga tūturu, and knew some of the stronger personalities on the marae, we had a stronger connection to my father's iwi. As soon as Ripeka and I discovered our whakapapa connection and the close friendship of our nans, a spiritual connection that had long existed was re-ignited. Because I felt this connection, my sense of accountability, obligation and trust in the people of Manawanui was intensified.

#### **RIPEKA'S DESCRIPTION OF MANAWANUI**

Manawanui is a programme that grew from one person's vision, my nan (Waiti), to regenerate a passion for weaving. Fearful that weaving knowledge and skills would be lost, nan taught her family, including myself and my friends, the practice. Slowly other people joined our whānau group and regular wānanga were organised where people shared their skills with newcomers.

Manawanui had grown and transformed from a small whānau wānanga to a fully-fledged programme that encompassed many areas of women's and whānau health. Registered as an incorporated Trust with Hauora (the Iwi Social and Health Services), Manawanui has been delivered for almost 30 years. Over this time, wānanga broadened from weaving to encompass health, primarily women's health, whānau health, and to reflect wider iwi development aspirations. Under nan's leadership, groups shared their experiences at a national wānanga. Relationships established and maintained across iwi through the annual wānanga contributed to an increased sense of connection amongst those who attended. Members of the Manawanui programme connected through regional hui and an annual national wānanga that contributed to a sense of regional solidarity that had evolved amongst the women involved.

The Hauora service is embedded in our community. While there have been several changes to staff members over the years, three of my aunties are trustees. They originally trained as nurses and have been with Hauora from the very beginning. Representatives from local hapū and the broader iwi regularly report activities to the rūnanga who coordinate quarterly hui-a-iwi. Managed and supported by Hauora, Manawanui service delivery is locally focused. The influence of Māori nursing values in the region were strongly embedded in Hauora Iwi Social and Health Service's approach to working with its people, and Māori ideology was clearly visible in the Hauora statement: "He wāhine, he whenua, ka ngaro te tangata" (without women and land, mankind would die). In the Hauora service contract with the Ministry key areas of need in the community were listed as programme priorities. Major health areas of concern that needed immediate attention were: health, education and housing.

The nature of Manawanui within Hauora means that accountability for the Trust goes back to our people as beneficiaries. All kaimahi and whānau involved with Manawanui describe this as a programme with a Māori kaupapa.

For the past seven years Hauora Iwi Social and Health Services has received funding from the Ministry of Social Development (MSD) to deliver a range of services to our whānau. Some of that funding has been directed to Manawanui to use the office van to transport people to wānanga, access to some counselling support, and to pay for registration fees at selected professional development workshops. Three years ago the District Health Board (DHB) began resourcing the programme through allowing one of their health promotion workers to dedicate some of their time to provide health and hygiene messages at wānanga. After a year of giving support to Manawanui the DHB submitted a proposal

on behalf of Manawanui to join a World Health Organisation (WHO) international indigenous health project. The original aim of Manawanui was to "...promote a healthy lifestyle and better quality of life within our community". This seemed to resonate with the WHO project aim, which was to "assist in the healthy development of indigenous peoples and communities through the prevention and minimization of problems". The WHO liked that proposal and as a result Manawanui was selected as one of five sites in New Zealand to participate in the project. Our participation brought in some putea towards wānanga, and access to central government funding (through a Ministry) who were overseeing the WHO project in New Zealand. Hauora Iwi Social Services were allocated some money to pay for a community researcher to conduct a formal evaluation of Manawanui.

### **PREVIOUS EVALUATION**

Manawanui is a programme steeped in tikanga. From the outset, tapu (with restrictions) and noa (without restrictions) are explained before people do programme activities. Procedures and protocols are taught with the expectation that they will be followed by all involved. This programme was derived from a position that held Māori values as central; similarly the aspirations were a reflection of the collective vision from the people.

### **RIPEKA'S REFLECTIONS**

The previous external evaluation of the Manawanui programme was forced upon us when Manawanui signed up as one of the WHO project sites. Conducted over a six month period, the evaluation included data that we had been collecting to keep track of our services. Essentially we collected data and then some outsiders came and judged us. One good thing about the last evaluation on Manawanui was that it helped me understand what the DHB and other funding bodies, like Ministries, meant when they said they wanted an 'evaluation'. It meant they wanted to know what we do. But, they are only really interested in tangible things; things that can be counted. They want to be able to use any information they collect to show how great they are because they're helping to "save us". They don't really care about us.

My nan was trained as a nurse and her practice was influenced by her values as a strong, spiritual woman. I always remember her saying "a key value of Manawanui is working in partnership with women and their whānau to promote social, and physical environments that improve emotional health and wellbeing". Learning raranga was the way to make that happen, because raranga wānanga involved so much more than

sitting around gossiping about each other. Each raranga wānanga gave the women an opportunity to seek guidance, be offered help, air their fears and be given support to achieve whānau ora within our iwi.

Our programme on whānau ora is all about whanaungatanga. To me that means having healthy families and healthy relationships. Relationships are important. That means our relationships mirror our values that give strength to our lives through ngā atua. Emphasis on whānau ora (healthy families), such as the important role mothers play in caring for their young children, for example, Papatūānuku with Ruaūmoko and Rongomātāne. If you want to see a better world, start with your children. The way I see it, if something is going to affect our programme, our people, we want to know about it. We want to be at the table talking to the people who are deciding what will change. Who's going to talk for our nannies and mokopunas? Me!

As a programme whose focus was on promoting healthy lifestyle choices for families (which encompassed women, men, children and the wider community), emphasis on people was important to those involved. Through the values of whanaungatanga, kotahitanga, tino rangatiratanga, manaakitanga and whānau ora, healthy relationships within families and communities can thrive.

I've been with Manawanui my whole life and so when I heard the phrase Kaupapa Māori used I didn't pay much attention to what was being said at the time – I just enjoyed the discussions that accepted and embraced our worldview. So, I watched in horror as the government brought in some outsider to look at Manawanui and judge us. They compared us to some other group that we had never heard of, said some world-famous person said this is the scientific way to make an assessment, and then told our funder what we needed to do differently. Our funder then turned around and said 'do it that way' even though everyone here said "that's not the way Ngāti Manawanui do things and that's not what we want".

When I first heard the term I asked 'what is a Kaupapa Māori' programme? I liked what I heard. I was told it's a programme "by Māori for Māori". Yeah that's us, we're Māori, and we're doing this for our people. But we're also Ngāti Manawanui who are a hapū working for our people to thrive on our lands. We're not the same as other hapū or iwi who are also Māori. Iwi have had different experiences with Pākehā; their history and landscape is different to ours; and their tikanga is different to ours.

Last year our iwi reached an agreement with the Office of Treaty Settlements (OTS). There was a big song and dance about it with masses

of people coming to the marae. In the years prior, I watched and listened to nan as she talked about her vision of our future. Now that our iwi have some money, some people who I had never seen at our marae were there claiming to know how to spend the money in ways that will make more money for our people. I didn't pay much attention to them. But, somewhere in the mass of conversations, our taumata agreed that the Iwi Health and Social Services should do an evaluation of our work to see if it is doing the best it can to help our people. That's when we started to discuss a *Kaupapa-a-Manawanui* evaluation.

#### **BRIDGETTE: MY REFLECTIONS**

After previously experiencing an external evaluation Ripeka was concerned for participants who had not been involved, or represented in those evaluation conversations. Frustrated because people whose lives were impacted by changes to Manawanui were not involved in important evaluation conversations, Ripeka lobbied for open conversations during the WHO project evaluation negotiations. It was at that time she noticed the way everyone referred to Manawanui as a Kaupapa Māori programme.

I wasn't there at the time, so I didn't see how hard Ripeka worked. But I can see the impact of her efforts in the community. Koroua and kuia rely on her, and at times defer to her ideas; which means they trusted her completely. When I first came to Manawanui, Ripeka was wary of me because of my label as an evaluator, and until she learnt about my nan, she didn't give me much of her time.

#### **REORIENTING EVALUATION: KAUPAPA-A-MANAWANUI**

As Ripeka and I talked through her experience of the external evaluation and we both realised that Māori had become so used to fighting for resources that when we heard the words 'Kaupapa Māori', from Māori and Pākehā, we lowered our guards. Ripeka showed me how dangerous that was for Manawanui. Manawanui are a Māori service, delivered by Māori and for Māori, but they are not a service for all Māori. They are a service designed by Manawanui, reflects Manawanui aspirations and intended to contribute to the future of Manawanui. Any evaluation of Manawanui, while being mindful of the broader context should be oriented, reflective and contribute to Manawanui.

Manawanui is a hapū level programme that was designed with the health of its people at the forefront of its aspirations. In order to determine the success of its programme, Manawanui had to consider how effectively it achieved its stated goal. And, they wanted to do so in a way that prioritized their own lived values. After a series of hui and wānanga, that allowed different members of the community to have

input, a statement that would describe the core goal of Manawanui was agreed upon. The overarching goal has been defined by Manawanui – “*to maintain the mana of Manawanui by promoting a healthy and self-sustainable lifestyle that provides a quality of life for everyone within our community*”. Beneath the goal sit the core values that feed then direct the strategies we use.

Because the details of their values belong to Manawanui, I have provided only a small sample of the identified values in the table overleaf: kaitiakitanga (sustainable resource management), manaakitanga (care for the people and care for the environment), taonga tuku iho (preservation for future development), and mahi rangatira (leadership). Each value presented interconnects and informs the strategies Manawanui use. Support factors and potential barriers to meeting the value are identified, as are ways in which Manawanui can respond to the identified barriers. Lastly, short and long term impacts are identified.

Other components of the framework (strategies, support factors, potential barriers and responses to those barriers) were discussed amongst stakeholders. In an evaluation, Manawanui set the standard of what was deemed a success. At various points external expertise could be brought in to provide information that will guide and support Manawanui. For example, environmental scientists can run soil and water tests to monitor those relevant areas of the māra kai delivered to the marae, kaumātua and whānau mauiui. Internal expertise is equally valued through the contributions of seasoned gardeners and hunter-gathers that not only monitor the stocks, but also teach the next generation how to do so.

A Kaupapa-a-Manawanui evaluation uses the Manawanui framework to direct its focus. Because all the key information has been determined by Manawanui any information gathered will prioritise the information needs of, and therefore be of central relevance to, Manawanui. External expertise can be engaged through different agencies, but their information needs will not over-ride Manawanui. Engagements can be short or long term. But with every engagement there must be a benefit to Manawanui that is of relevant to their own defined priority areas.

### **RIPEKA’S REFLECTIONS**

An increasing number of iwi/hapū projects are being used to express values and achieve iwi/hapū collective goals and objectives. These projects are used to reinforce mātauranga Māori through cultural activities that are used within a tribal rohe. This framework was developed by Manawanui, for Manawanui, and with Manawanui values at the core. The process of getting this framework developed meant there were many conversations that brought out into the open assumptions that people had held. Talking

about those assumptions meant everyone had to put their cards on the table if they wanted to be part of the conversation.

Together with our evaluator, we worked with hapū members to discuss our collective and individual visions for Manawanui. It was a lot of work, lots of talking and took a long time to reach consensus. Even though not everyone was happy, everyone felt heard and included enough to let the framework move forward. I envy the way our evaluator was able to bring together all kinds of experts from within and outside Manawanui. It was like she could see the final pattern as she wove together the different korero. She was the master weaver pulling all the threads in such a way that all the colours could be seen separately, but yet as part of the whole.

### **MY REFLECTIONS**

Multiple skills are required of an evaluator to navigate the roles, duties, expectations and obligations within this programme's context. The potential for communication break downs to impact on the programme's many stakeholders are plentiful. For that reason, I believe it is critical to define the values and desired outcomes at the beginning of the engagement process. Many hui were held. Some ended in drama, some ended with waiata. Government agencies came and went during our conversations, and we made note and listened to what their 'expert' advice was. Those who kept coming back and remained engaged in the conversation were clearly the ones who were there for more than just their own personal interests. Discussions lead by our values meant there was lots of scope to move and a clear rationale could be mapped for how the strategies that followed could contribute.

Ripeka was more than the Administrator title that she is employed to do. She was a negotiator, advocate, facilitator, whakapapa expert and care taker of the generations. Yes, she arranged the venue and catering, made sure everyone received an invite and any documents beforehand. She drove to Matua Kingi's house and received instructions on what needed to be done for the next meeting. She talked to everyone, made arrangements to go around to collect kaumātua. If she couldn't get them to the hui herself, she made sure someone else got them to the hui and home again. Ripeka was the one who helped make sure that the quiet voices were heard amongst the many groups represented at meetings.

### **MY FINAL REFLECTIONS**

This chapter has focused on the cultural awareness of participants, rather than absence of culture from evaluations of "by Māori for Māori services". Emphasis has been on highlighting the multiple layers



**OVERARCHING GOAL:** To maintain the mana of Manawanui by promoting a healthy and self-sustainable lifestyle that provides a quality of life for everyone within our community

Values	Strategies	Support factors	Potential Barriers	Responses to Barriers	Short term (ST) and Long term (LT) impacts
Kaitiaki (ngā mahi) - Whenua - Moana - Awa	Kapata kai: - whakatipu - kōhi - tiaki	Support from external experts to monitor and restore	Government agendas and contracts dictating how we work	More control of how we engage with government agencies	(ST and LT) Healthy food and whānau (LT) Healthy environment
Manaaki -ngā manuhiri -ngā whanau	Whakarite o mua/o muri hoki - whakapai whare - whakarite kai Kaumatua & Whānau Kōhanga and Kura	Existing contracts with: - DHB - Ministry	-Administrative demands for external contracts -Reporting demands	-Designate more funds internally (iwi) -Self sustainable	ST – guests are welcomed and fed LT-Uphold the mana of the iwi
Taonga tuku iho - mahi toi	Whakahoki taonga Whakatika taonga (restoration) - korowai, kete, tututuku, whakaairo	Access to: - internal experts (kairaranga, kaikorero) -external scientists	Agreement from iwi stakeholders about correct “tikanga” and shared vision External deadlines	Continued conversations amongst ourselves and with others	LT -Contribution to iwi sustainability
Mahi rangatira - tikanga o te marae	Teach and learn - Waiaata/moteatea - Karakia - Whaikorero - Tauparapara - Karanga	Support from: - knowledgeable experts - young professionals - kōhanga reo	Loss of taumata, knowledgeable kuaia and koroua	Develop archives and record our stories -train our young people -find employment to help them stay close	ST- Confidence in self LT –Belonging feelings ST and LT - Ability to perform duties on marae

within Kaupapa Māori. I loved working with Ripeka. She brought my whakapapa into my everyday life. I knew my marae, awa and maunga, but they were simply landmarks I recognised and would name when introducing myself at hui. I didn't have a "real-time" connection to the people who lived there; whose lives revolved around that same marae, awa and maunga; the nannies, the adults of my generation or the children who will be tomorrow's leaders. Because of Ripeka, Manawanui and everyone involved have now real meaning for me.

Over and over stories about things my grandmother had done when she was a young girl were revealed by people from Manawanui. It felt good to hear those stories shared so many times because they painted images in my brain that made me feel connected to her. I can imagine her riding her horse bareback through the back paddocks. At times now I see my past and my future being played out as many days spent enjoying Manawanui; Ripeka brought home to my heart. Even though I never felt "lost" before I met Ripeka, I felt as though my roots in the ground here had taken a strong hold of my heart. Through Ripeka my nan lets me know she is happy that I had connected to the mokopuna of her best friend and cousin Waiti.

#### **RIPEKA'S FINAL REFLECTIONS**

When the Matua Kingi told me Hauora were bringing in an evaluator my mind went back to our last experience where people from the big smoke came to pass judgement over us. I had no idea who was coming, let alone that she was related to me. The night before we met I had a vision from my nan's childhood when she rode a horse with her best friend alongside the awa. When I first met our evaluator I saw the image of that girl and knew nan was letting me know that everything would be okay.

From the start, we got on like a house on fire. Our first conversation was more like our nans coming together again after years apart rather than two strangers meeting. Because of that feeling we shared more of our aspirations than we would otherwise have done. All the barriers that we had put up throughout our lives simply melted away when we talked with each other. From that point on we were a force to be reckoned with.

I gained so many new skills working with my whanaunga. She showed me how to do research in ways that used my strengths and how to get help for the areas that weren't so strong. Together we told our people's story from our hearts, which was shared in a way that helped everyone understand health and well-being for our people and for ourselves.

Our experiences highlight the importance of whakapapa and some of the ways it can influence our every day. Engagements are relational,

which means they can start before we are even born and remain with us after our time on this earth. For this reason I have recognised the accountability people share with those around them, with their future, and with their past. Recognition of the dialogue that is taking place on all of those fronts means that a critical Māori researcher and evaluator will always ask themselves “why”?

In those moments when we’re feeling lesser for whatever reason, or because of the situation in which we find ourselves, we can remember, “*He kākano ahau, i ruia mai i Rangiātea. Kaore au e ngaro*”. Finding those moments when we feel connected to Rangiātea instantly makes us feel strong because in those moments we know where we have come from and where we are; so we can feel safe in the notion that wherever we go, it is with the support of our tipuna.

TE MANU KAI I TE MĀTAURANGA:  
Indigenous psychology in Aotearoa/New Zealand

*Ko te manu kai i te miro, nōna te ngāhere.  
Ko te manu kai i te mātauranga,  
nōna te ao.*

*The bird that consumes the miro berry owns the forest;  
the bird that consumes knowledge,  
owns the world.*

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Published by  
The New Zealand Psychological Society  
Level 7, The Grand Annex  
84 Boulcott St  
Wellington  
New Zealand

**Copies may be ordered from**

The New Zealand Psychological Society  
PO Box 25271, Featherston Street  
Wellington 6146  
Phone: 04 473 4884  
Fax: 04 473 4889  
Email: [office@psychology.org.nz](mailto:office@psychology.org.nz)  
[www.psychology.org.nz](http://www.psychology.org.nz)

Typeset: Katrina Goodwin, Hamilton. Heike Albrecht, Wellington.  
Waikato Print, Hamilton

Cover Design: Rāwiri Horne - Moko Tāmōre. The manu on the cover reflects the proverb *E koekoe te tūi, e ketekete te kākā, e kūku te kererū*, and the proverb that forms the title of this book. The space between the manu is the space of dialogue, transformation and unity. The manu are indigenous, resilient and beautiful; the colours rich with dignity and potential. Each manu has its own speech and aspirations; just like each kaituhi in this book.  
Production: Waikaremoana Waitoki

ISBN: 978-0-473-34545-7

Printed in New Zealand  
First edition

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TE MANU KAI I TE MĀTAURANGA:  
Indigenous psychology in Aotearoa/New Zealand  
Waikaremoana Waitoki & Michelle Levy *editors*



The New Zealand Psychological Society

*Tē Ropū Mātai Hinengaro o Aotearoa*



NGĀ PAE O TE  
MĀRAMATANGA

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