WAIKATO-TAINUI
COLLEGE FOR RESEARCH AND DEVELOPMENT

He Whakaoranga Kia Puta Kia Ora

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17 August 2015

This report is prepared for the Health Research Council of New Zealand by Waikato Tainui College for Research and Development. The research investigates the relationship between wellbeing and connectedness in a Waikato-Tainui context.

He Mihimihi

He rangahau whakahirahira teenei moo ngaai taatou te iwi, otiraa moo Waikato-Tainui, hei haapai hei penapena nei te whaanau i roto tonu too taatou nei iwitanga. Heoi, he mea tautoko nei te rangahau naa te Health Research Council New Zealand – he mea tautoko-aa-wairua, aa-putea hoki nei. Maa te tautoko te rangahau nei e rere ai, hei painga moo te iwi.

He mihi kau atu teenei ki ngaa whaanau naa raatou nei i whakaae kia koorero i runga i te kaupapa nei naa. Mei kore ake ko koutou e kore teenei kaupapa e ea. Naa konei e tika ana kia whakanui i a koutou naa koutou nei i whakatinana i whakanikoniko nei i teenei rangahau rangatira.

Heoi, he mihi hoki teenei ki ngaa Community Researchers – ko koutou anoo ngaa hononga ki ngaa marae, ki ngaa hapuu, ki ngaa whaanau. Mei kore ake hoki ko koutou, kua kimikimi noa teenei rangahau, auare ake. I tuu koutou hei pou ki ngaa whaanau, ki a maatou nei o te Kaareti, kia tutuki pai ai teenei rangahau. Naa reira e kore ngaa mihi e mutu.

Kia hoki anoo nei ki ngaa kaimahi i taarai i te waka rangahau nei, ko Sarah-Jane Tiakiwai, ko Okeroa Karyn McRae, ko Apo Aporosa, ko Amy Whetu, ko Charles Willison, ko Ayla Jenkins hoki eera. Ka tika te kii nei ko te kai a te rangatira he koorero – ko aa koutou naa koorero i whai rangatiratanga kia ruia anoo ngaa para kia tuu anoo te kiko o te kaupapa nei. Ko te tangata, ko te whaanau, me oo raatou naa whakaaro te tikanga o teenei, kia piki te oranga tonutanga ki te whaanau maa teenei ara, te ahi kaa. Hei aha te ahi kaa, kia whai oranga te whaanau me te tangata i toona ake tuu i tana iwitanga.

Kia hoki anoo te kaupapa nei ki te ingoa o teenei puka, hei whakanui i teetehi tongi naa Taawhiao:

> Maaku anoo e hanga i tooku nei whare
> Ko ngaa poupou he maahoe, he patatee
> Ko te taahuhu, he hiinau
> Me whakatupu ki te hua o te rengarenga
> Me whakapakari ki te hua o te kawariki
> *E kore teenei whakaoranga e huri ki tua o taku mokopuna*
> *Ka puta ka ora*

Ko te Tumanako nei ka whai kiko, ka whai hui, ka whai oranga te iwi i ngaa kupu o roto e rere atu nei. Hei aha, hei oranga tonutanga moo ngaa iwi o roto o Waikato-Tainui, moo te iwi Maaori katoa, otiraa moo ngaa mokopuna e kaha tupu ake nei.

Executive Summary

This aim of this Research was to explore the relationship between wellbeing and connectedness in a Waikato-Tainui context. In particular the research sought to identify:

- what whaanau wellbeing is for Waikato-Tainui whaanau;
- what cultural connectedness is in the Waikato-Tainui context; and
- how connectedness relates to, influences and impacts whaanau wellbeing.

The report has been prepared by Waikato Tainui College for Research and Development (the College) and has been supported as a Ngaa Kanohi Kitea project by the Health Research Council of New Zealand.

The Research was guided by Kaupapa Maaori and Kaupapa Iwi theory. It includes literature reviews in the areas of wellbeing, connectedness and identity to guide the discussion. Data was gathered from 57 Waikato-Tainui whaanau selected from across the six marae clusters within Waikato-Tainui. The combined photovoice and semi-structured interview approach gathered the narratives and perspectives of the 57 Waikato-Tainui whaanau regarding their views on the concepts of wellbeing, cultural connectedness and the impact of cultural connectedness on wellbeing. The report analyses this data and identifies the key elements of wellbeing for Waikato-Tainui whaanau and the key elements of connectedness for whaanau.

The Research finds and affirms that there is a relationship between wellbeing, connectedness and identity. Literature supports the Research findings that there is no single common definition of wellbeing for all. However, the Research identifies that Waikato-Tainui whaanau view belongingness, identity and connection as one of the key elements of wellbeing. While the Research identifies five key elements of connectedness for Waikato-Tainui whaanau, the Research synthesised these into three areas:

- Whakapapa/ whaanau;
- Locations of significance (marae and whenua); and
- Cultural knowledge and practices (including Kiingitanga).

As a result of the findings and analysis, this report develops a draft indicator framework on connectedness. The findings in addition to other established wellbeing frameworks, informed the draft indicator framework. Using this as a basis for discussion, the report also assesses the findings of Te Kupenga, the Maaori Social Survey, conducted by Statistics New Zealand.

The report also analyses Whakatupuranga 2050, Waikato-Tainui's tribal advancement strategy, in the context of the Research findings. It finds that Whakatupuranga 2050 implicitly addresses

connectedness through the institutions of Kiinigitanga, marae and kaumaatua. However, the data suggests that addressing the institutions alone without identifying the barriers to connectedness is unlikely to facilitate whaanau to connect with those institutions.

The report also identifies the efforts of the tribal administration to connect whaanau with tribal institutions. However, one of the key observations from the research is that with a growing youthful population, and data indicating that rangatahi are less engaged with traditional institutions, there may be negative impacts on the ongoing cultural sustainability of the tribe without any specific responses to address this lack of traditional engagement.

The report also builds a brief aspirational model for connectedness based on the Research findings. This aspirational model may provide some guidance in how the tribal administration may be able to enhance whaanau connectedness within Waikato-Tainui.

While the report was drafted in fulfilment of the obligations to the Health Research Council, it identifies that there are further steps to be undertaken. One is dissemination of the Research findings to Waikato-Tainui whaanau. Secondly that the findings need to be discussed further with other parts of the tribal administration. Lastly, that other audiences and iwi are likely to benefit from the findings and that further dissemination is required.

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Chapter 1: Introduction

The Health Research Council of New Zealand funded Waikato Tainui College for Research and Development to undertake a Ngaa Kanohi Kitea project, entitled He Whakaoranga Kia Puta Kia Ora (the Research). The Research investigated cultural connectedness as an indicator of whaanau health and wellbeing from a Waikato-Tainui perspective. At the highest level of enquiry, the Research asked the following questions:

- What is whaanau wellbeing from a Waikato-Tainui perspective?
- What are the various dimensions of whaanau wellbeing as defined by whaanau?
- What is cultural connectedness for Waikato-Tainui whaanau and how does this differ between generations?
- What are the dimensions of cultural connectedness?
- How do these dimensions influence and impact on whaanau and individual wellbeing? Can they be prioritised?
- Does Whakatupuranga 2050[a] acknowledge the breadth and depth of these types of connections?
- How can Whakatupuranga 2050 better provide for cultural connectedness as an enabler of whaanau wellbeing?

The research investigated views from a generational perspective (rangatahi, pakeke and kaumaatua) as well as at whaanau and individual levels.

Benefit to Waikato-Tainui

As a result of the research, the College sought to identify:

- what whaanau wellbeing is for Waikato-Tainui whaanau;
- what cultural connectedness is in the Waikato-Tainui context; and
- how connectedness relates to, influences and impacts whaanau wellbeing.

With an increased awareness of the importance of cultural connectedness to whaanau wellbeing, it is envisaged that the Research would then be able to help Waikato-Tainui to identify and develop appropriate and responsive approaches for whaanau at policy and programme levels.

The Research has been positioned to contribute to the thinking about Whakatupuranga 2050, the strategic document for Waikato-Tainui, particularly in how it might best implement its goals and initiatives that impact on whaanau wellbeing. At a community level, it also provides an opportunity for marae, land trusts and whaanau to identify ways in which they can work to reconnect with their whaanau in a way that is in meaningful to whaanau. Through the research methodology, the

[a] Whakatupuranga 2050 is the strategic document for Waikato-Tainui.

Research also raised community capability to undertake research, by engaging seven people from the Waikato-Tainui community to assist with the field research (see Chapter 3: Methodology).

While the Research specifically investigated wellbeing and cultural connectedness from a Waikato-Tainui perspective, it also aimed to provide some evidence towards the notion that cultural connectedness contributes to wellbeing. Initial literature scans found that there were few writings on cultural connectedness as opposed to other forms of connectedness (e.g. social connectedness) and its impact on wellbeing. Hence the Research aimed to contribute to this body of work.

By working with whaanau and tribal members, the Research explored what cultural connectedness means to them and how this relates to Whakatupuranga 2050 and potentially could contribute to the growing body of research about Whaanau Ora. Thus, this research has several purposes:

- to test the thinking in Whakatupuranga 2050;
- to provide a snapshot of whaanau and wellbeing;
- to identify possible approaches to move forward to achieve Whakatupuranga 2050 in terms of wellbeing from a connectedness point of view;
- to develop research capability in the community; and
- to provide aspirational concepts of whaanau connectedness.

Wider Context

This Research focuses on Maaori wellbeing from a whaanau-centred and tribal-centric perspective. It is aligned to He Korowai Oranga, the Maaori Health Strategy, which recognises the connection between health and wellbeing and the interdependence between whaanau, at both the collective and individual levels.

The importance of whaanau-centred policy development, service delivery and measurement of whaanau has become more prominent with the implementation of Whaanau Ora. Whaanau Ora is described as “an inclusive, culturally-anchored approach to provide services and opportunities to whaanau and families across New Zealand”. Being culturally anchored increases our focus on what connectedness means for whaanau and provides further impetus to explore what connectedness broadly means for them.

There is therefore an interest and a need to explore cultural connectedness and its relationship to wellbeing, particularly for whaanau and from a local and relevant perspective. While there is a body of evidence around the importance and measurement of social connectedness and its importance to community, family and individual wellbeing, there is little specifically in respect of cultural connectedness. Furthermore, there has been significant effort and thought put into developing cultural indicators of Maaori wellbeing, while this has been more at an individual, aggregated

individual or social level[1]. Given the focus on whaanau in national policy, there has been increased interest in developing indicators of whaanau wellbeing, despite the difficulties in being able to effectively measure whaanau.[2] Te Kupenga, the Māori Social Survey, is an example of an attempt to provide cultural connectedness indicators at a national Maaori ethnic group level.

Cultural connectedness is similar to social connectedness, which is seen to lead to positive outcomes for rangatahi in particular because the availability of social support enables people to draw on strong whaanau, cultural and community ties to create positive outcomes[3].

The Research outcomes are set within this wider academic and policy context, which emphasises whaanau ora: i.e. that whaanau Maaori are supported to achieve their maximum health and wellbeing. The Research aims to unpack wellbeing from a whaanau, multi-generational and tribal specific point of view – as well as across the experiential, kaupapa, whakapapa and locational connectedness dimensions mentioned earlier.

Chapter 2: Waikato-Tainui

Introduction

This chapter provides an overview of Waikato-Tainui and provides context for the Research. The chapter begins by providing a brief history of Waikato-Tainui, the Kiingitanga and the tribal region. It describes the current demographic profile of Waikato-Tainui. The chapter then finishes with a description of Whakatupuranga 2050, the tribes strategic document.

About Waikato-Tainui

The Waikato River region has been populated since at least the 1300s. Since that time, iwi along the river have been associated with it, including Waikato-Tainui – an iwi that belongs to the Tainui waka. Before the arrival of European settlers, the river was a source of food and resources and a key access route. From the 1840s, the Waikato river was also used as a trade route for European settlers and missionaries accessing inland areas.

The increase of travel and trade also brought more land sales to European settlers, which eventually became a concern for iwi. Many placed their lands under the mana of Pootatau te Wherowhero and proclaimed him as King. Pootatau was crowned as the first Maaori King at Ngaaruawāhia in 1858. Like many chiefs of his time, he was convinced that unity under the Kiingitanga was the most effective way to protect Maaori, their lands and customs.

Until the 1860s, when Pootatau was succeeded by his son, Taawhiao, iwi, including Waikato-Tainui, were in possession of the Waikato River and the lands surrounding the river. In 1863, the Crown set in motion events that dispossessed Waikato-Tainui of the land and the river, partly to counter the recently formed Maaori King Movement (Kiingitanga). In 1863, the Crown passed laws that enabled it to confiscate land from Maaori who were branded “Maaori rebels”.

In July 1863, the Crown’s military forces crossed the Mangataawhiri River to gain control of the Waikato River and lands in the Waikato region. The Crown used the Waikato and Waipa Rivers to transport forces and supplies on steamers and barges. They also shelled Māori defences from the river. Crown forces occupied Ngaaruawāhia, the centre of the Kīngitanga, in December 1863. Supporters of the King were driven out of the Waikato, and military settlements were established in Hamilton and Cambridge in the following two years.

By 1865, the Crown completed confiscation of over 1.2 million acres of Waikato land, stretching from the Puuniu River in the south to Te Pūaha o Waikato (Port Waikato) in the north-west to

Hauraki Gulf and Karaapiro in the east. From this point, the Crown assumed control over the Waikato River.

Even though the River and surrounding lands were confiscated and Waikato-Tainui lost control of the river, the people of Waikato-Tainui continued to interact and co-exist with the river. Waikato-Tainui sought redress for the land confiscations and for being branded rebels. In 1928, the Sim Royal Commission, led by Supreme Court Judge Sir William Sim, found that the confiscations were immoral, illegal and excessive.

In 1995, the Crown and Waikato-Tainui reached a settlement about the land confiscations; and in 2009, a further settlement was reached in relation to the Waikato River. Today, the management of the assets returned to the iwi are managed by a collection of organisations: Waikato Tainui Raupatu Lands Trust, Waikato Tainui Raupatu River Trust, Tainui Group Holdings Limited and the Waikato Tainui College for Research and Development.[b] The tribes political and strategic direction is managed by the parliamentary body, Te Kauhanganui, and the executive arm, Te Arataura.

The Kiingitanga

For the majority of people who affiliate to Waikato-Tainui, Kiingitanga is an important institution that has created distinctive cultural practices relating to the custodianship of and leadership provided by the King. These practices are influenced by the history of the Kiingitanga Movement[4].

The Kiingitanga Movement has remained in place since its inception at 1858 and has played a crucial historical role in the improvement of Maaori wellbeing in New Zealand. During the time that each Ariki led the Kiingitanga, they each had their own goals and direction for the movement.. For Pootatau Te Wherowhero, his role was to unite all Maaori, halt intertribal warfare and put a stop to Maaori land sales. King Taawhiao and his successor King Mahuta both played an intricate role in restoring to Waikato-Tainui what rightfully was theirs. In 1864, King Taawhiao made the decision to retreat back to Ngaati Maniapoto territory, and resided there until peace was made between the King and the government in 1881. King Taawhiao travelled to England in 1884 in order to seek the council of the Queen and re-write the wrongs that were bestowed upon Waikato[5].

King Mahuta's reign, from 1894, promoted change. He served in Parliament from 1903 to 1910, as he believed this was the way to address tensions between Maaori and the crown. It was with his political aspirations that he saw fit to hand the Kingship on to his younger brother Te Wherowhero[6].

[b] Collectively, and hereinafter, these are referred to as the tribal administration.

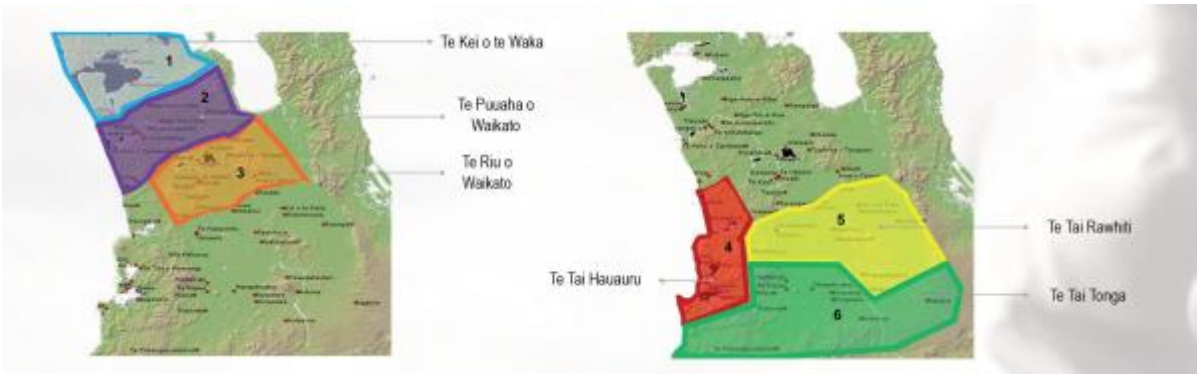
King Te Rata, Mahuta's eldest son, was well educated but due to health issues required strong support from Princess Te Puea, to lead the Kiingitanga with mana[7]. Princess Te Puea was an influential leader and was most famous for establishing Turangawaewae Marae as the central Kiingitanga marae[8]. Turangawaewae marae served as the seat of Kiingitanga, an orphanage for the children whose parents were killed by the influenza epidemic and as a hospital for Waikato. Through Turangawaewae, the community was built on her key values of "faith, dedication to the Kiingitanga, respect for kawa, the importance of caring for visitors and the value of hard work"[9]. The Kiingitanga mantle passed on to King Koroki in 1933, Te Atairangikāhu in 1966 and King Tuheitia in 2006.

Through the efforts of the Kiingitanga, reparation for the raupatu was sought and a Maaori voice was advocated to the Crown. The Kiingitanga has been nationally recognised as a bastion for Waikatotanga, kotahitanga and culture. Specific practices associated with the Kiingitanga continue today. This includes the use of Poukai, an annual Koroneihana celebration at Turangawaewae and the use of the original succession kawa to appoint a new successor to the Kiingitanga. As custodians of the Kiingitanga, the practices associated with the custodianship continue to be maintained and practiced by the whaanau, marae, hapuu and iwi of Waikato-Tainui.

Tribal Geography

Waikato-Tainui people affiliate to 68 marae within the defined Raupatu boundary. These marae also affiliate to 33 hapuu within the tribal rohe. The following figure shows the 68 marae across the Waikato-Tainui rohe. The hapuu, as they align to the marae, are provided in Appendix H.

Figure 1 - Marae clusters



(Source: Te Hookioi, Issue 33, p17)

Marae are grouped into six clusters:

- Te Kei o te Waka
- Te Puaha o Waikato
- Te Riu o Waikato

- Te Tai Hauauru
- Te Tai Rawhiti
- Te Tai Tonga

Figure 2 - Waikato-Tainui marae

(Source: Waikato Tainui Raupatu River Trust, 2013)

Demographic Profile

This section provides a brief demographic profile for the Waikato-Tainui population. It draws primarily from high level registration data (population count only) and Statistics New Zealand for population statistics and culture statistics. The available data is discussed in more detail in Chapter 8 particularly the relevance of the data released from Te Kuupenga, Statistics New Zealand's first survey of Maaori wellbeing.

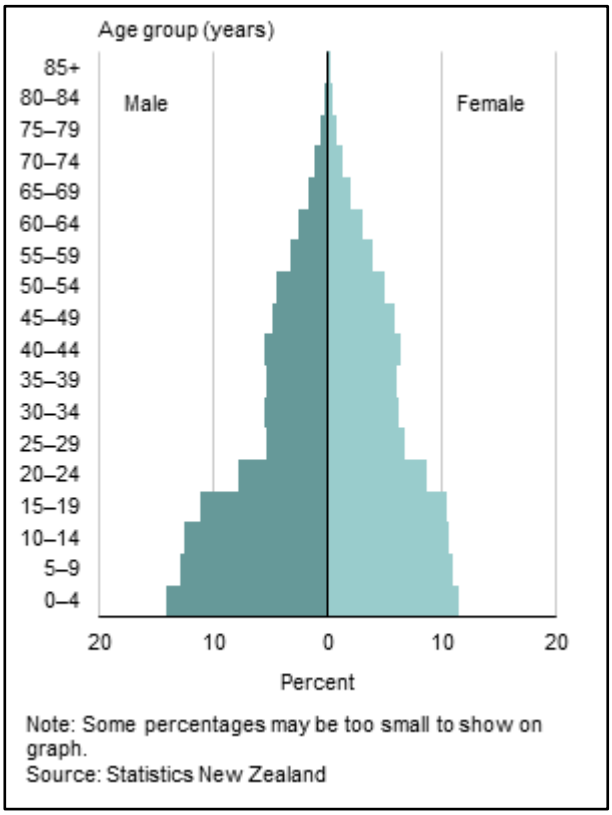
Currently, Waikato-Tainui has over 68,000 registered tribal members. According to the 2013 Census, 55,995 people identified as belonging to Waikato-Tainui. This represents eight percent of the national Maaori population[10].

Statistics New Zealand, in the Waikato-Tainui iwi profile[11], reported that in 2013:

- 44.4 percent of members identified Waikato-Tainui as their sole iwi affiliation, compared with 55.6 percent who identified that they also affiliated to other iwi;
- 68.4 percent of Waikato-Tainui members lived in urban areas;
- 91.6 percent of Waikato-Tainui members lived in the North Island;
- 1050 Waikato-Tainui members stated that they were living overseas five years ago; and
- The median age (half are younger and half are older than this age) was 21.7 years.

Waikato-Tainui has a higher proportion of people under the age of 15. While the total population of Waikato-Tainui is predominantly female (53.3 percent compared with 46.7 percent), there is a higher proportion of males under the age of 15.

Figure 3 - Waikato-Tainui distribution by age and sex



(Source: Statistics New Zealand, 2013 Census iwi grouping profiles: Waikato-Tainui- Age and Sex)

Whakatupuranga 2050

Whakatupuranga 2050 is the key strategic document for Waikato-Tainui. It outlines the tribe's vision and the cultural, social and economic aspirations for Waikato-Tainui. It provides strategic direction and guides all aspects of tribal development, including research[12]. The strategy has three key outcomes[13].

- A pride and commitment to uphold their tribal identity and integrity;
- A diligence to succeed in education and beyond; and
- A self-determination for socio-economic independence.

The following table shows the four key objectives of Whakatupuranga 2050 (a full description of each is provided in Appendix A) [14]:

Table 1 - Whakatupuranga 2050 strategic objectives and priorities

Objective	Priority
Kiingitanga	To ensure Kiingitanga remains an eternal symbol of unity.
Tribal identity and integrity	To preserve our tribal heritage, reo and tikanga. To grow our tribal estate.
Tribal success	To succeed in all forms of education and training. To be global leaders in research excellence. To grow leaders.
Tribal social and economic wellbeing	To advance the social development of our people.

Summary

Waikato-Tainui has a significant history that connects more the 68,000 tribal members with the geography of the region, particularly in the river and the maunga spanning from Taamaki in the north and through the King Country in the south; from the coast, Port Waikato and Whaingaroa in the West to the inland areas, including Karapiro. The history of the Raupatu and the Kiingitanga influence the history and the connection with the region, and is emphasised across the 33 hapuu and 68 marae that are affiliated to Waikato-Tainui.

The tribes affairs are managed through four key organisations: the Waikato Raupatu Lands Trust, Waikato Raupatu River Trust, Tainui Group Holdings Limited and Waikato-Tainui College for Research and Development. Whakatupuranga 2050 is the key document that guides the strategic

direction for Waikato-Tainui. Therefore, this research is based in, considers and is channelled through this strategy.

The Research is set in this context. The following chapter outlines the methodology employed for this Research before discussed the literature and data that was collected to answer the Research questions.

Chapter 3: Methodology

Introduction

This chapter outlines the methodological approach used in He Whakaoranga. Key elements of the approach are described in more detail in the following sections. The project used kaupapa Maaori as a basis and applied tribal perspectives in a way that enabled a kaupapa iwi approach.

Kaupapa Maaori

The research is based within Kaupapa Maaori theory, and more specifically as Kaupapa Iwi research. This is reflected in terms of its design, identification of research questions, implementation and analysis.

For Maaori, research methodology has traditionally consisted of two contrasting worlds; one is the known and understood, or the space in which Maaori identity – "who *we* are… [and] who *I* am"[15] – is derived and situated. The other is the techniques – most often Eurocentric, colonial and hegemonic – used to research that 'known space'[16], an approach which has tended to reconstruct that 'known space' from the perspective of the outsider. This approach has historically reduced Maaori as objects and subjects of research rather than as participants and owners of the research process. Researchers, who were usually not Maaori, were considered as an outsider to the research process (i.e. a "fly on the wall"). In Kaupapa Maaori research, such as He Whakaoranga, researchers consider the entire research process with particular regard to Maaori culture, values, people and their realities.

Over the past 20 years, academic's such as Linda Tuhiwai Smith[17], Graham Hingangaroa Smith, Donna Gardiner, Paparangi Reid et. al.[18] have narrowed the gap between the 'other' and the known by developing approaches based on Maaori worldviews. A key aspect of Kaupapa Maaori research is creating culturally appropriate research processes from a Maaori world view or by considering academic research methods from a Maaori-centred view. This approach then empowers and respects Maaori perspectives within the research process[19]. As tribally-led research, it was imperative that He Whakaoranga consider its methodology in a way that is appropriate from a Maaori view and from a Waikato-Tainui view.

Kaupapa Maaori methodology can include key principles such as aroha, kanohi kitea, manaaki tangata, mana, maahaki and tikanga. While these principles, and more, were used in the project, there was a particular focus on kanohi kitea, manaaki tangata and mana. He Whakaoranga was conducted in person as a qualitative study and emphasised the need to connect to the whaanau

involved and acknowledge the place of whaanau within a broader tribal structure – as marae, hapuu and iwi. The College is a member organisation of Waikato-Tainui, meaning that issues about mana and integrity are important to the success of the project and to the integrity of the data that whaanau shared with College researchers. For these reasons, the research was located within tribal values and principles as well, meaning that the research also used kaupapa iwi methodologies.

During the dissemination phases of the research following issue of this report, the College will present the findings to other organisations in the Waikato-Tainui network and help to unpack the findings, recommendations and implications of the research in order to provide benefit to the tribe and its members. This is the flow-on effect of Kaupapa Maaori research as it is not objective, but is part of the wider development discourse of the community that it takes place in.

Kaupapa Iwi

He Whakaoranga was specifically iwi-focused and therefore needed to consider the iwi-specific context in which the research was proposed, conducted and eventually disseminated. The original proposal for He Whakaoranga identified that it would use the Niho Taniwha as a methodological framework for undertaking the research. The Niho Taniwha was a framework originally developed for the Waikato-Tainui settlement and has been considered as a cultural framework in other contexts, such as social service delivery. He Whakaoranga provided an opportunity to apply the Niho Taniwha in a research context as a kaupapa iwi research frame.

While the Niho Taniwha shared elements with kaupapa Maaori methodology, it was decided that the Niho Taniwha needed more careful consideration as a methodological frame before it could be used in this way. The College conducted a separate analysis to consider the Niho Taniwha as a methodological framework, and it was decided that the Niho Taniwha, while likely to be conceptually aligned with the methodology, would not be applied in He Whakaoranga.

As an analytical framework, it was decided that the use of the Niho Taniwha contradicted one of the key elements of the project that sought to identify the diverse ways in which Waikato-Tainui whaanau are connecting with the iwi. It was important to let whaanau speak for themselves rather than analyse and reframe the research data according to an imposed view of cultural values and interactions.

Despite removing the Niho Taniwha from the research methodology, the research maintained Kaupapa Iwi as a core approach. The research is still considered as part of the wider discussion about tribal development, particularly in increasing the wellbeing of tribal members, by identifying the relationship with connectedness and the ways in which tribal members connect with the iwi.

Furthermore, the research methodology accessed the tribes own institutions in order to implement the research. In particular, the research used the marae cluster framework and engaged a research team from across the cluster structure.

Use of Iwi Structure: Marae Clusters

Other kaupapa iwi methodologies were used in He Whakaoranga, such as use of the marae cluster structure used by the Waikato-Tainui tribal administration stated in the previous chapter. Use of the marae clusters ensured that the research had a representative selection of whaanau from the full Waikato-Tainui geography. At the beginning of the research, it was assumed that connectedness would have a have a locational element. It was therefore important that whaanau from the various locations within Waikato-Tainui were able to express the ways in which they connected to the iwi, e.g. river, moana and inland geographies.

Community Researchers

The College commissioned seven community researchers across the six marae clusters to assist with the research. The primary responsibility of the community researchers was to recruit and retain the research participants. The community researchers were selected primarily for their community networks so that they could recruit a spread of whaanau from Waikato-Tainui and manage the relationships with those participants.

The community researchers also already had mana within their iwi, hapuu and marae communities. This was particularly important for the research and the researchers to have earned a greater level of trust rather than “cold” recruitment of whaanau.

Grounded Theory

He Whakaoranga used grounded theory to develop its findings. As a study of the diversity of views within Waikato-Tainui whaanau, it was important to use an iterative methodology that tested saturation and captured the diversity needed to answer the research questions, as well as highlighting any dominant theories.

Tacit Knowledge and Doxa

This study relied on the interpretation of culture and its underlying dimensions to inform the research findings. While culture can be explicit through expressions such as building, dance or food for instance, these tangibles are informed by beliefs, outlooks, truths and visions that can be extremely subtle, heavily nuanced and difficult to quantify even from the perspective of the insider[20]. Koorero, or traditionally guided and constructed conversational processes[21] within the kaupapa iwi approach encouraged continual questioning of the participants to aid in seeking out

subconscious explanations. This proved valuable in foraging cultural concepts that tribal members actively engage as part of everyday indigenous life-ways without consciously reflecting on them. Bourdieu[22] describes this concept as "doxa", or the "taking for granted and unquestionable in a given society"[23]. A koorerorero approach proved extremely valuable to identify and clarify the reasoning behind cultural practices, especially during semi-structured interviews which will be described later.

Methods

The Research started by conducting a literature review in wellbeing, connectedness and identity. The previous thinking in these three areas were important to understand key theories and views for each as a foundation for this study. The Research then used a combination of photovoice and semi-structured interviews to gather the research data. This section explains why photovoice was used and how the research methods were conducted.

Photovoice

Photovoice is a participatory technique that gained popularity in a range of different research areas including older people[24], homelessness[25], indigenous peoples[26], immigrant populaces[27] to minority teens[28]. It was used in this study because photovoice is typically used to engage the voices of people who are often silenced and discounted[29]. It is often used because the method is able to gain an insiders view of the day-to-day realities, context and cultural experiences from the insider (the participant) who knows their community, their values and their aspirations.

Photovoice is a powerful tool to enable and empower participants to decide what they contribute to the research. By using photovoice, participants could capture images of their everyday lives and be able to describe the images and their importance in their own words. Photovoice then is a means for creating and producing collective knowledge, promoting critical dialogue and then being able to inform policy[30].

Photovoice was used in this manner, to stimulate koorero during interviews with the participants. This was supported by semi-structured interview questions that were used to clarify themes and subjects raised during the discussions about the photos presented to the research team. Therefore the rich data that was provided in the photovoice interviews provided a basis for the reullts, analysis and discussion in Chapters 7 and 8. Note that the data from this approach is centred on the narrative that participants have provided, rather than on the photos and the narrative as separate data sources. The photos will, however, play a more substantive part of the presentation back to whaanau and the tribal administration.

Pre-research Activity

Prior to conducting the field research, community researchers were provided with a research manual which contained an explanation of the research process for the project. The research team conducted a workshop to explain the purpose of the research, the methods used, how the data would be gathered and what the role of the of the community researchers was. This activity provided a pre-research fieldwork validation check. Community Researchers, who know the community intimately were able to amend the implementation approach and increase relevance and appropriateness of the field research. Community researchers were provided with the resources for recruiting participants, including information sheets and questionnaires (see the Ethics section below).

Research Process

The field research consisted of an introduction hui and a photovoice hui for each community researcher. The core research team, consisting of a senior researcher, facilitator and research assistant, attended each hui. Community researchers only attended the hui for their own respective participants.

The purpose of the introduction hui was to introduce the research concept, discuss ethics requirements for the research, provide camera training and to provide guidance on taking photos for the study. To help introduce the concept of connectedness and wellbeing to participants, the research team presented a photo and asked the question “what is connectedness”.

The introduction hui used an exercise tested at Koroneihana 2013, where participants were provided a series of photos and asked which photo best represented their connection to the iwi. They were then asked to explain why and what this meant to their wellbeing. The exercise was a success at Koroneihana and proved to be equally successful as an icebreaker and introductory exercise for participants in the introduction hui.

A photovoice hui was conducted approximately a month later, where participants were expected to choose up to three of their photos and discuss the photo in the context of connectedness to the iwi. Following the participants presentation, the research team asked a series of questions as a semi-structured interview (see Appendix X). The semi-structured interview was used to question what connectedness, in the context of the photos, meant to the participant and their whaanau; what wellbeing meant to them; and the impact that connectedness had to their wellbeing. The interview process was valuable in being able to delve into cultural practices and the rationale for practices, particularly where people showed images of activities but had not been able to express the value of

these activities to their lives and wellbeing. Several whaanau were unable to attend the photovoice hui for their cluster, so special provisions were made for whaanau to be interviewed individually.

The data from the introduction and photovoice hui were recorded and interview transcripts were developed from these recordings. These transcripts were returned to participants to allow for correction and feedback.

Once all hui were complete, the community researchers convened at a final hui. The hui provided a a space for the community researchers to reflect on their observations and learnings from the research conducted to date. This provided further data and analytical feedback on the data gathered in the introduction and photovoice hui.

Ethics

The College gained approval for He Whakaoranga from Te Kaahui Manutaaiko, the Human Research Ethics Committee for the School of Maaori and Pacific Development at the University of Waikato. The project used informed consent processes with all participants. The consent was gained during recruitment and confirmed at the information hui.

An information sheet (Appendix C) was provided to participants, which set out the purpose of the study, the methods that would be used, time considerations, confidentiality and research participant rights. It also provided three targeted consent forms. One of these forms sought permission to collect audio recordings as part of korero and semi-structured interviews within the Focus Group and Photovoice Focus Group hui (Appendix D); the second approved the use of photographs featuring those under 15 years old and under (Appendix E) and the third, photographs showing persons over 16 years of age (Appendix F). At the Focus Group and Photovoice Focus Group hui participants were given an interview schedule (Appendix G).

A digital camera was supplied to participants in order to take photos for the photovoice method. The camera was given as a koha. However, participants were not informed that they would keep the camera as a koha until after the final hui. Where participants did not complete the research (i.e. attend the final hui), their camera was returned to the College.

Selection and Recruitment

Community researchers were expected to recruit up to nine whaanau from the marae cluster that they were responsible for, with an expectation that they recruit 60 participants overall. As there were seven community researchers in total, the community researchers negotiated which marae they were be responsible for during the pre-research phase. This was particularly useful in clusters where several hapuu were represented, such as Te Tai Hauauru.

Community researchers then used purposive selection of whaanau from their marae cluster and identified an individual within that whaanau to participate, as a representative of that whaanau, within He Whakaoranga. Community researchers were asked to ensure that they be able to select whaanau that could represent generational dimensions (rangatahi, pakeke and kaumaatua), locational dimensions (within the rohe and to consider those outside the rohe) and kaupapa dimensions (involved in different activities).

Participants were selected to represent their whaanau as they were responsible for the digital camera provided and to present the whaanau photos back to the research team. This way they were able to represent their whaanau views in the research.

Community researchers were also included as research participants. Under usual conditions community researchers are not participants. However, a validation hui was held at the completion of the field research where the researchers reflected on their experience and learning. This was a valuable exercise that added a level of richness to the findings.

Data Analysis

The Research used focused coding[31] to analyse the the qualitative data received through photovoice interviews. Focused coding enabled the research team to make sense of the large amount of qualitative data received through photovoice and semi-structured interviews. This consisted of identifying and coding themes from participant responses together and research observation notes. Focused coding helped to generate a theory from the emerging themes from participants responses. It also assisted to identify themes that were not specifically discussed by the participants, but were, in the judgment of the researchers, related to existing theory on the kaupapa. As a result of initial coding and reduction of the initial themes, or focused coding, the data was then able to be collated into the findings presented in Chapter 7. Emphasis has been placed on participant quotes to preserve the participant voice and to ensure more accurate reporting of the participant voice.

Limitations

As a qualitiative analysis, the findings of the research cannot be generalised to the Waiikato-Tainui population. It does, however, provide a clearer picture of the relationships between wellbeing, connectedness and identity for Waikato-Tainui members. The findings of this Research align well with and are affirmed by the literature reviewed in Chapters 2, 3 and 4. While the findings are not generalisable, they add greatly to the discourse on the kaupapa.

Chapter 4: Wellbeing

Introduction

The previous chapter explained the aim of this study; a Waikato-Tainui focused investigation of wellbeing from the perception of whaanau, generational difference, relational connectedness, together with wellbeing as an input to the tribe's strategic vision – Whakatupuranga 2050 (which was introduced in Chapter 2). While wellbeing is frequently referred to in this Research and in key tribal documents, Waikato-Tainui does not have an established definition for wellbeing it has been used as an undefined and broad term[32]. Waikato-Tainui are not alone in this regard with a definition of wellbeing for Maaori generally, left undefined. An example of this can be seen in a recent Whāriki Research Group publication entitled *Hapuu Ora: Wellbeing in the Early Stages of Life*. Wellbeing as a concept is only briefly explored, predominantly as a broad inclusive description, without any analysis or or clarification of its definition. Durie[33] adds that indicators, and more specifically an overarching indicator that "accurately reflect[s] the state of Māori wellbeing", does not exist. In stating this, Durie presents a challenge this project will seek to address as it relates to Waikato-Tainui.

The primary objective of this chapter is to review selected international and national literature on wellbeing to understand broadly what "wellbeing" means. This includes a comparison between individualistic and collectivist points of view, of which Maaori are an example of the latter. This is aimed at identifying key elements of wellbeing for Maaori. The content of the literature review chapters will be drawn upon in later Waikato-Tainui specific discussion to assist in forming a tribal wellbeing definition. The chapter commences by discussing international perspectives of wellbeing which influence and feed notions of wellbeing at the local level.

Wellbeing: International perspectives

Wellbeing is a term frequently used in connection with social condition and happiness although is a word that does not have a consistent or measurable definition[34]. Internationally, bodies such as the World Health Organisation (WHO) play a dominant role in defining wellbeing, characterising it as "a state of complete physical, mental and social" contentment[35]. This view of wellbeing looks past disease and focuses on the character of wellness. Alternatively, viewing wellbeing from a counter-poverty perspective – underpinned by relational, material and positive affect – is also common. For instance, The Economic and Social Research Council (ESRC) considers wellbeing as comprising material, relational and aspirational elements; "a stage of being with others, where human needs are met, where one can act meaningfully to pursue one's goals, and where one enjoys a satisfactory quality of life."[36]

Although organisations such as the WHO and ESRC lead thinking on defining wellbeing, psychosocial, cultural and economic elements that influence and impact individuals are factors that are missing from their definitions – factors Rogers, Stenner, Gleeson and Rogers[37] point to as being important to health wellbeing: "[h]ealth is a state of being with physical, cultural, psychosocial, economic and spiritual attributes not simply the absence of illness". Therefore, while wellbeing may lack a common, single and structured definition, what is clear is that the environment (such as the physical, spiritual, cultural and economic) surrounding a particular people group is critical to informing ideas of wellbeing[38]. These environmental factors are multi-levelled and include international perspectives which often differ from national level understandings together with further interpretation shifts at the local community level, which in turn are influenced by both the international and national environmental factors creating cyclically motivated patterns. Added to this are variances in understandings of wellbeing from the collectivist and individualist viewpoints, or societal structures that are organised around group cooperation in comparison with those who pursue personal needs and desires seeking independence from social groups[39].

Robbins[40] discusses differences in the understanding of wellbeing across environments (international, national and local) suggesting that at the local community level, notions and beliefs that comprise wellbeing tend to be influenced by culturally constructed notions of health and general life condition informed from either individual and collectivist perspectives. Put simply, how a community or people defines wellbeing is an extension of their cultural beliefs surrounding life and health and how they interact with their community. Meo-Sawabu[41] demonstrates such culturally constructed notions in her discussion on understandings of wellbeing from the perspective of rural indigenous Fijians who embrace collectivist communal living systems. She presents a photo of what many would perceive simply as a frail old woman in her 80s, sitting on the floor of her sparsely furnished village home (therefore inferring poverty from a Eurocentric perspective), weaving a mat. Meo-Sawabu explains that from an indigenous Fijian perspective this woman is "healthy" and represents community understandings of wellbeing:

> In making the mat she is contributing to the community or the society. Her contribution has a part to play in the 'good society'. Serving or to serve means that she is maintaining harmony and maintaining relationship with family. In accomplishing such tasks, she herself is achieving the sense of happiness and the state of completion. Her spirit is happy therefore she displays someone perceived by participants as healthy.[42]

This attitude and approach to wellbeing is in contrast to Western Eurocentric worldviews where wellbeing is deemed to comprise individualism, autonomy and self-sufficiency which in turn informs views of aging[43]. Eurocentric individualistic ideologies often view the elderly as less productive,

more sickly, and in some cases a burden[44], whereas in collectivist cultures a woman in her 80s is deemed an essential element in the creation of a healthy "good society". For collectivist cultures, of which Maaori comprise, this indicates wellbeing. Unlike the individualistic Eurocentric worldview in which individualism, self-sufficiency and autonomy are prized, collectivist worldviews of dependence and inter-dependence – or connection – play a key role in defining wellbeing.

According to Graham[45], an additional aspect to wellbeing creation is happiness; a factor she asserts complements a country's economic performance (Gross National Product or GNP). Graham[46] discusses priorities to happiness formulation, adding that good health has been shown to be more important to happiness creation and maintenance – and therefore wellbeing – than high income levels. This echoes Eckersley[47] who stated that "modern Western culture" and it's fixation with "materialism and individualism are detrimental to health and well-being" through impacts to relational structures and connectedness. Ahuvia[48] reviewed perceptions of happiness and wellbeing from both collectivist and individualistic perspectives**.** She suggested that happiness that led to greater indicators of wellbeing are more likely to occur among those who align with collectivist lifestyles, especially if that communal group felt they or their values were threatened (even slightly) from external forces[49]. Further, academics[50] are mostly in agreement that culture and a 'sense of self' as part of the collectivist group is central to understandings of health and therefore notions of wellbeing. A key theme to evolve from this present discussion is that happiness and perceptions of individual value (self and that of others) within a collective body are vital elements in wellbeing creation whereas material wealth, individualism and isolation are often deemed detrimental to wellbeing formation.

Another important aspect of wellbeing is the spiritual dimension. Spirituality, like wellbeing, defies a narrow definition although, according to Minor & Dawson[51], comprises "meaning, transformation and connectedness", elements that are essential to health and in turn wellbeing. Ver Beek[52] adds to this interpretation in his article which criticises the lack of spiritual acknowledgement by First World development practitioners who work in developing countries or with communities where spirituality and daily process go hand-in-hand. He states that spirituality is "a relationship with the supernatural or spiritual realm that provides meaning and a basis for personal and communal reflection, decisions, and action." Ver Beek[53] clarifies this by contrasting it with religion which he explains is mostly practices and beliefs about the spiritual realm associated with a particular institution or group, whereas "spirituality describes the personal and relational side of those beliefs, which shape daily life." Therefore, a person can be religious without being spiritual or vice versa, although the two are often incorrectly viewed as one.

Additionally, spirituality is more predominant within collectivist cultures when compared with individualistic societies. As Cohen and Hill[54] explain, individualistic cultures tend to have their spiritual roots within "Protestantism… [which has] a tendency to make people independent" and therefore decreases spiritual interaction and motivation. This is in contrast to collectivist cultures which often have greater proportions of spirituality, with spiritual observation frequently linked to traditional practices and social systems which in turn perpetuates spirituality through identity construction and continuance[55].

Socialisation and connection is also believed to enhance health and as already pointed out, contributes to overall wellbeing. Eckersley[56] explains that the "process of transferring attitudes, beliefs and behaviour between and within generations, the means by which societies shape patterns and behaviour and being, affects health" and wellbeing. This intergenerational transference of beliefs also creates values, with Dahl et al.[57] asserting that these values are the key "to the survival of the culture" and cultural practices which in turn are "related to well-being at the level of the family, society, and species, not just the individual".

Nabobo-Baba[58] state's that a person's health and wellbeing is reflected by and through their relationships with those around them together with their roles and obligations. Moreover, these relational, roll and obligation connections are fundamental elements in identity formation or the 'sense of self'[59]. Dodd[60] asserts that culture affords a "sense of social identity (who we are), [from which] one receives a sense of personal identity (who I am)". He adds that this "sense of personal identity" is most prevalent in collectivist as opposed to individualistic societies[61]. This discussion echoes themes from the previous section concerning collectivist involvement, happiness and health as factors in wellbeing creation. Identity will be discussed further in Chapter 6.

Wellbeing is also defined differently across generations. Attitudes toward senior members of society have already been discussed, commentary that saw a vast difference between how the elderly are valued when individualistic and collectivist worldviews are compared. As a reminder, from a collectivist perspective, the elderly are viewed as valuable contributing members of the community and aid in the creation of a "good society". Generally, wellbeing for the middle generation – parents with children at home – is influenced by parenting and socioeconomic factors. As Okagaki and Divecha[62] explain, parental belief systems and ideas of wellbeing are mostly structured around raising children driven by a desire of wanting the best for them while providing economically to support that goal. Further, this focus and goal is multi-cultural, multi-ethnic and dominant regardless of whether those in the middle generation are of individualistic or collectivist worldviews[63]. This then makes it difficult to identify a specific overarching wellbeing indicator for

this group. Moreover, with most households constructed around parenting units, or "parents with dependent children" – the term used by New Zealand Official Statistics, by agencies such as the Ministry of Social Development (MSD)[64]. In Aotearoa, indicators of collective wellbeing are typically proxies structured around households, households as proxies for familiy units, or Eurocentric (and more statistically measurable) definitions of the family unit, such as the nuclear family[65]. Wellbeing indicators from the MSD social report will be discussed in the next section in this chapter. Te Kupenga, and largely qualitative research such as that undertaken as part of Whaanau Ora research, measure whaanau from a self-defined concept.

Four constructs are commonly used to define youth wellbeing: confidence, positive affect, life satisfaction and future orientation[66]. Confidence refers to affirmative self-regard, while positive affect refers to the occurrence of enjoyable feelings and moods. Life satisfaction is commonly used as a tool for appraising an individual's life as it leads to the evaluation of one's "quality of life in general" [67]. Lastly, future orientation refers to the past and present, and the amount of self-efficacy in relation to the past and future. Of greatest interest though is that these constructs are underpinned by a dominant element of wellbeing: relational connection to family members and peers[68]. This will be discussed further in the next chapter.

So far this discussion, which has focused on wellbeing from international perspectives, suggests two overarching themes. Firstly, wellbeing is rarely defined; instead, when conceptualised by international bodies or the cited literature, it most often comprises aspirations. Secondly, social connection appears to be an emerging dominant factor in identity formation, greater senses of happiness and increased societal health which in turn is a central element in wellbeing creation.

Wellbeing: Aotearoa

In Aotearoa, the MSD[69] developed a social wellbeing framework for all groups in Aotearoa using a single definition of wellbeing. The MSDs social wellbeing framework comprised "43 social wellbeing indicators in [ten] outcome 'domains'"[70]: health, knowledge, paid work, economic standard of living, civil and political rights, cultural identity, leisure and recreation, safety, social connectedness and life satisfaction. These are presented in Appendix A together with their indicators.

The *health* domain aims for injury and disease free longevity of life that includes independence[71]. The *knowledge and skills* domain seeks the attainment of understanding and proficiency to fully participate within the community including participation in all sectors of education from early childcare through to the tertiary level with an emphasis on literacy[72]. Indicators that align with the

domain of *paid work* are generally concerned with safe, rewarding and meaningful employment and appropriate work hours that aid life/work balance[73].

The aims and indicators associated with *economic standard of living* seek income equity and sufficiency to meet needs, appropriate affordable housing with space to prevent over-crowding, and the locating of people to allow access to socialisation and exercise[74]. *Civil and political rights* desire discrimination and corruption free environments together with democratic process and participation[75]. Strength of national and cultural diversity, especially Maaori culture and te reo, informs the aims and indicators of *cultural identity*[76]. Participation in physical, art and cultural activities are key factors under the 'domain' of *leisure and recreation* including sufficient time to pursue these activities[77]. The domain of *safety* seeks a society in which people feel secure and free from violence, abuse and victimisation with an indicator that includes road safety[78]. *Cultural connectedness* is structured around relationships (personally or via telecommunication and the internet) with significant others, iwi and the workplace in which people can be nurtured and supported[79]. Finally, *life satisfaction* is described as being more than a measure based on gross domestic product (GDP) per capita. It includes "subjective wellbeing", a term used to "tap people's own opinions and feelings about their lives" in which happiness and satisfaction can be measured and ranked between countries[80].

Of interest is the release of the 2014 OECD Better Life Index[81]. This report compares eleven indicators cited as dominant in creating wellbeing and quality of life between countries. For New Zealander's generally, "community"; defined as "contact with others and the quality of our personal relationships"[82] – or connectedness – was identified as the dominant indicator with a score of 10.0. This was followed (in receding order) by: health 9.4; safety 9.3; environment 9.0; life satisfaction 8.4; jobs 7.5; education 7.3; civil engagement 7.2; housing 6.6, work-life balance 6.3; and finally income 2.1[83]. These are presented in the figure over the page. Of added interest is the score spread between community and the following nine indicators and income. This supports earlier commentary which cited Graham[84] and Eckersley[85] who described relational connection, happiness and good health and more important to wellbeing creation than high income levels.

Figure 4 - OECD Better Life Index

(Source: OECD, 2014[86])

These types of domains and indices' as presented by the MSD and OECD aid in understanding aspects of wellbeing for a select, but not all, members' of Aotearoa society. With the exception of *cultural identity*, *leisure and recreation* and *cultural connectedness*, the MSD aims and indicators are mostly Eurocentric in desire and measure, therefore they have limited application to many Maaori. For example, while Maaori desire health and a long life, this tends to be associated with community and interdependence[87] as opposed to independence as proposed in the MSD's *social report*[88]. The *knowledge and skills* domain infers Western prescribed learning methods focused on knowledge attainment for the purposes of industrialisation and capitalist development. This approach fails to consider some remarkable educational achievements guided by kaupapa Maaori learning processes as detailed in the recent *Environmental Scan—Phase One* of the Waikato-Tainui Education Strategy[89]. Additionally, this approach to education assumes Maaori educational aspirations align with those of the Government and their "growth of industries" focus[90]. Kaupapa Maaori at the highly achieving Waikato-Tainui campuses (as presented in the *Environmental Scan*) principally aim to develop, enhance and strengthen Maaori-based knowledge to empower and build tribal capacity

as opposed to knowledge acquisition for the purpose of industrial and capitalist growth[91]. Further, descriptors such as "household crowding"[92] and 'adequate space'[93], an indicator under *economic standard of living*, is based upon a Canadian individualistic societal interpretation[94] as opposed to communal living systems preferred by many within collectivist cultures such as Maaori[95]. An indicator of interest is the desire for a discrimination free environment under the domain of *civil and political rights*. If notions of equity and a lack of discrimination comprise wellbeing factors, what then of Maaori who consider they have been marginalised and victimised by their own government in issues such as sovereignty, foreshore and sea-bed legislation and raupatu claims[96], matters the Government perceives from an alternative perspective in which they believe they have been fair and just[97]? The following section will consider wellbeing from a Maaori perspective.

Maaori Wellbeing

Although no single or specific definition for Maaori wellbeing has been developed, several commentators describe its composition. For instance, Durie[98] (2004) suggests Maaori wellbeing as encompassing a balance between the physical, mental, spiritual and family/social domains. All four factors are regarded as essential, and each factor cannot be addressed in isolation[99]. Mark and Lyons[100] note similar findings in their discussion on traditional Maaori healing. Optimal wellbeing, they argue, is a combination of mind, body and spirit in relation to whaanau and whakapapa, with illness cure comprising both immediate and generational considerations. "Family transgressions from past generations, and… connections to ancestral land" inform the illness, cure and health process for Maaori which in turn aids 'complete' wellbeing[101].

Wellbeing has been considered in several key pieces of literature, notably by Durie with the *Whare Tapa Whaa* and *Te Pae Mahutonga*; Pere with *Te Wheke*; Henare with the *Spiral of Ethics*; Wereta in the *Draft Maaori Statistics Framework*; Te Puni Kōkiri with *Te Ira Tangata*; and the Families Commission in terms of whaanau wellbeing. These are briefly described below.

The *Whare Tapa Whaa* model compares health to the four walls that make up a house. Each wall holds its own importance and all four walls provide the foundation to keep the house standing tall. This is a dominant model used in Maaori wellbeing as each wall represents a different dimension; taha wairua, taha hinengaro, taha tinana, and taha whaanau representing spirituality, thoughts and feelings, physical aspects and family respectively[102]. Maaori health is not determined by one sole factor, nor is one individual scrutinised for what is specifically wrong with them, "...explanations are sought from searching outward rather than inwards; and poor health is typically regarded as a manifestation of a breakdown in harmony between the individual and the wider environment"[103].

Durie also conceptualised *Te Pae Mahutonga*[104] against the Southern Cross constellation as a model for health and wellbeing. In the model, the four central concepts of health are Mauriora (cultural identity), Waiora (the physical environment), Toiora (healthy lifestyles) and Te Ooranga (participation in society). Te Mana Whakahaere (autonomy) and Ngaa Manukura (community leadership) represent the pointers of the constellation which lead to wellbeing.

Te Wheke is another model that is often used to conceptualise Maaori wellbeing. Pere uses the wheke or the octopus as a metaphor for wellbeing, where the head of the wheke represents the whaanau and the eyes represent waiora or the total wellbeing of a whaanau or individual. The eight tentacles then represent different elements of wellbeing:

Table 2 - Summary of Te Wheke

Wairuatanga	Spirituality
Hinengaro	The mind
Taha tinana	Physical wellbeing
Whanaungatanga	Extended family
Mauri	Lifeforce in people and objects
Mana ake	Unique identity of people
Haa a koro maa, a kui maa	Life passed on from ancestors
Whatumanawa	Healthy expression of emotion

Henare provides another view of Maaori wellbeing in He Korunga o Ngaa Tikanga/ The Spiral of Ethics. He proposes that achieving "the good life" can be achieved through the following principles:

Table 3 - Summary of The Spiral of Ethics

Kotahitanga	Solidarity
Tiakitanga	Guardianship
Hohou rongo	Peace
Manaakitanga atawhai	Generosity
Tangata	Humanity
Whaanau	Kinship
Whanaungatanga	Belonging

Within this frame, Henare draws on Amartya Sen's work to argue that autonomy and self-determination are key to determining freedoms and capabilities to achieve wellbeing.

Wereta[105] (2002) also draws on Sens thinking to conceptualise wellbeing. Within her *Draft Maaori Statistics Framework*, Wereta stated Maaori wellbeing was best "viewed as a function of the capability of Māori individuals to live the kind of lives that they want to live". She defined the indicators that comprise 'living as they want' to include[106]:

- knowledge of iwi, kinship ties and connection to traditional tribal structures,
- maintenance of relationships with tribal structures, community activities and culture-related leisure activities, and
- contribution and participation in whānau activity.

Connectedness and social cohesion forms an important part of Wereta's framework, and is included as a dimension of wellbeing within the framework.

The Families Commission, in its Whaanau Status Report, proposed four dimensions of whaanau wellbeing: sustainability of te ao Maaori, social capability (including strong connections and ties in Maaori and mainstream communities), human resource potential and economic self-determination. In terms of social capability, it identifies that social capability can include indicators of "whanaungatanga through extended family and tribal structures, including enablers of and barriers to social [interaction] as Maaori and as whaanau on marae as well as in wider society" [107].

In 2007, Te Puni Kōkiri developed a policy framework named *Te Ira Tangata*, which identified Maaori wellbeing as encompassing three key areas essential to improving quality of life (QOL): maatauranga (knowledge), whakamana (influence) and rawa (resources)[108]. According to *Te Ira Tangata*, Maaori individuals need a strong base of knowledge and skill in order to maximise wellbeing. Secondly, for Maaori to move forward and enhance their wellbeing, they "need to lead, influence and make positive choices for themselves and others" [109]. Lastly, in order to maximise their wellbeing and QOL, Maaori must be provided with the opportunities to access relevant resources such as financial and physical assets[110]. Although the framework is directly relevant to Maaori experiences, its use and application should be approached cautiously as it echoes governmental priorities at the time it was written.

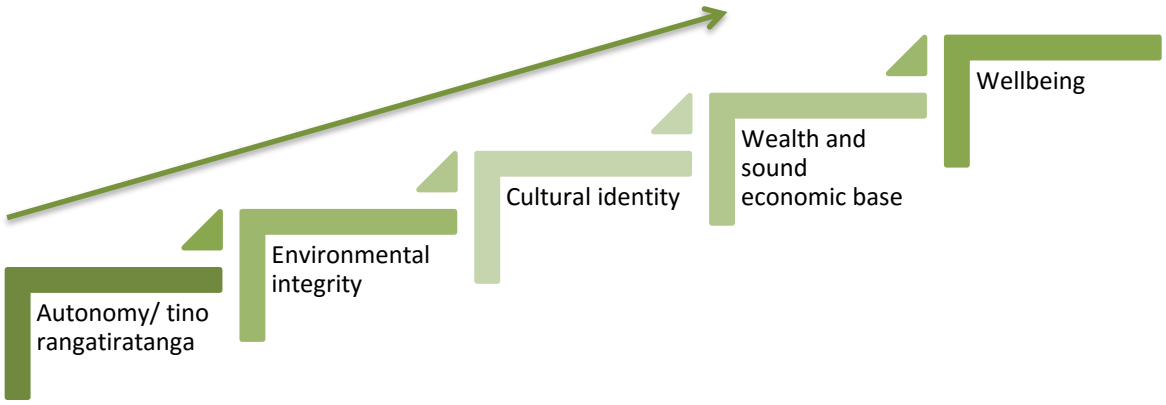
The Independent Maaori Statutory Board also developed a Maaori wellbeing framework (the Taamaki Wellbeing Framework) as part of its Maaori Plan for Taamaki Makaurau (the Maaori Plan). In terms of defining wellbeing, the Maaori Plan offered a vision statement as a definition: healthy and prosperous Taamaki Maaori. The Taamaki Wellbeing Framework viewed Maaori wellbeing in terms of cultural, social, economic and environmental wellbeing. These were set as a matrix that cut across five key Maaori values:

- Whanaungatanga – relationships;
- Rangatiratanga – autonomy and leadership;
- Manaakitanga – to protect and look after;
- Wairuatanga – spirituality and identity; and
- Kaitiakitanga – guardianship.

Within these areas, connectedness is mentioned, albeit briefly and focused on the wellbeing of (individual) Maaori in Taamaki, as opposed to the wellbeing of whaanau themselves.

Across the literature, in order to achieve wellbeing, authors not only acknowledged connectedness or social cohesion as key elements of wellbeing, but also the role of self-determination to achieve wellbeing. Durie et al. [111] (2002) presents this notion as a series of outcomes to achieve wellbeing.

Figure 5 - Te Hoe Nuku Roa outcomes toward wellbeing



(Summarised from Durie et. al., 2002, p.24[112])

Concepts of Maaori wellbeing are also linked with the land and environment surrounding the people. This place/wellbeing union is captured "in the phrase *tangata whenua* (literally people of the land)… [with an] interconnection between human and nonhuman existence and value [which] is central to Maori culture-environment linkages."[113] Maaori healers take this union into consideration in their practice, acknowledging the role the land plays in the Maaori worldview and accepting that people may suffer from "consequences that originate over land issues" [114]. The view that wellbeing is intricately linked to the land is common among other indigenous people groups. Ganesharajah[115], discussing Australian Aborigines, suggests that land should be returned to them in order for their wellbeing to improve.

Finally, culture plays an intricate part in an individual's wellbeing, particularly for indigenous peoples. Research suggests that those who have been exposed to cultural loss, whether in the past or present, showed greater risk of health and psychological issues[116]. Durie[117] argues that the more connected an individual is with their traditional culture the greater the impact on health and wellbeing. He proposes that engagement and participation in the Maaori world can aid or improve Maaori wellbeing[118]. Durie claims that Maaori health can be viewed as interrelated rather than intra-personal (Durie, 1988[119]). The significance of this link between cultural connectedness and wellbeing is also evident in the preliminary data released by Statistics New Zealand as part of their Te Kupenga study[120]. Te Kupenga is the first post-censal survey (n=5500) to investigate Maaori wellbeing. It drew on Massey University's Te Hoe Nuku Roa research project as a guide for the research questions[121]. The information is still limited at the time of writing, although project coordinator Atawhai Tibble[122] acknowledged that the emerging data from Te Kupenga suggests a significant link between cultural identity and relational and cultural connection with increased levels of wellbeing for Maaori. Te Kupenga results are discussed in more detail in Chapter 8.

Conclusion

This chapter, informed by a review of selected literature, sought to identify the overarching indicators of wellbeing. This discussion deliberately considered the perspectives of peoples who have collectivist values in order to highlight indicators most applicable to Maaori wellbeing. This provided a setting from which later discussion can draw on to answer the research questions and the development of a Waikato-Tainui view of wellbeing.

Although wellbeing does not have a single concise definition, with differences in nation-level understandings and communal societal descriptions being different to Western and individualistic systems, connection – relationally and culturally – is a consistent theme that informs notions of wellbeing for collectivist societies. Further, this suggests connectedness enhances identity formation and cultural affiliation, together with ones' roles within their community which in turn enhances health and happiness. These factors encapsulate the essence of wellbeing.

This chapter also considered the indicators of wellbeing from a government perspective. However, this approach homogenises all ethnicities in New Zealand, which appears to create a dilemma. Durie[123] stated that "outward markers of a revitalised sense of identity have been the emergence of a new generation of fluent Maaori speakers, a reconnection with marae and turangawaewae, and high levels of participation in haka, waiata and poi". This revitalisation is centred on cultural connectedness which in turn strengthens and empowers Maaori who then, through further

connection, manifest and solidify the markers and overarching indicator of cultural connectedness to a deeper level; feedback loops that comprise and represent wellbeing.

Professor Mason Durie[124] summarised this connectedness—wellbeing union when he stated, relationships and connectedness simply "contribute to [what is] 'being Māori'". Connectedness is the focus of the following chapter. This will draw on Maaori academic literature and narrows the discussion about wellbeing to Maaori, commentary that will add to the discussions in Chapters 7 and 8.

Chapter 5: Connectedness

Introduction

The previous chapter presented a broad discussion on wellbeing. It suggested connectedness – relationally and culturally – as a key indicator of wellbeing for collectivist cultures in particular. This resulted from discussions of Eurocentric ideals of individualism, self-sufficiency and autonomy in comparison with collectivist worldviews which are informed by notions of dependence and interdependence. Spirituality also informed wellbeing and the relationship between individuals within collectivist cultures and connectedness was important to intergenerational learning, knowledge transfer and greater positive views of health. Moreover, it is believed that connection to others of the same ethnicity deepens feelings of obligation related to roles and solidifies notions of who *I* and *we* are; identity construction that enhances health, happiness and therefore wellbeing.

Additionally, in the previous chapter it was highlighted that the MSD took a homogenous approach to defining wellbeing, which imposed a number of non-applicable meanings on Maaori. However, MSD notions of cultural connectedness[125] were cited as an area that did have application for Maaori wellbeing. This was subsequently affirmed from a Maaori perspective that connectedness was essentially identified as 'being Maaori' and therefore dominating wellbeing.

Penny Eames[126], in a discussion of culture captures and summarises the essence of this recurring relationship between relational connection and wellbeing. Although she did not subscribe to a single definition of wellbeing, she highlighted the complexity behind wellbeing while showing how culture and cultural capital (such as language, traditional knowledge, practice, ceremony and intellect) informs identity, and how this creates and strengthens feedback loops of continued cultural connectedness to increase wellbeing. Eames[127] states, "cultural well-being is social and cultural capital and provides social connectedness".

This chapter will expand on the connectedness aspect of wellbeing for Maaori, commentary that will also demonstrate the importance of cultural capital to connectedness. Further, this will add to Waikato-Tainui wellbeing perspectives and the focus of this project.

Framing Connectedness

According to Jose et al.[128] there is no single accepted definition that encapsulates 'connectedness'. In a similar manner to wellbeing, commentators have mostly explained the indicators that comprise the rarely defined concept of connectedness. For instance, Haase et al[129] suggest connectedness is

the extent to which an individual believes they share a significant and meaningful relationship "with another person, a spiritual being, nature or an aspect of one's inner self". Terms such as companionship, affiliation and belonging are also presented as comprising connectedness[130]. Jose et al.[131] suggested connectedness was "bonding, sense of belonging, sense of community, sense of relatedness and attachment". Moreover, their research identified a strong correlation between connectedness and wellbeing together with increased levels of wellbeing proportionate to higher levels of connectedness[132]. Again, this echoes discussion from the previous chapter which cited relational connection as an important input to societal wellbeing.

Although aspects of the MSD definition of wellbeing were criticised in the previous chapter, a comment from an earlier MSD Social Report highlights the importance of social connectedness:

> Social connectedness is integral to wellbeing. People are defined by their social roles, whether as partners, parents, children, friends, caregivers, teammates, staff or employers, or myriad other roles. Relationships give people support, happiness, contentment and a sense they belong and have a role to play in society.[133]

This comment though, in a similar manner to definitions of wellbeing, can be considered from different perspectives, namely collectivist versus individualistic understandings. For instance, the word "relationships" from an individualistic perspective often suggests immediate family, spouse, children and close friends, although can equally exclude parents and siblings. In a collectivist societal structure, relationships tend to be broader, often including extended family, the ancestral village – or marae for Maaori – and those of the same ethnicity, even if they are unknown. Durie[134] explains that quality relationships for Maaori are "place particular [having an] emphasis on the quality of relationships with family, tribe, community, the land, sites of heritage, and traditional knowledge".

This statement also opens up, and builds on, earlier themes concerning wellbeing. Relationships, according to Durie[135], are more than human interaction and include the physical and spiritual environment and the knowledge of those who traditionally inhabited those spaces; or put simplistically, factors that inform culture, identity and cultural connectedness. Durie[136] reinforces the links between relationship, connectedness and culture to wellbeing when he stated:

> Although there is no stereotypical Maaori, and even allowing for diversity among Maaori, it is possible to identify a number of attributes that contribute to 'being Māori'. These include:
>
> - identifying as Maaori
> - being part of a Maaori network or collective
> - participating in te ao Maaori, and enjoying a closeness with the natural environment
> - celebrating the use of Maaori language

- possessing some knowledge of custom and heritage
- participating as a whaanau member
- having access to Maaori resources

… 'being Maaori' is adequately recognised as a determinant of wellbeing.

Barnes et al.[137] encapsulated these elements of connectedness and "being Maaori" to wellbeing when they stated, "there are key structures within te ao Maaori that are enabling and set a foundation for wellbeing. These key structures are whaanau, hapuu and iwi".

Maaori Connectedness

It is evident from the discussion so far that for Maaori, connectedness occurs on a number of different levels. Ritchie[138] discussed this at length, situating connectedness in terms of five values that sit "at the core of culture" for Maaori. These are whanaungatanga, rangatiratanga, kotahitanga, manaakitanga and wairuatanga. According to Ritchie[139], these values "are what custom, tradition and practice are all about". Moreover, these are also the "core values... [that] guide the unifying principles of the Kiingitanga" for Waikato-Tainui.

Whanaungatanga refers to 'whaanau', family or close kin. However it is not limited to blood lineage and can include those who are adopted or fostered. Further, 'nga' – which comprises the second part of the word – extends connection out past blood ties to wider general connectedness between Maaori. This reinforces the earlier comment in which "relationships" for Maaori were described as extending to wider ethnicity, even to those unknown. Whanaungatanga unifies whaanau through "bonds of association and obligation"[140]. It also encompasses a spiritual dimension, understanding that all aspects of life – from birth to adulthood and beyond – comprise a unifying spiritual lineage. Whanaungatanga "both affirms and transcends tribal identity"; it is the recognition of a collective group who relate not only in the physical sense, but also in a historical and spiritual[141]. Through affirmations of loyalty and trust, whanaungatanga is a core aspect of connectedness as "everything in the Maaori world comes back into kinship terms for its final validation"[142].

Rangatiratanga is the structure of authority or the hierarchy to which all Maaori belong. It pertains to leadership and authority, consisting of whakapapa and mana. The union of rangatiratanga with whakapapa is derived through whanaungatanga and lines of kinship which in turn defines authority[143]. Rangatiratanga is gained with age as age is what leads to a greater depth of knowledge. Therefore kaumaatua are often considered emblematic of rangatiratanga[144]. Further, the association of rangatiratanga with mana refers to effectiveness, or the skill of being an all-round leader who can get things done through respect. "Respect is earned, and is not simply the result of having won the last election or been effective in the last negotiation" [145]. Mana derived through

respect, authority, organisation, might and resources – or rangatiratanga – were critical elements in the appointment of the first Maaori King, Pootatau, in 1857[146]. *Kiingitanga* is discussed later in this chapter.

Kotahitanga is the intricate mix that reflects unity, status, mana and whanaungatanga. It can be explained as "the process of becoming one out of many" and "collective action" [147]. Kotahitanga weaves Maaori together and seeks to unite all harmoniously. However, as Ritchie states, "kotahitanga is the Holy Grail of Māoridom, eternally sought, rarely found" [148]. a state of relational/cultural perfection continually sought.

Manaakitanga is the act of caring, simply because you can. It holds the faith that your contribution may one day be returned, but there exists no tally and no one keeps count[149]. Manaakitanga is the act of giving which can be expressed in multiple ways and is best illustrated in conjunction with all Maaori terms that comprise '-oha' e.g. aroha, koha, ohaki, oha oha and mai oha. All these terms reflect the notion of giving whether it be love (aroha), a gift (koha) or an act of kindness (ohaki) [150]. Concerning koha, Ritchies[151] explained this is the most common expression of manaaki and "is relative to mana. Mana lies at the core of manaakitanga".

Wairuatanga represents the notion that all aspects of the Maaori world have a spiritual dimension[152]. It does not necessarily mean church attendance or affiliation, but rather it refers to a sense of balance between Maaori and the environment that is maintained through respect and understanding that "the ancestral land is like a living body" [153]. Moreover, Fave et al[154] highlight the contribution spirituality and wellbeing make to relational connectedness. They assert that spirituality is not simply connectedness "with a transcendent power [but also] with oneself, with nature, and one's community" which also contributes to notions of self-determination and wellbeing[155]. Collectively, what these commentators are demonstrating is that spirituality is necessary to culturally informed ways of understanding (which aid identity formation) and relational connection. This again echoes the place/connection/wellbeing union as discussed in the previous chapter. Durie[156] furthers this current theme when he stated, "relationships that arise from the interaction of people with the environment, generations with each other, and social and physical relationships" are not only important to health and wellbeing, but are also essential in the creation of traditional knowledge and identity. Identity is the chief focus of the following chapter.

What is important at this stage is that connectedness for Maaori is interelated and multi-dimensional with discussion here essentially unfolding as a recurrance of the same commentary from different positions. "Being Māori", as Durie[157] puts it, is a "balance between [the] mental

(hinengaro), physical (tinana), family/social (whanau), and spiritual (wairua)", an inseparable union that manifests wellbeing, connectedness and identity[158].

As part of finalising this section which sought to frame connectedness specifically to Maaori, it is worth citing a study completed last year by Te Ruunanga o Kirikiriroa[159]. This investigated taiohi (adolescent) rites of passage within contemporary Maaori society through a photovoice methodology. Participants identified five major themes as keys in the transition of taiohi to adulthood. These were the building of strength from whaanau; "intergenerational transmission of knowledge"[160]; the participation in cultural and marae activities, the importance of education to "realising aspirations"[161] aided by whaanau support; and valued notions of adulthood. What is of greatest interest is that all five key indicators are both informed by, and cite, "connectedness" from a cultural perspective[162] as central to the realisation or achievement of each transitional theme. Cultural connectedness is the focus of the next section.

Cultural Connectedness

The land, sites of significance and activities that draw on traditional knowledge and processes are essential to connections with culture. For Australian Aborigines, the land provides the connection with culture, the past and present. It is the bond with their cultural practices and the land that allows them to maintain a sense of identity and belonging[163]. "Maaori culture-environment linkages"[164] have already been discussed; both in the previous chapter and above with discussion demonstrating the importance of the landscape which transcends the physical to that of a higher spiritual environment[165]. As Yates[166] explained, "the land is body, the body of the Earth mother [Papatuuaanuku]" of which Maaori are born, a "body" which also gives life to "any cultural practices and outputs… existing in a separate [and higher] sphere" than that of the physical environment.

Cultural connectedness then is multifaceted. Durie[167] and Yates[168] show that connectedness can be extended to be more than just a place to include whaanau, hapuu and iwi, waka (especially ancestral migration connection) through to traditional expressions, practices and knowledge overlaid with spirituality[169]. Concerning traditional expressions, practice and knowledge, these include kapahaka, tangihanga, waka taua and waka ama, hunting, fishing and hangi preparation; all activities Maaori use to connect with their culture while also maintaining links to the spiritual world, the past and to continue traditional knowledge[170] [171] [172] [173] [174]. Waiata also plays an essential role in the continuity of culture. Waiata are believed to be imbued with spiritual power and are used as a means to express feelings and to pass on history and knowledge[175]. Such commentary illustrates

the use of traditional activities – of cultural capital – as essential to culturally informed ways of connectedness.

There are also iwi specific activities that create cultural connectedness. For Waikato-Tainui peoples, events such as poukai, Koroneihana and the Turangawaewae Regatta allow those who whakapapa back to Waikato-Tainui to reunite and connect on a cultural and whaanau level. Established by King Taawhiao in 1885, poukai are annual gatherings at Waikato-Tainui marae and beyond, where they eat, talk and unite "under the mantle of the Kiingitanga"[176]. It is a festive event with a welfare focus, drawing 'home' family members who affirm, re-establish – or for first-timers establish – connection on both a personal and cultural level[177] [178].

Koroneihana is held annually at Turangawaewae Marae and marks the coronation of the reigning Ariki of the Kiingitanga. The three-day event acknowledges members of the tribe who have died in the past twelve months together with a keynote address by the reigning Kiingitanga holder, sports competitions, cultural performances and feasting[179]. Koroneihana is a key time of cultural connectedness for Waikato-Tainui with the acknowledgement of those who have passed on overtly illustrating the connectedness/spirituality union as discussed above.

The Turangawaewae Regatta is another three-day annual event is hosted by Turangawaewae Marae and draws people from near and far[180]. Commemorating the first regatta in 1896, it aims "to promote and encourage aquatic sports and the preservation of ancient Māori events and customs"[181] primarily through waka racing and water born activities. The event is well patronised and acts as a critical site for whaanua to connect through cultural based activities[182].

Another demonstration of tribal connectedness can be seen in *Ngaa iwi o Tainui*[183] a written account of the traditions and history of the people of Tainui. In the book, traditional and tribal connectedness is clear, described through whakapapa, rangatiratanga and whanaungatanga, commencing with the arrival of *Haunui*, Tainui's original migration to Aotearoa[184]. The history, often presented through a rich cultural lens of ngaa tongi, whakatauki, pepeha, mooteatea, karakia and paatere (traditional chants, laments, poetry, prayers and stories) creates cultural connection to the ancestors, land and significant geographical landmarks and sites. Knowing the history of these features and connection through whakapapa ignites and/or affirms a sense of belonging and connection to the land[185].

Finally, for many Maaori, cultural connectedness is guided and focused under an organisational structure overseen by a monarch-type hierarchy. This is through the *Kiingitangi Movement* and the reigning King or Queen of whom Waikato-Tainui are the custodians. Since the appointment of the

first Maaori King, Pootatau Te Wherowhero, in 1858, each successor has played a major role in strengthening Maaori connectedness through wellbeing measures such as tribal unity, land restoration, leadership, welfare, and cultural promotion and nationalism[186].

Measuring Cultural Connectedness

As noted earlier, commentators have developed multiple Maaori wellbeing frameworks. The Draft Maaori Statistics Framework contains indicators of cultural connectedness[187], as does the Taamaki Wellbeing Framework[188], albeit at a high level. Te Kupenga, the Maaori Social Survey, also provides a framework for measuring cultural connectedness. Examples of the cultural connectedness indicators and measures provided within these frameworks have been summarised over the page.

Note that the Draft Maaori Statistics Framework was a conceptual framework only and did not state any measures in the discussion document[189]. Te Kupenga was administered by Statistics New Zealand, which published the paper Towards a Draft Maaori Statistics Framework. The alignment between aspects of the Draft Maaori Statistics Framework and Te Kupenga are clear.

Table 4 - Cultural connectedness indicators and measures

Framework	Outcomes	Indicators	Example of measures
Draft Maaori Statistics Framework	Maaori wellbeing (social capability)	Barriers to accessing Maaori knowledge, skills and competencies Use of marae by households Contributions to building, maintenance or operation of marae Contributions toward protection and preservation of waahi taaonga Access to waahi taaonga Knowledge of iwi Knowledge of connection and kinship ties to others (whaanau, hapuu, iwi) Numbers registered on iwi register (recognition) Participation in organised community-based activities Culture-related leisure activities Contribution to maintenance and oepratiojn of hapuu, iwi or Maaori organisations	*Measures were not developed as the Draft Maaori Statistics Framework was intended to be a conceptual framework only.*
Tamaki Wellbeing Framework	Maaori communities are culturally strong	The use of te reo Maaori Participation in waananga, kura and koohanga reo	Percentage of people able to speak Maaori in day-to-day conversation Percentage that attended interest groups, e.g.

Framework	Outcomes	Indicators	Example of measures
	and healthy	Connection to iwi	kapa haka Number of people on papakaainga Percentage who have visited a marae or acnestral marae in the last 12 months Percentage that have provided help for a marae, without pay, hapuu or iwi Average number of waananga held at marae in the past year
Te Kupenga	Cultural wellbeing	Knowledge of iwi, enrolled with iwi, participated in last iwi elections Knowledge of pepeha, marae tuupuna, and if ever visited a marae in the past 12 months Ability to access Maaori cultural support in time of need Engagement in general practices related to Maaori culture over the past 12 months Maaori language ability	Percentage of people who know their iwi or participated in the last iwi elections Percentage of people who know their pepeha or have visited a marae in the past 12 months Prcentage of people who access Maaori support in time of need Percentage of people who practice Maaori culture in the past 12 months Percentage of people who are able to converse in te reo Maaori

Conclusion

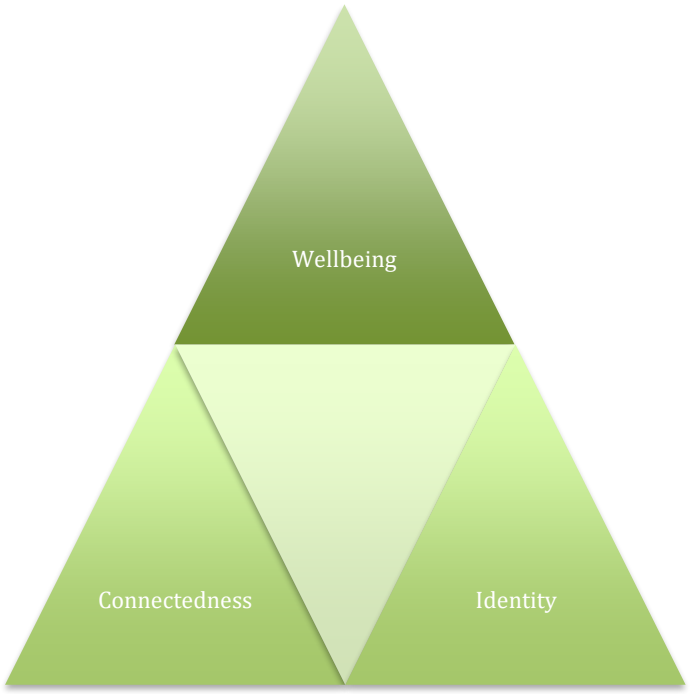
This chapter sought to understand connectedness from a Maaori perspective. This understanding resulted from the identification of connectedness as a core input of wellbeing in the previous chapter. Essentially, when the literature on wellbeing was dissected and reduced, a reverberating theme was evident which continually pointed to connectedness, and more specifically cultural connectedness as a predominant overarching factor influencing and driving Maaori wellbeing. This is believed to be due to culture and connectedness for Maaori representing what "being Māori" is. Essentially, the Maaori worldview is a holistic 'interconnection' that includes union with people, spaces and environments. Therefore, as a single construct, cultural connectedness represents the essence of Maaori being and life-ways and therefore is the primary indicator and informant of Maaori wellbeing. Professor Mason Durie[190] affirms this when he commented that whaanau – in the collectivist sense (which includes hapuu, iwi and in some cases Maaori generally) – create connection which provides the basis for "intergenerational transmission of culture, knowledge, values and healthy lifestyles"[191] with in turn leads to wellbeing creation, growth and continuance. Supporting this is the literature that discussed cultural connectedness as key to increased levels of health, happiness and empowerment, with that connectedness and identity feeding back into itself to further manifest these elements.

In this chapter, Maaori connectedness was illustrated through Ritchie's[192] five values of whanaungatanga, rangatiratanga, kotahitanga, manaakitanga and wairuatanga; elements that are also paramount to Waikato-Tainui's "principles of the Kiingitanga". These values further illustrated recurring commentary on the union between connectedness and wellbeing together with ever increasing levels of wellbeing and health as Maaori continue to engage and reconnect with their whaanau and culture. Cultural connectedness was shown to be closely influenced and premised on the spiritual realm; perceived and embraced from several perspectives including the ethereal, activity and environment. Cultural activities and cultural capital were also shown to not only be an expression of connectedness, but also act as key sites that created new levels of connection or solidifying existing relationships. Connectedness exists at every level of Maaori culture, transcending even death which is often viewed as a separation. As Nikora, Te Awekotuku and Tamanui[193] comment regarding Maaori death ritual, "tangi relies on the genealogical connectedness of ancestral and living communities to care for the [tuupaapaku], the human remains, and wairua, the spirit of the deceased, as well as the living." For Waikato-Tainui, activity driven cultural connectedness is evident through poukai, Koroneihana and the Turangawaewae Regatta, a prominent written account of tribal history, underpinned by organisational structure via

the *Kiingitanga* and its history that has sought unity, wellbeing and increased cultural connectedness.

As this discussion has evolved through the previous chapter focused on wellbeing and the present on cultural connectedness, the literature consistently demonstrates a recurring theme that wellbeing and cultural connecetedness are strongly related. Discussion has continuously highlighted connectedness, especially cultural connectedness, as critical to, of and in, all that is Maaori. Ritchie[194] corroborates this when he stated, "whanaungatanga [connectedness] is the basic cement that holds things Māori together." While cultural connectedness runs like a permanent seam through Maaoridom to create and enhance wellbeing, one additional element juxtaposes this union: identity. As Durie[195] comments, "cultural identity [is] considered to be a critical prerequisite" to wellbeing. Identity and how this is perceived from the Maaori worldview is the theme of the following chapter.

Figure 6 - Relationship of wellbeing, connectedness and identity



Chapter 6: Identity

Introduction

This chapter seeks to understand identity, firstly from a general perspective and finally from a Maaori viewpoint. The need to consider this socio-cultural construct resulted from a recurring discussion on connectedness and wellbeing in the previous two chapters. The recurring theme in those two chapters suggested that wellbeing and connectedness, both relational and cultural, were closely related. Moreover, the discussion on connectedness that followed in Chapter 3 suggested that the greater the connectedness, the more likely the level of wellbeing.

One of the predominant writers on wellbeing, Mason Durie, detailed the importance of unity and culturally influenced relational connection to wellbeing creation and solidification, summarising that this is what "being Maaori" comprises[196]. As a result of the discussion in the previous chapter, identity, and more importantly cultural identity, was identified as a critical element that runs parallel to connectedness and wellbeing for Maaori. Durie[197] framed this when he stated that "cultural identity [is] considered… a critical prerequisite" to wellbeing. Maaori cultural identity will be explored in this chapter by first considering the basis of identity - a sense of belonging.

Identity: A sense of belonging

Traditionally the term 'identity' has been associated with a "sense of belonging"[198] to indigenous, ethnic, religious or racial groupings. This was influenced by scholars such as Erikson[199], who in the 1960s stated that this sense of belonging is "a process located in the core of the individual and yet also in the core of his communal culture". Dodd[200], a cultural anthropologist, adds to this commentary on the individual and collective nature of identity, "from a sense of social identity (who *we* are), one receives a sense of personal identity (who *I* am)." Further, notions of 'who *we* are' and 'who *I* am' frequently involve symbolic cultural makers of differentiation[201]. Identity therefore is constructed around how a person defines oneself in comparison to the wider community – both nationally and internationally – with that relational difference comprising social[c][202] or ethnic influences informed by history, the present, and the future[203].

Identity, especially when informed by ethnicity is fluid rather than static. Static and structural-functionalist views of culture and ethnicity were common in the 1960s and 1970s[204] [205] although

[c] For the purpose of this paper, social identity is considered to be that which results from alignment with gender, religious, class and education groupings as opposed to an ethnic affiliation (Mills, Durepos, & Wiebe, 2010:584).

they persist in some areas of contemporary academia. For example, development studies commentator's Schech and Haggis[206] argue that "development planners and scholars ... increasingly ... [recognize] culture as a kind of glue that holds societies together and gives them a coherent structure which can be used for development initiatives". Even when not invoking images of solidity (glued-together or otherwise), other scholars tend to view culture as merely a piece in a jigsaw puzzle. UNESCO[207] for instance reported that culture and identity are necessary "psychosociological components" in development, carrying the same weight as technical, economic and scientific elements in contributing to the "success of the development plans or projects".

Although explaining identity from an existential-humanistic perspective, Psychologist Bob Edelstein[208] illustrates the fluidity of identity:

> In every moment we can rediscover and recreate ourselves... this change takes place when we discover that who we are in the moment is not congruent with how we have identified ourselves. We then have the opportunity to redefine ourselves in order to align with what is most true in the present. To do so, we may need to reinterpret what cannot be denied from our past… We may also begin to re-envision who we want to be in the future in a more congruent way as we shift this part of our identity into what is authentic in the present.

Edelstein adds that this re-creation, or modification of the "old identity", contributes to "a more authentic identity". Identity re-creation that contributes to or evolves into increased identity authenticity can be seen on a trajectory; this is a process starting with awareness and moving on through learning, understanding, growth and finally formation of identity, solidification and security of ones sense of belonging. Wenger[209] investigated the evolution of identity formation. He stated that identity is key to shaping meaning about the community one belongs to, together with how belonging is formed. He adds that identity involves the negotiation and renegotiation of meanings related to one's experience as a member of, and within, their ethnic and/or social community[210]. Most importantly though is that identity "arises out of an interplay of participation… interaction of multiple convergent and divergent trajectories"[211]. This highlights the clear union between identity and connectedness, with connectedness being the theme of the previous chapter in which this socio-cultural construct was deemed to be the overarching factor in wellbeing.

While identity creation trajectories can also lead to the creation of new identities types such as non-historical relational constructs; for example youth-culture creations of punk-rock or grunge[212], in most cases identity tends to be viewed from an ethnicity perspective. This will now be discussed.

Ethnic and cultural identity

The core influences behind ethnic and cultural identity are well documented. According to Frideres and Goldenburg[213], ethnicity is "a set of attitudes related to a sense of ancestral identification… a nostalgic allegiance to the culture of the… 'old country' [for immigrant communities] or traditional cultural values of some past generation". Essentially, this is the core difference between contemporary identity creations as discussed above and ethnic or culturally based identity. Li and Skop[214] add that it includes those "who share common interests based on mutual understandings, beliefs, and values, including a common homeland, a mutual language, a shared religion, and/or other contemporary and historical experiences." Ethnic identity then is "a fluid process by which individuals identify and are identified with a particular ethnic group" [215].

The fluidity of identity can also be seen in Li and Skop's[216] categorisations of new identity types that are based on ethnic and cultural foundations. These are pan-ethnicity, reactive ethnicity, situational ethnicity and symbolic ethnicity. *Pan-ethnicity* is identity classifications at the governmental policy level; for example Sicilian, Apache or Waikato-Tainui, through to wider confederations or national groupings such as Italian, Indo-Fijian or Maaori, and then to more generalised labels such as Asian, Indian or Pasifikan. It can also include iwi groupings that Government have specifically targeted for Crown-Maaori discussions. *Reactive ethnicity* refers to the unifying of an ethnicity who join together as a single entity to stand against political and economic exploitation; essentially group solidarity rallying against a dominant power[217] [218]. An example of reactive ethnicity can be seen in Maaori unifying to voice opposition to the Governments foreshore and seabed policy. *Situational ethnicity* is membership in a number of different social and/or ethnic groupings in which an individual can draw on and apply a specific identity when among a particular ethnic or social group. Situational ethnicity can be seen in Denis O'Reilly, an Irish Catholic who initially joined a seminary on leaving school aspiring to be a priest, although made a life-change and joined the Black Power gang instead, embracing aspects of its culture together with Maaoridom and becoming a political spokes-person[219]. Finally, *symbolic ethnicity* refers to Westerners, regardless that they may be third and fourth generation descendants, who embrace and identify with their ethnic roots, choosing to observe and practice a preferred tradition[220].

Li and Skop[221] also expand on identity fluidity in their discussion of diasporic identity formation, or hybridised ethnic identity that evolves as minority cultures learn to live and survive within and/or alongside a dominant culture. Prior to investigating this though, it is worth explaining 'minority and dominant' cultural positioning. At first glance, commentary such as cultural 'survival' and diasporic

identity formation of minorities within and/or alongside a 'dominant culture' tends to suggest the migrant community as the minority. However, this can occur in reverse, with a small migrant populace influencing and even imposing diasporic identity formation on the dominant original inhabitants of a place. This is often the case under:

> historical colonial legacies and contemporary Western hegemony… the dominant group [the minority numbered Western colonizers or hegemonic Westerners] can exercise much power and privilege over individuals cast as the racialized 'other'… white-European groups, regardless of where they reside, possess the power to either assert or ignore their racial identities (i.e., their whiteness) whereas other groups [even the majority populace and/or original inhabitants] often do not have that privilege. Indeed, researchers note the considerable range of alternative identities that whites can enjoy, suggesting that race allows them flexibility in choosing their ethnic identities. Yet 'visible' minorities, even as they gain socioeconomic mobility, are subject to stigmatization and marginalization[222].

Therefore, while Frideres and Goldenburg and Li and Skop discuss ethnic identity formation as being founded upon traditional connections and values, contemporary experiences of colonisation, migration, power, privilege, economics, marginialisation, experience and choice are elements that adjust and change identity. These changes and adjustments lead to altered – even intentionally hybridised – blends of who *I* am and who *we* are. Hybridised identity, or diasporic identity formation, is the adoption of foreign culture and/or practices; these can be aspects of a migrant, dominant or even colonial culture, incorporated to add to, expand or create new forms of cultural expression[223].

As the influences of contemporary society meld with traditional practices and life ways, hybridity occurs with differing intensity. What is most important though is that those who link and identify with ethnic and cultural groups create empowerment as part of the process[224]. This union of identity with notions of empowerment is increasingly being recognised by governments and social policy developers. For instance, literature is clear that a relationship exists between empowerment gained through the identity factors of culture and language and increased levels of sustainable development[225]. Another area that has received a great deal of attention has been the link between cultural identity, empowerment and academic achievement. In a review of six publications, Shaffer and Kipp[226] summarised that, "[o]nce ethnic identity is achieved, minority youth tend to display high self-esteem, better academic adjustment, better relations with parents, and more favourable assessments of peers of other ethnicities than their counterparts who still merely label themselves as a minority and are still ethnically diffused or foreclosed." Following their investigation of cultural identity and academic performance among Native American adolescents, Oetting and Beauvais[227] suggested that strong cultural identity led to heightened levels of self-

esteem which increased adjustment to the school environment and conversely, academic performance[228] [229].

Socio-cultural stability is also recognised as being a product of empowerment related to cultural connection and identity. UNESCO[230] reported that "the loss of culture is at the heart of our educational and social problems" with greater levels of cultural identity equating to higher levels of socio-cultural stability[231]. Further, this is not limited to indigenous cultures, but also the "dominant societies of the west… who have moved so far along the road of capitalism, with its emphasis on competition, the consumption of goods and services, and the exploitation of the world's non-renewable resources, that they too are losing their deepest roots" [232]. UNESCO[233] describe identity loss as manifesting family and community relational breakdown, greed and selfishness, and the loss of values and spirituality, factors necessary to increased levels of community stability and harmony.

As discussed in the previous section, identity and connectedness are intricately linked. This culture ethnic identity union, regardless of the reasons, influences or motives behind it, produces a sense of belonging which in turn creates notions of empowerment, with this manifesting on both an individual and collective level[234]. Finally, connectedness and empowerment lead to increased levels of socio-cultural stability, greater developmental prospects, and movement from "narrative[s] of displacement" to new levels of political and rights-based change. As Leve[235] summarises, "in every call for the protection of indigenous cultures or the recognition of minority rights,… and underneath every dispute over the ownership and control of cultural property lies the conviction that people have identities and that these are vital aspects of social personhood." She adds that identity has become the centre-piece for connectedness and new understandings of indigeneity coupled with social justice; an instrument for "remedying wrongs and reshaping democratic debate within nations and globally… identity has created a kind of new political grammar for the redress of grievances and staking of claims" achieved through collectivist identity empowerment[236] [237].

What then of Maaori cultural identity? What does the literature say about connectedness, socio-cultural stability and empowerment? This will now be considered.

Maaori cultural identity

Frideres and Goldenburg[238] and Li and Skop's[239] description above of ethnic and cultural identity as comprising a deep association with ancestors, traditional values and its associated culture, a shared language, and spirituality together with historical and contemporary experiences essentially summarises Maaori cultural identity. Additionally, O'Carroll[240] is clear that Maaori identity is far from static, rather it is "fluid and dynamic… determined by the individual and his or her

environment, surroundings and priorities… [which] evolves and changes as time and priorities change and tend to reflect what's important to the individual". Durie[241] demonstrates and expands on this within his text which identifies the markers that comprise Maaori identity. He prefaced that list with:

> Ethnic identity can be divided into an external ethnic identity (observable social and cultural behaviours such as language, participation in ethnic functions, observance of ethnic traditions) and internal ethnic identity (knowledge of values and history, moral sense of obligation, and effective attachment to the group).

Table 5 - Maaori identity

Identity Determinants	*Identity Markers*
Self-identification	ethnic affiliation
	tribal affiliation
Access to cultural resources	Māori language knowledge and skills
	tikanga Maaori knowledge and skills
	marae participation
Access to Māori physical resources	Maaori land
	fisheries
	waahi tapu
	tribal estates
Access to Māori social resources	whaanau
	friends and associates
	Maaori educational institutions
	Maaori services
	tribal services

> …The underlying premises is that identity means little if it depends only on an abstract sense of belonging with little opportunity to share the group's cultural, social and economic resources[242].

Durie highlights the importance of "culture… social and economic resources" within his "*Identity Determinants*" observations as presented above. It could be argued that these additional factors can be illustrated by observing students at highly successful kura tuarua such, as Tai Waananga, Ngaa Taiaatea and Wharekura oo Rakaumangamanga, as discussed in the first phase of Waikato Tainui's Education Strategy[243]. These education facilities teach, model and expect high academic and behavioural standards informed by equally high cultural values and identity influence. Most students attending these schools do well academically because these environments present, reflect and therefore enhance their identity and ethnic alignment. This union of environment and student — cultural connectedness — encourages and manifests highly achieving students who have equal strength in their cultural values and practices which in turn contributes to the "social and economic resources" of Maaori. Social connectedness creates feedback loops propelled by empowerment which also echoes van der Zee's recreation and continuance of cultural identity and strength. Durie best illustrated this when he commented that education and "full participation in society" are closely linked to empowerment[244] with empowerment also a contributor to, emanating from, and further driving, connectedness and therefore wellbeing[245].

Milne[246] is also valuable in identifying indicators of Maaori cultural identity. She prefaces this by explaining the critical importance of whakapapa to Maaori identity[247], asserting that "a positive identity requires participation in positive Maaori institutions and media, such as kapa haka, Maaori sports teams, and involvement with marae. The use of te reo Maaori, and exposure to Maaori music and culture, are also effective contributors to positive identity and self-view". Milne[248] adds that underpinning these indicators are wairua and connectedness. Whaanau, tribal origins and whenua are connected through wairua and mauri, spirituality that informs and inhabits identity creation, solidification and continuance[249]. Whakawhanaunga, or connectedness, are relational linkages also informed and inhabited by wairua, with whakawhanaunga providing the point of commonality to engage the practical indicators that comprise Maaori identity[250]. Further, connectedness is affirmed through *hongi* and the meeting and greeting process, action that "connects… two people both physically and spiritually"[251].

Van der Zee[252] also makes an important comment that demonstrates the manifest power of connectedness as critical to identity. This also adds to Durie's[253] [254] "identity markers" above, Haase and colleges[255] 'meaningful relationships', Jose et al's. "bonding… and attachment"[256] and Ritchie's values of connection[257] in the previous chapter in which these academics continually point to cultural connectedness as also fundamental to wellbeing. Van der Zee asserts that the behaviours and cultural values – markers of identity and therefore reinforcing factors in connectedness – and culture of an ethnicity are absorbed and embraced on an individual basis in proportion to the level in which that individual identifies with, and connects with, their ethnicity[258]. Put another way, strength of one's culture and ethnicity is proportionate to the strength of one's alignment to their culture and ethnicity and this in turn deepens connectedness and wellbeing. Therefore, as individuals engage and embrace Durie's "*Identity Markers*" or Milne's indicators as part of the collective, these markers and indicators manifest and further solidify and strengthen connectedness and wellbeing on both the individual and collective levels. Finally, in her study on evolving constructions of Maaori identity, O'Carroll[259] states that a key finding of her study is that "Maaori identity is an articulation from the self, and is supported and affirmed by the collective". This, yet again, points to the critical role connectedness plays in identity formation.

Conclusion

Identity construction has had an increased focus since the 1960's because of the increase in countries that were granted independence following colonial rule. Academics and development practitioners sought to understand newly established governance systems heavily influenced by cultural systems and how this would impact democracy and stability[260]. In the past twenty years

there has been a shift toward a greater appreciation of identity as part of the developmental process, with social policy recognising the importance of identity to increased levels of empowerment, academic achievement and sustainable development. In Chapter 2, recognition of cultural identity by the MSD was discussed, suggesting New Zealand is following international trends. This has led to increased interest at the Government level of Maaori identity and the indications and markers that comprise this socio-cultural construct, factors that have been recognised for generations by Maaori and have been discussed at length by commentators such as Professor Mason Durie who has argued the link between identity and increased developmental potential in the likes of the *Te Hoe Nuku Roa* framework (see Chapter 2).

This aim of this chapter was to consider the link between connectedness, identity and empowerment. The literature established that while Maaori cultural identity has a number of indicators such as kapa haka, waka ama/taua etc, none of these expressions are possible without connectedness. Connection provides a metaphorical *conduit* to the ancestors and wairua, tribal origins, the whenua, marae and whaanau, aspects that inform the practicalities of Maaori life-ways. Without connectedness Durie's "*identity indicators*" would simply be ideas, an ideology he acknowledges when he commented that without depth of connectedness – or simply "an abstract sense of belonging" – identity has little substance[261]. Further, strength of identity associated with cultural connectedness is essential to notions of empowerment and the creation of empowerment, with discussion in the earlier chapter also demonstrating the critical role these factors have in wellbeing creation. As Ritchie explains, culture and identity is a constant interplay of self and the collective; 'I am a reflection of us'[262] [263], with the collective dominating the identity of the individual – "Maori culture is tribal [community/collective/connected] not individual"[264]. Additionally, identity is strengthened as Maaori connect, encouraging further connectedness which in turn deepens notions of identity. This then adds to the recurring discussion at the beginning of this chapter, with identity heavily reliant upon connectedness, and identity and connectedness "...a critical prerequisite" to wellbeing[265].

Chapter 7: Results

Introduction

This chapter presents the results and analysis from the field research. It specifically addresses the first five of the research questions raised in the Introduction, namely:

- What is whaanau wellbeing from a Waikato-Tainui perspective?
- What are the various dimensions of whaanau wellbeing as defined by whaanau?
- What is cultural connectedness for Waikato-Tainui whaanau and how does this differ between generations?
- What are the dimensions of cultural connectedness?
- How do these dimensions influence and impact on whaanau and individual wellbeing? Can they be prioritised?

A total of 57 participants were recruited to represent whaanau across six Waikato-Tainui marae clusters. The data from the 57 interviews was supported by observations and feedback from the community researchers and the College research team as part of the final analysis hui.

In considering the data that resulted from this photovoice research, it was clear that wellbeing for Waikato-Tainui is diverse – it cannot be synthesised to any one definition, which contributes an explanation as to why there is no single definition of wellbeing in literature. It also suggests that context plays an important role for defining wellbeing. The Research showed that connectedness was seen and effected in different ways by different individuals. Wellbeing and connectedness, as the literature suggests, are diverse concepts and there are multiple overlaying factors depending on the realities of the individual or whaanau. Wellbeing was found to mean different things to different people. Very few participants used only one word or one concept to explain what wellbeing was to them.

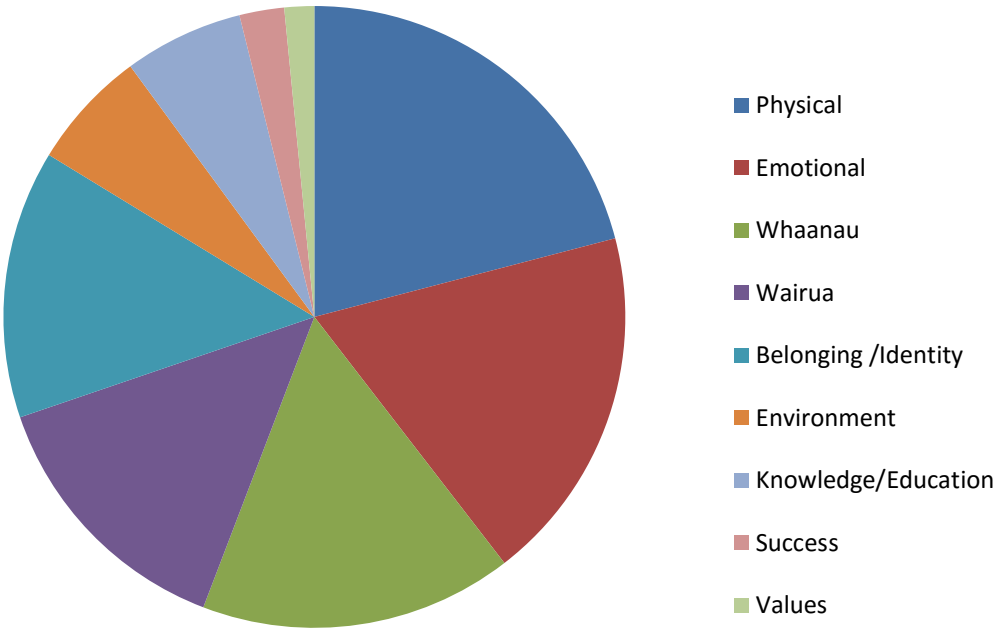
There were however, some common themes within these findings. These common themes or concepts were drawn from specific discussions (using the focused coding method explained in the Chapter 3) surrounding what wellbeing and connectedness was to each participant. This includes references to aspects of wellbeing and connectedness that were discussed, either directly or indirectly, during the presentations by the participants of their chosen images taken for the project. For example, the key elements of wellbeing for one participant may have been emotional, spiritual and their whaanau wellbeing, therefore one point was allocated to each of these categories of wellbeing. The data was then recorded, categorised and analysed in the following sections under the dominant themes for each participant.

Dimensions of whaanau wellbeing from a Waikato-Tainui perspective

This section discusses the findings in respect of the first research question: What are the dimensions of whaanau wellbeing from a Waikato-Tainui perspective. The research participants, all from which were then analysed using focused coding. The analysis here draws on the interview data which supported the photographs the participants presented to the research team.

Analysis of the data showed five key dimensions: physical, emotional, whaanau, wairua and belonging/ identity. Other, less frequent dimensions included environment, knowledge/education, success and values. The five key dimensions will now be discussed.

Figure 7 - Dimensions of wellbeing



The graph shows an almost even spread across the dimensions of physical, emotional and whaanau with slightly less importance on wairua and belonging/identity. These five key elements will be briefly discussed in relation to the findings.

Dimension 1: Physical

The concept of physical health was a dominant theme with 27 of the 57 participants indicating that either their own physical health or the health of their whaanau was important to their overall wellbeing. This linked with being fit or able to help or contribute to their whaanau if not for the participants own benefit. It was frequently mentioned as an element of many participants wellbeing. The overall reference to being physically well involved the participants being active in

their health, acknowledging that movement, and nutrition were key elements of this. This view is illustrated by the following quote:

> "…hauora is all about keeping fit and leading an active lifestyle, and how everyone can achieve that in their everyday life." (Participant Th4)

Dimension 2: Emotional

One finding of the interviews that was clearly important to participants was the connection between feelings, emotions and wellbeing. Being happy and whaanau being happy was found to be one of the most important elements to participants wellbeing within this dataset. Some of the more outlying findings feature in this group, i.e. feeling safe, feeling loved, which although less often identified, they fit within the emotional wellbeing of the individuals. 24 of the 57 participants indicated that their emotional wellbeing was integral to their overall wellbeing.

> "It was for me just seeing the whaanau getting together it was a joy to be a part of it and not only joy but knowing that I connected where it's made me satisfied and understanding of how I'm connected to the whaanau and the hapuu." (Participant Tr1)

Dimension 3: Whaanau

Whaanau featured extensively within this research, with 21 of the 57 participants indicating that wellbeing of their whaanau was essential to their own sense of wellness or wellbeing in some way or another. Under the concept of wellbeing however, it was found that knowing or ensuring their whaanau were well cared for and happy was a large factor in individual participants' wellbeing. This also factored as an individual element of wellbeing, in that they measured their own wellbeing based upon their ability to be able to care for whaanau:

> "the wellbeing is for my children and my grandchildren. So every day I wake up, if I can make the world a better place for them, and those that are around them well, I'm quite complete." (Participant Th7)

Dimension 4: Wairua

References to wairua, healing, and balance were also significant, with 18 of the 57 participants interviewed indicating that their spiritual wellbeing was an important part of their overall wellbeing. This included discussions about the importance of a holistic sense of wellbeing for Maaori. Some participants specifically mentioned the need to balance not only being physically well but also emotionally, mentally and spiritually well, to wholeheartedly account for their wellbeing. Others mentioned this with reference to the "Whare tapa whaa" model of wellbeing, which includes

spiritual health along with mental wellbeing, physical wellbeing and whaanau wellbeing as the four tenets of te whare tapa whaa. It was found that nearly all participants mentioned more than one of these tenets of wellbeing as being important to them. Only four of the 57 participants did not refer to one of these four elements as being essential to their wellbeing.

> "There are things in her teachings, things that taught me to look after myself my wellbeing like karakia and doing myself with the water, going to the marae, sitting with kaumaatua and kuia, and talking to my moko, and also it's important for my whaanau for our people, it's a protection, it is a way of protecting our identity." (Participant J2)

Dimension 5: Belonging/Identity

Many mentioned 'being Maaori' was part of their identity, part of who they are, and that being Maaori consisted of those connecting dimensions. They mentioned needing to go home or attend hui, or tangihanga, as part of being or feeling Maaori, which enhanced their identity and made them feel whole, giving them a sense of wellbeing. 18 of the 57 participants indicated that if they were away from home, or somewhere were they did not feel a sense of belonging, this compromised their sense of identity and therefore their wellbeing.

There was significant discussion from many participants surrounding the link between their identity and their whakapapa, either through whaanau or through their home, their whenua. Visiting or connecting with these places contributed to their sense of wellbeing, renewing their sense of belonging and their identity. Being able to be and feel Maaori was linked with having a sense of belonging.

> "Nothing can decrease my wellbeing. Nothing can get in the way of who I am and I stand strong in who I am, because I have culture. Because I have something and you can't take it away from me, because it's in there, it's stuck in there you know. You can't take my being away." (Participant Th4)

Summary

The Research highlighted, consistent with the literature, that there is no single definition of wellbeing and that it is different for each individual and whaanau. That said, several key themes recurred throughout the findings. The Research revealled nine wellbeing dimensions – five in particular: physical, emotionai, whaanau, wairua and belonging/identity. The key dimensions largely reflect and validate the various wellbeing frameworks discussed in Chapter 4. The five key dimensions most closely align with the Whare Tapa Whaa, though with greater analysis of the data and further inquiry with the partipants, (we speculate) might also align closely with Te Wheke. While it is still consistent, though more removed, from the other wellbeing frameworks, it is

important to note the focus of these other frameworks on capabilities and therefore the environments that enable wellbeing, rather than the dimensions themselves. Capabilities are more prominent in Te Pae Mahutonga, the Spiral of Ethics and the Draft Maaori Statistics Frameworks.

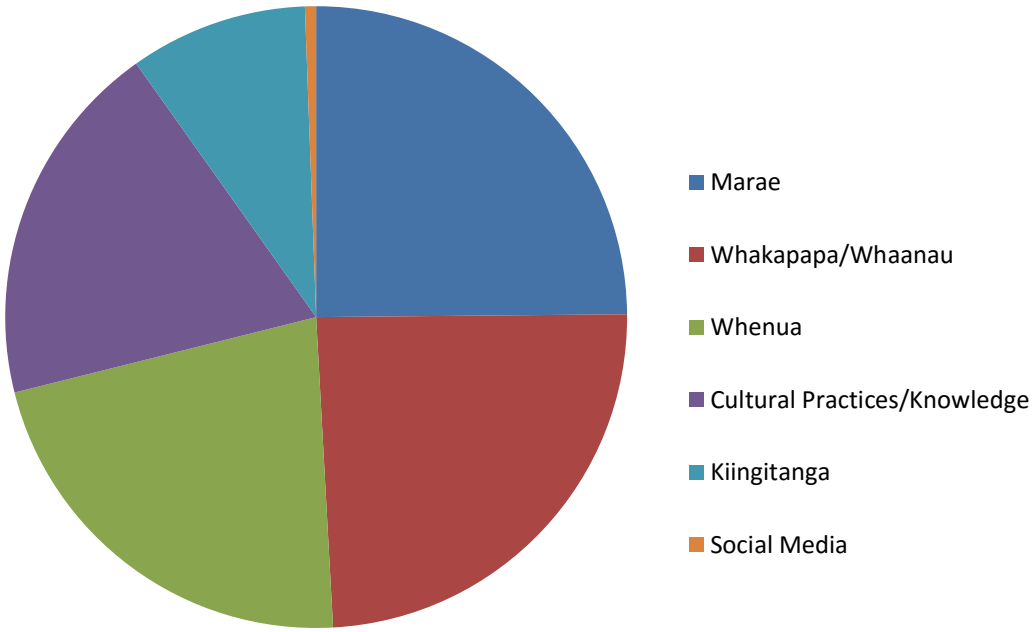
The Research responses also confirmed the relationship between wellbeing, connectedness and identity that was discussed in Chapters 4, 5 and 6 of this report. The research findings identified belonging, as connectedness, and identity were key elements of wellbeing.

Dimensions of cultural connectedness from a Waikato-Tainui perspective

This section considers what cultural connectedness is for Waikato-Tainui whaanau. It also considers the difference of perspectives between the generations: rangatahi, pakeke and kaumaatua. The interviews specifically addressed what made participants connect culturally or made them feel connected. As noted in the previous seciton, there was a link between the above discussions on wellbeing and their way of increasing this feeling of wellbeing then moved into the way that they culturally connected.

The following figure highlights the key dimensions of connectedness that emerged from the focused coding analysis. The five more prominent dimensions of marae, whakapapa/whaanau, whenua, cultural practices/knowledge and Kiingitanga will be discussed below.

Figure 8 - Dimensions of connectedness



Dimension 1: Marae

Marae as a dimension could have been grouped within either the whenua, whaanau or cultural practices groups, but due to its dominance and the way in which participants spoke about it, this has been given its own dimension of cultural connection. 43 participants our of 57 interviewed indicated either visually or within their interview, that their marae played a significant role in their cultural connectedness. Marae was more often mentioned in reference to the people and the practices on the marae as opposed to the place. It was found that for participants that mentioned marae as their primary connector, there were often fewer dimensions at play, i.e. their marae was very dominant in their koorero, and a lot of their narrative surrounded this. For others it was the fact that they felt most at home at their marae or this was the primary way they connected and caught up with whaanau. Had it not been for hui, tangihanga or Poukai held at their marae, many participants felt that it would be difficult to get back to their marae more regularly.

> "Whatever happens on the marae I am there, it has connected me." (Participant Tr1)

> "…it is everything about who we are, our connectedness, whanaungatanga, brings everything into play for me, everything Maori. It's home. It's where we belong, it's where we've always belonged it's where we go back to." (Participant P5)

Dimension 2: Whakapapa/Whaanau

42 of the 57 participants indicated that whakapapa and/or whaanau played a very important role in connecting with their culture. This included knowing their whakapapa for their whaanau, hapuu and iwi which contributed to their sense of belonging as Waikato-Tainui. For some this was not extensive. It was simply knowing their immediate family and knowing that they were Maaori, Waikato-Tainui. For others it was the drive to catch up with their whaanau that made them come back home and reconnect at their marae. Whaanau were a link in the chain of their connection as Maaori, but also were a pulling factor for making them actually physically connect with their whenua or home. Others simply stated that they connect for or on behalf of their family almost as obligatory in nature, but yet with the knowledge that it satisfies them and contributes to their wellbeing.

> "for us being community people as Maaori we need to keep that cultural connection whether it be through iwi, hapuu, whaanau. That's our, I would call it our life source really." (Participant Th7)

Dimension 3: Whenua

Whenua represents elements such as awa, moana, maunga, urupaa and whenua which could include their place they call home, that an individual referred to as something that connects them, either in their images or their interview. 38 interviewees out of 57 indicated that whenua or an element of whenua was a cultural connector for them. Also included within this dimension is the reference to whenua in a present sense or a link through their tuupuna to the whenua, a merging of whenua and whakapapa.

People referred to the need to come 'home' to rejuvenate their sense of wellbeing. They also referred to being 'called home', not always by a person but by the land, by their whenua, by their place.

> "this keeps me connected to my whakapapa this place here… I will always feel the connection." (Participant R5)

> "This tree and the associated experiences feed my emotional well-being. It gives me a sense of strength; it gives me a sense of connection and a sense of place. I'm never in doubt of the fact that I belong to this earth in some way." (Participant P7)

Dimension 4: Cultural Practices/Knowledge

Findings of cultural practices as a cultural connector included tikanga, reo, arts, sports and paimarire practices. It also includes the practice of transferring knowledge of these practices between generations. Many participants found these practices directly connected them to their culture which made them feel Maaori and Waikato-Tainui. Cultural practices were found to enhance the participants feeling of identity which made them feel well, strong, and complete. 33 participants of 57 indicated that cultural practices or teaching or passing on these practices was integral to how they connected culturally.

> "…like for me I take pride in standing and doing kapa haka or seeing them speak te reo Maaori you know, and it makes you like, yeah nah it's cool." (Participant O3)

> "…you have to remember now when your tupuna gave you that knowledge and that brain it wasn't for you, they gave you all that knowledge for you to share with your people."(Participant R2)

Dimension 5: Kiingitanga

A large number of participants indicated that they had a connection with or felt that the Kiingitanga played a role in their connectedness. This was either through carrying on their whaanau involvement in the Kiingitanga celebrations through the generations, such as Poukai or the Koroneihana, or through references to the importance of past and present Kings and Queen of the movement and the importance they hold for them. Many felt that acknowledgement and involvement in carrying the mantle of the Kiingitanga was the epitomy of being Waikato-Tainui and therefore an essential element of their cultural connectedness to their iwi. For others it was a connector through their whaanau or their marae involvement of which they were a part. 16 of the 57 participants felt the Kiingitanga was a dimension of cultural connectedness for them.

> "Cultural relationships, close family. The alignment with Kiingitanga really drove that cultural relationship." (Participant M3)

Differences between generations

Some of the younger participants were more removed from the emotional aspects of the interviews, but their responses were simple and clearly showed the connection between wellbeing and cultural connectedness. For example, one participant said that they culturally connected through kapa haka. This made them feel connected to their culture, made them feel Maaori and that made them feel good, thus enhancing their wellbeing.

The biggest difference between the generations was that rangatahi were, overall, slightly less impassioned about their whakapapa or their roots, and more focussed on their whaanau in a present sense and how this effected them as a person or alternatively spoke of their whakapapa in a historical sense as opposed to being a part of it. They also highlighted how they needed to physically be involved in an activity to help them reconnect, i.e. kapa haka, or te reo, as opposed to simply seeing or being or feeling the connection to their marae or their whenua. It demarcated how time and experience has helped the kaumaatua and kuia realise and be able to verbalise how important their culture, and their cultural practices are to them being Maaori and how this had enhanced their wellbeing. Having had the benefit of having time away from home over the years has only highlighted its importance, whereas the younger ones had either not yet had that, or for some paakeke, had not yet returned to or be reminded of why they need to go home.

There were a number of paakeke that were away from 'home' and felt that this significantly affected their ability to culturally connect. They also indicated their desire and draw to return home and back to their place of belonging. They often attributed long periods of time away from home as

being bad for their wellbeing or conversely directly attributed their return home to renewing or rebuilding their sense of wellbeing.

> "One of my kaumaatua's had come to see me, came to Hamilton to see if I'd return to the koohanga. As stubborn as I was, as a rangatahi, I thought the city was the life. Three times I ignored it, fourth time I decided nah, homes calling" Participant T2)

Summary

The literature considered in Chapter 3 found that connectedness from a Maaori point of view represents the essence of Maaori being and ways of life, and that whaanau create collective connection that enables intergenerational transmission of culture, knowledge, values and healthy lifestyles, which then lead to wellbeing. This was confirmed in the previous section considering wellbeing from a Waikato-Tainui perspective.

This section found that there are five key dimensions of connectedness from a Waikato-Tainui perspective: marae, whakapapa/whaanau, whenua, cultural practice/ knowledge and Kiingitanga. This compares to the literature which argued that the values of connectedness for Maaori are closely aligned with the five values of whanaungatanga, rangatiratanga, kotahitanga, manaakitanga and wairuatanga. That is not to say that they are mutually distinct, particularly as these five values are also principles of the Kiingitanga. However, the views expressed through this Research focused on the the five dimensions stated above.

While the Research has highlighted these five dimensions, it is interesting and important to note the difference in view of rangatahi compared to kaumaatua. In particular that rangatahi tended to be more focused on whaanau and physical forms of activity rather than whakapapa as opposed to the emotive connection that whakapapa, marae and whenua provided kaumaatua. While the Research did not explore this further, it is interesting to note the emerging use of social media as a connector and the possible hypothesis of whether social media plays. It is also interesting to consider if this is a possible proxy for whanaungatanga that enables the type of connectedness that rangatahi relate to, as opposed to the physical and emotive connection to whenua that typify kaumaatua connection. This is untested speculation. However, it may be an area of further investigation in another study.

Overall, what these findings start to suggest, is that when considering interventions that address Waikato-Tainui wellbeing, particularly in acknowledging connectedness as a key component, that the tribal administration should consider how best to address one or more of these five dimensions.

In order to do so, the Research must consider the impacts of cultural connectedness further and whether any of these five dimensions are of higher priority than others.

Impact of cultural connectedness on wellbeing

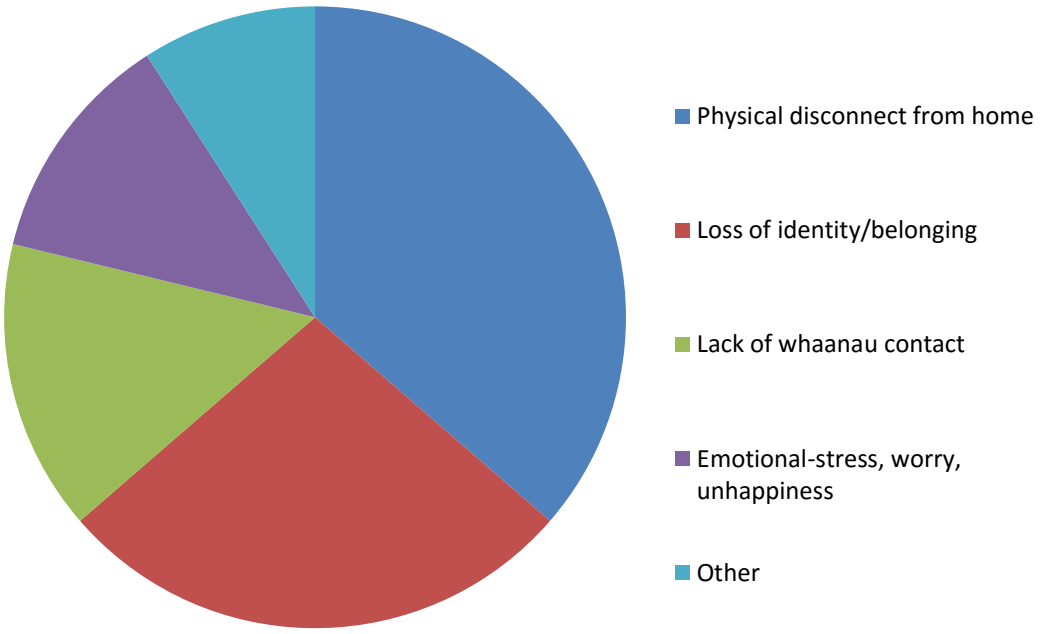
This section analyses the findings regarding how whaanau indicated the influence or impact of connectedness on their wellbeing. It also considers challenges to their wellbeing and whether the dimensions can be prioritised. Identifying the challenges to wellbeing can assist in prioritising the connectedness dimensions.

The Research found that an overwhelming number of participants merged cultural connectors with or as elements of their own wellbeing. In particular the responses highlight that engaging in connecting activities or dimensions was essential to their wellbeing. Positive aspects highlighted in the previous section included:

- That connectedness to 'home' enhanced participants' sense of identity and made them feel whole;
- That strength of culture made people feel strong in who they were (identity);
- That marae provide a place of connection, whether as a location of significance or as a place to reconnect with whaanau;
- That participants experienced positive emotional responses as a sense of belonging; and
- That cultural practices provided a platform for people to connect with their culture and to transfer knowledge between generations.

Many participants indicated that if certain dimensions were missing, that their wellbeing would be compromised (negative impacts). Using focused coding, four key challenges, shown in the figure below, were identified. These will now be discussed.

Figure 9 - Challenges to wellbeing



Physical disconnect from home

As indicated in the findings between generations above, a large number of participants noted that when any dimensions of connectedness were missing or lacking, they felt drawn to or the need to 'return home'. This disconnect from home was identified as having a negative impact on their wellbeing, both individually and for their whaanau relying on them 'back home'. These participants also linked their return home in these instances as giving them immediate relief or rectified that imbalance in wellbeing.

Loss of Identity

The second most mentioned theme that challenged wellbeing for whaanau was loss of identity. There was a clear cognisance of the link between being culturally connected through the dimensions above, and that if these connectors were missing, there was a resulting loss of identity or loss of knowing who you are. There was a clear view that cultural connectors help to build and maintain a sense of identity which in turn enhances ones sense of wellbeing. Knowing who you are, or conversely, not knowing who you are, has a direct impact on ones sense of wellbeing.

Lack of whaanau presence

Participants were also concerned about a lack of whaanau presence. This was mentioned in two ways, either by the older generation, noting the absence of youth and how important it was for them to be involved and present at marae events, and also by those that are away from whaanau, noting that this affected their wellbeing.

Lack of whaanau presence was also mentioned in relation to loss of a loved one. There was a clear link between happiness and feelings of wellbeing and being within a whaanau environment. This is demonstrated in the following quote in relation to relocation:

> "The decrease (in my wellbeing) is my husband is living in Australia for the past three years, since our moko was born. I kind of pushed him to go to Australia to help our daughter and our moko out. So he's still there, but my daughter's back here. So his wellbeing has increased but mine has decreased." (Participant Th6)

Emotional imbalance

Not surprisingly, participants identified 'feelings' as part of how they measured their wellbeing, especially when people were specifically asked about what negated or reduced their wellbeing. Responses identified negative feelings that affected their wellbeing, including feeling unhappy, worried, and feeling stressed. Participants acknowledged that there were many reasons or causes of these feelings but many of them related to an imbalance in their life, which resulted in the reduction or complete removal of their cultural connectors, further acknowledging the link between cultural connectedness and wellbeing for individuals and whaanau.

> "When the stress hits and that's because when the negative influences outside you know, when life gives you a bit of a knock around and then it knocks you off kilter, knocks you off your centre." (Participant Th1)

Conclusion

This chapter presents the findings and an analysis of these based on the focused coding as methodology explained in the Methodology chapter.

Further, it identified two overarching themes recurrent in the photovoice koorero that accompanied the presentation of the participants or during the use of the semi-structured interview questions aimed at clarifying any anomalies or ambiguities in that main koorero. Those overarching themes and their dimensions were identified as:

Table 6 - Dimensions of wellbeing and connectedness from a Waikato-Tainui perspective

Wellbeing	Connectedness
Physical	Marae
Emotional	Whakapapa/ whaanau

Whaanau	Whenua
Wairua	Cultural practices/ knowledge
Belonging/ identity	Kiingitanga

The validity of these overarching themes and dimensions were confirmed through the investigation of factors that negatively impacted wellbeing creation or continuance for the participants. The key impacts for this inquiry were reported as being:

Table 7 - Positive and negative impacts of connectedness

Positive	Negative
Connection to 'home'	Disconnection from 'home'
Strength of culture enhanced identity	Loss of identity
Marae provide a place of connection, whether as a location of significance or as a place to reconnect with whaanau	Lack of whaanau presence
Cultural practices a platform for connection and knowledge transfer	
Positive emotional experiences	Emotional imbalance

All of these impacts were strongly framed around notions of relational and cultural connectedness. This reinforces the finding which suggested connecting to whaanau and the wider Maaori community was essential to the wellbeing creation and continuance[266].

These overarching themes and their impacts will guide the discussion in the following chapter which will also answer the seven research questions.

Chapter 8: Discussion

Introduction

The previous Chapter discussed the dimentions of wellbeing and connectedness, as well as the impacts that connectedness has on wellbeing. In addressing these, the Chapter affirmed the findings of the literature reviews, that there is a relationship between wellbeing, connectedness and identity.

This chapter analyses the data in more detail, particularly in relation to the underpinning question about connectedness as a *indicator* of wellbeing. In particular it draws on the thinking presented in Table 4 regarding indicators and measures of cultural connectedness. Analysis of the data, in the context of exisiting frameworks and emerging data about cultural connectedness tested how relevant these are to a discussion about connectedness from a Waikato-Tainui context. As discussed below, data collected from Te Kupenga, for example, is relevant to the findings of this reports. However, it is also important to analyse the data in a way that acknowledges the diverse ways in which Waikato-Tainui people reconnect with the iwi. This is discussed more in the analysis below.

This Chapter also discusses the remaining two research questions::

- Does Whakatupuranga 2050 acknowledge the breadth and depth of these types of connections?
- How can Whakatupuranga 2050 better provide for cultural connectedness as an enabler of whaanau wellbeing?

In considering these questions, the Report essentially queries how connectedness is viewed within the strategic direction for Waikato-Tainui. Is it provided for? How is it provided for? Are there any gaps? What are the implications if there are gaps? In addressing these questions, the Report notes that Whakatupuranga 2050 was produced in 2008, meaning that the content is now seven years old. When considering the strategy we must also consider connectedness activities that have taken place in more recent years. Though outside the present tribal strategy, due consideration must be given to the shifts in thinking, not just formal strategy, in addressing connectedness.

Finally, the report will discuss an aspirational model for connectedness. It will use the impacts identified in the previous chapter to build a brief aspirational model for whaanau connectedness in Waikato-Tainui. The discussion about this aspirational model follows on from the analysis of Whakatupuranga 2050, and provides a guide of how the tribal administration might enhance whaanau connectedness.

Indicators and Measures of Cultural Connectedness in Waikato-Tainui Context

This section discusses the indicators of social connectedness from an analysis of the research data. It takes a view that the dimensions themselves are not necessarily the indicators and argues that the indicators are slightly different. The reasons for taking a slightly different approach is to acknowledge similarities between these dimensions and to acknowledge the emerging finding that the generational perspectives of connectedness differ – e.g. a measure that acknowledges connectedness through marae might be strong for kaumaatua, but not as strong for rangatahi. However, in making this assertion, the author must reiterate that connectedness is not linear, but must be considered as part of a more complex relationship between the various dimensions.

Chapter 7 of this report discussed the dimensions of connectedness (see Table 6). Five dimensions of connectedness were identified: marae, whakapapa/ whaanau, whenua, cultural practices/ knowledge and Kiingitanga. Analysis of the data found that whakapapa was the constant element between all participants and formed the foundation for connection. However, as identified in the previous chapter, the generational view of the whakapapa differs between older and younger generations, viz. that kaumaatua were more passionate about whakapapa and knowing their roots, whereas rangatahi were more focused on connecting through a sense of whaanau and speaking of whakapapa in a historical sense. Within this thinking, whakapapa, whaanau and people relationships form the first indicator of connectedness – and conceptualised in a way that captures these differing approaches to connectedness.

Connection to locations and sites of significance was a second area, and relates to notions of ahi kaa. It includes both marae and whenua as being locations of cultural importance to people, and implies other locations of significance. As noted above, the data shows a difference in view between generations, with kaumaatua having a more intimate connection with locations of significance and being able to verbalise their historical connection with those locations. The evidence suggests that, for some kaumaatua and pakeke, having had the benefit of having time away from home over the years can highlight the importance of locations of significance. Hence rangatahi do not necessarily forge a strong locational connectedness until later in life.

The third indicator area is cultural practice and knowledge. This encapsulates the various customs and activities that people undertake as part of the traditions of Waikato-Tainui. This ranges from the significant events, such as regarding Koroneihana, Regatta and poukai.

Kiingitanga can be considered to be a key part in this last category, but also having an influence in the first two areas as well. While Kiingitanga could be considered in a number of ways, it is argued that it forms a part of the cultural practice and knowledge area – in particular because Waikato-Tainui has a strong tradition (knowledge and practice) that forms the maatauranga regarding the Kiingitanga. In this knowledge the Kiingitanga also has links to locational connectedness (e.g. in Tuurangawaewae and buildings associated with the Kiingitanga).

As a result of the analysis, and further discussion of the dimensions presented in Chapter 7, it is argued that Waikato-Tainui has three key indicators of cultural connectedness:

- whakapapa/ whaanau;
- locations of significance; and
- cultural practices and knowledge.

These will now be discussed in relation to measurement as well as assessing connectedness.

Measuring Connectedness and the Connectedness Narrative

Chapter 5 discussed indicators within other wellbeing frameworks (see Table 4). The indicators and measures presented in that table are potentially relevant to how Waikato-Tainui might consider measuring connectedness in a quantitative or qualitative manner, particularly with data already being gathered through surveys such as Te Kupenga.

Connectedness Indicators

The following table presents an example of an indicator framework based on the findings of this report. It presents the indicator area, as discussed earlier in this section, possible indicators, based on the findings of the research and the earlier discussion about measures of connectedness in Chapter 5.

Table 8 - Example of an indicator framework for Waikato-Tainui connectedness

Indicator Area	Indicator	Possible example
Whakapapa/ whaanau	Knowledge of iwi and whakapapa Knowledge of pepeha	Percentage who know their whakapapa Percentage of people who know their pepeha Narratives associated with whakapapa, pepeha and knowledge of iwi
Locations of signficance	Connection with marae and tuurangawaewae	Percentage of people who have visited their ancestral marae in the last 12 months

Indicator Area	Indicator	Possible example
	Connection with maunga, awa, moana Connection with sites of significance	Percentage that have provided help for a marae, without pay, hapuu or iwi Population counts of those situated within the rohe Population counts of people and whaanau who return to physically reconnect with locations of significance Narratives related to connection with locations of significance
Cultural practices and knowledge	Perceptions of the importance of culture Perceptions of the importance of spirituality and haahi Engagement in tribal events and activities Engagement in Kiingitanga events Engagement in cultural activities (e.g. kapa haka and sport) Knowledge of maatauranga Transmission of maatauranga Engagement in cultural practices	Percentage of people who consider culture to be important Percentage of people who know their pepeha Percentage of people who practice Maaori culture in the past 12 months Percentage and number of people who engage in cultural events (e.g. Koroneihana, poukai, marae hui) Percentage of people who are able to converse in te reo Maaori Percentage that attended kaupapa groups, e.g. kapa haka Number of people who exercised customary fishing rights and practices in the past 12 months

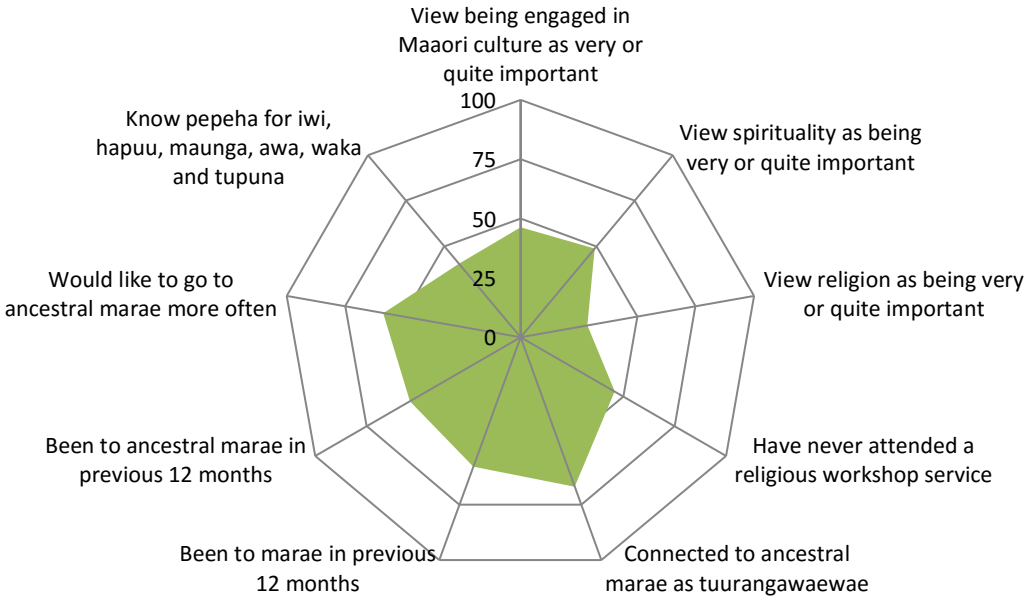
The indicators and example measures within this framework are only examples, based on the data collected by this Research. As there are already indicators and measures in place, through Te Kupenga, this report will now discuss Te Kupenga's findings in the context of this Research.

Te Kupenga and Connectedness for Waikato-Tainui Wellbeing

Te Kupenga provides an opportunity for Waikato-Tainui as an organisation to consider the connectedness narrative further in relation to what the national Research says about connectednessTe Kupenga also provides an opportunity for Waikato-Tainui to replicate or adapt the survey and collect its own data regarding connectedness, or to utilise any Waikato-Tainui iwi data that Statistics New Zealand releases.

Figure 10 shows selected cultural measures from Te Kupenga[d]. It shows that 46 percent of Maaori were of the view that being engaged in Maaori culture was very or quite important. While 49 percent of Maaori viewed spirituality as very or quite important, only 29 percent said the same of religion. Furthermore, 46 percent of Maaori had never attended a religious service.

Figure 10 - Te Kupenga, selected cultural measures for all Maaori, percentage



(Source: Statistics New Zealand, 2014)

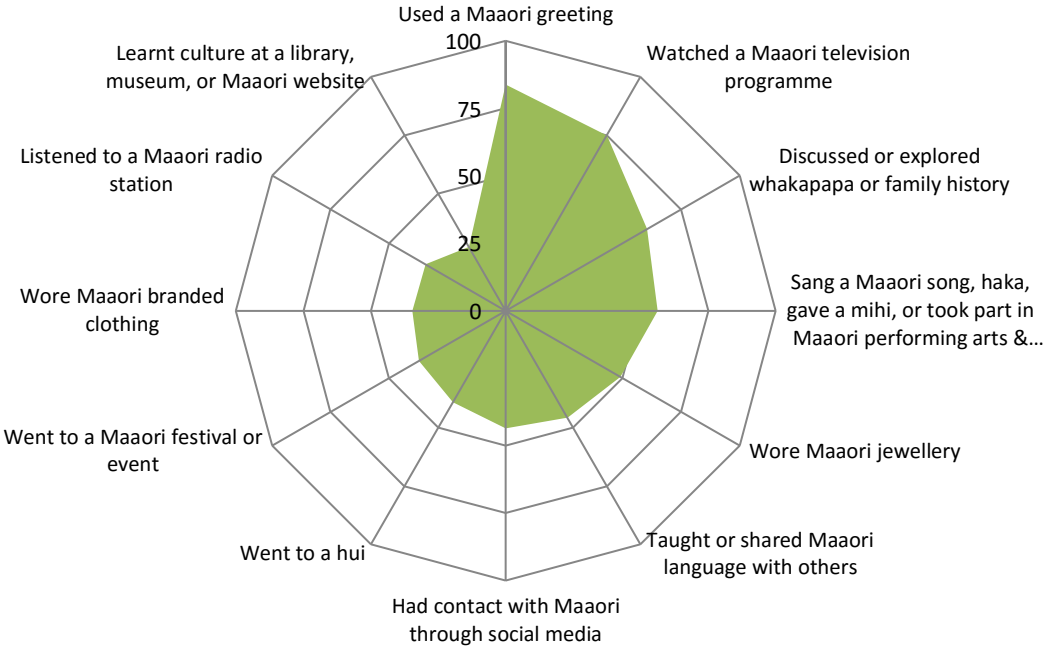
In terms of marae, 67 percent of Maaori connected with their ancestral marae as their tuurangawaewae, and only 54 percent of Maaori had been to their ancestral marae in the previous year 59 percent of Maaori would like to go to their ancestral marae more often. In terms of knowledge about pepeha, only 40 percent knew the pepeha for their iwi, hapuu, maunga, awa and tupuna.

A lay interpretation of this data would consider the disconnection from marae and pepeha as being a negative statistic. However, in light of the discussion in this report, non-attendance from locations of significance does not imply complete disconnection from the tribe. If considering the responses of rangatahi, and that there is greater emphasis on events and cultural activity than on physical

[d] A personal judgement was made about which measures were most relevant from a Waikato-Tainui perspective.

attendance at marae, then the analysis and narrative must shift, or future surveys may need to consider how, to address that gap.

Figure 11 - Te Kupenga, cultural practices in last 12 months for all Maaori (top twelve responses), percentages



(Source: Statistics New Zealand, 2014)

The third indicator area, cultural practice and knowledge, provides a potential response to this gap. Figure 11 shows the top twelve cultural practices identified from Te Kupenga. This ranges from using a Māori greeting (84 percent) to taking part in a traditional Maaori healing or massage (eleven percent). The responses provided in Te Kupenga are clearly provided to a broad policy audience, as opposed to an iwi perspective, reducing the utility of measuring cultural practice or knowledge from a Waikato-Tainui perspective. Unfortunately, Te Kupenga can only imply the type of cultural practice that is taking place and lacks the level of specificity to assess cultural practice for Waikato-Tainui purposes. For example, singing a waiata or doing a haka does not provide a clear view of whether the waiata that the person sang or whether the hui that they had attended were tribal ones.

If Waikato-Tainui was to consider further work in this area, then adapting Te Kupenga is possible. It provides a basic template that aligns with the elements of connectedness identified in this report. However, it would require greater specificity, particularly regarding the cultural practices and knowledge, including identifying Kiingitanga events and values within the survey.

Whakatupuranga 2050 and Connectedness

The previous section considered indicatiors of connectedness and how they compare with Te Kupenga, which collects data on connectedness. This section moves to assess Whakatupuranga 2050 and whether it aligns with the findings of this report. This will be considered in two parts: reflections on the research findings within the context of Whakatupuranga 2050; and what this analysis might mean for Whakatupuranga in future. In terms of the latter, the key enquiry of this report is whether connectedness is specifically provided for within Whakatupuranga 2050.

Connectedness within Whakatupuranga 2050

As stated in Chapter 2, Whakatupuranga 205 is the strategic document for Waikato-Tainui. It's aim is to grow a prosperous, healthy, vibrant, innovative and culturally strong iwi by building the capacity of the iwi, hapuu and marae of Waikato-Tainui. Table 1, in Chapter 2, states the strategic objectives from Whakatupuranga, namely:

- Kiingitanga;
- Tribal identity and integrity;
- Tribal success; and
- Tribal social and economic wellbeing.

The document also sets out ten strategic priorities for Waikato-Tainui development. These break down further into 28 strategic actions.

Whakatupuranga 2050 does not have a goal which specifically speaks to connectedness of people or whaanau back to Waikato-Tainui. However, there are elements of the strategy which are related.

For example, Kiingitanga, tribal identity and integrity, and social and economic wellbeing all relate to connectedness through identity and wellbeing, as discussed in Chapters 4, 5 and 6. Kiingitanga, as discussed in Chapter 2, has a strong tradition associated with the custodianship of the mantle, and has a series of traditions and practices including Koroneihana celebrations and poukai. The strategic actions of Whakatupuranga specifically provide for the protection of the institution of Kiingitanga, including maintenance of those traditional hui, as well as traditional tribal entities, such as Ngaa Marae Toopu. In this sense, the aim of Whakatupuranga 2050 is to maintain and uplift the cultural practices relating to the Kiingitanga. This is further facilitated by providing for Kiingitanga waananga and promotion of the principles of Kiingitanga. Likewise, the actions speak to maintance

of sites of significance, through upgrading sites and buildings of importance, e.g. Mahinaarangi and Tuurongo. These demonstrate that connectedness to the Kiingitanga is specifically addressed in Whakatupuranga, particularly in relation to *cultural knowledge and practices* as well as *locations of significance*.

Tribal identity and integrity addresses connectedness in a similar way by focusing on *cultural knowledge and practices*. It provides for waananga to uphold tribal knowledge in maatauranga, reo, tikanga, haka and waiata. It especially acknowledges the role of kaumaatua as the repositories of knowledge. Whakatupuranga also identifies an initiative to build a Tribal Knowledge Centre for the tribe that also supports the maintenance and sharing of knowledge.These are also supported under the third objective of tribal success in education.

Tribal Social and Economic Wellbeing focuses on development of tribal infrastructure to support the wellbeing of the tribe. In particular, it focuses on marae and tribal authorities as enablers for succession planning, service provision to the tribe and revitalisation of the tribe. It also identifies redevelopment of Hopuhopu as the epicenter of tribal development, with establishment of:

- a tribal administration building;
- a tribal knowledge centre;
- a sports and recreation centre;
- an events and conference centre;
- a retirement village for kaumaatua; and
- a super clinic/ mini hospital.

This primarily focuses on locational connectedness, but also provides the infrastructure to enable support for cultural knowledge and practice through marae and the Hopuhopu redevelopment.

In summary, Whakatupuranga does not directly address connectedness by providing ways and means to encourage tribal members to connect. Instead it provides for development of infrastructure support through marae and through tribal administration. It recognises locational connectedness through marae, Tuurangawaewae and Hopuhopu. The Research findings support the importance of maintaining locations of significance as people see these as important, even if generations engage with the locations differently, as highlighted in Chapter 7.

Whakatupuranga also provides support for cultural knowledge and practice initiatives such as waananga and by supporting kaumaatua as repositories of history and culture. Protection of cultural knowledge and practices is also important to maintain and develop the culture and therefore the institutions that support Waikato-Tainui identity, also highlighted in Chapter 7. Whakatupuranga 2050 specifically addresses the institution of Kiingitanga in terms of its values,

practices, supporting events and sites of significance. In particular, the approach of Whakatupuranga 2050 is to strengthen institutions and infrastructure that enable connectedness to the tribe.

Future Focus for Whakatupuranga 2050

The analysis of connectedness within Whakatupuranga 2050 highlights the appropriate measures that have been identified as important for the wellbeing of Waikato-Tainui, except that this assumes connection. It assumes that Waikato-Tainui members connect with those institutions or are at least able to access them. The Research points to the generational differences in connectedness, where kaumaatua typically connect through whakapapa, history and locations of significance. Pakeke, who are seeking connection will return home and seek to strengthen their locational connectedness. Rangatahi, on the other hand, place a lesser emphasis on whakapapa and more on connection through whaanau and activities. Read alongside the demographic data, this suggests that, if the hypothesis holds true, with a large and increasing rangatahi population that places lesser emphasis on locational connectedness, connectedness to marae will also be challenged as a "gateway" to culture. While participants identified marae as being important to culture, rangatahi typically viewed it as a place to meet rather than for its historical and symbolic value. Furthermore, the Research findings also highlighted concerns with the absence of whaanau at marae. In other words, a growing proportion of the tribal population are becoming less engaged with marae, marae-based events and the locations of significance than previous generations.

While the evidence does not explicitly state this, there is enough evidence to suggest that future strategic action needs to be taken to create and encourage connection back to the tribe and local marae, not just in supporting the institutions that maintain the tribe. If the assumption is correct and people still engage with the tribe, then the interventions and approach of Whakatupuranga 2050 should be successful in maintaining connectedness, and therefore a positive platform for achieving whaanau wellbeing in Waikato-Tainui.

However, if it is incorrect, then the wellbeing of the tribe, in the longer term may face challenges. Without the vibrancy of the people, building the institutions will not be sufficient to ensure the ongoing success of the tribe.

While the strategy does not specifically provide for connectedness, the tribal administration has been active in enabling connectedness. Kiingitanga and general tribal events provide a platform for engagement and connection with the tribe and its culture. Support of local kura, i.e. Ngaa Taiaatea and Raakaumangamanga, provides opportunities to maintain the cultural traditions of the tribe and create rich connection with Waikato-Tainuitanga. Resources such as Tooku Awa Koiora, an

information module on the Science Learning Hub, facilitate Waikato-Tainui histories and experiences into English- and Maaori-medium schools. Programmes such as Tai Timu, Tai Pari, Tai Ao reconnect primary school-age children with the tribal traditions and stories. Scholarship support for tertiary study facilitates greater access to study at tertiary institutions as well as providing a conduit for people to reconnect with the tribe. The Te Taarere aa Taawhaki Seminar Series also provides a forum for past scholarship recipients to return to the tribe and "give back" to the tribe. Internships have also been established across the various parts of the tribal administration that provide tribal members the opportunity to work, albeit temporarily, for the tribe. These initiatives are examples of activity that encourage reconnection of people with Waikato-Tainui. While the majority are not vocalised within Whakatupuranga 2050, they are implemented under the broader umbrella of the strategy.

Summary of Whakatupuranga 2050 and connectedness

An analysis of Whakatupuranga 2050 finds that connectedness is not specifically addressed by the strategy. However, the strategy does provide support for connectedness by developing infrastructure support through marae and through tribal administration. It recognises locational connectedness through marae, Tuurangawaewae and Hopuhopu, and provides support for cultural knowledge and practice initiatives such as waananga and supporting kaumaatua. It specifically supports the institution of Kiingitanga through support of the values, practices, events and sites of significance associated with the Kiingitanga.

While providing support for locations of significance, institutions and cultural knowledge and practices, Whakatupuranga 2050 assumes that connectedness will occur, perhaps an approach synonymous with "build it and they will come". However, the Research data, if the hypothesis holds true, suggests that a growing rangatahi population may challenge this assumption if the type of connectedness that they favour is not as engaged with the institutions that Whakatupuranga 2050 supports. That is not to say that they will not, but rather that there is an emerging hypothesis of a bleed effect for Waikato-Tainui wellbeing if tribal strategy focuses on institutions without addressing actual connectedness back to the tribe.

That said, since the publication of Whakatupuranga 2050, the tribal administration has developed and implemented initiatives that support engagement with rangatahi and encourage connectedness with the tribe, as well as increasing their role as kaitiaki of cultural knowledge and practice. This is encouraging in terms of addressing the hypothetical bleed effect. From a policy perspective, however, it suggests that greater (formalised) attention on creating connectedness should become a strategic focus for the tribe in coming years as a conscious strategy to ensure that

future generations continue to connect with tribal institutions. While the data also says that this does not affect how whaanau reconnect with their Waikato-Tainuitanga and their whaanau wellbeing, it would (in theory) affect marae, hapuu and iwi wellbeing, which more directly rely on engagement with locational connectedness.

Aspirational Models of Connectedness

This section discusses one of the underlying aims of the Research, to build aspirational models of connectedness for Waikato Tainui. It is anticipated that building archetypal aspirational models for policy discussion will help the tribal administration to improve whaanau connectedness. This speaks to the analysis above, where this report claims that Whakatupuranga 2050 does not quite do enough to facilitate connection back to Waikato-Tainui.

Table 7 provides an ideal starting point for developing aspirational models for whaanau. The following table sets out the aspiration (based on the findings presented in Table 7), the area of connectedness it addresses (from Chapter 7 and earlier in this chapter) and a policy response that could address the aspiration.

Table 9 - Aspirational model logic

Aspiration	Area of connectedness	Policy response
Connected to 'home'	Whakapapa/ whaanau	Faciliate an environment where whaanau are aware of their whakapapa and whaanau and are comfortable to re-engage with others
Strong sense of culture	Cultural knowledge and practice	Faciliate whaanau to access knowledge about their identity and to take pride in it
Marae facilitated as a place of connection	Location of significance	Encourage people back to marae as the site of connection – for events other than tangi and governance hui – in ways that are relevant to all generations; demonstrate the relevance of marae to all generations
Cultural practices are maintained and passed on	Cultural knowledge and practice	Cultural practices are recorded and passed on within generations and to other generations
Positive emotional experiences from whaanau connectedness	Whakapapa/ whaanau	Facilitate spaces for all generations in hui (e.g. poukai and Koroneihana) or with hui specifically targeting different generations (e.g. sports events)

Many of these responses are already catered for within initiatives already in place, such as Koroneihana and sports tournaments – however, it is recommended that present events, and

future considerations of events, acknowledge the findings of this research to bridge the generational gap and create interventions that more specifically meet the aspirations identified through this Research. While the status quo goes some distance to meeting these aspirations, if participants from the study are expressing concerns, such as absence of whaanau, then Waikato-Tainui is not yet in a state where these aspirations are being fully met.

Conclusion

This Chapter considered what the findings of the research meant for Waikato-Tainui. It looked at two areas in particular:

- Indicators and Te Kupenga, as the most recent data collection with meaningful data about connectedness; and
- Whakatupuranga 2050 as the strategic document for Waikato-Tainui.

In terms of the former, the Report drafted a sample measurement framework that aligns previous academic thinking about wellbeing measurement to the concepts of connectedness identified in this research, and the context of data collected from Te Kupenga. While relevant to the ways in which Waikato-Tainui whaanau are connecting with the tribe, the narrative which is constructed from the data must be congniscent of the diverse ways in which whaanau are connecting. The emerging trend of the generational differences in connectedness, particularly in the way that it relates to locational connectedness, impacts on that narrative. In this narrative, traditional assumptions about marae as the nexus of Maaori culture, while in principle remain true, questions and hypotheses start to emerge about the longer term collective wellbeing of the tribe if younger generations are not connecting with what academics and policy-makers assume as being focal points of connectedness, such as marae and whenua.

Likewise, in considering the policy implications, Whakatupuranga 2050 implicitly addresses connectedness through the institutions of Kiingitanga, marae and kaumaatua. By creating and maintaining existing repositories of knowledge, Whakatupuranga 2050 aims to ensure that the identity and cultural institutions exist in coming years. While it does not explicitly provide channels in which people reconnect in ways that are meaningful to them, enhance their own identity and their own wellbeing, the tribal administration has over the last few years developed and delivered initiatives that creat this connection. This is positive for whaanau who want to maintain or re-engage their connectedness to the tribe.

This chapter also attempted to build a brief aspirational model for whaanau connectedness from the impacts of connectedness identified in Chapter 7 and further analysed in this chapter. It argued that, even though some of the aspirations are already addressed through existing initiatives within

the tribe, these aspirations are not being fully met if participants in this Research were expressing concerns about the absence of whaanau, as highlighted in Chapter 7. The Research then recommends that present events, and considerations of future events, acknowledge the findings of this research to bridge the generational gap and create interventions that more specifically meet the aspirations identified through this Research.

Chapter 9: Conclusion

Overview

This aim of this Research was to explore the relationship between wellbeing and connectedness. A review of selected literature found that there is indeed a relationship between wellbeing and connectedness, as well as identity.

Literature on wellbeing reflected that there was no single common definition of wellbeing. The Research findings affirmed this was the case for participants as well. Participants identified nine areas of wellbeing, five of which were discussed in Chapter 7. These five wellbeing areas largely reinforced the wellbeing frameworks discussed in Chapter 4. Belonging, identity and connection were identified as key elements of wellbeing – once again affirming the views of Maaori wellbeing in literature, albeit as a different frame.

Chapter 5 explored literature on cultural connectedness and found that the predominant thinking was that connectedness provides the basis for intergenerational transmission of culture, knowledge and values. As such cultural activities were shown to be the expression of connectedness and acted as key sites that created new levels of connection or solidified existing relationships. The Research findings affirmed this as it identified cultural knowledge and practices as a key element of connectedness. The findings also identified four other key elements of connectedness: whakapapa/whaanau, marae, whenua and Kiingitanga. Following analysis in Chapter 8, these elements were synthesised into three key areas:

- Whakapapa/ whaanau;
- Locations of significance (marae and whenua); and
- Cultural knowledge and practices (including Kiingitanga).

These key areas of connectedness were analysed in Chapter 8 and developed into a draft indicator framework. This was created using the findings of the Research as well as relevant parts of the wellbeing frameworks discussed in Chapter 4 (being the parts relevant to connectedness). The draft indicator framework provided a measure of the results from Te Kupenga, particulary as Te Kupenga provides a quantitative method for measuring the connectedness of Waikato-Tainui people to the culture, traditions and marae of Waikato. The analysis found that Te Kupenga aligns with the findings of the research, in terms of the key elements, particularly regarding cultural practices and knowledge. However, it lacks some detail about the types of activities relating to the Waikato-Tainui context because it is generalised to the total Maaori population.

Chapter 8 also considered whether connectedness was addressed within Whakatupuranga 2050. It found that Whakatupuranga 2050 implicitly addresses connectedness through the institutions of Kiingitanga, marae and kaumaatua. By creating and maintaining existing repositories of knowledge, Whakatupuranga 2050 aims to ensure that identity and cultural institutions exist in coming years. However, it does not specifically provide channels for people and whaanau to reconnnect in ways that are meaningful to them or enhance their own identity or their own wellbeing in terms of connectedness. It assumes that with the institutions well provided for, that people will reconnect. The tribal administration, in the absence of specific provision for connectedness in Whakatupuranga 2050, has conducted a range of interventions that attempt to reconnect people to those institutions. This is a positive for Waikato-Tainui. However, Research findings also noted concerns about lack of whaanau presence, and about changes in how people reconnected with the tribe – in particular that rangatahi engage less with the traditional institutions (e.g. marae) and more with the whanaungatanga and activities (sometimes based at the marae). While there is a tribal response to connectedness in place, via the tribal administration, the Research evidence builds an initial hypothesis of a bleed effect. With an increasing youthful population, and rangatahi less connected to traditional institutions, more effort will be required to ensure connectedness of Waikato-Tainui whaanau in order to enhance the sense of identity with whaanau and from a macro level, ensure a sustainable approach to maintaining the overall cultural identity of the tribe. This is potentially an area for further study as the evidence builds the hypothesis, it does not prove it.

Chapter 8 also builds a brief aspirational model for connectedness. It uses the impacts of connectedness on whaanau wellbeing identified in Chapter 7, and suggests some possible responses to build toward the aspirational model. As noted in Chapter 8, some of these are already being delivered to some measure by the tribal administration. However, as participants noted concerns about whaanau absence, it is likely that further work could be done to improve whaanau connectedness within Waikato-Tainui.

Next Steps

This report was drafted in fulfilment of the obligations to the Health Research Council. Other audiences were identified that would benefit from the Research. In particular, the College will be developing an alternative resource for Waikato-Tainui whaanau. This will utilised more indepth data from the Research to provide rich stories to whaanau.

This report also discusses and recommends a shift in policy under Whakatupuranga 2050. Therefore the College will also engage the tribal administration to discuss the findings, potential implications

and identify practical responses to the findings. A set of more detailed recommendations are likely to arise from these discussions.

The College also believes that the Research findings will be of benefit to wider audiences. The College is involved with a collaborative marae development project with Te Arawa Tangata and it believes that some of the findings in this Research may be of benefit to the the marae development project.

Further study is suggested regarding the hypothesis that there may be a bleed effect from the differences in the way in which rangatahi are connecting with Waikato-Tainui. If the hypothesis were true, then it has significant implications for the cultural sustainability of Waikato-Tainui, and potentially other iwi. Identifying specific factors in this research may identify specific responses that could address and remedy the effect.

Final Comments

This Research has affirmed views expressed in literature and some commonly held views in Waikato-Tainui. It has provided a basis for developing the thinking about connectedness, what it means for wellbeing, and the impacts that it has on Waikato-Tainui whaanau. It provides the basis for further conversations that will determine the cultural sustainability of Waikato-Tainui for generations to come. The most important part, however, is acknowledging the rangatiratanga of Waikato-Tainui to both identify its own elements of wellbeing and of connectedness – and in this manner be able to design its own destiny. As such, we return once again to the words of Taawhiao:

> Maaku anoo e hanga i tooku nei whare
> Ko ngaa poupou he maahoe, he patatee
> Ko te taahuhu, he hiinau
> Me whakatupu ki te hua o te rengarenga
> Me whakapakari ki te hua o te kawariki
> *E kore teenei whakaoranga e huri ki tua o taku mokopuna*
> *Ka puta ka ora*

Appendix A: Alignment to HRC Goals

HRC Goals	Research Outcomes
Transforming Maaori health research, knowledge and practices	Increased and improved evidence about the link between cultural connectedness and Maaori and whaanau wellbeing Increased understanding of whaanau wellbeing within the Waikato-Tainui context
Enhancing application of Maaori methodologies to health research	Provide and test the Niho Taniwha as a tribally appropriate and relevant analytical framework for wellbeing and health
Translating research into Maaori health gains	Findings have informed Whakatupuranga 2050 and whaanau ora
Promoting Maaori ethics processes and good practice	Tikanga Maaori, through the Niho Taniwha, informed the research methodology and implementation Research owned by Waikato-Tainui
Extending the Maaori health research workforce and promoting a culture of research	Increased research capability in the Waikato-Tainui community Waikato-Tainui whaanau involved in research that is of value and importance to Waikato-Tainui, marae clusters and whaanau
Strengthening the value of the HRC to respond to the needs of Maaori for the benefit of New Zealand	HRC supported research that is Waikato-Tainui and whaanau-centred and of value to Waikato-Tainui development

Appendix B: Detailed Summary of Whakatupuranga 2050

Objective	Description	Priorities
Kiingitanga	As it has done for the past 150 years, the role of Kiingitanga will still be the unifying thread of all Iwi, under the seventh monarch, Kiingi Tuheitia.	1. To retain our historical role as Kaitiaki o te Kiingitanga 2. To ensure Kiingitanga remains an eternal symbol of unity
Tribal identity and integrity	The development of a core strategy to provide maximum support for our kaumaatua, the caretakers of our maatauranga, and experts of our reo and tikanga, is a key priority. Our whenua, rivers, lakes and other waterways are living embodiments of our tribal identity.	3. To preserve our tribal heritage, reo and tikanga 4. To grow our tribal estate and manage our natural resources
Tribal success	Building capacity in all our endeavours at all levels. Coupled with research as a key priority to keep the tribe abreast of all local and global shifts and developments, generations hereafter will be well equipped to enjoy success in all sectors of society. There is recognition however, that success is short term without succession, so growing leaders through succession planning and mentoring programmes are key priorities.	5. To succeed in all forms of education and training 6. To be global leaders in research excellence 7. To grow leaders
Tribal social and economic wellbeing	Building capacity in all our endeavours at all levels. Coupled with research as a key priority to keep the tribe abreast of all local and global shifts and developments, generations hereafter will be well equipped to enjoy success in all sectors of society. There is recognition however, that success is short term without succession, so growing leaders through succession planning and mentoring programmes are key priorities.	8. To develop self-sufficient marae 9. To advance the social development of our people 10. To develop and sustain our economic capacity

Appendix C: Information Sheet

HE WHAKAORANGA KIA PUTA KIA ORA
Nga Kanohi Kitea Research Project
Funded by Health Research Council of New Zealand

Information Sheet

What is this research about?

The overall aim of this research is to investigate the relationship between cultural connectedness and wellbeing from a Waikato-Tainui perspective.

Waikato-Tainui (people) views about wellbeing are central to the research. To achieve this we want to explore how Waikato-Tainui (people) connect and/or reconnect to Waikato-Tainui (iwi).

Photovoice – Collection Method
The research uses a method called photovoice, which is a visual method of collecting data. The purpose of using photovoice is to give Waikato-Tainui (people) the opportunity to engage in research in a fun and interesting way through the use of photography. Waikato-Tainui (people) are being asked to share their lived experiences of cultural connectedness and what it means for them in relation to wellbeing in a visual way.

What will happen to the information and photographs?

The information and photographs collected for this research will contribute to Waikato-Tainui (people and iwi) increasing our understanding of how Waikato-Tainui (people) connect and/or reconnect to Waikato-Tainui (iwi). This information will contribute toward Waikato-Tainui (the tribal administration) developing more effective ways of supporting the continued growth and health and wellbeing of Waikato-Tainui (people and iwi).

We would also like to use some photographs, after permission from you is granted, in reports, presentations, publications and exhibitions arising from the project. At no time will real names will be used to identify people in photographs.

What you are being asked to do?

We would like to invite you to participate in this research. This will involve:

- Attending a 1.5 hour focus group.
- Taking as many photographs as you choose with the digital camera you will be given.
- Attending a 2.0 hour photovoice focus group that will involve sharing and discussing your photographs.

What are your rights?

It is entirely your choice (voluntary) to participate and you do not have to take part in this research if you choose not to.

As a voluntary participant in this research you have the right to:

- Withdraw at any time from this research project, including the photographs you have taken, without having to give reasons for your withdrawal.
- Your identity will not be disclosed in any way, shape or form unless you have given written consent.
- Ask any questions about the research at any time during participation.
- To not answer any questions you choose not to during discussions.

Who can you speak to about your participation in this research?

If you have any questions about your participation in the research you are encouraged to contact the researchers from *Waikato-Tainui College for Research and Development*, Jonathan and Okeroa (details provided below).

We look forward to your participation in this research.

Ngaa mihi

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Appendix D: Consent Form 16+ Years of Age

HE WHAKAORANGA KIA PUTA KIA ORA
Nga Kanohi Kitea Research Project
Funded by Health Research Council of New Zealand

CONSENT FORM + 16 YEARS OF AGE

PARTICIPANT COPY

Research Project: Whakaoranga Kia Puta Kia Ora

Name of Researcher:

I have received an information sheet about this research project and …….. has explained the study to me. I have had the chance to ask any questions and discuss my participation with other people. All questions have been answered to my satisfaction.

I consent to the audio recording of any korero I provide in the Focus Group interview and Photovoice Focus Group interview.

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 research project I will contact the Principal Investigator Jonathan Kilgour – 07 8245432 or 027 5113554 or JonathanK@waikatotainui.ac.nz or the Lead Researcher Okeroa McRae – 07 8245430 or 0274174405 or Okeroam@waikatotainui.ac.nz.

Participant Name: _____

Signature: _____ Date: _____

Appendix E: Consent for Photographic Reproduction from 15 Years of Age and Under

HE WHAKAORANGA KIA PUTA KIA ORA
Nga Kanohi Kitea Research Project
Funded by Health Research Council of New Zealand

CONSENT for PHOTOGRAPH REPRODUCTION FORM
15 YEARS OF AGE & YOUNGER

RESEARCHER COPY

Thank you for agreeing to take part in this research project. This form refers to photographs that you have taken as part of this research project. All of the photographs will be securely stored by the research team. As discussed with you, photographs may be shared within the research team to help with the analyses.

We would also like to use some photographs (in electronic or print form) in reports, presentations, publications and exhibitions arising from the project. We would be most grateful if you could indicate whether or not you are happy for us to use your photographs for this purpose. We will not use your photograph without your specific permission, and if published, real names will not be used to identify people in photographs.

Please tick the circle that applies to you and sign and date the form.

☐ I give my consent for my photograph to be reproduced for educational and/or non-commercial purposes, in reports, presentations, publications and exhibitions connected to this research project.

☐ I do not give my consent for my photograph to be reproduced for educational and/or non-commercial purposes, in reports, presentations, publications and exhibitions connected to this research project.

_____

Print Name, Signature & Date of Parent/Guardian of person under/-16 years of age in the photograph

_____

Community Researcher, Print Name & Signature & Date

Appendix F: Consent for Photograph Reproduction from 16 Years of Age and Older

HE WHAKAORANGA KIA PUTA KIA ORA
Nga Kanohi Kitea Research Project
Funded by Health Research Council of New Zealand

CONSENT for PHOTOGRAPH REPRODUCTION FORM
16 YEARS OF AGE & OLDER

RESEARCHER COPY

Thank you for agreeing to take part in this research project. This form refers to photographs that you have taken as part of this research project. All of the photographs will be securely stored by the research team. As discussed with you, photographs may be shared within the research team to help with the analyses.

We would also like to use some photographs (in electronic or print form) in reports, presentations, publications and exhibitions arising from the project. We would be most grateful if you could indicate whether or not you are happy for us to use your photographs for this purpose. We will not use your photograph without your specific permission, and if published, real names will not be used to identify people in photographs.

Please tick the circle that applies to you and sign and date the form.

☐ I give my consent for my photograph to be reproduced for educational and/or non-commercial purposes, in reports, presentations, publications and exhibitions connected to this research project.

☐ I do not give my consent for my photograph to be reproduced for educational and/or non-commercial purposes, in reports, presentations, publications and exhibitions connected to this research project.

_____
Print Name & Signature & Date of person over/+16 years of age in the photograph

_____
Community Researcher, Print Name & Signature & Date

Appendix G: Photovoice Interview Schedule

HE WHAKAORANGA KIA PUTA KIA ORA
Nga Kanohi Kitea Research Project
Funded by Health Research Council of New Zealand

PHOTOVOICE FOCUS GROUP
INTERVIEW SCHEDULE

IMPORTANT: Ask participants if all participant photographs (up to 3 per participant) have been down loaded onto the laptop before you begin the photovoice focus group.

Ensure dictaphone is ON.

Firstly, talk to participants and explain the aims of the photovoice focus group.

Aim

Ask participants to:

- Recount their experiences of taking the photographs
- Discuss the meanings of the images in the photographs

Note: The following is an interview guide, it is important to explore and unpack the story behind each participant experiences, attitudes and beliefs.

Note: When discussing specific photos, you will need to firstly identify each participant then each photograph verbally so that it is recorded e.g. “you are talking about the photograph of Taupiri maunga”. You also need to clarify, so it is recorded, if the image in the photo is the perspective of the participant or their whanau (this includes the participant) ie whanau perspective.

The experience of taking photographs – address each participant:

1. How did you get started? What did you photograph?
2. How did you find taking the photographs?

Talking about photographs – address each participant, who will have their own folder with their name on it:

NB: What is important is exploring the story behind how and why participants culturally connect to Waikato-Tainui.

1. Tell a story about your photograph…

    a. What does this photograph show?
    b. What does it mean in relation to connectedness to Waikato-Tainui?
    c. Why did you choose this photo to share? How did you come to the decision?
    d. What else did you photograph?

2. Can you talk to us about what wellbeing means for you…

    1. What does wellbeing mean for you?
    2. How do you achieve wellbeing?
    3. What does wellbeing look like in your everyday life?
    4. What role does Waikato-Tainui (people, place, marae, hapu, iwi, philosophy, tikanga, history, Te Reo, events etc.) play in you achieving wellbeing?
        a. Can you explain how this influences your wellbeing?
        b. Can you share an experience?

Appendix H: Affiliated Marae and Hapuu

The 68 marae and the affiliated 33 hapuu are as follows:

- Aaruka Ngaati Mahuta (Ki te Hauaauru)
- Aotearoa Ngaati Korokii, Ngaati Raukawa Ki Panehaakua
- Hiiona Ngaati Apakura
- Horahora Ngaati Naho, Ngaati Hine, Ngaati Taratikitiki, Ngaati Pou
- Hukanui Ngaati Wairere, Ngaati Makirangi
- Kahotea Ngaati Apakura
- Kai-a-te-Mata Ngaati Haua, Ngaati Paretekawa, Ngaati Ngutu
- Kaitumutumu Ngaati Mahuta, Ngaati Whaawhaakia, Ngaati Kuiaarangi, Ngaati Tai
- Makaurau – Ihumatao Te Akitai, Ngaati Paretaua, Ngaati Te Ata
- Maketuu Ngaati Mahuta (Ki te Hauaauru)
- Mangatangi Ngaati Koheriki, Ngaati Tamaoho, Ngai Tai
- Mangatoatoa Ngaati Haua, Ngaati Paretekawa, Ngaati Ngutu
- Maungatautari Ngaati Korokii, Ngaati Raukawa Ki Panehaakua
- Maurea Ngaati Naho, Ngaati Hine, Ngaati Taratikitiki, Ngaati Pou
- Mookai Kainga Ngaati Apakura
- Mootakotako Ngaati Mahuta, Ngaati Te Wehi
- Ngaa Hau e Whaa Ngaati Tamaoho, Ngaati Koheriki, Ngai Tai
- Ngaataierua Ngaati Tiipa, Ngaati Amaru
- Ngaatira Ngaati Korokii, Ngaati Raukawa Ki Panehaakua
- Ookapu Ngaati Mahuta, Ngaati Te Wehi
- Ookarea Ngaati Mahuta, Ngaati Whaawhaakia, Ngaati Kuiaarangi, Ngaati Tai
- Omaero Ngaati Maahanga, Ngaati Tamainupo
- Ooraeroa Ngaati Taahinga
- Owairaka Ngaati Korokii, Ngaati Raukawa Ki Panehaakua
- Paaraawera – Te Taumata Ngaati Ruru, Ngaati Werokoko
- Poihaakena Tainui
- Poohara Ngaati Korokii, Ngaati Raukawa Ki Panehaakua
- Pukerewa Tainui
- Puurekireki Ngaati Apakura
- Puukaki Te Akitai, Ngaati Paretaua, Ngaati Te Ata
- Raakaunui Ngaati Haua, Ngaati Paretekawa, Ngaati Ngutu
- Raungaiti Ngaati Haua, Ngaati Paretekawa, Ngaati Ngutu
- Rereteewhioi Te Akitai, Ngaati Paretaua, Ngaati Te Ata
- Rukumoana Ngaati Haua, Ngaati Paretekawa, Ngaati Ngutu
- Tahunakaitoto Te Akitai, Ngaati Paretaua, Ngaati Te Ata
- Taniwha – Tangoao Ngaati Mahuta, Ngaati Whaawhaakia, Ngaati Kuiaarangi, Ngaati Tai
- Tauhei Ngaati Wairere, Ngaati Makirangi
- Taupiri Ngaati Mahuta, Ngaati Whaawhaakia, Ngaati Kuiaarangi, Ngaati Tai
- Tauranganui Ngaati Tiipa, Ngaati Amaru
- Te Aakau Tainui
- Te Awamaarahi Ngaati Tiipa, Ngaati Amaru
- Hoe-o-Tainui Ngaati Wairere, Ngaati Makirangi
- Te Iti-a-Hauaa – Tauwhare Ngaati Haua, Ngaati Paretekawa, Ngaati Ngutu
- Te Kaharoa – Aramiro Ngaati Maahanga, Ngaati Tamainupo
- Te Kauri Ngaati Mahuta, Ngaati Whaawhaakia, Ngaati Kuiaarangi, Ngaati Tai

- Te Kooraha Ngaati Mahuta (Ki te Hauaauru)
- Te Koopua Ngaati Apakura, Ngaati Mahuta
- Te Kotahitanga Ngaati Tiipa, Ngaati Amaru
- Te Ohaaki Ngaati Mahuta, Ngaati Whaawhaakia, Ngaati Kuiaarangi, Ngaati Tai
- Te Papaorotu Ngaati Maahanga, Ngaati Tamainupo
- Te Papatapu Ngaati Mahuta, Ngaati Te Wehi
- Te Poho O Tanikena Tainui
- Te Puea Ngaati Mahuta, Ngaati Whaawhaakia, Ngaati Kuiaarangi, Ngaati Tai
- Te Tihi o Moerangi – Makomako Ngaati Mahuta, Ngaati Te Wehi
- Te Tokanganui-a-Noho Ngaati Apakura
- Tikirahi Ngaati Taahinga
- Tuurangawaewae Ngaati Mahuta, Ngaati Te Wehi
- Umupuia Ngai Tai, Ngaati Tamaoho, Ngaati Koheriki
- Waahi Ngaati Mahuta, Ngaati Whaawhaakia, Ngaati Kuiaarangi, Ngaati Tai
- Waikare Ngaati Naho, Ngaati Hine, Ngaati Taratikitiki, Ngaati Pou
- Waikaretuu-Weraroa Tainui
- Waikeri-Tangirau Ngaati Mahuta, Ngaati Te Wehi
- Waimakariri Ngaati Haua, Ngaati Paretekawa, Ngaati Ngutu
- Waingaro Ngaati Maahanga, Ngaati Tamainupo
- Waipapa Ngaati Hikairo, Ngaati Puhiawe
- Waitii Ngaati Wairere, Ngaati Makirangi
- Whaataapaka Ngaati Tamaoho, Ngai Tai, Ngaati Koheriki

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