

<https://researchcommons.waikato.ac.nz/>

Research Commons at the University of Waikato

Copyright Statement:

The digital copy of this thesis is protected by the Copyright Act 1994 (New Zealand).

The thesis may be consulted by you, provided you comply with the provisions of the Act and the following conditions of use:

- Any use you make of these documents or images must be for research or private study purposes only, and you may not make them available to any other person.
- Authors control the copyright of their thesis. You will recognise the author's right to be identified as the author of the thesis, and due acknowledgement will be made to the author where appropriate.
- You will obtain the author's permission before publishing any material from the thesis.

Te Kawa Whakauru Ora: Transformative Pathways to Flourishing Whānau.

**A thesis
submitted in fulfilment
of the requirements for the degree
of
Doctor of Philosophy
at
The University of Waikato
by
Te Urukeiha Aimee Raharuhi
(Ngāti Kahu, Ngāti Pikiao)**



THE UNIVERSITY OF
WAIKATO
Te Whare Wānanga o Waikato

2025

Tuia ki a Ranginui e tū iho nei
Tuia ki te Papatūānuku e hora mai nei
Tuia hoki tēnei kaupapa
He Kawa Whakauru Ora!
Tuia ōna kōrero, tuia ōna wānanga
Tuia ōna tāngata, tuia ōna mana
Kia whakauru ora ki tēnei tauira
Kia whakauru ora ki tēnei wānanga
Kia whakauru ora ki ēnei whānau
Kia puta ake rā ki te wheiao
Kia puta ake rā ki te taiao
Kia puta ake rā ki te ao marama!
E hui te rangiora, e hui te mārāma
E hui te wānanga
Haumi ē! Hui ē! Tāiki ē!

Karakia included with permission from the composed Professor Meihana Durie in
Report of the New Zealand Examiner for this thesis, 2025.

Abstract

Flourishing is more than a combination of wellbeing factors or the absence of disease. It is a state of vitality, optimism and potential. We flourish when we feel positive about our ability to make choices to improve our lives. We flourish when we have opportunities to make valuable contributions to those we care most about, in ways that are meaningful to us.

There is a wealth of research about whānau wellbeing. However, it is difficult to discern how it directly benefits whānau. Furthermore, deficit approaches to whānau wellbeing research publicise negative stereotypes that are alienating for Māori and detrimental to our flourishing. *Te Kawa Whakauru Ora* explores a process of identifying transformative pathways to flourishing whānau. It is not a generic approach that represents whānau as homogenous. Nor does it equate whānau with household or nuclear family. This research inquiry into flourishing whānau occurs within the scope of whakapapa and explores diversity within my whānau.

This research inquiry compares whānau participation in individual wellbeing activities with participation in whānau events. Whānau events are identified by whānau as the only occasions where we experience whakapapa, whanaungatanga and aspects of flourishing that are unique to our collective wellbeing. The research inquiry then focuses on trialling a process of identifying pathways to flourishing whānau through participation in whānau events. When we participate in whānau events, we simultaneously access many aspects of flourishing to varying degrees. Te reo Māori and Māori concepts that are accessible to all whānau regardless of our level of proficiency, are tools to raise our awareness about these. When coupled with an existing research framework, a process for time series analysis of flourishing whānau is created, allowing us to document and compare the contexts of flourishing experienced at different events.

The trial process of identifying transformative pathways to flourishing whānau is described in detail throughout this thesis to engage with whānau wanting to document the contexts within which they access flourishing. The research process

recognises that the potential for pathways to be transformative increases when these are identified by each whānau. This thesis is thus different from existing research about whānau wellbeing because it demonstrates and strengthens whānau research capability.

Keywords: flourishing whānau, Māori models of health, Māori models of wellbeing, mauri, pūrākau, Te Puāwaitanga o Ngā Whānau research framework, whānau events, whānau wellbeing, whakapapa.

Acknowledgements

I would like to acknowledge support from my whānau, hapū, friends, fellow doctoral candidates and staff of Te Puawānanga ki te Ao at the University of Waikato. It is thanks to all of you that I have experienced the well-known whakataukī “ehara taku toa i te toa takitahi, engari he takitini, he takimano”. Thank you for your support in completing this thesis that I hope will benefit whānau.

There are many who have given me much needed encouragement and perspective throughout this process. Thank you to my partner Hone for all that you do, every day. Thank you to our daughter Te Rina for all the joy you bring and reminding us of the important things in life. Thank you to my parents for encouraging me to be brave and to my siblings for staying interested.

I am extremely grateful to my whānau who took part in the preliminary questionnaire and continue to support us to participate in whānau events. I appreciate Te Whakawhanaungatanga o ngā uri a Hana rāua ko Tahana Tukuru allowing me to include the knowledge and experience shared at our event in this thesis. I continue to acknowledge those that supported me to complete my Master’s thesis in 2015, it is thanks to their support and acknowledgement of my efforts that I began this research. Mark Joseph Harawira, Paraone Pirika, Norma Rapana Sturley, Ngāwhikawairangi Hohepa, Stormy Ihairaira Hohepa, Michael Toka Kingi, Tūi Matira Ranapiri- Ransfield. Thank you all for your contribution and manaakitanga. To our Tahana and Raharuhi whānau, our lives are enriched through our relationships and aroha. I am extremely fortunate to be amongst you. It is important that I acknowledge whānau who dedicate themselves to whānau flourishing and work extremely hard to add meaning to our lives. In particular, I would like to acknowledge koeke of Tapuaeharuru marae and Te Waiiti marae, Te Kapa Ahurei o Ngāti Hinekura, Hinekura Ohu Reo and Te Paepae Wānanga o Ngāti Whakaue.

Many thanks to Te Puāwaitanga ki te Ao at the University of Waikato. To my supervisor Professor Hēmi Whaanga of Massey University, I am grateful to you for

so much, most of all, thank you for selflessly continuing to supervise me for many years and ensuring that I complete this project. Thank you to Professor Rangi Mātāmua for your advice during my Master's thesis and early on in this project. Thank you to Helen Mary Gale for proofreading each chapter. I would like to acknowledge Te Kotahi Research Institute for awarding me with a PhD scholarship. Many thanks also to my friends and fellow PhD candidates at MAI ki Waikato for your practical advice, moral support and tireless optimism. A big thank you to Kahu Waititi for giving me perspective when I most need it. Many thanks to the librarians at Te Tāhuhu O Te Rangi Ōpōtiki District Library for your manaakitanga and aroha for our community.

Thank you to everyone who invested their time and energy to help me complete this thesis. Ngā mihi maioha ki a koutou katoa.

Contents

Abstract	ii
Acknowledgements	iv
Contents	vi
List of Tables	xviii
List of Figures	xxii
List of Abbreviations	xxv
Chapter 1	1
Introduction to the research	1
1.1 Chapter introduction	1
1.2 He Whakapapa	2
1.2.1 Te Whānau Moana	2
1.2.2 Ngāti Hinekura	3
1.2.3 Ngāti Tamateatutahi Ngāti Kawiti	3
1.3 He mauri oho	5
1.4 Key terms	10
1.4.1 Thesis conventions	10
1.4.2 Whānau	11
1.4.3 Whanaungatanga	13
1.5 Whānau as scope for wellbeing research	13
1.5.1 The Treaty of Waitangi	14
1.5.2 The Royal Commission on Social Policy	16

1.5.3 The Ottawa Charter	17
1.5.4 Whānau Ora	17
1.5.5 Kaupapa Māori models of wellbeing	18
1.6 Rationale	18
1.7 Research aim and questions	19
1.8 Methods	21
1.9 Ethics	21
1.10 Methodology	21
1.11 Thesis structure	22
Chapter 2	26
Wellbeing research frameworks and time- series analysis	26
2.1 Introduction	26
2.1.1 Research setting	26
2.1.2 Aims and purposes of the literature review	28
2.1.3 Approach and method	28
2.1.4 Limitations	29
2.1.5 Chapter outline	30
2.2 International frameworks	30
2.2.1 Capabilities approach	30
2.2.2 Subjective wellbeing approach	36
2.2.3 Conference of European Statisticians recommendations on measuring sustainable development.	39
2.3 Nation-wide wellbeing statistical framework	43
2.3.1 Indicators New Zealand - Ngā Tūtohu Aotearoa	43
2.3.2 Locating whānau wellbeing in Ngā Tūtohu o Aotearoa	46

2.3.3	He Arotahi Tatauranga	48
2.4	Indigenous Demography in Aotearoa	49
2.5	Kaupapa Māori wellbeing frameworks	54
2.5.1	1988 - Ngā Pou Mana	54
2.5.2	1991 - Te Wheke	59
2.5.3	1993 - Te Hoe Nuku Roa	59
2.5.4	1997 - Te Whare Tapa Whā	61
2.5.5	1999 - Te Pae Mahutonga	63
2.5.6	2004 - Hōmai Te Waiora ki Ahau: a tool for the measurement of wellbeing amongst Māori	64
2.5.7	2010 - Whānau Ora Outcomes Framework	66
2.5.8	2011 – Te Taunga o te Mauri	67
2.5.9	2014 - Ngāi Tai Vitality Outcomes Monitoring Framework	68
2.5.10	2014 -Te Puāwaitanga o Ngā Whānau research framework	71
2.5.11	2020 - Ngā Hono Ōhanga Oranga	74
2.6	Chapter summary	76
Chapter 3		82
A methodology for transformative flourishing whānau research		82
3.1	Chapter Introduction	82
3.2	Section One: approach to FWMO research	82
3.2.1	Parameters of <i>Te Kawa Whakauru Ora</i>	82
3.2.2	Transformative potential of a methodology for FWMO research	84
3.3	Section two - Qualitative methods	100
3.3.1	Preliminary Questionnaire	100

3.3.2	Pūrākau; a subjective narrative of my participation in whānau events 2016-2021 _____	107
3.3.3	Application of Te Taunga o te Mauri to Markers of Flourishing Whānau _____	110
3.3.4	Catalysts to change whānau experience _____	116
3.3.5	Transformative pathways to flourishing whānau (Kingi et al., 2014) _____	117
3.4	Chapter summary _____	117
Chapter 4	_____	119
Participation in individual wellbeing activities and whānau events: A questionnaire conducted with descendants. _____		
4.1	Chapter introduction _____	119
4.2	Method _____	120
4.2.1	Advantages of the questionnaire for whakawhanaungatanga within my descent group _____	120
4.2.2	Advantages of the questionnaire to present whānau pūrākau _____	121
4.2.3	Advantages of the questionnaire for whānau-led flourishing research _____	121
4.2.4	Conducting the preliminary questionnaire _____	121
4.2.5	Chronology of conducting the preliminary questionnaire with descendants _____	122
4.2.6	Disseminating the summary of findings _____	127
4.3	Questionnaire response rate _____	127
4.3.1	Response rate per region _____	127
4.3.2	Response rate per generation _____	128

4.3.3	Response rate per descent line	129
4.4	Presentation of findings	130
4.4.1	Individual participation in wellbeing activities	130
4.4.2	Participation in whānau events with our descent group	144
4.4.3	Future Participation in whānau events	151
4.5	Chapter section overview	157
4.5.1	Contribution of questionnaire findings to answering the research questions	157
4.5.2	Contribution of the questionnaire findings to thesis aim and purpose	162
Chapter 5		164
He Pūrākau: A narrative of my participation in whānau events during 2016 to 2021		164
5.1	Chapter Introduction	164
5.2	Event 1 – wedding	166
5.3	Event 2 – whānau reunion	168
5.3.1	Event planning	168
5.3.2	Day 1 – Monday	173
5.3.3	Day 2 – Tuesday	175
5.3.4	Day 3 – Wednesday	177
5.3.5	Day 4 – Thursday	178
5.3.6	Day 5 - Friday	180
5.3.7	Saturday, 15 th January	180
5.4	Event 3 - tangihanga	181
5.4.1	Waikato Hospital	181

5.4.2	Pōwhiri and poroporoaki	182
5.4.3	Funeral service, cremation and hākari	182
5.4.4	Time with te whānau pani	183
5.5	Event 4: wedding	183
5.6	Event 5: wedding	185
5.7	Event 6: Te Whakawhanaungatanga o ngā uri a Hana rāua ko Tahana Tukuru	186
5.7.1	Registrations and event planning	186
5.7.2	Day 1 – Good Friday	187
5.7.3	Day 2 – Saturday	191
5.7.4	Day 3 – Easter Sunday	195
5.7.5	Day 4 – Easter Monday	197
5.7.6	Tuesday, 23 rd April	197
5.7.7	Social media	197
5.8	Event 7: tangihanga	198
5.8.1	Te karanga	198
5.8.2	Pōwhiri and poroporoaki	198
5.8.3	Funeral service, burial and hākari	200
5.9	Event 8: hui whānau	203
5.9.1	Planning the hui on social media	203
5.9.2	Whakawhanaungatanga before the hui	203
5.9.3	Hui whānau	204
5.10	Event 9: wedding	205
5.11	Event 10: hearing for application to succeed	206

5.11.1	Completing an application to succeed to my paternal grandmother's land shares _____	206
5.11.2	Submitting the application to succeed _____	207
5.11.3	Hearing for application to succeed to my paternal grandmother's land shares _____	207
5.11.4	Hui whānau _____	208
5.11.5	Shared lunch _____	209
5.11.6	Follow-up from land succession _____	210
5.12	Chapter summary _____	210
Chapter 6	_____	212
Te taunga o te mauri: Access to flourishing whānau through participation in whānau events 2016-2021 _____ 212		
6.1	Introduction _____	212
6.1.1	Aims and purposes _____	212
6.1.2	Approach and methods _____	213
6.1.3	Markers of flourishing whānau _____	213
6.1.4	Application of te taunga o te mauri to markers of flourishing whānau _____	215
6.1.5	Limitations _____	218
6.1.6	Chapter Outline _____	218
6.1.7	Event Key – whānau events 2016-2021 grouped by kaupapa ____	219
6.2	Marker 1 - Whānau heritage _____	219
6.2.1	Event 2: Reunion of my descent group _____	219
6.2.2	Event 6: Reunion of descendants of Hana and Tahana Tukuru ____	224

6.2.3	Event 8: Hui whānau for shared management of my paternal grandfather's land shares. _____	231
6.2.4	Event 10: Hearing for application to succeed to my paternal grandmother's land shares _____	233
6.2.5	Event 3: Tangihanga for a second-generation descendant _____	235
6.2.6	Event 7: Tangihanga for a first-generation descendant _____	238
6.2.7	Events 1,4,5 and 9: Weddings of second-generation descendants	241
6.3	Marker 2 – Whānau wealth _____	244
6.3.1	Event 2: Reunion of my descent group _____	244
6.3.2	Event 6: Reunion of descendants of Hana and Tahana Tukuru ____	247
6.3.3	Event 8: Hui whānau for shared management of my paternal grandfather's land shares _____	248
6.3.4	Event 10: Hearing for application to succeed to my paternal grandmother's land shares _____	250
6.3.5	Event 3: Tangihanga for a second-generation descendant and Event 7: Tangihanga for a first-generation descendant (same descent line as event 3) _____	253
6.3.6	Events 1,4,5 and 9: Weddings of second-generation descendants	253
6.4	Marker 3 – Whānau capacities _____	254
6.4.1	Event 2: Reunion of my descent group. _____	254
6.4.2	Event 6: Reunion of descendants of Hana and Tahana Tukuru. ____	258
6.4.3	Event 8: Hui whānau for shared management of my paternal grandfather's land shares _____	262
6.4.4	Event 10: Hearing for application to succeed to my paternal grandmother's land shares. _____	265

6.4.5	Event 3: Tangihanga for a second-generation descendant _____	268
6.4.6	Event 7: Tangihanga for first-generation descendant (same descent line as event 3) _____	271
6.4.7	Events 1,4,5 and 9 weddings of second-generation descendants _	273
6.5	Marker 4 – Whānau cohesion _____	275
6.5.1	Event 2: Reunion of my descent group. _____	276
6.5.2	Event 6: Reunion of descendants of Hana and Tahana Tukuru ____	281
6.5.3	Event 8: Hui whānau for shared management of my paternal grandfather's land shares _____	288
6.5.4	Event 10: Hearing for application to succeed to my paternal grandmother's land shares. _____	292
6.5.5	Event 3: Tangihanga for a second-generation descendant _____	296
6.5.6	Event 7: Tangihanga for first-generation descendant (same descent line and venue as event 3) _____	299
6.5.7	Events 1,4,5 and 9 weddings of second-generation descendants _	303
6.6	Marker 5 – Whānau resilience _____	307
6.6.1	Event 2: Reunion of my descent group _____	307
6.6.2	Event 6: Reunion of descendants of Hana and Tahana Tukuru ____	308
6.6.3	Event 8: Hui whānau for shared management of my paternal grandfather's land shares _____	311
6.6.4	Event 10: Hearing for application to succeed to my paternal grandmother's land shares _____	314
6.6.5	Event 3: Tangihanga for a second-generation descendant and Event 7: Tangihanga for first-generation descendant (same descent line and venue as event 3) _____	316

6.6.6	Events 1,4,5 and 9 Weddings of second-generation descendants _	318
6.7	Chapter overview _____	319
Chapter 7	_____	320
Transformative pathways to flourishing whānau through participation in whānau events. _____		320
7.1	Introduction _____	320
7.1.1	Catalysts to change whānau experience _____	320
7.1.2	Answering the research questions and identifying transformative pathways to flourishing whānau _____	321
7.1.3	Recommendations for future research _____	322
7.2	Identification of Catalysts to change whānau experience through participation in whānau events 2016-2021 _____	322
7.2.1	TTOTM access to marker 1: whānau heritage, across events during 2016-2021 _____	323
7.2.2	TTOTM access to marker 2: whānau wealth across events 2016-2021 _____	326
7.2.3	TTOTM access to marker 3: whānau capacities across events 2016-2021 _____	329
7.2.4	TTOTM access to marker 4: whānau cohesion across events 2016-2021. _____	333
7.2.5	TTOTM access to marker 5: whānau resilience across events 2016-2021 _____	339
7.3	Contribution of research findings to answering the research questions _____	343

7.3.1	Subsidiary research question one. <i>How does participation in individual wellbeing activities and whānau events affect wellbeing?</i>	343
7.3.2	Subsidiary research question two: <i>What is the role of my descent group in participation in individual wellbeing activities and whānau events?</i>	347
7.3.3	Primary research question: <i>What transformative pathways to flourishing whānau can be identified through participation in whānau events?</i>	348
7.3.4	Tūhonohono elements of flourishing whānau	349
7.3.5	Proposal of four transformative pathways to flourishing whānau	350
7.4	<i>Te Kawa Whakauru Ora</i> : research methods and mauri ora	353
7.4.1	Methods and the thesis aim	353
7.4.2	Methods and the thesis purpose	359
7.4.3	Transformative significance of FWMO	361
7.5	Recommendations for future research	364
7.6	Concluding remarks	368
	References	370
	Appendix 1: Ethics Approval	376
	Appendix 2: Whānau Research Information Sheet and consent form	377
	Appendix 3: Pilot Preliminary Questionnaire	378
	Appendix 4: Hana & Tahana Tukuru Reunion 2019	379
	Whānau schedule	379
	Appendix 5: Hana & Tahana Tukuru Reunion 2019	380

Te Whakawhanaungatanga o ngā uri a Hana rāua ko Tahana Tukuru 19th-

22nd April 2019_____ **380**

Appendix 6: He Tūhonohono_____ **381**

List of Tables

<i>Table 2.1: Ngā Pou Mana (New Zealand Royal Commission on Social Policy, 1988)</i>	<i>57</i>
<i>Table 3.1 Markers and Elements of Flourishing Whānau from the Te Puāwaitanga o Ngā Whānau research framework (Kingi et al., 2014, pp. 35,36)</i>	<i>112</i>
<i>Table 4.1: Activities I participated in with whānau while conducting the preliminary questionnaire</i>	<i>126</i>
<i>Table 5.2 Participants for the duration of event 2 (in no order)</i>	<i>175</i>
<i>Table 6.1: Event key – whānau events grouped by kaupapa</i>	<i>219</i>
<i>Table 6.2: Te taunga o te mauri access to whānau heritage through participation in event 2</i>	<i>223</i>
<i>Table 6.3: Te taunga o te mauri access to whānau heritage marker for event 6.....</i>	<i>228</i>
<i>Table 6.4: Te taunga o te mauri access to whānau heritage marker for event 8.....</i>	<i>232</i>
<i>Table 6.5: Te taunga o te mauri access to whānau heritage marker for event 10.....</i>	<i>235</i>
<i>Table 6.6: Te taunga o te mauri access to whānau heritage marker through participation in event 3</i>	<i>238</i>
<i>Table 6.7: Te taunga o te mauri access to MFW through participation in event 7.....</i>	<i>240</i>
<i>Table 6.8: Te taunga o te mauri access to whānau heritage through participation in events 1,4,5 and 9.....</i>	<i>243</i>

<i>Table 6.9: Te taunga o te mauri access to whānau wealth through participation in event 2</i>	<i>246</i>
<i>Table 6.10: Te taunga o te mauri access to whānau wealth through participation in event 6.</i>	<i>248</i>
<i>Table 6.11: Te taunga o te mauri access to whānau wealth through participation in event 8</i>	<i>250</i>
<i>Table 6.12: Te taunga o te mauri access to whānau wealth through participation in event 10</i>	<i>252</i>
<i>Table 6.13: Te taunga o te mauri access to whānau wealth through participation in events 3 and 7.....</i>	<i>253</i>
<i>Table 6.14: Te taunga o te mauri access to whānau wealth through participation in events 1,4,5 and 9.....</i>	<i>254</i>
<i>Table 6.15: te taunga o te mauri access to whānau capacities through participation in event 2</i>	<i>257</i>
<i>Table 6.16: Te taunga o te mauri access to whānau capacities through participation in event 6</i>	<i>260</i>
<i>Table 6.17: Te taunga o te mauri access to whānau capacities through participation in event 8</i>	<i>264</i>
<i>Table 6.18: Te taunga o te mauri access to whānau capacities through participation in event 10</i>	<i>267</i>
<i>Table 6.19: Te taunga o te mauri access to whānau capacities through participation in event 3</i>	<i>270</i>
<i>Table 6.20: Te taunga o te mauri access to whānau capacities through participation in event 7</i>	<i>272</i>

<i>Table 6.21: Te taunga o te mauri access to whānau capacities through participation in events 1,4,5 and 9.....</i>	<i>274</i>
<i>Table 6.22: Te taunga o te mauri access to whānau cohesion through participation in event 2</i>	<i>279</i>
<i>Table 6.23: Te taunga o te mauri access to whānau cohesion through participation in event 6</i>	<i>285</i>
<i>Table 6.24: Te taunga o te mauri access to whānau cohesion through participation in event 8</i>	<i>290</i>
<i>Table 6.25: Te taunga o te mauri access to whānau cohesion through participation in event 10</i>	<i>294</i>
<i>Table 6.26: Te taunga o te mauri access to whānau cohesion through participation in event 3</i>	<i>298</i>
<i>Table 6.27: Te taunga o te mauri access to whānau cohesion through participation in event 7</i>	<i>301</i>
<i>Table 6.28: Te taunga o te mauri access to whānau cohesion through participation in events 1,4,5 and 9.....</i>	<i>305</i>
<i>Table 6.29: Te taunga o te mauri access to whānau resilience through participation in event 2</i>	<i>308</i>
<i>Table 6.30: Te taunga o te mauri access to whānau resilience through participation in event 6</i>	<i>310</i>
<i>Table 6.31: Te taunga o te mauri access to whānau resilience through participation in event 8</i>	<i>313</i>
<i>Table 6.32: Te taunga o te mauri access to whānau resilience through participation in event 10</i>	<i>315</i>

<i>Table 6.33: Te taunga o te mauri access to whānau resilience through participation in events 3 and 7.....</i>	<i>317</i>
<i>Table 6.34: Te taunga o te mauri access to whānau resilience through participation in events 1,4,5 and 9.....</i>	<i>318</i>
<i>Table 7.1: Application of TTOTM to MFW at each whānau event grouped by kaupapa.....</i>	<i>322</i>
<i>Table 7.2: Tally of application of TTOTM to marker 1: whānau heritage, across events</i>	<i>323</i>
<i>Table 7.3: Tally of application of TTOTM to marker 2: whānau wealth across events.....</i>	<i>326</i>
<i>Table 7.4: Tally of application of TTOTM to marker 3: whānau capacities across events</i>	<i>329</i>
<i>Table 7.5: Tally of application of TTOTM to marker 4: whānau cohesion across events.....</i>	<i>333</i>
<i>Table 7.6: Tally of application of TTOTM to marker 5: whānau resilience across events.....</i>	<i>339</i>
<i>Table 7.7: Application of TTOTM to MFW through participation in whānau events 2016-2021 in chronological order.....</i>	<i>355</i>

List of Figures

Figure 4.1: Rate of whānau participation in preliminary questionnaire per region	127
Figure 4.2: Preliminary questionnaire response rate per generation.....	129
Figure 4.3: Questionnaire response rate per descent line.....	129
Figure 4.4: Participation in individual wellbeing activities by activity type	131
Figure 4.5: Descendants' reported participation in individual activities associated with culture	132
Figure 4.6: Descendants' reported participation in individual wellbeing activities associated with sports	133
Figure 4.7: Descendants' reported participation in individual wellbeing activities associated with community	134
Figure 4.8: Descendants' reported Participation in individual activities associated with resources	135
Figure 4.9: Descendants' reported Participation in individual activities associated with maintenance	136
Figure 4.10: Descendants' reported participation in individual activities associated with relaxation	136
Figure 4.11: Individual wellbeing activities most frequently named by descendants	137
Figure 4.12: Descendants reported frequency of participation in individual wellbeing activities	138
Figure 4.13: Descendants' relationship to person who introduced them to individual wellbeing activities	139

Figure 4.14: Descendants' relationships to others with whom they participate in wellbeing activities	140
Figure 4.15: Reported benefits of participation in individual wellbeing activities by category	143
Figure 4.16: Type of events descendants reported having participated in with our descent group	145
Figure 4.17: Frequency of participation in events with our descent group.....	145
Figure 4.18: Descendants' relationships to person(s) accompanying them to a whānau event.....	146
Figure 4.19: Whānau accompanying descendants to whānau events	147
Figure 4.20: Reported effects of participation in whānau events on descendants' wellbeing	148
Figure 4.21: Positive wellbeing effects of participation in whānau events with our descent group	149
Figure 4.22: Negative effects of participation in whānau events on descendants' wellbeing	150
Figure 4.23: Roles and responsibilities in a future whānau reunion, nominated by descendants	151
Figure 4.24: Proposed activities for a future whānau reunion	152
Figure 4.25: Descendants' preferences of location for a future whānau reunion	153
Figure 4.26: Descendants' preferred frequency of participation in future events with our descent group.....	155
Figure 4.27: Descendants anticipated benefits of participation in future whānau events	156

Figure 5.1: Name badge for event 6.....	188
Figure 5.2: Reunion logo.....	192
Figure 7.1: Catalysts to change experience of access to whānau heritage through participation in whānau events.	326
Figure 7.2: Catalysts to change experience of whānau wealth through participation in whānau events.....	328
Figure 7.3: Catalysts to change whānau experience of whānau capacities through participation in whānau events.	332
Figure 7.4: Catalysts to change whānau experience of whānau cohesion through participation in whānau events.	337
Figure 7.5: Catalysts to change experience of whānau resilience through participation in whānau events.....	341
Figure 7.6: Most frequently identified tūhonohono across events 2016-2021....	350

List of Abbreviations

BLI	Better Living Index
CES	Commission of European Statisticians
DILG	Data Iwi Leaders Group
EFW	Elements of Flourishing Whānau
FWMO	Flourishing Whānau Mauri Ora
GNI	Gross National Income
HD	Human Development
HDI	Human Development Index
HDR	Human Development Report
HNR	Te Hoe Nuku Roa
KMR	Kaupapa Māori Research
KMT	Kaupapa Māori theory
LSF	Living Standards Framework
MFW	Markers of Flourishing Whānau
MLC	Māori Land Court
MM	Mātauranga Māori
NICF	National Iwi Chairs Forum
NZCPD	New Zealand Census of Population and Dwellings
OECD	Organisation of Economic Co-operation and Development
SD	Sustainable Development
SDG	Sustainable Development Goals
SDI	Sustainable Development Indicators
SW	Subjective Wellbeing

TPONW	Te Puāwaitanga O Ngā Whānau
TTOTM	Te Taunga o Te Mauri
UNDESA	United Nations Department of Economic and Social Affairs
UNECE	United Nations Economic Commission for Europe
UNESCO	United Nations Educational and Scientific Organisation
UNHDP	United Nations Human Development Program

Chapter 1

Introduction to the research

1.1 Chapter introduction

Te Kawa Whakauru Ora explores pathways to flourishing whānau within whakapapa and begins with the presentation of some of my whakapapa. It starts with our Te Whānau Moana pepeha and my paternal grandfather Mutunga (Morgan) Raharuhi's whakapapa descending from his paternal grandparents. Our Ngāti Hinekura pepeha is followed by my paternal grandmother Urukeiha (Kathleen) Raharuhi's (nee Tahana) whakapapa descending from her paternal grandparents. Presentation of whakapapa is followed by a pūrākau narrative describing relationships that encouraged and supported my engagement with mātauranga Māori [MM] and Kaupapa Māori Research [KMR]. The pūrākau makes clear my motivations for undertaking this research inquiry. Focus of this thesis outline then shifts toward political, social and cultural developments that promoted whānau as scope for state-funded quantitative wellbeing research. The thesis research questions, aims and purpose are then stated, and the chapter concludes with the thesis structure.

1.2 He Whakapapa

1.2.1 Te Whānau Moana

Ko Pūwheke te maunga

Ko Karikari te moana

Ko Māmaru te waka

Ko Kahutianui te tupuna

Ko Te Parata te tangata

Ko Ngāti Kahu te iwi

Ko Haiti-tai-marangai te marae

Ko Te Whānau Moana te hapū

(McCully, 2003)

Ani = Te Raharuhi									
1.	2.	3.	4.	5.	6.	7.	8.	9.	
Te	Paea	Maki	Mereraina	Ngāmoni	Piripi	Pari	Rēnata	Kiri	
Muroa					= Te				
					Kane				
1.	2.	3.	4.	5.	6.	7.			
Whati	Riapō	Ranga	Chappy	Mutunga =	Meri	Waitai			
				Urukeiha					

(McCully, 2003, pp. 68,69)

1.2.2 Ngāti Hinekura

Ko Haroharo te maunga
Ko Te Rotoiti i kitea ai e Ihenga te moana
Ko Te Arawa te waka
Ko Te Waiiti te marae
Ko Hinekura te whare
Ko Niniurangi to wharekai
Ko Nga Rūrū o Hinekura te urupā
Ko Ngāti Hinekura te hapū
Ko Ngāti Pīkiao te iwi

(Hana and Tahana Tukuru whānau reunion, 2019)¹

1.2.3 Ngāti Tamateatutahi Ngāti Kawiti

Ko Matawhaura te maunga
Ko Rotoehu, ko Rotomā ngā moana
Ko Te Arawa te waka
Ko Tapuaeharuru te marae
Ko Uruika II te whare
Ko Kauiarangi te whare kai
Ko Wahanui te urupā
Ko Tamateatutahi Kawiti te hapū
Ko Ngāti Pīkiao te iwi

(Hana and Tahana Tukuru whānau reunion, 2019)

¹ See *Appendix 5*

Tahana Tukuru = Hana

1. Pini	2.	3.	4.	5.	continued
	Wikitoria	Rapana	Huriwhenua	Wi Keepa	below
6.	7.	8.	9.	10.	11.
Tuhaere	Te	Hurinui	Te Teira	Rangitaepa	Maramena
=Pukahurangi	Atirangi				

1.	2.	3.	4.	5.	6.	continued
Urukeiha	Taiparoro	Te Hari	Kataraina	Mihikore	Ngatoko	below
=		(Sally)	(Cassie)	(Mary)		
Mutunga						
Raharuhi						
7.	8.	9.	10.	11.	12.	13.
Pimo	Tangihia	Kinihori	Te Taru	Ani Pahu	Rangikauamo	Miria
		(Ken)	(Butch)			(Milly)

(Hana and Tahana Tukuru whānau reunion, 2019)²

My mother is of British settler descent in Te Whenua Moemoeā and her whakapapa is not a part of this thesis. The whakapapa above structures my relationships with whānau (Kennedy & Jefferies, 2009; Pihama et al., 2020; Wolfgramm et al., 2020) mentioned in this thesis (see chapter five). This thesis includes questionnaire findings gathered from my dad's generation and their descendants as well as

² Whakapapa also received via personal communication from Teegan Bennett, descendant of Tuhaere Tahana

detailed descriptions of my observations of whānau cultural practices. To protect whānau privacy, names of descendants of my paternal grandparents are not included in this presentation of whakapapa or in this thesis. Exploration of our whakapapa from my grandparent's maternal descent lines are discussed in the final chapter of this thesis.

1.3 He mauri oho

I was born in Poi Piripi in Te Whenua Moemoeā and grew up in Cronulla, a beach suburb of Poi Hākena. My mum was my primary caregiver, and our exclusive mother and daughter family slowly grew with the birth of a younger brother and sister and the addition of their dad.

I was raised and educated in social and cultural environments that were, for the most part, Anglo-Australian. My Dad played an active role in my and my siblings' lives. We were active members of the local surf, netball and softball clubs and most of our time was spent at the beach. I would stay at Dad's place during weekends and school holidays when he returned from his work at various locations around the world. His house was often shared with uncles and aunties from Te Ika a Māui. Sometimes my cousins would follow a parent and be living at Dad's house too.

Dad's house was situated in the southern suburbs of Te Poi Hākena, not far from our place. Whānau Māori were visible within a diverse community. Summer weekends were punctuated by the Saturday hāngī in someone's backyard. Eating hāngī, boil-up and seafood with whānau was probably my earliest and most familiar experience of Māori culture.

When I was about 10 years old, Dad took me to Te Ika a Māui for the first time. It was just the two of us and I met my many cousins at koro's house at Hinemoa Point in Rotorua. For me, this was like the weekend hāngī on a grander scale. Some cuzzies commented on my flash gears and my funny accent but it didn't seem to preoccupy them too much because we could share a mutual liking for Michael Jackson and other pop culture icons of the 80s. Points of difference made me a target of whānau pranks but no more than those played on others to make light of their vulnerabilities.

This early whānau visit is where my love of thermal bathing began, whether it be at Rotokawa or Waitangi (Rotomā). Dad took me to museums and national parks, but these did not make a lasting impression on me. For me, at that age, being Māori meant that I had lots of cuzzies to play with, that I had lots of aunties and uncles, that I had a koro and that most of all when I was with them, in Te Whenua Moemoeā or Te Ika a Māui, I could be myself and I was accepted just as I was, flash gears, funny accent and all.

In the mid 80s, my koro Mutunga (Morgan) Raharuhi became very sick. Dad and I returned to Rotorua for my second visit, I was about 12 years old. I remember we hired a van and collected aunties, uncles and cuzzies on our way down north, to take koro for his final visit to his homeland of Whatuwhiwhi. Once koro and our whānau had returned to Hinemoa Point, Dad and I then returned to Poi Hākena and shortly after received the news that koro had passed away.

Koro's tangihanga was my first experience of staying at our marae. Past experiences of a relaxed state of being and a strong sense of belonging, first experienced in whānau environments in Poi Hākena and Hinemoa Point, became substantial at Te Waiiti marae. Koro was laid to rest near his wife Urukeiha Raharuhi (nee Tahana) at Wahanui urupā with the manaaki of her hapū of Ngāti Hinekura in Ngāti Pikiao. Despite being isolated from te reo Māori and tikanga at that time, the way of being and doing experienced during koro's tangihanga made a lasting impression on me to which I was to compare all social and cultural settings thereafter.

Soon after the completion of high school I migrated to Belgium. I worked for several years for an agency that managed projects for developing countries on behalf of the Luxembourg government. The necessity to become fluent in French as well as experiences in Belgium, Luxembourg, and Namibia (Africa) added further skills in cross-cultural survival to my already diverse experiences. In the quest for something I couldn't name at the time, I returned to Te Whenua Moemoeā to complete a Bachelor of Social Science from the University of Newcastle in 2003.

I have been drawn to support and learn more about the experiences of young people within whānau for as long as I can remember. Four years of professional experience in supporting young people in crisis accommodation in Poi Hākena gave me some practical insight into intergenerational wellbeing and some initial experience with social welfare institutions and processes. During this period, I had the financial resources to return to Te Ika a Māui, to visit whānau and attend tangihanga with them. The desire to strengthen my relationship to ancestral places and to whānau became greater with each visit and I became increasingly reluctant to return to Te

Poi Hākena where I felt relatively stagnant and anonymous in an impersonal cosmopolitan community.

In 2008, I moved to Rotorua. Supported by my paternal whānau, I gained employment in the areas of community, youth and whānau development. I worked for several years in the position of Whānau Kaitiaki for *Tipu Ora*, a Māori health organisation with historic connections to The Māori Women's Welfare League (Durie, 1998). There, I facilitated community and whānau support for children under the age of five as part of *The Family Start* program contracted by the Ministry of Social Development. I believe this experience provided me with a well-rounded practical understanding of contemporary whānau diversity. However, it also formed a view within me that the potential of transformative pathways to flourishing whānau could be better realised outside of government contracted social services, even culturally grounded ones. I wanted to explore how I could better contribute to this. It was around this time also that my dad returned to Te Waiiti marae to celebrate his 60th birthday amongst our whānau.

My initial approach to uncovering a potentially better way to contribute to whānau flourishing was to begin learning te reo Māori. A paternal aunty with whom I was living with at the time, joined me in a full-time total immersion te reo Māori course at He Kāinga Mo Te Reo (Te Ataarangi) for 12 months. This same aunty invited me on her travels and to important whānau events in Te Hiku o te Ika. To build upon my learnings from He Kāinga Mō Te Reo, I initially enrolled with the University of Waikato in 2013, with the only intention of attending Te Tohu Paetahi full-time total immersion te reo Māori language program. Little did I know at the

time, that I would remain a student of the Faculty of Māori and Indigenous Studies Te Puawānanga Ki Te Ao for the next decade.

In 2014, I was fortunate to be recruited to a research team for indigenous methods of naming native and introduced birds to Aotearoa. This provided me with supervisory and financial support to complete a thesis for a Master of Arts qualification (Raharuhi, 2015). The bio-geographical nature of this field of research was completely new to me and very challenging in terms of a first thesis. There, examples of oral literature written by Te Rangikāheke were compared to the inclusion of his writing in literature published by Sir George Grey to illustrate the consequences of disassociating MM from whakapapa. This practice that continues in academic literature featuring Māori bird names where taxonomy replaces whakapapa as the organising structure of MM.

Interviews with seven kaumātua from Te Arawa and Ngāti Pikiao highlighted direct experience, social participation and tikanga as important processes in MM. The dependency of human wellbeing on ecological wellbeing was emphasised in the interviews (Raharuhi, 2015). While the mātauranga shared with me by kaumātua was invaluable, on a personal level, their acknowledgement of me as one of their own and their personal investment in my flourishing and that of our whānau was meaningful.

Once the Masters thesis was published, I was able to thank kaumātua personally for their contribution by holding a lunch at Te Waiiti marae. There, the research team presented our findings and kaumātua became fully aware of the importance of their

expertise and further contribution to MM. The number of guests at the lunch was modest but this did not diminish the significance of the event. As a mokopuna of Te Waiiti marae who was born and brought up far from my ancestral homelands and isolated from our language and heritage, to be in a position to voice the mātauranga of our kaumātua in the form of a thesis, and in person, was humbling. Sadly, some of those who had shared their time and mātauranga with me have since passed away and I feel extremely privileged to have spent meaningful time with them. It is from their example, and commitment to flourishing whānau that I am motivated to promote the transformative potential of MM and whakapapa for flourishing whānau in this PhD thesis.

1.4 Key terms

1.4.1 Thesis conventions

The use of te reo Māori is the most appropriate way to express place names and Māori concepts (Kennedy & Jefferies, 2009; Palmer, 2004; Pere, 1991; Pihama et al., 2002; Pihama et al., 2020; Pohatu, 2011; Wolfgramm et al., 2020) . The abbreviated form of te reo Māori place names are used in this thesis. Commonly used Māori words and phrases (e.g. te reo Māori) whose meaning can be recovered from the context in which they are used are not translated nor italicised. Concepts that inform the thesis aim and purpose and are particularly relevant to the research questions are explored within the thesis. For example, whakapapa as research model and relational structure is expanded upon in chapter three.

1.4.2 Whānau

Winiata (1956) describes whānau as the primary social organisation for first settlers of Aotearoa frequently composed of four generations. A mother and father (great grandparent generation), their children and spouses (grandparent generation), their subsequent offspring and spouses (parent generation) and their offspring (child generation) living as a collective co-operative, self-sustainable, social organisation. Therefore, whānau consisted of four generations residing in the same locations as ancestral generations. Responsibilities for whānau wellbeing were shared by all generations. The great-grandparent generation was a valuable source of experience and expertise. They were cared for by all generations, particularly older children. Great-grandparent and grandparent generations cared for and socialised children in technical skills, values, customs, and knowledge. The health and vitality of the parent generation were employed in the roles of governance, labour and defence under the advice of great-grandparent and grandparent generations (Cunningham et al., 2005; Durie, 1995; Families Commission, 2010; Moeke-Pickering, 1996; Winiata, 1956). Therefore, this description of whānau is different from that of extended family. For example, children would share a parental type of relationship with their grandparents, aunties and uncles as much as with their parents. The relationship between cousins would be much like that of siblings etc (Cunningham et al., 2005; Durie, 1995; Families Commission, 2010; Kennedy & Jefferies, 2009; Moeke-Pickering, 1996). As descendants and resources increased, whānau segmented to maintain relatively low numbers to maximize active participation in whānau responsibilities and self-determination. A hapū was composed of a collection of whānau segments. Whānau remained autonomous, self-determining social organisations related to each other by whakapapa and connected by mutual

investment in collective hapū wellbeing. Thus, whānau constituted the primary social, political and economic unit during the period of first settlement (Winiata, 1956).

Metge (1990) identifies the imposition of the market economy and urbanisation as a fragmenting influence on historic whānau social organisation. She provides examples of whānau activity and organisation to demonstrate the continuing principles of reciprocal responsibilities and belonging in whānau, despite radical social change. Thus, the position of whānau as central to wellbeing remains (Durie, 1997). Durie (1997, p. 1) offers a definition of whānau as “More than simply an extended family network, a whānau is a diffused unit, based on a common whakapapa (descent from a shared ancestor), and within which certain responsibilities and obligations are maintained”. This definition of whānau is used throughout this thesis. The use of the term whānau meaning a group of people who are familiar with each other through collective participation in a common interest or who are familiar with each other through mutual occupation of a geographical community only is not used (Cunningham et al., 2005; Durie, 1995; Families Commission, 2010; Moeke-Pickering, 1996; Tibble & Ussher, 2012).

The term *my descent group* or *our descent group* is used throughout this thesis to refer to descendants of my paternal grandparents. This term specifies this segment from whānau to whom we are related through the whakapapa presented in 1.2. My descent group currently comprises 14 descent lines and four generations. We reside in a variety of locations in Te Ika a Māui, Te Waipounamu and Te Whenua Moemoeā. My paternal grandparents’ children are referred to as *first-generation*

descendants. *Descent line* refers to each first-generation descendant and their respective descendants. The terms *individual* and *descendant* are used interchangeably to distinguish individual descendants from whānau.

1.4.3 Whanaungatanga

Whanaungatanga is a principle of roles and responsibilities of descendants to whānau and vice versa. It is a principle of mutual support unique to whānau and structured by whakapapa (Cunningham et al., 2005; Families Commission, 2010; Kennedy & Jefferies, 2009; Metge, 1990; Moeke-Pickering, 1996). Metge (1990) clarifies, when addressing correct use of language, whanaunga as “relative, blood relation” is derived from the word whanau “lean, incline, bend down” and not from the word whānau “to be born, offspring, family group” (Williams, 1971, p. 487). Likewise whanaungatanga is defined by Moorfield (2016) as “relationship, kinship, sense of family connection” not to be confounded with the word whānautanga “birth” (Moorfield, 2016). However, the word ‘whānaungatanga’ has emerged as a term that is being encountered in government documents to mean whānau support. Examples can be found in Cunningham et al. (2005, p. 8) and Families Commission (2010, pp. 9,12) , but the word whānaungatanga is not supported by any literary examples and should be discontinued.

1.5 Whānau as scope for wellbeing research

It is important to provide some background to state-funded quantitative studies and their applications because these are widely published and visible representations of whānau wellbeing (Cunningham et al., 2005; Kukutai & Taylor, 2015; Smith, 2017). This section briefly describes The Treaty of Waitangi (Durie, 1994), The

Ottawa Charter (World Health Organisation, 1986), New Zealand Royal Commission on Social Policy (1988) and Whānau Ora (Ministry of Health & Te Puni Kōkiri, 2011) as important developments in promoting whānau as a principal site of wellbeing research in Aotearoa to inform government (Durie, 1997).

1.5.1 The Treaty of Waitangi

The most funded and visible research about Māori wellbeing is presented from the position of the Crown with the purpose of developing policy to meet its responsibilities under the Treaty (Durie, 1994; Major, 2017; New Zealand Government, 2022; Statistics New Zealand, 2015a). The Treaty of Waitangi was signed by numerous Chiefs and the Crown in 1840. It promises that Māori are not to be marginalised because of British settlement and that our wellbeing would be ensured by the Crown. This promise was structured under three articles: 1. a transfer of sovereignty, 2. a continuation of existing property rights and 3. citizenship rights (Durie, 1994). While a principle of partnership is included within the Treaty, authority resides with the Crown; Māori participation being effectively without authority (Durie, 1994; Major, 2017).

Under the Treaty, it is the obligation of the Crown to ensure that Māori do not experience any significant disadvantage or decline in wellbeing. Since the signing of the Treaty, ever increasing disparities in health status between Māori and non-Māori populations highlighted the contradiction between legislation and the Crown's obligations (Durie, 1994). In the latter half of the 1980s onwards, the number of claims brought to the Tribunal increased, beginning with claims of the Crown breaching its obligations under the second article: continuation of existing

property rights. The English and Māori versions of the Treaty differ in meaning in significant ways. The principles of the Treaty, rather than the wording, become the focal point for settling claims brought against the Crown. The Treaty of Waitangi Act 1975 grants statutory authority to The Waitangi Tribunal (which acts of behalf of the Crown) to decide what the principles of the Treaty are (Durie, 1994). Successful proof of breach of Treaty principles proven through the Tribunal process are sometimes incorporated into Acts of Parliament ensuring sturdier legal protections for specific cases. Some Acts of Parliament refer to Māori interests without referring to The Treaty (Durie, 1994).

Government agencies across sectors are under legal and political imperative to integrate the principles of The Treaty in legislation, policy development and service delivery necessitating increased participation of Māori. This means that in principle, policy makers and government departments should rely on research to demonstrate potential economic, environmental, social and cultural impacts on Māori wellbeing (Durie, 1994; Families Commission, 2010; Moeke-Pickering, 1996; Statistics New Zealand, 2015a). While The Treaty states this principle, it does not define guidelines as to how to implement Treaty principles, especially those protecting culture and health, into policy. The New Zealand Royal Commission on Social Policy (1988) proposed three principles to integrating Treaty obligations into social policy.

1. *Partnership* – agreements between iwi and the Crown or a working relationship between Māori and government. Equal authority over the partnership was not defined and so partnerships often operate under the

authority of the Crown with Māori participation being effectively without authority.

2. *Participation* – Māori participation in government sectors. Māori are a minority in the health workforce, policy development and service provision.
3. *Protection* – Government is to take action to restore social, cultural, environmental and economic equity to Māori in order to ensure equal health outcomes (Durie, 1994).

In 1989, the Hon Helen Clark, Minister of Health, appointed Māori members to all area health boards. In the same year, the Department of Justice established Treaty of Waitangi Policy Unit, to act on behalf of the Crown to co-ordinate negotiations between government departments and iwi. In 1992, the Health Board accepted the Treaty of Waitangi as a founding document for the nation. Durie (1994, p. 94) states that this:

represented a significant move towards a more logical appreciation of health as a combination of social, cultural, economic, and political factors. Māori Health now stood some chance of being considered within a context that was meaningful both in terms of New Zealand's historical development and the contemporary aspirations of Māori people.

1.5.2 The Royal Commission on Social Policy

The New Zealand Royal Commission on Social Policy (1988) was one of the first government documents to recognise the Treaty as fundamental to our society and economy (Durie, 1994). The stated warrant was to gather and collate information to identify where and how social policy is inadequate in meeting the existing needs of 'New Zealanders' and identify changes needed for social policy to achieve an equitable and fair society (New Zealand Royal Commission on Social Policy,

1988). It identified good jobs, adequate income, education and health as core aspirations for the majority of Aotearoa New Zealand society consistently throughout class and ethnic groups. These findings continue to be referred to and regarded as relevant today (Cotterell & Crothers, 2011; Kingi et al., 2014; Milligan et al., 2006; Statistics New Zealand, 2014, 2015b). Durie (1994) argues that attention from the health sector to Māori interests is motivated by deficits in Māori health outcomes as well as wider awareness within the health sector of the impact of cultural on wellbeing. This progression in social understandings of health was parallel to international developments.

1.5.3 The Ottawa Charter

The Ottawa Charter was drawn up at the World Health Organisation in 1986 (World Health Organisation, 1986). It signalled an international shift from a reductionist biological concept of health to broader social and cultural contexts of wellbeing on an international scale. The historical focus on the individual as a principal and isolated site of wellbeing is expanded to include community, society and culture as important wellbeing factors. The Ottawa Charter continues to be the guideline for Health Promotion in Aotearoa (Durie, 1994; Ministry of Health, 2002), and influenced Sir Mason Durie's model for health promotion Te Pae Mahutonga (Durie, 1999).

1.5.4 Whānau Ora

Officially launched in 2010, Whānau Ora was an innovative approach championed by then Minister of Whānau Ora, Dame Tariana Turia. Whānau Ora shifted the site of policy intervention from the individual to the whānau collective (Ministry of Health & Te Puni Kōkiri, 2011). It is a model for a collaborative approach to Māori

development with the intention to co-ordinate policy development across government sectors and streamline service delivery in response to holistic development plans determined by whānau (Families Commission, 2010; Ministry of Health & Te Puni Kōkiri, 2011; Statistics New Zealand, 2015b; Te Puni Kōkiri, 2016; Wolfgramm et al., 2020).

1.5.5 Kaupapa Māori models of wellbeing

Kaupapa Māori models of wellbeing based on ancient knowledge integrate individual and collective wellbeing as well as environmental health (Cunningham et al., 2005; Families Commission, 2010; Moeke-Pickering, 1996; Pihama et al., 2020; Statistics New Zealand, 2014; Wolfgramm et al., 2020). Some of these are presented in chapter two along with a deeper exploration of conceptual and theoretical developments contributing to the cross-disciplinary field of flourishing whānau (Kingi et al., 2014).

1.6 Rationale

A desire to learn more about flourishing originates from my early experiences of wellbeing and belonging to whānau. This thesis is motivated by a personal concern that occasions for whanaungatanga and meaningful interaction with whakapapa are becoming increasingly rare for my descent group and limited to tangihanga. The potential for participation in whānau events to offer current and future generations access to flourishing unique to our whakapapa gained importance for myself personally with the birth of our daughter about a year and a half after having started this research.

This thesis is also motivated by a desire to see flourishing whānau represented with more compassion, accuracy and authenticity within the fields of wellbeing and flourishing (Aroha, 1997; Families Commission, 2010; Kingi et al., 2014; Pihama et al., 2020). Currently, cross-disciplinary representations of whānau are dominated by state-funded quantitative studies that use ethnicity and household as proxy measures for whānau (Cotterell & Crothers, 2011; Durie, 1995; Families Commission, 2010; Kukutai & Taylor, 2015; Moeke-Pickering, 1996; Statistics New Zealand, 2015b). Narrow definitions and indicators are used to inform government policy (Statistics New Zealand, 2015b) and are highly visible knowledge claims about whānau identity and belonging (Cunningham et al., 2005; Kukutai & Taylor, 2015). I believe academic research by whānau that could be useful to whānau is an important access point for flourishing whānau (L. T. Smith, 2012) and this thesis is an opportunity to explore this. Therefore, the thesis purpose is to demonstrate that research can be a vehicle for flourishing by supporting whānau research capability development.

1.7 Research aim and questions

The thesis aim is to pilot a framework and process for time series analysis of flourishing whānau. Inclusive in this aim is the documentation of existing access to flourishing through whānau belonging and the capacity to extend the dataset over time. The purpose of the time series analysis component of the thesis aim is to document intergenerational equity to flourishing (Alkire, 2010; Milligan et al., 2006; Wolfgramm et al., 2020).

The primary research question is:

What transformative pathways to flourishing whānau can be identified through participation in whānau events?

The subsidiary research questions are:

- 1. How does participation in individual wellbeing activities and whānau events affect wellbeing?*
- 2. What is the role of my descent group in participation in individual wellbeing activities and whānau events?*

Importantly, whakapapa structures the scope of this research inquiry (Kennedy & Jefferies, 2009; Pihama et al., 2020; Royal, 2012; Wolfgramm et al., 2020), and differentiates it from quantitative studies equating household with whānau (Milligan et al., 2006) and Māori as a homogenous ethnic group (Durie, 1995; Kukutai & Taylor, 2015; Statistics New Zealand, 2015b). Whakapapa structures our relationships and supports self-identification of agency (Families Commission, 2010; Pihama et al., 2020; Wolfgramm et al., 2020). In this thesis, whānau are positioned as having unique insight into our flourishing (Penetito, 2005; Tibble & Ussher, 2012). A claim to expertise in the field is not the intended contribution of this thesis, but rather, to engage with progressive theory and research development, with specific attention to the aspects of agency, leadership, autonomy and self-determination (Alkire, 2010; Kingi et al., 2014; G. H. Smith, 2012; Smith, 2017). The intention of constructing a framework and process for self-identification of flourishing whānau is to provoke critical analysis from whānau generally (Families Commission, 2010; Kingi et al., 2014; Smith, 2017).

1.8 Methods

This research inquiry was conducted using a questionnaire with descendants over 18 years of age, and a pūrākau narrating my participation in whānau events during the period 2016-2021. A combination of existing frameworks is used to answer the research questions. The methods used are explained in more detail in chapter three as well as in the introduction sections of chapters four, five, six and seven.

1.9 Ethics

The application for ethics approval was submitted to Te Manu Tāiko ethics committee in November 2015. After some corrections were made to the original application, the ethics application for this study was approved 15th February 2016 (see *Appendix I*).

1.10 Methodology

This research inquiry into flourishing whānau focuses on transformative potential (Pihama et al., 2002; G. H. Smith, 2012; Smith, 2017; L. T. Smith, 2012). The way this is achieved is described in chapters three and seven.

The preliminary questionnaire was conducted with descendants over the age of 18 and aimed to capture their words and expressions of wellbeing experiences rather than use narrowly defined indicators or proxy measures (Milligan et al., 2006; Moeke-Pickering, 1996). I did not take part in the questionnaire as a respondent. My view is represented in the subsequent methods of the research strategy.

Limiting the pūrākau to a narrative of my experiences was appropriate as the data is detailed, sensitive and highly subjective. While writing the pūrākau, I had support from a range of relationships including supervision from an experienced academic. These allowed me to share my feelings and ideas about participation in a safe and supported way. A greater duty of care and more experience with the methodology is needed before engaging whānau in this process (Bishop, 1999). To preserve whānau privacy, I have deliberately omitted descendants' names from this thesis. Likewise, descriptions of interactions or experiences that are highly sensitive are less detailed. In these instances, I believe my interpretation is a valid point of view and not the only point of view (Cardinal, 2001). An element of generalisation is a deliberate technique to protect vulnerable relationships that are more meaningful to me than investigative priorities.

1.11 Thesis structure

Te Kawa Whakauru Ora: Transformative Pathways to Flourishing Whānau is organised by seven chapters. A presentation of whakapapa led this chapter followed by a pūrākau narrating how relationships encouraged and supported my engagement with MM and KMR. As such, this approach to flourishing whānau research is established by my belonging to whānau. The chapter continued with clarification of use of language throughout the thesis, a brief outline of whānau as focus of government-funded quantitative studies as well as an introduction to the thesis aim, research questions and methodology.

Chapter Two: Wellbeing research and time series analysis is a targeted literature review where prominent international and local quantitative frameworks relative to

flourishing are described. Several frequently referenced Kaupapa Māori wellbeing frameworks are described in the second section of the chapter. The chapter concludes with a list of recommendations and considerations to guide selection of potential frameworks for time series analysis informed by the literature review. Likewise, the suitability for potential frameworks to support whānau-led flourishing is informed from the literature review.

Chapter Three: The transformative potential of flourishing whānau research begins by re-stating the research questions, thesis aim, purpose, and scope. Then, the methodology for this research inquiry into Flourishing Whānau Mauri Ora [FWMO] is discussed with a focus on its transformative potential. Limitations of the research parameters and potential barriers to achieving the thesis aim and purpose are then stated. The final part of the chapter examines the capacity for each method to answer the research questions.

Chapter Four: Participation in individual wellbeing activities and whānau events: a questionnaire conducted with descendants. An essential part of the process of conducting the questionnaire was to personally visit and spend time with whānau. This occurred during 2015-2017 in Te Whenua Moemoeā, Te Ika a Māui and Te Waipounamu. Chronology of this is documented in this chapter along with an expansion of the strengths of the method introduced in chapter three. The remainder of the chapter is dedicated to presenting questionnaire findings, beginning with descendants' participation in wellbeing activities, followed by past participation in whānau events with my descent group and finally, preferences for participation in a future whānau event.

Chapter Five: He Pūrākau: a narrative of my participation in whānau events during 2016 to 2021. My participation in whānau events during this period is presented in chronological order to preserve the context of participation within the sequence of events. The purpose of this chapter is to continue to engage whānau with the research by presenting experiences to which we might all relate and therefore acknowledge participation as a form of theory making (G. H. Smith, 2012). Inclusion of the pūrākau, in the body of this thesis, provides transparency to enable independent whānau critical analysis and constructive debate (Families Commission, 2010; Kingi et al., 2014; G. H. Smith, 2012).

Chapter Six: Te taunga o te mauri: access to flourishing whānau through participation in whānau events 2016-2021. The analysis presented in this chapter reframes the subjective data presented in the previous chapter to identify how participation gives varying degrees of access to flourishing whānau (Kingi et al., 2014; Palmer, 2004; Pohatu, 2011). The thesis aim is exercised through the analysis whereby answers to the research questions begin to be informed. The analysis is also the testing ground upon which to assess its suitability and accessibility for whānau-led flourishing research.

Chapter seven: Transformative pathways to flourishing whānau through participation in whānau events. This chapter is structured into three sections. The analysis identifies common features of participation giving access to varying degrees of flourishing, to identify catalysts to change whānau experience (Kingi et al., 2014) accessible to my descent group through participation in whānau events.

The research questions are answered in the second section. The effectiveness of the research methods to meet the thesis aims and purpose are discussed in the third section. The chapter and thesis conclude with some recommendations for future research.

Chapter 2

Wellbeing research frameworks and time- series analysis

2.1 Introduction

Engagement with research and MM was described in the thesis outline as a process of decolonisation and strengthening relationships with whakapapa. This investigation of flourishing whānau is motivated to promote expressions and representations of flourishing whānau that are anti-colonial (R. Mahuika, 2015) and privilege MM and kaupapa Māori knowledge (Pihama et al., 2020; Wolfgramm et al., 2020). My experience of whānau belonging sparks an interest in the potential for time series analysis to explore the intergenerational dimensions of whānau flourishing (Alkire, 2010; Kingi et al., 2014; Milligan et al., 2006; Wolfgramm et al., 2020).

2.1.1 Research setting

The field of flourishing research began in the mental health sector in the USA and was influenced by positive psychology and subjective wellbeing (Kingi et al., 2014; Major, 2017; OECD, 2013b). Kingi et al. (2014) describes flourishing as an umbrella term for overall wellbeing centred on subjective feelings, experiences, states and meanings. While wellbeing investigates how the presence or absence of factors indicate overall wellness and life-satisfaction (Cotterell & Crothers, 2011; Durie, 1995), flourishing is an overall state that is not limited or determined by the presence or absence of specific wellbeing factors (Major, 2017). For example, a person may have an illness while still experiencing relatively good health and flourishing. Likewise, a person who does not have an illness may experience

languishing (Kingi et al., 2014). A positive or optimistic outlook on life, its possibilities and potential are common descriptors for flourishing. Likewise, the capacity and opportunity for groups and individuals to make a meaningful contribution to their communities is an important aspect of flourishing, resulting in a positive mental state (Kingi et al., 2014; Major, 2017). Languishing is at the opposite end of the spectrum, where a person experiences a state of desperation and feels like there is no hope for positive change. It is a mental state of numbness, negativity and disempowerment (Kingi et al., 2014; Major, 2017).

Outcome measures constructed by social services across sectors to measure the effect of a service or intervention on an individual or whānau, are increasingly based on flourishing theories. As such, a cross-disciplinary approach to flourishing has recently emerged as a progression of theory development underpinned by a range of international and local approaches (Kingi et al., 2014). Some prominent approaches relative to flourishing research are the subject of this literature review. A kaupapa Māori approach to flourishing research is further informed by MM, te reo Māori and tikanga Māori (Pihama et al., 2002; Pihama et al., 2020; G. H. Smith, 2012; Smith, 2017; L. T. Smith, 2012). KMR is increasingly centred on the language of flourishing. For example, Ngā Pae o te Māramatanga, New Zealand's Māori Centre of Research Excellence features flourishing in the wording of its mission statement upon which research priorities are established (Ngā Pae o te Māramatanga, 2023). Contemporary literature specifically relevant to flourishing whānau is rare (Kingi et al., 2014) and thus this targeted literature review includes some prominent MM and kaupapa Māori concepts compatible with the thesis aim and purpose.

2.1.2 Aims and purposes of the literature review

The thesis aim is to trial a research framework and process for time series analysis to track changes in whānau flourishing. Quantitative methods can inform qualitative ones and vice versa (Cunningham et al., 2005; Porter & Ratima, 2014). Although this research inquiry is qualitative, the literature review includes frameworks designed for qualitative and quantitative methods using subjective and/or objective data to identify potential methods for time series analysis and monitoring. Meeting the thesis purpose requires a methodology for whānau-led flourishing research, that is, research controlled and owned by whānau about our own flourishing experiences (Kukutai & Taylor, 2015; Te Awekotuku, 1991) . This literature review identifies considerations for whānau-led flourishing research in the selection of a potential framework for this research inquiry.

2.1.3 Approach and method

Prominent approaches relative to flourishing and flourishing whānau will be explored in this targeted literature review. To inform the thesis methods, specific attention is paid to briefly describing each framework, identifying owners and main contributors, identifying theoretical basis, documenting stated research aims, purposes and applications, identifying data sources and applications, describing how research findings are intended to aid decision-making, summarising aspects of the framework that could inform time series analysis for this research inquiry and articulating considerations for whānau-led flourishing research.

2.1.4 Limitations

This literature review will not include analysis or discussion of research findings or applications of frameworks. Likewise, as these do not inform the aims of the review, critical analysis of technical aspects of statistical methods and economic theory are not identified or discussed. It is taken for granted in this thesis that participation in government research is the result of power and influence (Statistics New Zealand, 2015a; Te Awekotuku, 1991). In Aotearoa, large-scale quantitative studies are conducted by Stats New Zealand - Tatauranga Aotearoa (formerly Statistics New Zealand), which has exclusive capability to fund, develop resources and engage expertise (Kukutai & Taylor, 2015; Milligan et al., 2006; New Zealand Government, 2022; Statistics New Zealand, 2015a). In a local context, official statistics are representations of cultural and social capital to legitimise colonisation (Kukutai & Taylor, 2015). Some literature is included in this review to outline increased participation of Māori in official statistics frameworks and identification of indicators to meet Māori development information needs (Kukutai & Taylor, 2015; Statistics New Zealand, 2015a; Stats NZ, 2019). However, in-depth and original critical analysis of the exercise of power within the construction of each research framework is not included in this review (G. H. Smith, 2012). Indeed, such a discussion would include a comprehensive retrospective historical analysis and merits greater attention than that afforded in this thesis. Instead, meeting the chapter aim to identify a potential framework for this inquiry is prioritized with attention paid to the potential for whānau capacity development.

2.1.5 Chapter outline

The review begins with international frameworks for quantitative studies, the capabilities (Alkire, 2010; Klugman et al., 2011), subjective wellbeing (Alkire, 2010; OECD, 2013a; Tibble & Ussher, 2012) and sustainable development approaches (Alkire, 2010; Stats NZ, 2019; United Nations Economic Commission for Europe, 2014; Wolfgramm et al., 2020). This is followed by review of the current nation-wide statistical framework (Stats NZ, 2019). An outline of indigenous demography (Kukutai & Taylor, 2015) is followed by reviews of some prominent examples of Kaupapa Māori wellbeing and flourishing whānau frameworks in chronological order of publication. The chapter ends with a summary of considerations to inform a methodology for flourishing whānau research and time series analysis.

2.2 International frameworks

2.2.1 Capabilities approach

The ultimate goal of the United Nations Human Development Program [UNHDP] is to eliminate poverty and deprivation (Klugman et al., 2011). It is based on the capabilities approach, conceptual development informed by ongoing international academic discussion. Human Development [HD] is defined as:

Human Development aims to expand people's freedoms – the worthwhile capabilities people value – and to empower people to engage actively in development processes, on a shared planet. And it seeks to do so in ways that appropriately advance equity, efficiency, sustainability and other key principles. (Alkire, 2010, pp. 40,41)

Capabilities (opportunity freedoms), process freedoms and principles of justice are three components that make up HD described in the definition above (Alkire, 2010). Definition of each component is broad to encourage people to self-define these (Alkire, 2010; Klugman et al., 2011). From a HD perspective, wellbeing is the result of the range of capabilities available that can be exercised in a just and fair way without causing detriment to others or future generations (Alkire, 2010; Klugman et al., 2011). The theoretical and philosophical developments of the Capabilities approach are incorporated in health, education and employment sectors of government by several nations including Aotearoa (Ministry of Health, 2002).

The Human Development Report [HDR] is released annually by the UNHDP. It features the Human Development Index [HDI] for the year of publication and discussion articles on a current topic or theme emerging from the HDI (Klugman et al., 2011). Health, standard of living and knowledge are identified in the capabilities approach as three core capabilities necessary for HD. These are proxy measures that inform the HDI to indicate the range of opportunity freedoms likely to be available to a national population. Theoretically, the better quality of health, standard of living and knowledge of a population, the more likely they are to enjoy a wide range of opportunities to lead meaningful lives. Likewise, if the health, standard of living and knowledge of a population are poor, there is little possibility or potential for further opportunity. For example, a starving population is unable or unlikely to excel in activities like art or sport (Klugman et al., 2011). Objective data informing proxy measures for the HDI rely on compatibility and consistency of data across countries, as well as the relevance of indicators to reliably measure what they are

intended to, all of which is the subject of regular academic debate and concept development (Alkire, 2010).

The HDI is not a representation of real HD or wellbeing; it is designed as an indicator that can be consistently applied for international time series analysis. The country with the highest HDI is positioned No.1 in the Very High Development category. The country with the lowest HDI is ranked last in the Low Development category. Changes in a country's HDI or changes of position of a country within the international ranking over time, is a way to monitor change and point to possible causes, prompting further discussion and international debate. Therefore, change is perceived as gradual, and identified by consistent monitoring over time, rather than as the expression of short-term outcome achievement. For example, countries could move from low toward high development over the span of a decade. Upward mobility could be the result of identifiable political, social or cultural changes (Klugman et al., 2011).

From 2010, Gross National Income [GNI] is the proxy measure for a population's means to access standards of living. The minimal measure is an amount determined as necessary for basic food, clothing, and shelter. The weight of the GNI declines exponentially from a determined amount, as the capacity for income to expand capabilities declines. Life expectancy is the proxy measure for health. 20 years of life expectancy is the minimum determined as necessary for human reproduction. The proxy is not an indicator of health but is used because it is data regularly available across countries. Enrolment rates to calculate mean years of schooling and expected years at school are proxy measures for the knowledge indicator. There is

no minimum measurement for this as schooling is not necessary for human survival (Klugman et al., 2011).

Principles such as equity and process freedoms would be difficult to measure according to literature about the capabilities approach (Alkire, 2010; Klugman et al., 2011). These same sources acknowledge that these components of HD are also politically controversial. It is also argued that having a universal and uniform measure of process freedoms and equity is contrary to the principles themselves and therefore a variety of representations and qualitative methods would be better representations of these in HD discussion articles rather than included in the HDI (Alkire, 2010; Klugman et al., 2011).

Although the HDI is a uniform measure applied across countries, HD is interested in locating unequal distribution of capabilities because data would support that inequality impacts on groups other than those directly experiencing it and hinders HD of nations (Klugman et al., 2011). From 2010, the HDI is accompanied by the Inequalities Adjusted Human Development Index [IHDI], the Gender Inequality Index [GII] and the Multi-Dimensional Poverty Index [MDPI]. Inequality is measured by consistent patterns of unequal distribution of capabilities within a population. The IHDI identifies gender as a consistent factor in unequal distribution of capabilities internationally and over the time series. The GII is based on the same core capabilities measured by the HDI with the addition of measures of economic and political participation and female-specific health issues. Like the HDI, data to inform the GII is restricted by availability (Klugman et al., 2011). The MDPI identifies deprivations within the core HDI capabilities of health, knowledge and

living standards, quantifies the number of people who are poor and quantifies the number of deprivations poor people suffer in 104 developing countries. The MDPI has the potential to illustrate the dynamic relationship between types of poverty, the degree of severity and the long-term compounding effects of poverty on wellbeing (Klugman et al., 2011). When there is inequality in the distribution of health, education or income, the HDI of the average person is less than the aggregate HDI. Under perfect equality the HDI and the IHDI are equal (Klugman et al., 2011). In summary the purposes of the HD and the HDI are:

- Identify patterns of continuity and change over time informed by the HDI and topic specific discussion.
- Identify sites for sustainable human development over time.
- Discount development outcomes contrary to human development principles.
- Demonstrate the impact of inequality beyond the minority groups that experience them to show how inequality limits the capabilities of whole nations.
- Demonstrate the cumulative effects of disadvantage and inequality (Klugman et al., 2011).

The HDI does not include a measure of environmental health. Environmental wellbeing is argued to be a necessary component of HD perhaps more fundamental to wellbeing than health, income and knowledge because without clean air and water, humanity enjoys no capabilities (Alkire, 2010; Klugman et al., 2011).

Indicators composing the HDI are equally weighted. Statistics available from UNESCO, national statistics bureaux and censuses routinely collect internationally comparable data to inform the HDI (Klugman et al., 2011). Data from Statistics

New Zealand is a likely contributor to the calculation of the national HDI for Aotearoa (Cotterell & Crothers, 2011). With the HDI being a measure for time series comparison across countries, it is not intended as an information base for individual nation states on policy or budget development and recognises this as a deliberate limitation (Klugman et al., 2011). As noted by Klugman et al. (2011, p. 30):

The HDI is a crude measure of development which is severely limited by data constraints, and thus one can at best expect it to give a rough characterization of a country's relative stance. Policy makers in any particular country are likely to have at their disposal such superior information to inform their decision-making process.

Consistent with principles of equitable social and political engagement with the topic of sustainable human wellbeing, on-line users have access to the HDI capability measures and can create their own index for their own purposes (Klugman et al., 2011). Alkire (2010) and Klugman et al. (2011) highlight two important qualities of a capabilities approach relative to time series analysis of flourishing whānau. Firstly, time series analysis is achieved by the consistent use of universal indicators to identify continuity and change over time. Secondly, these need to be flexible enough to accommodate revision of indicators to be accurate measures responsive to broad social, cultural and historical change. Review of key literature about the capabilities approach (Alkire, 2010; Klugman et al., 2011) identifies the following considerations for selection of a potential framework of flourishing whānau:

- The capacity for a framework to document how combinations of capabilities contribute to overall flourishing.
- The capacity for a framework to illustrate the impact of increased flourishing for those who least experience it.
- Define documenting incremental and gradual change over time as a research priority, rather than a short-term outcomes approach.

2.2.2 Subjective wellbeing approach

Subjective Wellbeing [SW] is a person's subjective evaluation of their life as a whole in comparison with specific aspects of life, to identify the relationship between these (Alkire, 2010; Brown et al., 2010; OECD, 2013a, 2013b; Tibble & Ussher, 2012). People report on their mental attitudes (engagement, interest, and apathy), feelings (pleasure, pain, anger) and flourishing (potential, autonomy, competence, learning, sense of purpose etc) (OECD, 2013b) in response to questions about factors thought to be important to wellbeing. SW measures can be used to depict what people consider as important to their wellbeing or test intuitions about what factors matter most to people (OECD, 2013a, 2013b).

Almost 40 countries, including Aotearoa, are partners in the Organisation for Economic Co-operation and Development [OECD]. *OECD guidelines on measuring subjective well-being* (OECD, 2013b) is a revision of the *OECD Better Life Initiative* launched in 2011. It offers recommendations for national collection of SW measures and provides survey models for national statistics offices for international comparability. Beginning in 2011, OECD released a bi-annual report entitled *How's Life?: Measuring well-being* (OECD, 2015) that included results of

a set of wellbeing indicators, the Better Living Index [BLI], as well as topical discussion on a chosen aspect of SW in OECD countries.

BLI includes 15 dimensions of current wellbeing (OECD, 2013a) divided into three categories material conditions, quality of life measures and sustainable wellbeing measures:

Material conditions:

- Income and wealth.
- Jobs.
- Earnings.
- Housing.

Quality of life measures:

- Health status (including mental health).
- Work-life balance.
- Education and skills.
- Social connections.
- Civic engagement and governance
- Environmental quality.
- Personal security.

Sustainable wellbeing measures:

- Natural capital.
- Economic capital.
- Human capital.
- Social capital.

SW measures are an addition to data routinely gathered by most official statistics offices (Brown et al., 2010; Cotterell & Crothers, 2011). The purposes of collecting

data on SW are many and varied. The variety of data and methods across countries are not conducive to international or time series comparison (OECD, 2015). The BLI is not a single index rating like the HDI. It is the visual representation of dimensions of current and sustainable wellbeing of each country according to available data. The wellbeing of a country is illustrated graphically in relation to each of the 25 indicators corresponding to the 15 dimensions (OECD, 2013a).

The SW approach highlights the need to diversify wellbeing measures to include subjective data and responds to the limitations of proxy measures based exclusively on objective data (OECD, 2015). In addition, SW is not intended to be interpreted in isolation (Alkire, 2010; Tibble & Ussher, 2012) as SW reports can be unreliable depending on how studies are conducted. The interviewer, the order of questions, the time studies are conducted, for example, can all affect reports of SW. There is also a risk that respondents will give socially accepted rather than accurate responses. The risk of unreliability and invalidity increases for cross-cultural methods of measuring SW (Alkire, 2010; OECD, 2013b).

In a local context, policy development could be informed by identifying aspects of life that people regard as meaningful (OECD, 2013b). However, OECD (2013b) recommendations emphasise the importance of a clearly defined purpose for nationwide studies to define, limit and prioritise the types of information to be collected because data collection is costly and requires heavy investment of resources. According to OECD (2013b) guidelines, the public should be informed of the potential application of research findings and these should be readily available. OECD provides an interactive tool accessible for public use online to encourage the

democratic use of data and wider engagement in theoretical and political debate. On an even smaller scale, SW is increasingly used to evaluate the impact of a service or policy on the total wellbeing of a person (OECD, 2013a, 2013b).

Aspects of the SW approach informs potential methods for time series analysis of flourishing whānau in the following ways:

- A defined objective and application of the research findings are the basis of research design and establish the parameters of the investigation (OECD, 2013b).
- Potential for the method to report on subjective data with a consistency equal to that of objective data would be conducive to time series analysis.
- Time invested in considering what type of data to collect could ensure that the findings are useful and practical (OECD, 2013a).
- Subjective data can be used to test my intuition that participation in whānau events is important to flourishing whānau (OECD, 2013b).
- My positionality within whānau means that my research is likely to be more reliable than cross-cultural studies (Alkire, 2010; OECD, 2013b).
- To isolate participation in whānau events as a factor that affects flourishing, the method could document subjective data about participation over time to locate sites of change and potential flourishing (Klugman et al., 2011; Milligan et al., 2006).

2.2.3 Conference of European Statisticians recommendations on measuring sustainable development.

Sustainable development [SD] extends conventional approaches to wellbeing by including wellbeing of current and future generations within a country as well as the transboundary, or effects of development of one country on others. The focus of transboundary effects is on natural resources, climate change and other phenomena with potential long- lasting effects on society (United Nations

Economic Commission for Europe, 2014). SD is also interested in measures of inequality and how wellbeing is distributed within and between countries (Alkire, 2010; United Nations Economic Commission for Europe, 2014). The Conference of European Statisticians [CES] proposes a framework to measure progress toward SD across countries. Sustainable Development Indicators [SDI] can be organised within the framework by concept or theme (United Nations Economic Commission for Europe, 2014).

In 2009, the CES set up a task force including United Nations Economic Commission for Europe [UNECE], European Commission [Eurostat] and OECD as well as expert statisticians from a range of countries including Aotearoa, to establish a framework to identify sustainable development goals [SDG], targets and indicators (United Nations Economic Commission for Europe, 2014). The premise of the framework released in 2014 was that goals were only useful and meaningful if progress toward them could be measured, and those measurements were internationally and time series compatible. Some theoretical influences of the CES include HD, SW including *Better Life Initiative* of OECD and economic theories of capital (Alkire, 2010; United Nations Economic Commission for Europe, 2014; Wolfgramm et al., 2020).

The aim of the CES framework is to “harmonize” measurements of SDI across countries (United Nations Economic Commission for Europe, 2014, p. 13). The word harmonize is used to describe a streamlined but flexible approach to sustainable development indicators to promote compatibility rather than impose a narrow standard. Indeed, the framework is a guideline for national statistics offices

rather than a requirement. Each office will apply the framework to reflect the information needs and data availability of their country (Stats NZ, 2023a). Indeed, the framework was designed on the basis of practicality and so, it is partially informed by analysis of indicators available in most countries. Data gaps that could potentially complement the framework and be collected by statistics offices in the future were also identified and are referred to as potential indicators or placeholders. 90 indicators make up the conceptual suite of SDI (United Nations Economic Commission for Europe, 2014).

There is no definition of wellbeing upon which the framework is based, rather people are encouraged to self-define it. The framework aims to be flexible enough to accommodate a range of indicators using objective or subjective data. The three conceptual dimensions of SD are defined as the '*here and now*' or the human wellbeing of the present generation within a country, the '*later*' or wellbeing for future generations, and the '*elsewhere*' or wellbeing of people living in other countries (Alkire, 2010). Economic theory of capital, the idea of measuring what is left behind, is used to illustrate how policy might affect wellbeing of future generations rather than predict wellbeing of future generations. The capital concept is applied to economic capital, natural capital, human capital, and social capital; each including several domains. Transboundary dimensions are measured through contributions to international aid, environmental footprint, and consumption of a range of resources, for example. There are 20 themes of SD that can be grouped into environmental, social and economic dimensions as well as a suite of contextual indicators including population and SW. A separate core group of 24 indicators prioritizes international comparison of SDIs. Age, gender and ethnic variables for

each indicator could illustrate inequality. Many indicators are common to both the conceptual and thematic presentation of SDIs (United Nations Economic Commission for Europe, 2014).

The thematic organisation of indicators within the framework aims to assist policy makers to develop policy orientated toward the achievement of SDGs. It is also a form of presentation that the public is likely to engage in more easily. The conceptual organisation of indicators within the framework aims to assist statistics offices and academics. In addition to organising existing SDIs to streamline measurement toward SDGs, the CES framework aims to be a tool for users to meet a range of information needs (Stats NZ, 2023a; United Nations Economic Commission for Europe, 2014).

Aspects of the CES (United Nations Economic Commission for Europe, 2014) that inform time series analysis of flourishing whānau are:

- A usable framework relies on data availability or the realistic capacity to collect potential data.
- The way data is organized is determined by information priorities, concepts, and theories.
- Time series analysis can be maximized when it is collated to form a larger body of knowledge.
- An initial definition of wellbeing is not a necessary basis for a framework.
- From an international perspective, investigation of an intergenerational dimension of wellbeing is an area of progressive research development.
- Existing frameworks with similar research questions may be suitable for this research inquiry and negates the need to create an original one.
- The same indicators can be applied to several domains.

2.3 Nation-wide wellbeing statistical framework

2.3.1 Indicators New Zealand - Ngā Tūtohu Aotearoa

In 2015, about a year after the development of the CES framework, the United Nations Department of Economic and Social Affairs launched the 17 Sustainable Development Goals (United Nations Department of Economic and Social Affairs, 2023). These are:

1. No poverty
2. Zero hunger
3. Good health and wellbeing
4. Quality education
5. Gender equality
6. Clean water and sanitation
7. Affordable and clean energy
8. Decent work and economic growth
9. Industry, innovation and infrastructure
10. Reduced inequalities
11. Sustainable cities and communities
12. Responsible consumption and production
13. Climate action
14. Life below water
15. Life on land
16. Peace, justice and strong institutions
17. Partnership for the goals

In 2018, Stats New Zealand - Tatauranga Aotearoa, partnered with the Treasury to ensure the national budget reflected SD and aligned with the Treasury's Living Standards Framework [LSF], a position adopted for the first time by government. The aims of *Ngā Tūtohu Aotearoa - Indicators New Zealand* are to assist government and non-government agencies to develop policies for the wellbeing of current and future generations as well as support internationally comparable reporting about progress toward SDGs (Stats NZ, 2023a).

The consultation process to construct a local version of the CES framework was conducted with the public across regions throughout the country, central and local government, businesses, academics, community groups, as well as peer reviews by subject matter and technical experts (Stats NZ, 2019). The findings from the process are available to the public. An 'indigenous perspective' (Stats NZ, 2019, pp. 14,15) was also part of the consultation process and will be discussed later in this chapter.

In 2019, more than 100 indicators were established for a local version of the CES framework (Stats NZ, 2019). On the Stats New Zealand website (Stats NZ, 2023a) "Wellbeing Indicators" is a link to the "current wellbeing", "future wellbeing" and "international impacts" components of the conceptual framework adapted from the CES. Under "current wellbeing", indicators are organised under 18 topics like the 17 SDGs. Data for each indicator is initially presented in percentage of total population or sample surveyed and sometimes in the format of a time series column graph. When selected, age, ethnic group, gender, region or disability status data series can then be viewed. Future wellbeing indicators are organised under financial and physical capital, natural capital, social capital and human capital. Indicators

relevant to international impacts are organised under climate, financial and physical capital, waste, human capital, economic standard of living and natural capital categories. The complete suite, or dashboard of indicators are also organised under four themes of environmental, social, economy and culture, culture is a local addition to the CES framework. Presentation of indicators by theme is targeted toward government departments and agencies (Stats NZ, 2023a).

Stats New Zealand – Tatauranga Aotearoa have the legal authority to collect data under the Data and Statistics Act 2022 (New Zealand Government, 2022). Several data sources inform the suite of indicators such as Household Economic Survey, New Zealand Census of Population and Dwellings [NZCPD], General Social Survey, New Zealand Health Survey and Household Labour Force Survey, for example (Stats NZ, 2023a, 2023b). The content of Stats New Zealand website, data and publications are owned by the New Zealand Crown (New Zealand Government, 2022; Statistics New Zealand, 2015a). However, access to individual indicators online, an excel sheet identifying the source for each indicator, as well as online tools (Stats NZ, 2023b) offer access to data to non-government, community organisations and individuals to support their decision-making. Although Statistics New Zealand publications are still accessible online, these are not as prominent or visible as indicators and interactive tools (Stats NZ, 2023a).

Aspects of the Ngā Tūtohu Aotearoa framework (Stats NZ, 2023a) that inform time series analysis of flourishing whānau are:

- It is important to define and make visible data gaps to illustrate that statistics are narrow measurements rather than comprehensive illustrations of reality.
- There is an increasing demand for transparency about the consultation process and findings.
- Publishing data that users can interact with caters to a wide range of needs.
- A framework that encompasses a range of wellbeing dimensions broadens perspectives on wellbeing concepts.

2.3.2 Locating whānau wellbeing in Ngā Tūtohu o Aotearoa

Although, more recent reports from a post-colonial demography approach (Kukutai & Taylor, 2015) such as Te Kupenga (Statistics New Zealand, 2014; Tibble & Ussher, 2012) and Ngā Tohu O Te Ora (Statistics New Zealand, 2015b) are available on the Stats NZ website, they are no longer prominent and have been replaced by He Arotahi Tatauranga Framework described later in this chapter (Stats NZ, 2023a). Within Ngā Tūtohu o Aotearoa, time series comparison is limited and constrained by availability of comparable data. Māori wellbeing is couched within that of the general population and distribution between ethnic groups is illustrated for each indicator. Ethnicity series for most indicators only includes four categories: European, Māori, Pacific peoples and Asian (Stats NZ, 2023a).

Although all indicators are relevant to Māori wellbeing, topics of SW, “cultural wellbeing” and “social wellbeing” (Stats NZ, 2023a) are of specific interest to my research questions. The topic of “culture” includes two components: “culture” and “identity”. Cultural indicators are “engagement in cultural activities”, “te reo Māori speakers”, “intergenerational transfer of knowledge” (Stats NZ, 2023a). Identity

indicators are “language development and retention” and “sense of belonging”. A “social connections” topic includes indicators of “loneliness and social support”, “contact with family or friends”. SW has seven indicators based on Te Whare Tapa Whā model by Sir Mason Durie and a capabilities approach. These are “ability to be yourself”, “experience wellbeing”, “family wellbeing”, “hope for the future”, “life satisfaction”, “sense of control (ability to direct your own life)”, and “sense of purpose (worthwhile activity)”. Indicators where data is not available are visible placeholders (Stats NZ, 2023a).

Most indicators within these topics are informed by the General Social Survey, which in turn is modelled on the SW approach developed by the OECD (Brown et al., 2010; Cotterell & Crothers, 2011). The General Social Survey is a survey of a sample of households from the total population selected from the NZCPD. It is intended to take place every two years but can be delayed due to pandemic or earthquake etc. The aim of the survey is to collect subjective and objective data to inform the distribution of wellbeing within the population for time series analysis. Data collection aims to be representative of region, urban and rural areas, ethnicity and socio-economic status. A person over the age of 15 who normally lives at the household selected from the NZCPD, answers the first part of the survey through computer assisted personal interview and the second part of the survey is responded to by person(s) over the age of 15 who normally reside at the address in the same way. Most of the questions within the subjective wellbeing topic asked respondents to rate their satisfaction on a 0 to 10 scale - 0 being least and 10 being most (Stats NZ, 2023b).

Review of wellbeing findings in Ngā Tūtohu Aotearoa inform a potential method for time series analysis for this research inquiry through the observation that nation-wide quantitative studies rely on the household as unit of measurement rather than families or whānau (Cotterell & Crothers, 2011; Milligan et al., 2006; Stats NZ, 2023b). Beyond nomination of iwi, a holistic concept of whakapapa has not been identified as an organising principle to understand whānau wellbeing for official surveys (Kukutai & Taylor, 2015). Rather, findings about family wellbeing rely on perspectives of individuals about their social connections, life satisfaction, wellbeing and their perspectives of their whānau (Cotterell & Crothers, 2011; Milligan et al., 2006; Stats NZ, 2023a).

Review of the presentation of wellbeing in Ngā Tūtohu Aotearoa demonstrates that when data needs to cater to a range of interest groups, providing increased access to data through a dashboard of indicators and interactive tools is more useful than reports on topics of interest identifying connections between findings from the perspective of statisticians. In addition to a brief historical and political background of the local context of whānau wellbeing presented in the thesis outline, further exploration on the participation of Māori in construction or identification of indicators and frameworks for time series analysis could further inform the methodology for this research inquiry.

2.3.3 He Arotahi Tatauranga

He Arotahi Tatauranga is a Māori research framework within Stats New Zealand that aligns with CES and LSF with a focus on holistic and interconnected concepts of wellbeing. It is composed of six dimensions (Stats NZ, 2023a). These are:

- Te Ao Māori
- Human resource capital
- Empowerment and enablement
- Economic self-determination
- Social capability
- Environmental sustainability

The Te Ao Māori dimension is under development and has no indicators. The same indicators informing Ngā Tūtohu Aotearoa and LSF are used to inform He Arotahi Tatauranga. The individual and household continue to be units of measurement (Stats NZ, 2023a). Therefore there is no data about diversity within series labels such as ethnicity (Kukutai & Taylor, 2015).

2.4 Indigenous Demography in Aotearoa

Kukutai and Taylor (2015) make the distinction between post-colonial theory and post-colonial demography. While post-colonial theory is a critical analysis of how colonial power is maintained, post-colonial demography “refers to attempts by the State to quantify indigenous peoples, as a separate identified homogenous population, and to respond to their perceived needs” (Kukutai & Taylor, 2015, p. 134). Post-colonial demography and ‘closing the gaps’ approaches, define the indigenous individual as the common factor across domains of inequality (N. Mahuika, 2015; Statistics New Zealand, 2015a). Examples of such studies relevant to this thesis include government commissioned reports such as Families Whānau Wellbeing Project, and Families Whānau Status report which were time series analyses of objective data from the NZCPD and a range of surveys using households as proxy for families and whānau (Cotterell & Crothers, 2011). Te Kupenga (Statistics New Zealand, 2014) and Ngā Tohu O Te Ora (Statistics New

Zealand, 2015b) are more recent examples of post-colonial demography centred on whānau wellbeing. Indigenous peoples are sceptical about participating in quantitative research because historically, these methods have been used to support assimilation and colonisation policies and there have been no visible wellbeing benefits for Māori from our participation in government research about us (Kukutai & Taylor, 2015; Pihama et al., 2020). This aversion has almost certainly encouraged a preference for qualitative methods amongst Kaupapa Māori researchers.

Indigenous demography requires detailed investigation to establish patterns of structural, systemic and institutional barriers to indigenous wellbeing. The aim of indigenous demography is therefore to construct methodologies that accurately represent diversity and distribution within indigenous communities. The purpose of indigenous demography is the use of quantitative data by local indigenous peoples to determine and monitor their self-defined aspirations and collective wellbeing (Kukutai & Taylor, 2015). In the current post-settlement era, many iwi need to have access to quantitative data to guide decision-making, budgeting and planning. With an increase in economic resources and a transfer of time and energy from restorative endeavours to self-determining agenda, the position of indigenous political and governing entities is becoming more prominent in local and national forums (Kukutai & Taylor, 2015; Statistics New Zealand, 2015a).

Historically, government has invested heavily in time, resources and money to collect data about Māori (L. T. Smith, 2012) but there is almost no data about the social, political and economic relationships that we are a part of. Indigenous demography in Aotearoa is likely to require data about iwi, hapū and whānau

kinship groups, as well as pan tribal composition of urban centres based on reliable population samples (Kukutai & Taylor, 2015; Statistics New Zealand, 2015a). Development of better methodologies for quantitative data goes hand in hand with current and future capacity development within kinship groups and Māori organisations. Māori economic and political entities are likely to source data from generic indicators available through Stats New Zealand and are also likely to develop indicators that are more relevant to their information needs and absent from existing datasets such as information about the Māori economy and Māori business (Cunningham et al., 2005; Families Commission, 2010; Kukutai & Taylor, 2015; Moeke-Pickering, 1996; Stats NZ, 2019).

A signifier of indigenous demography is that it is led, owned and controlled by local indigenous communities from the construction of methodologies through to the application of research findings. This condition ensures that the research is not just gathering information about indigenous communities but that the research will, in fact, support self-determination and be a reliable representation of local indigenous identities (Kukutai & Taylor, 2015). There is no option for co-ownership of Stats New Zealand. It is clearly stated that data is owned and controlled by the New Zealand Crown (Statistics New Zealand, 2015a). However, the high demand on resources and the cost of running whole of community surveys to support iwi-led strategic planning (Alkire, 2010; Cotterell & Crothers, 2011; OECD, 2013b), necessitates engagement of Māori organisations with Statistics New Zealand (Kukutai & Taylor, 2015; Statistics New Zealand, 2015a). Therefore, meeting Māori information needs requires transformation within the official institution, the indigenization of quantitative methodologies, increased access to data and

institutional support for Māori capacity development. As Kukutai and Taylor (2015, p. 136) state:

As the indigenous rights agenda gradually shifts in such situations from the pursuit of restitution to the management and implementation of benefits, those with inherent and proprietary rights are finding it increasingly necessary to build internal capacity for community planning including information retrieval and application.

They further argue that such internal transformation would begin with greater critical thinking within the discipline of statistics acknowledging how science-based methodologies are socially constructed and privilege the cultural and political lenses of the Colonial State (Kukutai & Taylor, 2015; Pihama et al., 2020).

The post-settlement era has identified demography as critical to planning and thus a critical tool for self-determination. Māori organisations are needing to develop high quality, robust scientific quantitative analysis to build an evidence base to advocate for self-determination at a range of levels of government decision-making (Kukutai & Taylor, 2015). Therefore, engagement with Stats New Zealand is directed at high-level decision makers with existing relationships and influence with government departments (Statistics New Zealand, 2015a; Stats NZ, 2019). Processes of consultation for the continued development of indicators and frameworks for Māori data users include a Māori advisory panel, indigenous peer review, subject matter experts of a Te Ao Māori perspective and consideration of existing Māori frameworks (Stats NZ, 2023a). Co-design is also taking place with the data iwi leaders group (DILG) from the National Iwi Chair Forum (NICF) (Te

Kāwanatanga O Aotearoa & New Zealand Government, 2023). Description of Crown-Māori engagement, processes of consultation and Māori participation in research design was once vague (Statistics New Zealand, 2013). More recently, detailed information about these are available to the public and can be located through the Stats New Zealand website (Stats NZ, 2023a) in relation to the He Arotahi Tatauranga framework, partnership with Māori, co-designing Māori data governance, crown-Māori engagement, statistical information needs, consultations and reviews. Aspects of indigenous demography (Kukutai & Taylor, 2015) that inform time series analysis of flourishing whānau are:

- Affirmation that proxy measures such as household and homogenous categories such as ethnicity are inadequate to explore diversity within whānau.
- Research designed to inform whānau and Māori participation in kinship groups is a current area of research interest.
- Time series analysis needs to illustrate whānau experience of flourishing so we can identify our own aspirations and collective wellbeing.
- Large-scale surveys are expensive and time consuming. The scope of the research should be compatible with available resources.
- Māori informed and constructed frameworks would be more appropriate for time series analysis of whānau wellbeing and should be accompanied by authoritative descriptions of fundamental concepts and principles.
- Time series analysis of objective data needs to be accompanied by context, so it is not understood as a representation of whānau or social realities. Limitations of the research need to be clearly stated, and grand knowledge claims avoided.
- Capacity development is an important aspect of indigenous demography. The methodology should be a potential tool accessible to most whānau to identify their own needs or to encourage whānau to construct their own framework.

- Whānau are more likely to participate in research about and for our collective wellbeing if it is conducted by someone belonging to the same whānau.
- For the inquiry to be beneficial for whānau, whānau must be able to identify with and engage in the research. Privileging whānau voices would support this.
- Direct research contribution to whānau flourishing must be stated at the outset.
- The methodology must be informed by whānau voices and the diversity of expressions of values, aspirations, and priorities they express.

2.5 Kaupapa Māori wellbeing frameworks

Kaupapa Māori models and frameworks are derived from Māori ontology, MM and Kaupapa Māori knowledge (Families Commission, 2010; Moeke-Pickering, 1996; Pihama et al., 2020; Wolfgramm et al., 2020). There are many models of Māori and whānau wellbeing applied in unique ways to measure the impact of a variety of services on whānau and Māori wellbeing (Kingi et al., 2014; Pihama et al., 2020). 11 frameworks are briefly described in this section and were selected for their potential to inform a framework for flourishing whānau time series analysis. Attention is paid to the use of concepts describing Māori ontologies and English language equivalents for these terms are not always provided.

2.5.1 1988 - Ngā Pou Mana

Dr Mānuka Henare. Ngāti Hauā, Te Aupouri, Te Rarawa, Ngāti Kahu.

Written for the New Zealand Royal Commission on Social Policy (1988), Ngā Pou Mana is located under the title *Ngā Tikanga me ngā whakaritenga o te ao Māori: Standards and foundations of Māori Society*. The stated warrant for the Commission was to gather and collate information to identify where and how social

policy is inadequate in meeting the existing needs of the public and identify changes needed for social policy to achieve an equitable and fair society. According to the Commission's findings, good jobs, adequate income, education and health are core aspirations for the majority of our society, consistently throughout class and ethnic groups (New Zealand Royal Commission on Social Policy, 1988). These findings continue to be referred to supported by recent research (Cotterell & Crothers, 2011; Tibble & Ussher, 2012).

Dr Henare approaches wellbeing from a values perspective supported by clear definitions, descriptions and applications of mana concepts. He offers a definition of wellbeing as, "Mana Māori is rendered here as Māori wellbeing and integrity and emphasises the wholeness of relationships. It expresses continuity through time and space" (New Zealand Royal Commission on Social Policy, 1988, p. 16). Dr Henare further describes the process of attaining mana as "a quality which cannot be generated for oneself, neither can it be possessed for one-self, rather mana is generated by others and is bestowed upon both individuals and groups" (New Zealand Royal Commission on Social Policy, 1988, p. 18). This concept is strengthened and consistent with Dr Henare's description of manaakitanga through which mana is granted to those who extend hospitality and care to others. Based on this concept, Ngā Pou mana is very different to other approaches reviewed in this chapter. Vulnerable individuals or groups such as the elderly, children, those with ill health, those suffering financial hardship etc. are not deficient nor the target of investigation. Dr Henare argues that wider social wellbeing is reliant on our ability and willingness to care for vulnerable groups and restore their wellness. It is only through justice and fairness that the mana of our society can be restored and thus

be well (New Zealand Royal Commission on Social Policy, 1988). Consistent with a HD approach, Dr Henare describes the negative impact of inequity and inequality reaching beyond those who directly experience it (Klugman et al., 2011). However, the perspective of Ngā Pou mana could be interpreted as unwell individuals or groups within a society as symptomatic, rather than the cause, of an unwell society. A purpose of SW approach is to measure the effects of an intervention on the quality of a person's life overall (Alkire, 2010; Brown et al., 2010; OECD, 2013b). Dr Henare's position is the opposite to this:

Māori values, behaviour and social organisation are the basis of sound social order and the common good. In this sense the common good is concerned with people's long-term development and is not necessarily confined to one distinct or isolated action. It implies the wellbeing of all, especially the weak, who benefit from the common good via social, economic and political procedures (New Zealand Royal Commission on Social Policy, 1988, p. 16).

The concept of mana is enriched through description of four pou or important sources. These remain relevant and clear descriptions of concepts commonly used in frameworks and discussion of whānau wellbeing and flourishing whānau (Durie, 1995; Families Commission, 2010; Pihama et al., 2020). Nga pou mana and contributors present some core considerations for social policy development, the understanding being that any policy or institution that damages mana, diminishes Māori wellbeing (New Zealand Royal Commission on Social Policy, 1988).

Table 2.1: Ngā Pou Mana (New Zealand Royal Commission on Social Policy, 1988)

Pou	Meaning	Contributors
Whanaungatanga	Social responsibility and a sense of belonging determined by whakapapa.	Iwi, hapū, whānau, waka, tohatoha, whakapapa, manaaki.
Taonga tuku iho	Tangible and intangible gifts inherited from past generations and highly valued by living generations.	Kete mātauranga, tikanga, ritenga, Te Reo Rangatira.
Te Ao Tūroa	Aspects of the natural environment with whom tangata whenua share whakapapa. The health of the natural environment in ancestral geographies thus represents mana and intergenerational identity of tangata whenua collectives. The natural environment provides material resources enabling tangata whenua to exercise manaakitanga.	Whenua, ngahere, moana, awa, ahi kā, raupatu.
Tūrangawaewae	Centre of Māori identity.	Tangata whenua, marae, papakāinga, manuhiri, koha

The meaning of contributors to ngā pou mana and connections between them (New Zealand Royal Commission on Social Policy, 1988) are summarised below:

Tohatoha: Fair distribution of material resources.

Manaaki: Care, kindness, hospitality, respect; the ability to care for others contributes to the carer's mana.

Te Reo Rangatira: The Māori language is an example of intangible taonga tuku iho. It is an essential part of Māori culture and a source of Māori mana and identity.

Ngā tikanga: Determines the rights of a group, individual or authority. There are “principles that govern appropriate conduct and dictate, correct situational behaviour” (New Zealand Royal Commission on Social Policy, 1988, p. 27).

Ngā ritenga: Behaviour and practices determined by tikanga which in turn, through practice, solidifies the mana of tikanga. “The extension of tikanga to social structures and relationships” (New Zealand Royal Commission on Social Policy, 1988, p. 27)

Te kete mātauranga: Intergenerational transfer of knowledge and skills.

Whenua, awa, ngahere, moana: Identifiers that position us in Te Ao Tūroa through genealogy.

Raupatu: Before the Treaty of Waitangi, raupatu referred to the conquest and discovery of land. From the signing of Treaty of Waitangi onwards, raupatu has come to mean the confiscation of Māori land by settler governments. Dr Hēnare notes that the confiscation of land harms mana Māori not only in terms of denial of material resources but also in terms of identity and maintenance of whakapapa.

Ahi kā: Constant occupation of land establishes rights and responsibilities for the land.

Marae: A place where tikanga, te reo Māori are protected and have authority. A cultural haven from Western authority and cultural practices. Situates and links whānau, hapū and iwi in Te Ao Tūroa.

Tangata whenua: “people of the land”. The term can vary in scope. Māori identify as tangata whenua of Aotearoa because our genealogy determines our exclusive stewardship relationship to Te Ao Tūroa of Aotearoa. Tangata whenua are also defined by genealogy to be stewards of a portion of Te Ao Tūroa, their ancestral lands.

2.5.2 1991 - Te Wheke

Dr. Rangimarie Turuki (Rose) Pere, CBE. Ngāti Ruapani, Tūhoe Pōtiki, Ngāti Kahungunu.

Released in 1991, Te Wheke is a symbolic representation of whānau wellbeing. The eyes of Te Wheke represent Te Waiora or total wellbeing of the whānau. Each tentacle symbolises a dimension of wellbeing with suckers symbolising factors that sustain that dimension and contribute to the wellbeing of the whole. Harmonious and co-ordinated movement of the tentacles give Te Wheke mobility. Balance of dimensions allows for movement to obtain factors that sustain wellbeing. Tentacles interlace with one another blurring the boundaries between them (Pere, 1991). Thus, wellbeing is to be understood in terms of dynamic relationships between overlapping dimensions and wellbeing as a holistic concept (Major, 2017; Moeke-Pickering, 1996; Pihama et al., 2020; Wolfgramm et al., 2020) . The eight dimensions of Te Wheke are wairuatanga, hinengaro, taha tinana, whanaungatanga, mauri, mana ake (unique identity), hā a koro mā a kui mā, whatumanawa (healthy expression of emotion) (Pere, 1991).

2.5.3 1993 - Te Hoe Nuku Roa

Department of Māori Studies, Massey University.

In response to requests by iwi and policy developers, the department of Māori studies at Massey University developed a longitudinal study of Māori households for the strategic development of education and health services (Cunningham et al., 2005; Durie, 1995). Released in 1993, Best Outcomes for Māori: Te Hoe Nuku Roa [HNR] is a survey of Māori individuals and households conducted every three years. It was first conducted in 1994 in Manawatū, Whanganui, Lower Hutt, South

Auckland and Gisborne and in 2005, extended to include Northland and Southland (Durie, 1995). Prominent wellbeing models informing a Māori framework of wellbeing for the HNR were:

- Te Whare Tapa Whā by Tā Mason Durie (Durie, 1997).
- Te Wheke by Dr. Rangimarie Rose Pere (Pere, 1991).
- Ngā Pou Mana written by Dr Mānuka Henare (New Zealand Royal Commission on Social Policy, 1988).
- Ngā Pūtake by Tā Mason Durie, 1985.
- Ngā Pou Ārahi by the standing committee on Māori Health (Durie, 1995).

Factors contributing to wellbeing are classified as cultural, social, economic and personal. HNR is a matrix to identify relationships between four axes of wellbeing:

- Paihere tangata (human relationships).
- Te Ao Māori (Māori culture and identity) includes personal identity, cultural heritage, natural resources, Māori institutions.
- Ngā āhuatanga noho-ā-tangata (socio-economic circumstances) includes subjective measures of wellbeing, societal standing, economic position.
- Ngā whanaketanga (change over time) includes longitudinal analysis, identification of policy impact over time, household resources and composition (Durie, 1995).

Each axis includes the following indicators:

- Choice
- Access
- Participation
- Satisfaction
- Information
- Knowledge (Durie, 1995)

The Māori framework of HNR is an example of a Māori Development approach to research and is similar to opportunity freedoms, process freedoms and principles of a capabilities approach (Durie, 2003). Tā Mason Durie continues to be a leading proponent of Māori Development as well as occupying a lead role in health and social policy development and service provision (Durie, 2003).

Durie (1995) differentiates between ethnicity and culture; ethnicity being attributed by descent and culture being a social construct. He states that differences between Māori and general population cannot be attributed to culture as culture changes over time and is not experienced uniformly throughout Māori. According to Durie, Māori are not a homogenous group and our participation in cultural activities does not qualify our indigenous status. As he states (Durie, 1995, p. 165).

“Māori belong to numerous social and cultural groupings. Sometimes ethnicity will be the most significant affiliation. But on other occasions it may be less important than belonging to a school, a sports club, a socio-economic grouping, or family constellation.”

Durie (1995) adds that wellbeing measured according to Māori models must not be limited to cultural or ethnic stereotypes and identifies four qualities of contemporary Māori identity:

- Diversity.
- Dynamic change.
- Multiple affiliations.
- Self-identification.

2.5.4 1997 - Te Whare Tapa Whā

Tā Mason Durie. Ngāti Kauwhata, Rangitāne, Ngāti Raukawa (Durie, 1994).

Developed by Tā Mason Durie and informed by discussion with The Māori Women's Welfare league, Te Whare Tapa Whā uses the analogy of a wharehau to symbolise overall wellbeing (Durie, 1997). Symbolising the inter-dependant and collaborative role of four wellbeing domains to the wellness of a person, the strength of, and balance between; four walls of the house are necessary for it to stand strong. No one taha/ domain is more important or determinant than another. The four walls symbolising domains of wellbeing are: 'te taha hinengaro' symbolising mental and emotional wellbeing expressed by information, knowledge and control of behaviour; 'te taha whānau' symbolising social wellbeing and expressed by individual connection with whānau, social and environmental institutions; 'te taha tinana' symbolising physical wellbeing and expressed by physical health, and 'te taha wairua' symbolising spiritual wellbeing expressed through cultural identity (Durie, 1997; Major, 2017; Pihama et al., 2020).

The brief descriptions of Nga Pou Mana, Te Whare Tapa Whā and Te Wheke in this chapter are not to diminish the importance of these models to representations of wellbeing from a Māori worldview and ontology. These and their predecessors are pioneering examples of Māori and whānau wellbeing as holistic concepts that focused on the impacts of social, cultural and physical environments on individual and whānau wellbeing (Cunningham et al., 2005; Families Commission, 2010; Pihama et al., 2020). These have been adapted to meet specific needs across sectors of public service (Kingi et al., 2014). As Pihama et al. (2020) confirms, these continue to be applied in policy development, service delivery and academic research. Te Whare Tapa Whā provides a tool with which to see the inter-relationship of key parts of our world as human beings in the context of a wider

environment, while living wider historical, political, economic and social arrangements” (Pihama et al., 2020, p. 35).

2.5.5 1999 - Te Pae Mahutonga

Tā Mason Durie. Ngāti Kauwhata, Rangitāne, Ngāti Raukawa (Durie, 1994)

Inspired by the career of the first Māori medical practitioner in Aotearoa and later Minister of Health, Māui Pomare, as well as the Ottawa charter (see 1.5.3), Te Pae Mahutonga is a contemporary model for Māori health promotion delivered by Tā Mason Durie at the fifth Health Promotion Forum of New Zealand. Te Pae Mahutonga is our name for The Southern Cross and a model composed of six categories to guide Aotearoa toward a healthier society. The four stars of the cross of Te Pae Mahutonga symbolise four principles of health promotion. These are ‘Mauriora’ – Access to Te Ao Māori, ‘Waiora’ – Environmental Protection, ‘Toiora’ - Healthy Lifestyles and ‘Te Oranga’ – Participation. Two pointer stars within Te Pae Mahutonga characterise guiding processes of health promotion. These are ‘Ngā Manukura’ – Leadership and ‘Te Mana Whakahaere’ – Autonomy (Durie, 1999).

Mauriora associates good health with a secure cultural identity, an internal phenomenon supported by promotion of Māori ways of being and knowing within social institutions as well as increased access to Māori cultural institutions. Waiora is described by Durie (1999) as the direct spiritual connection between humans and the natural environment. Toiora advocates for consistency between government messages for health promotion and legislation to reduce harm. Here Durie (1999) makes a direct association between poverty and poor health. Te Oranga advocates

for increased participation of Māori in society, supported by access to quality health services, education, sports and recreation and employment. Social sectors for increased participation that would positively impact on Māori health are economy, education, employment, knowledge, creation and decision-making. Ngā Manukura is a relational approach to leadership and Māori health promotion necessitating leadership from a variety of contributors on several levels, prioritising co-ordinated local community led leadership. Te Mana Whakahaere affirms that political or government leadership should support and complement community leadership and autonomy. Autonomy is defined by Durie (1999, p. 6) as “capacity to organise and assert a measure of control over future developments”.

2.5.6 2004 - Hōmai Te Waiora ki Ahau: a tool for the measurement of wellbeing amongst Māori

Stephanie Palmer. Ngāti Porou.

Hōmai te waiora ki ahau (Palmer, 2004) is a psychometric tool to measure feelings about wellbeing or waiora using Māori concepts and worldview. 12 aspects of waiora were identified from components of Te Whare Tapa Whā (Durie, 1997), Te Wheke (Pere, 1991) and The Gallery of Life (Te Roopu Awhina o Tokaanu). Each aspect of waiora is illustrated on a card to enable participants with little or no understanding of te reo Māori to report their response to each card. The twelve cards depict:

- Whanaungatanga
- Tinana
- Hinengaro
- Wairuatanga
- Mauri

- Whenua
- Mana
- Whatumanawa
- Tikanga Māori
- Tikanga Pākehā
- Te ao tawhito
- Te ao hou

An additional card depicts waiora to conserve the holistic quality of the concept. Waiora is described by Palmer (2004, p. 52) as “Implicitly, the notion of waiora is unidimensional, in other words, waiora is made up of multiple components which collectively contribute to the quality or intensity of experience”. Research participants rated their waiora in response to each card by locating their feelings along a 13-point intensity scale. One end of the scale was depicted by Te Kore to indicate a state of inactive potential while Uenuku-a-Rangi represented the other end of the scale and a state of maximum wellbeing. The potential for the tool to be a reliable measure of waiora relied on participants being aware of the purpose of the exercise, willingness of participants to engage and the tool being easy for participants to understand and use.

The tool was tested with several groups with contrasting social characteristics and successfully identified items with the most frequent high intensity scores were different for each group. Therefore, the tool reflected waiora in relation to the lived experience of each group as well as a distinction between Māori and non-Māori participants. In discussion about different results from Māori participants using Māori and non-Māori psychometric tools, (Palmer, 2004, p. 55) notes:

.. such findings suggest that the tools are indeed measuring theoretically distinct constructs. This is an important finding because it leans towards the view that non-Māori measures of wellbeing may be inappropriate for some Māori.

2.5.7 2010 - Whānau Ora Outcomes Framework

Taskforce on Whānau Centred Initiatives (Ministry of Health & Te Puni Kōkiri, 2011).

Led by Dame Tariana Turia, the then Minister of Whānau Ora, Whānau Ora was historic as it restructured separate departmental service delivery for the benefit of whānau by positioning whānau and their self-defined aspirations at the centre of policy intervention with appropriate services then being co-ordinated across sectors to support whānau to achieve them (Ministry of Health & Te Puni Kōkiri, 2011; Te Puni Kōkiri, 2016).

In 2009, the Whānau Ora Outcomes Framework was agreed to through a consultation process carried out by the Taskforce on Whānau Centred Initiatives, released in 2010 and added to in 2016 (Te Puni Kōkiri, 2016). The framework sets out several short-term, medium-term and long-term outcomes for Whānau Ora estimated to be achieved within five years, ten years and twenty-five years respectively. The outcomes within the framework are:

- Whānau are self-managing.
- Whānau are living healthy lifestyles.
- Whānau are participating fully in society.
- Whānau are participating confidently in Te Ao Māori.

- Whānau are economically secure and successfully involved in wealth creation.
- Whānau are cohesive, resilient and nurturing.
- Whānau are responsible stewards of their natural and living environment (Te Puni Kōkiri, 2016).

The framework can be used as a tool by whānau, service providers and government to monitor progress toward each outcome. It is used by the Whānau Ora Partnership Group as a tool to streamline policy, planning and reporting from multiple stakeholders. The Whānau Ora Partnership Group is chaired by the Minister for Whānau Ora, six representatives from the Iwi Chairs Forum and ministers for finance, health, education, social development and economic development. Through three commissioning offices, Te Puni Kōkiri uses the framework to manage contracts with community providers to provide services to achieve Whānau Ora outcomes (Te Puni Kōkiri, 2016).

2.5.8 2011 – Te Taunga o te Mauri

Dr. Taina Whakaatere Pohatu. Ngāti Porou, Rongowhakaata, Te Aitanga-a-Mahaki, Ngāi Tamanuhiri, Ngāti Kahungunu (Pohatu, 2011).

Based on Io traditions, Dr. Pohatu utilises the potential of Māori ontology and epistemology to describe the processes and structures of human potential fulfilment (Pihama et al., 2020). Consistent with this is his promotion of te reo Māori to describe processes and interpretations of mauri movement. A range of te reo Māori expressions coupled with English language equivalents are associated with three states of mauri. These are mauri moe, mauri oho and mauri ora (Pohatu, 2011).

The first being a state of inactivity has two aspects, mauri moe mātao and mauri moe mahana. Mauri moe mātao is a state of inactivity and isolation. Mauri moe mahana is also a state of inactivity but is described as a period of careful consideration before contemplating the possibilities of potential action. The second state, mauri oho is a state of awakening or awareness that propels action. The third state if mauri ora is a state of vitality and potential fulfilment. Te Taunga o Te Mauri are dynamic and multidirectional except for mauri moe mātao, for example, depending on experience a state of mauri oho can retract to a state of mauri moe or follow onto a state of mauri ora. Moreso, experience of mauri ora needs to be maintained through perpetual movement lest it become inactive. Therefore, mauri is not depicted as an outcome but as a dynamic process of movement. Pohatu (2011) advocates that we become aware of the states of mauri we experience within ourselves as well as through our participation in environments, relationships and settings. This will equip us to contribute better to these, foster respectful relationships and meet kaupapa (Pihama et al., 2020; Pohatu, 2011). Similarly to Hōmai te waiora ki ahau (Palmer, 2004), through a variety of expressions and actions, te taunga o te mauri can be understood by those with little or no understanding of te reo Māori and therefore offers broader access to Māori ontology and epistemology. Te taunga o te mauri actions, expression and concepts (Pohatu, 2011) are elaborated on in chapter six.

2.5.9 2014 - Ngāi Tai Vitality Outcomes Monitoring Framework

Jodi Porter. Ngāi Tai, Whakatōhea, Te Whānau a Apanui, Ngāti Porou³.

³ <https://shoreandwhariki.ac.nz/jodi-porter>

Dr. Mihi Ratima. Whakatōhea, Ngāi Awa ⁴

Funded by the Health Research Council, this values-based framework is designed to measure vitality on the scale of iwi, that the researchers assert is different from measuring the wellbeing of individual and whānau that compose iwi. Iwi are defined by distinct geographic boundaries and measuring iwi vitality depicts the exercise of mana whenua for self-determination (Porter & Ratima, 2014).

The Ngāi Tai Vitality Outcomes Monitoring Framework (Porter & Ratima, 2014) is constructed from qualitative methods and designed to harness quantitative data such as that from the NZCPD. The findings of the research inquiry informing the framework identifies seven values of significant importance to Ngāi Tai:

- Te reo Māori me ōna tikanga o Ngāi Tai
- Manaakitanga
- Whanaungatanga
- Kotahitanga
- Wairuatanga
- Tino Rangatiratanga
- Kaitiakitanga

The research identified the outcomes of iwi vitality were:

- Secure identity
- Intergenerational sustainability
- Collective cohesion
- Self-determination
- Economic prosperity
- Whānau health and wellbeing

⁴ <https://www.otago.ac.nz/nclr/staff/associate-investigators/index.html>

Several characteristics were identified in relation to each outcome against which examples/indicators measure performance. Data to inform indicators is selected on the following criteria:

- Alignment with outcomes
- Impact of the outcome on iwi vitality
- Responsiveness of outcome to indicator
- Quality of data

In addition to being comprehensive and specific, the framework is constructed for time series analysis and projection. Although it was developed specifically as an expression of Ngāi Tai values and strategic planning, Porter and Ratima (2014) argue that many aspects of these are shared by iwi generally and therefore the potential of application is wider reaching than Ngāi Tai. They also argue that the framework is flexible enough to assist iwi to identify strategies to fulfil self-defined goals, monitor progress toward these as well as plan based on data that is reliable and relative to iwi-level decision-making. The framework could also function as performance evaluation of existing iwi service delivery and evidence-based accountability. Porter and Ratima (2014) identify the application of an iwi framework would require, and thus be an opportunity for, capacity and capability development within iwi. In addition to skills development, internal iwi capacity development encourages awareness about the importance of iwi defined values and outcomes within iwi, that in turn complements participation and enhances self-determination (Porter & Ratima, 2014).

2.5.10 2014 -Te Puāwaitanga o Ngā Whānau research framework

Te Puāwaitanga o ngā whānau [TPONW] is a flourishing whānau research framework, published by the Office of Assistant Vice Chancellor, Māori and Pasifika, Massey University as part of the Ngā Pae o Te Māramatanga project “Fostering te pā harakeke: Advancing healthy and prosperous families of mana” (Kingi et al., 2014). Flourishing can be experienced at levels of both the individual and collective. The following characteristics describe flourishing (Kingi et al., 2014):

- Emotional vitality
- Optimal functioning
- Experiencing growth
- Confidence to adapt or overcome potential challenges
- Supportive relationships and positive social connections
- Capability to make positive contributions to others
- Sense of purpose
- Full engagement in daily activities
- Concept of life as meaningful

As an outcome measure, flourishing is increasingly used to evaluate service delivery in several social sectors such as mental health, health, corrections, and social services TPONW (Kingi et al., 2014). Flourishing research is interested in our experience of states of flourishing and investigation into conditions that create, maintain or diminish flourishing, rather than focus on specific or isolated wellbeing factors. Flourishing theory argues that narrowly defined indicators or proxy measures are inadequate. The strength of a flourishing approach is progressive development of indicators and outcome measures that are comprehensive and

detailed to adequately capture the complexity and sophistication of contemporary flourishing (Kingi et al., 2014).

TPONW is a research framework that encompasses generic and cultural indicators that work in unison and are mutually complementary while recognising that Māori outcomes are not compatible with non-Māori ones. Briefly the TPONW, flourishing whānau research framework is composed of three connected tiers. The first is *Whānau realities* including social, cultural and economic circumstances of whānau. The economic dimension is highlighted because poverty is a significant impediment to flourishing whānau. The environmental dimension is an important consideration as the natural world is the extension of whakapapa and toxic man-made environments can impede flourishing, while healthy ones encourage flourishing (Durie, 1999; Kingi et al., 2014). The second is *Transformative pathways: catalysts that change whānau experience* and the third is *Markers of Flourishing Whānau* (MFW). The first two tiers are broad stages of an overall process that contain no indicators (Kingi et al., 2014). The third tier, MFW, is composed of six markers related to social, cultural and economic circumstances and are a combination of generic and cultural domains, each comprising several more specific yet flexible quantitative indicators or qualitative elements. The six markers are:

1. Whānau heritage
2. Whānau wealth
3. Whānau capacities
4. Whānau cohesion
5. Whānau connectedness
6. Whānau resilience

The TPONW framework and the six MFW (Kingi et al., 2014) are described in more detail in chapters three and six. The methodology of constructing the framework described in the discussion document is likely the most comprehensive and inclusive of this literature review. This included literature review, expert interviews and public discussion. Establishment of the six markers of flourishing whānau tier was informed by review of international and local outcome measures and models. Kingi et al. (2014) asserts that while international measures can inform universal measures, local models are the most appropriate sources to inform cultural markers and indicators as well as being high quality descriptors reflecting aspirations and values common amongst Māori. Literature about local cultural measures, models and theories identified in contributing to the construction of MFW (Kingi et al., 2014) are:

- Capacities approach (Te Ngāhuru).
- Subjective questionnaires (He Oranga Hapori, KORS, Hua Oranga).
- Te Whare Tapa Whā (Hua Oranga, Homai te Waiora ki au, He taura tieke).
- Te Wheke (Homai te Waiora ki au).
- Ngā pou mana (Homai te Waiora ki au).
- Te Roopu Awhina o Tokanui (Homai to Waiora ki au).
- Te Tiriti o Waitangi (MDI framework, He taura tieke).
- Ottawa Charter (Te Pae Mahutonga, He Taura tieke).

Similarly to many other Māori frameworks, through repeated applications, TPONW is a platform for progressive theory and conceptual development. Importantly, Kingi et al. (2014) lists key considerations for constructing this framework that directly inform the methods for this research inquiry. The most impactful of these being:

- To ensure consistent and accurate application, philosophical or metaphysical terms need to be clearly defined.
- Cultural terms are most useful when used as tools for measurement.
- Generic and cultural indicators can be defined and measurable.
- Frameworks can be relative and comprehensive with broad rubrics within which are situated more specific yet flexible categories.
- Qualitative and quantitative methods can be mutually informing.
- Cultural and generic markers can work in unison and be mutually exclusive.
- Māori outcomes are not comparable to non-Māori outcomes.
- A comprehensive framework is a tool to locate and illustrate diversity.
- Cultural markers are a form of expressing culturally defined goals and aspirations.
- Useful measures point to the intersection of the individual or group with their natural, physical, social, cultural, and political environments and track actions that improve equity for Māori in a range of environments.
- Measures preserving the integrity of cultural views and aspirations can be as sophisticated, useful, visible, and measurable as conventional measures.

2.5.11 2020 - Ngā Hono Ōhanga Oranga

Professors Rachael Wolfgramm, Chellie Spiller, Ella Henry, Robert Pouwhare.

Funded by Ngā Pae o te Māramatanga, Ngā Hono Ōhanga Oranga (Wolfgramm et al., 2020) responds to a revival of economic theory in contemporary international wellbeing frameworks, as previously described in the CES framework (see 2.2.3). Its aim is to measure success and wellbeing according to Māori concepts and experience and it is also influenced by SW and the New Zealand Treasury. As such, it is a framework that explores how Māori economies support wellbeing beyond the market value of production. Aspects of wellbeing relative to Māori economies are identified as sound institutions and decision-making processes, social justice, self-determination, community wellbeing, care for the environment and future

wellbeing. The intention of the framework is to identify decision-making strategies that enhance wellbeing from a MM basis, and perhaps as a tool to encourage or qualify leadership or policy development for positive Māori wellbeing outcomes (Wolfgramm et al., 2020).

The framework has five components. Ora is at the centre of the model, surrounded by ngā hono, orange, ōhanga and whakapapa. The role of each in the model are described as:

Ngā hono: the principle of interrelatedness and interconnectivity, acknowledgement of human, natural and spiritual as three interdependent dimensions of wellbeing. Economic activity is guided by values to nurture relationships and participation.

Ora: transformation through activity, mauriora, hauora, waiora.

Orange: whānau, education, research guided by values of kotahitanga, whanaungatanga, maumaharatanga through domains of mātauranga, whakamana and rawa.

Ōhanga: a system of economies, the natural environment and human wellbeing are components of the one ecosystem. Aspects include mana, mana o te wā, mana whenua, mana moana, mana rangi, mana tangata, mana whakahaere, self-sufficiency, social equality, cultural affirmation, political strength.

Whakapapa: Māori relational pragmatics, agency in Māori decision-making, and leadership, matrix of multiple stakeholders over natural resources, “to ensure Indigenous Māori spatial and temporal dimensions will underpin decisions” (Wolfgramm et al., 2020, p. 24).

2.6 Chapter summary

Flourishing whānau is an emerging and progressive field of study that draws on existing research from a range of approaches and methods (Kingi et al., 2014). The purpose of this literature review is to inform the construction of a methodology to identify existing and potential pathways to flourishing whānau. The review contributes to the construction of a methodology intended for autonomous research by whānau. This targeted literature review began with international and nation-wide approaches to wellbeing studies using both objective and subjective data that demonstrated how definitions and indicators of wellbeing are shaped by data availability, access to resources to support research methods, intended applications of findings and reporting requirements (Cotterell & Crothers, 2011; Cunningham et al., 2005; Klugman et al., 2011; Milligan et al., 2006; OECD, 2013b). Importantly, investigation of an intergenerational dimension of wellbeing was identified as an area of progressive research development (Kingi et al., 2014; Milligan et al., 2006). Review of these frameworks informs selection of a framework for time series analysis for this research inquiry by demonstrating that suitable frameworks could:

- Document how combinations of capabilities contribute to overall flourishing (Durie, 1995; Pere, 1991).
- Illustrate the impact of increased flourishing for those who least experience it (Dr. Henare in New Zealand Royal Commission on Social Policy, 1988).
- Document incremental and gradual change over time as a research priority, rather than a short-term outcomes approach (Alkire, 2010; Klugman et al., 2011).
- Establish the parameters of the research investigation (OECD, 2013b).
- Report on subjective data with a consistency equal to that of objective data (OECD, 2013a).

- Test my intuition that participation in whānau events is important to flourishing whānau (OECD, 2013b).
- Isolate participation in whānau events as a factor that affects flourishing.
- Meet information priorities, concepts and theories (Porter & Ratima, 2014).
- Use the same indicators applied to several domains (Stats NZ, 2023a).
- Encompass a range of wellbeing dimensions depicting the realities of contemporary indigenous experience (Kingi et al., 2014).

The first section of the review informed whānau-led flourishing by identifying:

- Participation in research could be positive for both whānau and myself because we belong to the same whānau, therefore this could increase response rates as well as yield more accurate responses than cross-cultural methods based on household as unit of measurement (Cotterell & Crothers, 2011).
- Large-scale surveys are expensive and time consuming (Kukutai & Taylor, 2015). The scope of the research should be compatible with available resources.
- The need to consider what type of data is likely to be available to inform the framework (United Nations Economic Commission for Europe, 2014).
- Whānau-led flourishing research could potentially establish a larger body of knowledge.
- It is important to define limitations of the inquiry, lest findings be confounded with a description of objective reality or representative of whānau (Kukutai & Taylor, 2015).
- There is an increasing demand for transparency about the consultation process and findings (Stats NZ, 2019).
- Publishing data that users can interact with caters to a wide range of needs (Stats NZ, 2023b).

Outline of indigenous demography demonstrated how indicators are culturally constructed and that greater awareness of this is needed within official research

institutions to both produce findings that are more relevant and accurate measures about indigenous wellbeing, as well as to support indigenous capacity development (Kukutai & Taylor, 2015). In a local context, it appears that Māori political and economic entities requiring demographic data to strategically plan for their communities are increasingly participating in the construction of nation-wide frameworks and indicators as well as developing their own (Statistics New Zealand, 2015a; Stats NZ, 2019). Selection of a framework for time series analysis is informed by indigenous demography by the following statements:

- Affirmation that proxy measures such as household and homogenous categories such as ethnicity are inadequate to explore diversity within whānau (Kingi et al., 2014).
- Research designed to inform whānau and Māori participation in kinship groups is a current area of research interest (Kukutai & Taylor, 2015).
- Time series analysis needs to illustrate whānau experience of flourishing so we can identify our own aspirations and collective wellbeing (Porter & Ratima, 2014).
- Māori informed and constructed frameworks would be more appropriate for time series analysis of whānau wellbeing and should be accompanied by authoritative descriptions of fundamental concepts and principles (Porter & Ratima, 2014)

The following statements from indigenous demography inform whānau-led research:

- Capacity development is an important aspect of indigenous demography. The methodology should be a potential tool accessible to most whānau to identify their own needs or to encourage whānau to construct their own framework (Kukutai & Taylor, 2015; Palmer, 2004; Porter & Ratima, 2014).

- For the inquiry to be beneficial for whānau, whānau must be able to identify with and engage in the research. Privileging whānau voices would support this (Porter & Ratima, 2014).
- Direct research contribution to whānau flourishing must be stated at the outset.
- The methodology must be informed by whānau voices and the diversity of expressions of values, aspirations and priorities they express (Durie, 1997).

Māori wellbeing research frameworks identified conceptual relationships between the Capabilities approach and Māori Development, Whānau Ora and TPONW (Durie, 1999; Kingi et al., 2014; Ministry of Health, 2002; Ministry of Health & Te Puni Kōkiri, 2011). SW has also had widespread influence in government conducted social surveys as well as some Māori wellbeing frameworks (Cotterell & Crothers, 2011; Palmer, 2004). The intergenerational and wider environmental dimensions of wellbeing, which the recently released CES conceptual framework (United Nations Economic Commission for Europe, 2014) is based upon, have historically been integral aspects of Māori wellbeing concepts and ontology (Moeke-Pickering, 1996; New Zealand Royal Commission on Social Policy, 1988; Pihama et al., 2020; Wolfgramm et al., 2020) and are reflected in Māori Wellbeing frameworks described in this chapter. This statement made by (Durie, 1999, p. 3) evidences this.

Health promotion must take into account the nature and quality of the interaction between people and the surrounding environment. It is not simply a call for a return to nature, but an attempt to strike a balance between development and environmental protection and recognition of the fact that

the human condition is intimately connected to the wider domains of Rangi and Papa.

However, Māori models are distinct from generic ones (Kingi et al., 2014) as these include wider culturally grounded sources of knowledge and promote discussion of these in te reo Māori with reference to tikanga Māori values, principles and practices (Palmer, 2004; Pere, 1991; Pihama et al., 2020; Pohatu, 2011). Indeed, many of the earlier models endure and are frequently used in the construction of new ones, a process exemplified throughout the later section of this chapter. Conceptual representation in wellbeing studies is an expression of what we consider to be important and therefore an exercise in wellbeing affirmation (Pihama et al., 2020).

Using te reo Māori, Māori models of wellbeing describe wellbeing as a harmonious balance of wellbeing dimensions. Some models such as Te Whare Tapa Whā and Te Wheke (Pihama et al., 2020) are broad and flexible and can be used by researchers, policy makers and services with a basic knowledge of tikanga Māori (Kingi et al., 2014). Te Wheke (Pere, 1991) Ngā Pou Mana (New Zealand Royal Commission on Social Policy, 1988) and Te Taunga o te Mauri (Pohatu, 2011) exemplify extensive and specific use of te reo Māori vocabulary that connects us with authentic experiences and processes of wellness to equip us with concepts and vocabulary to articulate these. Pohatu (2011) stresses the importance of using our cultural capital to describe and communicate our reflections, of which te reo Māori and tikanga Māori are together one access point. Hōmai te Waiora ki Ahau (Palmer, 2004) used te reo Māori concepts of wellbeing as well as an intensity scale based

on Māori ontology as a psychometric tool that could inform selection of methods for time series analysis:

- An intensity scale based on Māori ontology could be a useful tool to monitor change and identify pathways toward positive change.
- Frameworks using te reo Māori concepts can be used by Māori with little or no understanding of te reo Māori and remain more relevant than non-Māori concepts and frameworks.
- Using constructs relevant to Māori enhances everyone's experience of participating in research.
- Psychometry based on Māori concepts can be used to identify aspects of waiora for discussion for specific groups.
- Psychometry based on Māori concepts encourages Māori capacity and capability development in Māori epistemology and waiora.

In conclusion, this literature review has identified important considerations for selection of a framework for time series analysis of flourishing whānau to meet the thesis aim and purpose and answer the research questions. In addition, this chapter has described the significance of whānau-led flourishing research for internal capacity development as well as self-affirmation of our values within academic research and literature. Whānau-led flourishing research has specific implications in promoting our capacity to self-define our flourishing aspirations and increased engagement with these.

Chapter 3

A methodology for transformative flourishing whānau research

3.1 Chapter Introduction

This chapter begins by re-stating the research questions, thesis aim, purpose, and scope. Then, the transformative potential of the methodology is discussed. Limitations of the research parameters and potential barriers to achieving the thesis aim and purpose are then stated. The final part of the chapter examines the transformative potential of the methodology and its capacity to answer the research questions.

3.2 Section One: approach to FWMO research

3.2.1 Parameters of *Te Kawa Whakauru Ora*

3.2.1.1 Thesis aim, purpose, scope and research questions

The **thesis aim** is to pilot a framework and process for time series analysis of access to FWMO. The **thesis purpose** is to demonstrate that research can be a vehicle for flourishing by supporting whānau research capability development. The thesis aim and purpose take for granted that whānau leadership of flourishing research is necessary for whānau capacity development and access to all aspects of flourishing whānau (Kingi et al., 2014; Kukutai & Taylor, 2015).

The **primary research question** is:

What transformative pathways to flourishing whānau can be identified through participation in whānau events?

The **subsidiary research questions** are:

How does participation in individual wellbeing activities and whānau events affect wellbeing?

What is the role of my descent group in participation in individual wellbeing activities and whānau events?

The research questions arise from an assumption that FWMO is inevitable when whānau repeatedly participate in environments, settings and conditions strengthening mutual support within and between whānau. The subsidiary research questions contribute to the primary one by exploring influence and causation between aspects of flourishing (Kingi et al., 2014).

3.2.1.2 Scope of identifying transformational pathways to flourishing whānau through participation in whānau events

There are many descriptions of the concept of whakapapa in academic literature (Kennedy & Jefferies, 2009; Pihama et al., 2020; Wolfgramm et al., 2020). For the purposes of this thesis, whakapapa refers to the familial and geographical relationships from which whānau of common ancestry descend and not the ritualistic recital of genealogy (Wolfgramm et al., 2020). Whakapapa determines that human wellbeing and wellbeing of the natural world are interdependent (Pihama et al., 2020; Raharuhi, 2015; Wolfgramm et al., 2020). Knowing more about living generations of whānau to whom I relate most closely, is at the core of

whakapapa as scope applied to this methodology with my paternal grandparents positioned at centre (see whakapapa in chapter one). My descent group (see chapter one) and the scope of whakapapa encourages exploration of dynamic relationships within my descent line, across descent lines and between generations. Whakapapa is flexible and permits inclusion of whānau beyond my descent group with whom we share a common ancestry within the scope of the research. Adhering to both human and geographic common ancestry as a defining factor of whakapapa as scope relays the complex realities of whānau belonging and Māori ontology and offers opportunities to expand or contract the dataset for inductive inquiry.

The primary research question defines the scope of this inquiry as participation in events with my descent group. Not included in the scope of the research is investigation of how flourishing is accessed in wider society, outside of participation in whānau events. Therefore, it is likely that the scope directs exploration of the cultural dimensions of flourishing while the structural dimensions of flourishing, including wider political, economic and cultural contexts of whānau wellbeing, will be absent (G. H. Smith, 2012). The scope also excludes a historical dimension of FWMO.

3.2.2 Transformative potential of a methodology for FWMO research

Chapter one includes a description of my participation in academic research experience so far. It was stated there that I was born and grew up in Te Whenua Moemoeā and moved to Te Ika a Māui as recently as 2008. So, how can I then position myself as a Māori researcher (L. T. Smith, 2012)? I have whakapapa, sure, but what evidence is there to suggest that I am knowledgeable of tikanga Māori?

Firstly, I reject any notion that undertaking a thesis establishes me as an expert of FWMO. Instead, I occupy the position of learner of FWMO and of strengthening relationships through participation in whānau events (Lee, 2015; Walker et al., 2006). This thesis is my attempt to navigate the academic landscape of flourishing research and the cultural practices within my whānau. Belonging to whānau was the motivation for my repatriation to Te Ika-a-Māui and later, for undertaking this thesis. Participation in the following, in Te Ika-a-Māui, guide my approach to this inquiry:

- Living with and being supported by first-generation descendants.
- Employment in government funded social services contracted to support whānau wellbeing.
- Employment in tourism of culturally significant sites and artforms.
- Participation in te reo Māori learning and Kaupapa Māori education.
- Participation in wānanga on marae I belong to and at tertiary education institutions.
- Discussions with whānau, my partner, friends and fellow PhD candidates.
- Participation in Kaupapa Māori research at a post graduate level.
- Supervision from researchers experienced in Kaupapa Māori research within a Kaupapa Māori faculty.

My positioning and participation in kaupapa Māori prioritise my motivations for research, which are similar to those expressed by (L. T. Smith, 2012, pp. 230-231):

My more recent personal research focuses on the agency and potential of indigenous communities to draw on their own cultural strengths and understandings to fundamentally transform themselves, determine their own

futures, and contribute their unique knowledge frameworks to solving their own problems and those of wider society.

KMT offers tools to identify internalisation of colonial hegemony. Through recognition and critical analysis, such hegemony is discontinued and potential expression of it through this research methodology prevented (R. Mahuika, 2015; Wolfgramm et al., 2020). KM approaches to research are based on ethical guidelines ensuring that research by Māori with the intention to be of benefit to Māori, is in fact so (Pihama et al., 2002; L. T. Smith, 2012). KM approaches can be applied to any academic discipline and can use any research method (Pihama, 2015). Principles of KMR have been categorised in several ways (Wolfgramm et al., 2020), all of which elaborate on the principles listed below:

- Promotes te reo Māori and tikanga Māori (Pihama et al., 2002; Pohatu, 2011; L. T. Smith, 2012)
- Challenges taken-for-granted values of the academy (Pihama et al., 2002)
- Legitimises MM (Bishop, 1999; Royal, 2012; Walker et al., 2006)
- Normalizes Māori ontology (Pihama, 2010; Walker et al., 2006)
- Declares a political agenda of self-determination (Pihama et al., 2020; Smith, 2017; L. T. Smith, 2012)
- Promotes an evolving political framework (G. H. Smith, 2012)

The principles listed above are mutually complementary and together ensure that KMR makes a positive and meaningful contribution to decolonisation and Māori self-determination (L. T. Smith, 2012). The transformative potential of KMR lies in the deliberate and transparent analysis of the exercise of power that legitimises colonial ideology and justifies colonial power (Kukutai & Taylor, 2015; G. H. Smith, 2012). The transformative objectives of KMR shape the research parameters

for this inquiry and influence my approach to the research questions in the following ways (Pihama, 2010):

- To demonstrate the wellbeing benefits (L. T. Smith, 2012) of whānau controlled (Kukutai & Taylor, 2015; Te Awekotuku, 1991) FWMO research.
- Praxis - demonstrates information-based decision-making (Pihama et al., 2002; Smith, 2017) for FWMO.
- Identifies exercise of agency and self-determination through participation in whānau events (L. T. Smith, 2012; Walker et al., 2006).
- Constructs a transportable research framework and process that can be used by any whānau with whakapapa as scope (Pihama et al., 2002; G. H. Smith, 2012).
- Acknowledges the significance of incremental and gradual change (G. H. Smith, 2012; Smith, 2017), and its implications for intergenerational change.
- Identifies sites and agents of change for FWMO (Kingi et al., 2014).

The following section focuses on the transformative potential of this methodology (G. H. Smith, 2012). As stated, the thesis aim favours an exploration of cultural dimension of whānau wellbeing. The research purpose however, is a deliberate engagement with whānau capacity development (Kukutai & Taylor, 2015) and contrasts with highly publicised representations of whānau in official statistics (see chapter two). Thus, this thesis is an opportunity to explore FWMO as a topic and a state of being through research controlled and led by whānau. The implications of this for capacity development, self-governance and application for government funding (Kukutai & Taylor, 2015) are relative to the narrow scope of this research. In state-funded research, increase in the visibility of te reo Māori, Māori models of

health and Māori artwork contrast with a lack of visible critical analysis of colonial research institutions and the structural contexts of wellbeing for Māori (Kukutai & Taylor, 2015; G. H. Smith, 2012; Stats NZ, 2019). This type of cultural branding gives the impression that Stats New Zealand, for example, occupy a benevolent and well-intentioned role in a culturally inclusive setting. Such ‘cultural branding’ is implicitly recognised in the thesis aim and purpose as ‘co-opting’ or ‘domesticating’ tangata whenua struggle for self-determination and wellbeing (Cooper, 2012; Penetito, 2005; G. H. Smith, 2012).

3.2.2.1 Promotion of te reo Māori and tikanga Māori.

The use of te reo Māori is the most appropriate way to talk about MM and Māori ontology (Pihama et al., 2002). It is through the use of te reo Māori that we become fluent in the concepts that underpin a Māori worldview (Wolfgramm et al., 2020). Some examples of te reo Māori as expression of Māori ontology and concepts of wellbeing were explored in chapter two. This research inquiry is based on a concept of mauri ora derived from Io traditions (Pihama et al., 2020) and described by Pohatu (2011, p. 11):

...mauri ora, which is interpreted here as being fully aware of the possibilities in our individual and group responsibilities and activities. Awareness comes from a high level of energy, an obvious purpose for being, clarity of the past with its legacies and a willingness to actively engage in the forging of a future, with a range of relationships that we are part of.

The strengths of mauri ora as described by Pohatu (2011) for a research inquiry into FWMO encompass individual, collective and intergenerational dimensions and a relational approach. Conservation of the term flourishing whānau (Kingi et al.,

2014) aims to engage whānau with a field of research, that through deficit approaches, has often been alienating for Māori (Kukutai & Taylor, 2015; Lee, 2015). Use of the term flourishing whānau represents an intent to engage with whānau who may, for whatever reason, not speak te reo Māori or who have yet to engage with MM (Palmer, 2004).

3.2.2.2 Political engagement with the academy

The political struggle of this thesis is stated in the thesis purpose and located in the arena of research methodology and whānau self-determination (Pihama et al., 2002; Smith, 2017; Walker et al., 2006). In addition to an intention to engage whānau with the research, I have conserved use of the term flourishing in this thesis to claim methodological space for whānau-led research within the broader field of wellbeing research (Pihama et al., 2002; G. H. Smith, 2012) which would add diversity to the dominance of state controlled quantitative studies (Kukutai & Taylor, 2015) and wellbeing research about Māori based on generic SW theories (L. T. Smith, 2012). Thus the thesis aim, and a methodology that is transportable, sustainable and transformative (Pihama et al., 2002; Smith, 2017), would contribute to strengthening FWMO representations in the field of wellbeing research.

While conducting quantitative studies is not within the scope of this inquiry, current analysis of the structural aspects of indigenous demography (Kukutai and Taylor) suggest that in the current post-settlement period, exploration of how whānau-led research may produce findings which are more detailed, relevant and accurate to inform our understanding and experience of FWMO is timely, and will expand

alongside whānau, hapū and iwi research capacity development (Kukutai & Taylor, 2015).

3.2.2.3 Legitimisation of indigenous epistemology

There are a variety of meanings to the word Māori and multiple aspects of MM. In addition to understanding mātauranga as a body of knowledge, the word Māori in MM, used in this methodology, does not refer to Māori as tangata whenua (New Zealand Royal Commission on Social Policy, 1988) but to the meaning of Māori as “something that naturally or organically comes to life” (Royal, 2012, p. 33). Individual participation in wellbeing activities and whānau events is not innovative amongst Māori. Indeed, it is a familiar and existing practice amongst whānau and has a long history (Metge, 1990). Furthermore, theorising about the mutual influences of belonging to whānau and wellbeing is historic and contemporary. This of course, includes reflection on the value of participation in whānau events (Pihama, 2015). Such informal theorising occurs internally and socially (G. H. Smith, 2012; Smith, 2017).

Indigenous epistemology shines a light on values and concepts we, Māori researchers, might have internalised as a result of our inevitable exposure to colonial hegemony (G. H. Smith, 2012). As such, methodologies grounded in MM are deliberately anti-colonial (R. Mahuika, 2015). Whakapapa as research model (Kennedy & Jefferies, 2009; Royal, 2012; Wolfgramm et al., 2020) and pūrākau (Lee, 2015) as research method are two distinct ways MM authoritative in this methodology.

3.2.2.4 Whakapapa as research model

Whakapapa is a structure for organising MM (Royal, 2012) applied to the concept of mauri ora (Pohatu, 2011) in this inquiry. The use of whakapapa in this capacity is supported by findings presented in my Masters thesis (Raharuhi, 2015). Therein, koeke of Te Arawa waka, describe MM as intergenerational transmission of knowledge and meaning through common sensorial experience. Thus, MM is directly informed by the social and natural environments within which sensorial experiences occur. Participation in whānau events are instances where knowledge and meaning of FWMO are shared by my descent group. Consequently, they are frames of reference through which MM about whanaungatanga is enacted intergenerationally. Therefore, to fully understand intergeneration transmission of MM within the scope of this inquiry, it is important that processes of MM transmission be analysed within the context of participation in each event.

Consolidating aspects of MM by subject matter and generalising or omitting the contexts and setting within which MM occurs, led to increased rates of error in literary and scientific publications (Raharuhi, 2015). When presented in an overall generic literary style, disassociated from the structuring function of whakapapa, MM becomes popular non-fiction rather than a personalised, consistent and accurate expression of history, tradition and ontology (Raharuhi, 2015). Whakapapa as research model originates in oral tradition (Kennedy & Jefferies, 2009) as an art of selective presentation of knowledge to the needs of each audience. Therefore, whakapapa as research model prioritises the relevance of knowledge (Curnow, 1985; Loader, 2008; Raharuhi, 2015) for specific whānau over quantity of knowledge about the topic of FWMO.

3.2.2.5 Pūrākau as method

The research methods in this thesis are qualitative and use subjective data. Progressive wellbeing theories argue that proxy measures are inadequate because they do not capture the complexity of holistic wellbeing nor its many mutually influencing factors (Kingi et al., 2014; Pihama et al., 2020). Qualitative methods are appropriate for inductive investigation, whereby broad characteristics can be outlined from exploration (Cunningham et al., 2005; Pihama et al., 2002) of the expansive concept of mauri ora and free expression about how it is experienced (Lee, 2015; Penetito, 2005). Once more, qualitative methods meet the research purpose as they require little resources and are more accessible to whānau conducting research to meet their own information needs (Lee, 2015; Pihama et al., 2002).

An aspect of oral tradition, pūrākau is an ancient method of renewal of MM. In its literary form, pūrākau is a KM approach to qualitative narrative inquiry (Lee, 2015). To meet the thesis aim, pūrākau of individual participation in wellbeing activities and whānau events normalises contemporary representations of Māori ontology and identifies the most important aspects of mauri ora for my descent group (Lee, 2015). Its capacity to explore many aspects of agency, self-determination and social capital strengthens (G. H. Smith, 2012; L. T. Smith, 2012) the methodology for this inquiry.

3.2.2.6 Normalisation of Māori ontology

KMR rejects claims that the production of knowledge can be without cultural bias. Refuted is the premise that knowledge is neutral or represents an objective reality

(Steinhauer, 2002). Whakapapa as research model and a pūrākau method are appropriate expressions of MM to respond to the research questions. Each of these normalise Māori ontology by privileging diverse and contemporary representation of Māori identities (Durie, 1995; Kingi et al., 2014). Kaupapa Māori principles of research emphasise the importance of indigenous epistemology in the recovery of indigenous ontology (L. T. Smith, 2012). My Masters thesis (Raharuhi, 2015) showed that kaumātua interviewed were not concerned with providing knowledge outside of their own experience or about geographies they did not relate to in terms of whakapapa or life experience. Indeed, the ethos that one does not speak about whakapapa one does not belong to remains current and is applied to this research strategy. Similarly, the scope of whakapapa includes access to geographic locations we whakapapa to and how access to these through participation in whānau events influences FWMO (Kingi et al., 2014; Wolfgramm et al., 2020). Whakapapa as research model facilitates exploration of an intergenerational dimension of Māori ontology that distinguishes mauri ora from generic wellbeing theory (Kingi et al., 2014; Pohatu, 2011; Winiata, 1956). Time series analysis within the scope of whakapapa, has the potential to articulate intergenerational transfer of FWMO.

The cultural, social and geographical diversity existing within my descent group is conducive to an exploration of contemporary indigenous realities of FWMO (Durie, 1995). An exploration of whakapapa in this research inquiry thus begins with knowing more about living generations to whom I relate most closely. Pūrākau is a research method encouraging whānau expression of wellbeing experience in our own words rather than classified into narrow pre-determined categories. In addition to respond to the research questions, pūrākau meets the thesis purpose and the

transformative potential of the methodology by privileging whānau voices with the topic of FWMO (Lee, 2015). I believe this is achievable when researcher and the researched are of the same whānau (Cardinal, 2001; Kanuha, 2000; L. T. Smith, 2012; Walker et al., 2006).

The thesis purpose is a critical analysis of integrity between flourishing research methodology and concepts of mauri ora (Pohatu, 2011). Privileging of whānau voices is required to recover our identity and thus our wellbeing (Lee, 2015). Māori epistemology and ontology are founded on context, relationality and connectivity (Pihama et al., 2020). Therefore, internal processes are understood in relation to the range of environments we participate in (Durie, 1997; Pere, 1991; Pohatu, 2011). States of being are never static but understood as momentary within a continuous flux (Pohatu, 2011). The normalization of indigenous ontology is a deliberate shift from the marginalization of MM in nation-wide studies about Māori wellbeing and flourishing (Kukutai & Taylor, 2015; Pohatu, 2011; Stats NZ, 2019, 2023a), and contrasts with generic classification of Māori as a homogenous ethnic group, as well as the association between Māori ethnicity with wellbeing deficit (Cotterell & Crothers, 2011; Pihama et al., 2020; Statistics New Zealand, 2015a).

The research strategy and methods are selected for their capacity to engage whānau by observing existing practices that give access, or contribute to, te taunga o te mauri – states of being mauri (Kingi et al., 2014; Pohatu, 2011). Application of questionnaire findings to organise a whānau event are deliberately thesis driven and would not normally occur with such formality. However, most whānau events were held because of proactive whānau leadership, independently from this research. I

was careful not to take on any leadership role at whānau events that I would not normally undertake without the encouragement of first-generation descendants (Lee, 2015; Walker et al., 2006).

3.2.2.7 Political agenda of self-determination

The self-determination principle of KMR is prioritised in the thesis purpose by altering the power dynamic between the researcher and the researched (L. T. Smith, 2012). My positionality within the research allows me to exercise self-determination through the construction of a research strategy. This relied on my descent group indicating that they are willing to participate in the research and that they think it is worthwhile (Kanuha, 2000; Pihama, 2015). Whakapapa as scope and research model directs investment of energy to a sphere of influence that I feel is accessible to me currently. Belonging to whānau motivated my repatriation to Te Ika-a-Māui and continued participation in tertiary education, and so the contribution of this research is intended to inform whānau self-determination.

Positioning whānau as lead researchers of our own flourishing is a necessary setting to develop capacities to ‘actively engage in the forging of a future’ (Pohatu, 2011, p. 11). The thesis purpose challenges the assumption that studies excluding Māori and whānau from authoritative control of the entire research process are motivated to increase whānau access to flourishing (Lee, 2015; L. T. Smith, 2012). Once more, the approach to FWMO research identifies the need to track existing exercise of self-determination through participation in whānau events. The dynamics of power within and across descent lines and generations are a particular point of interest to identify where existing access to mauri ora can be increased or extended.

The scope of this methodology limits its relevance to my descent group. However, whakapapa as scope and research model enables the methodology to be sustainable and transportable as it is accessible to all whānau and matches the scope of the inquiry with whānau research capacities at any given time (Pihama et al., 2002; Porter & Ratima, 2014; G. H. Smith, 2012).

3.2.2.8 Evolving political framework

The thesis purpose encourages inclusion of whānau-led research in the fields of wellbeing and flourishing to illustrate the role of self-determination, agency and capacity building (Kingi et al., 2014). The findings about the role of self-determination in flourishing might highlight the contradiction between Western-led quantitative studies about whānau wellbeing with the supposed intention to reduce inequality (Klugman et al., 2011; Pihama et al., 2020).

This research inquiry is exploratory and experimental. Initial research findings from the preliminary questionnaire, informed application of additional methods. At each stage of the research process, the original plan was modified to further explore the transformative potential of the research questions. Likewise, the thesis aim is to pilot a methodology intended to evolve over time (Alkire, 2010; Kingi et al., 2014; Smith, 2017). The principle of transparency is expressed in the thesis through presentation of data in descendants' own words with the intention to encourage critical analysis and debate from whānau. Accessibility is an important consideration in meeting the thesis purpose. The methods must use familiar terminology or accessible concepts, exclude complex methods of analysis, as well as use resources that are widely available. It is for these reasons that the

methodology will not rely of specialist expertise, technical skills or substantial funding. To encourage continued whānau leadership of and constructive debate toward FWMO methodologies, research findings must be relevant to and actionable by whānau (Lee, 2015; Palmer, 2004; Pihama, 2015).

TPONW (Kingi et al., 2014) is a contemporary research framework specific to flourishing whānau constructed from literature review, interviews and a range of existing local and international outcome measures (see chapter two). The TPONW framework is applied as research strategy for this inquiry as it was designed to respond to research questions similar to those of this thesis (Kingi et al., 2014). The components of the framework include generic and cultural methods that could be useful and relevant to many whānau. The framework thus responds to the thesis aim for increased representation in the field of wellbeing and flourishing, rather than be annexed to specific mātauranga ā iwi. The TPONW is composed of three layers presented like a flow chart:

1. *Whānau realities* including social, cultural and economic circumstances of whānau.
2. *Transformative pathways: catalysts that change whānau experience.*
3. *Markers of Flourishing Whānau* (MFW) (Kingi et al., 2014, p. 37).

My interpretation of the framework is that analysis of whānau realities informs identification of transformative pathways, the result being increased access to MFW. For this thesis, the scope of whakapapa and participation in whānau events is applied to methods informing TPONW to answer the research questions. The preliminary questionnaire informs participation in individual wellbeing activities, past participation in whānau events and aspirations about future participation in

whānau events to establish a contextual background to *1. whānau realities*. Comparison of how *3. MFW* are accessed across events during 2016-2021 is the basis upon which *2. catalysts to change whānau experience* are located and *transformative pathways* proposed. Therefore, transformation is expressed through the framework as an extension of existing whānau realities, rather than the introduction of innovative interventions.

3.2.2.9 Research Praxis

The thesis title *Te Kawa Whakauru Ora* - is an expression of process (Kennedy & Jefferies, 2009) of reinstating mauri ora as a research priority, rather than the measurement of wellbeing outcomes (Walker et al., 2006). It conveys a process of normalising a utopian vision (Pihama, 2015; G. H. Smith, 2012; Smith, 2017); the fulfilment of our self-identified aspirations and potential as a normal expectation for all whānau. The process of normalising such an expectation is explored through the thesis parameters and application of the research strategy. The research strategy guides the process to transform the theory making we continually do internally or socially, into social theory (Pihama, 2015; G. H. Smith, 2012) by formalising such theory in a doctoral thesis about participation in whānau events.

Documentation of access to MFW across events from 2016-2021 is a pilot to inform the construction of time series analysis as a longitudinal approach to FWMO. Time series analysis of access to flourishing whānau could establish a continuous information base documenting how and where current access to flourishing can be extended or maximised (Alkire, 2010; Durie, 1995). Catalysts to change whānau experience and transformative pathways to FWMO (Kingi et al., 2014) are

proposed for whānau discussion and are not prescriptive or instructional (Cardinal, 2001; Walker et al., 2006). Answers to the research questions intend to offer an example of decision-making on the basis of cultural analysis (Pihama, 2015; G. H. Smith, 2012). Time series analysis, as an element of the research aim, signifies the values of gradual and incremental cultural change (Alkire, 2010) as a result of whānau self-awareness and self-determination (G. H. Smith, 2012; L. T. Smith, 2012). The research strategy is intended to inform continual renewal of whānau flourishing priorities to reflect changes in access over time (Durie, 1995; Kingi et al., 2014).

3.2.3 Limitations and potential barriers

The scope of the research excludes analysis of structural dimensions of flourishing, including wider political, economic and historical contexts of whānau wellbeing (G. H. Smith, 2012). The methodology constructed for this thesis is conducive to an exploration of power dynamics between generations and across descent lines within my descent group (Lee, 2015). The purpose of this is to raise my awareness about cultural practices that promote or hinder access to FWMO. It is not a critical analysis of Māori cultural practices in general nor is it a deficit measure. Documenting the realities of contemporary access to FWMO is however an aspect of whānau wellbeing that necessitates clarity to support the transformative potential of pathways to flourishing whānau.

This is the first time most individuals within my descent group will be asked about their experiences and ideas about participation in whānau events. The rare whānau events that took place prior to the beginning of the research in 2015 were valuable

and realised organically with a smaller group of first-generation descendants shouldering the bulk of responsibility. This research process investigates the role of collective decision-making in participation in whānau events, and as such, it may be embraced by whānau who have privately hoped to play a more active role. Similarly, this line of investigation may not be acknowledged within my descent group for its transformative potential. Opposing views may stress relationships or cause division within my descent group. Attributing blame on whānau for the detrimental effects of colonisation, such as loss of social capital is contrary to the aims and purposes of this research inquiry (Pihama et al., 2002; Wolfgramm et al., 2020). Treatment of informed FWMO through the identification of languishing is likely to negatively impact on whānau beyond the lifespan of this thesis if not treated respectfully and with sensitivity (Bishop, 1999; Walker et al., 2006). The capacity for research processes to nurture whanaungatanga is described in detail in the remainder of this chapter.

3.3 Section two - Qualitative methods

3.3.1 Preliminary Questionnaire

3.3.1.1 Pilot Questionnaire in Te Puku-o-Te-Ika

The application for ethics approval was submitted to Te Manu Tāiko ethics committee in November 2015. After some corrections were made to the original application, the ethics application for this study was approved 15th February 2016 (see *Appendix 1*). To my knowledge, this is the first time a questionnaire has been conducted with my descent group about participation in wellbeing activities and whānau events. Proxy measures were not used to identify central tendencies, rather, knowledge of whānau wellbeing was from whānau descriptions of how they experience it (Lee, 2015). I did not take part in the questionnaire as a respondent.

My view is represented in the subsequent methods of the research strategy. Questionnaire findings presented the subjective experiences and thoughts of my descent group (not including myself) in their own words wherever possible.

Including the pilot stage, the questionnaire was conducted during the period June 2016 to January 2017 through *kanohi ki te kanohi* discussion during home visits to whānau. The pilot phase included conducting the questionnaire with whānau living close to where I lived at the time in Te Puku-o-Te-Ika. The pilot questionnaire consisted of four parts (see *Appendix 3*):

Part 1: Personal wellbeing activities – individual descendants are asked questions about their participation in up to 10 self-identified wellbeing activities.

Part 2: Wellbeing activities with whānau – descendants self-identify their whānau and answer questions about their collective participation in up to five activities.

Part 3: Past activities with whānau Raharuhi- poses questions about individual descendant's **past participation in activities** with our descent group.

Part 4: Future activities with whānau Raharuhi – asks descendants to share their vision, ideas, and preferences that would enhance their participation in a **future whānau reunion**.

The importance of participation in Māori cultural activities was not predetermined (Durie, 1995) or assumed in the questionnaire format. An inductive approach to the questionnaire allows for these to become apparent should this be the case by posing open questions (OECD, 2013b).

I contacted individuals in person or on the phone to introduce the research project, answer any questions and discuss ideas. Individuals were then given a *Research Information Sheet* (see *Appendix 2*) and a blank copy of the questionnaire (See *Appendix 3*). A time for me to visit with them in their home to conduct the questionnaire was then scheduled. In addition to meeting the purposes of the method, conducting the questionnaire in person was likely to increase the number of completed questionnaires. The choice to conduct the questionnaire personally in descendants' homes was based on my prior experience of cultural practices within my descent group and an awareness that they were more likely to participate through conversation than through correspondence, as well as:

- A proactive demonstration that the wellbeing of all my descent group is a priority for me personally.
- To understand wellbeing within the context of everyday life through observation and participation.
- To invite descendants to accompany me to visit whānau to conduct the questionnaire and extend whanaungatanga benefits of the methodology within my descent group (see chapter four).
- To increase accuracy of documentation as the questionnaire was comprehensive and included open questions.
- Enact consistency of the methodology with the thesis purposes of whānau capacity development.
- To encourage whānau engagement with the thesis topic by allowing time for descendants to contemplate their response.
- To encourage whānau participation in methodology development by inviting them to ask questions and make suggestions about improving the questionnaire.

The purpose of the questionnaire was to strengthen relationships within my descent group and through this, actively engage whānau in the research. High rates of

questionnaire response as well as interactions with descendants when conducting the questionnaire, confirms that the research topic is relevant and important to whānau. Conducting the questionnaire also confirmed the appropriateness of myself, as a descendant, in carrying out the research.

3.3.1.2 Revised questionnaire

Once questionnaires were completed by whānau living in Te Puku-o-Te-Ika, I decided not to conduct the questionnaire with descendants under the age of 18. With permission from the descendant participating, descendants of all ages were permitted to participate in discussion while the questionnaire was being conducted. It was important to limit the number of descendants taking part in the questionnaire to fit within the time limit I had to conduct them. Conducting questionnaires with descendants 18 years and over provided practical criteria to cap the number of questionnaires to have completed. Ethical approval had been granted for participants 18 years and over. The age limitation avoided further applications for ethical approval.

3.3.1.3 Conducting the questionnaire - Te Whenua Moemoeā, Te Ika-a-Māui and Te Waipounamu

The pilot phase informed a streamlined version of the questionnaire conducted with whānau living in regions outside of Te Puku-o-Te-Ika on Te Ika-a-Māui followed by Te Waipounamu and then Te Whenua Moemoeā. A chronology of conducting the research process is included in *Chapter four: Participation in individual wellbeing activities and whānau events; a questionnaire conducted with individual descendants*. The process for conducting each questionnaire included the following:

- Locating each descendant.
- Organizing to conduct the preliminary questionnaire with each descendant.
- Travelling to the descendant's home.
- Meeting the descendant's whānau.

Conducting the questionnaire often occurred while I stayed with the descendant and their whānau in their home for several nights, experiencing environments, lifestyles and wellbeing enhancing activities. Specific times and dates were not scheduled with whānau I visited in these regions. Rather, we discussed possible dates I could be visiting their region. Those I could not contact directly were informed by whānau living in the region I was visiting, or arrangements were made to conduct the questionnaire once I had arrived. One questionnaire was completed at my home. This was with a first-generation descendant from a region I could not visit and who was on holiday in Te Puku-o-Te-Ika. Discussion about the questionnaire content and response to the questionnaire were recorded on my mobile phone to encourage normal conversation rather than a formal interview. Recording the discussion, rather than note-taking, increased accurate reporting of data. Sometime after the questionnaire had been conducted, individuals received a copy of their completed questionnaire and were encouraged to feed back.

3.3.1.4 Strengths of the questionnaire

The questionnaire allowed wellbeing experiences to be understood within the dynamics of whakapapa. It is the only method of this research inquiry that represents the views of first, second and third-generation descendants, across descent lines. The privileging of whānau voices is an acknowledgement of their expertise in their own wellbeing (Lee, 2015; Penetito, 2005).

Whakawhanaungatanga was actively encouraged throughout the process of conducting the questionnaire and recording responses. Spending time with whānau in their homes and conducting the questionnaire by means of relaxed kanohi ki te kanohi conversation allowed for spontaneous and gradual engagement with the topic of whānau wellbeing. Importantly, the research process created a setting where whānau could pose questions and put forward their ideas. The process of travelling to different regions to visit each descent line gave me contextual background that contributed to my understanding of participation in whānau events after 2016. This is particularly important for whānau I had not yet met and whānau who may have little experience participating in whānau events. Strengths of the questionnaire are described in more detail in chapter four.

3.3.1.5 Limitations of the questionnaire

I chose to travel to as many descendants' homes as possible and spend anywhere between a few hours to a few days with each descendant completing the questionnaire. This approach limited the number of questionnaires that I could conduct in this way. I did not have the resources to conduct questionnaire with some whānau located in the far south of Te Waipounamu, or on the west coast of Te Whenua Moemoeā.

Quantitative methods using narrow categories are conducive to neatly presented research findings and identification of clear patterns (Klugman et al., 2011). The consequence of choosing pūrākau as method, and open questions for the questionnaire is a lack of uniformity, which extended the process of interpreting the data and presenting the findings. The questionnaire enabled the identification of

central trends within my descent group, but the findings are not sufficient to establish quantitative findings.

3.3.1.6 Disadvantages of the questionnaire

Questionnaires were conducted in a descendant's home. If the recording took place in a quiet space outdoors for example, curious whānau members would sometimes join in the conversation and contribute their thoughts. Experience conducting the questionnaire encouraged me to suggest a quiet, private space in which to record responses and avoid common living areas. Conducting the preliminary questionnaire in the car, at a location other than the whānau home, was sometimes ideal to increase privacy and reduce noise.

My presence alone could influence the descendant to respond favourably to participation in a future whānau event. Having a personal investment in the flourishing of our descent group; and in increasing experiences of whanaungatanga through participation in whānau events, I may have unintentionally, through verbal and non-verbal cues, encouraged descendants to respond in ways they assumed would support this thesis (OECD, 2013a, 2013b). Sometimes a descendant wanted to respond to the questionnaire with whānau present. It is possible that the presence and sometimes input of those other than the descendant, may have influenced descendants' responses (OECD, 2013a, 2013b). In a few instances, descendants elaborated on aspects of participation in whānau events that had negative effects on their wellbeing. When this occurred, my priority was to listen intently to those views and explore them.

3.3.2 Pūrākau; a subjective narrative of my participation in whānau events 2016-2021

Participation in events 2 and 6 demonstrated that reports of intended participation in whānau events did not always eventuate in participation in whānau events (see chapter five). Whānau pūrākau informing chapter four, identified the need for the research to connect specific aspects of participation with multiple flourishing benefits. The TPONW framework (Kingi et al., 2014) was selected as a method to further explore the complexity of the research questions. The investigative depth of such an approach would necessitate a narrow focus within the scope of whakapapa. I therefore chose to document my personal experiences of participation in whānau events as pūrākau and the source of raw data from which to establish connections between participation and flourishing.

3.2.2.1 Process of documentation

A pūrākau in the form of a chronological narrative of my participation in whānau events from 2016 to 2021 presents raw subjective data about my participation in 10 whānau events with a range of kaupapa. Fortunately, the number of whānau events held during the period 2016-2021 was about 10 times greater than the frequency reported prior to 2016 and only one of the events was facilitated by this research project.

The chronological order of my experiences is conserved to understand participation in each event within the context of sequence of events. Documenting my experience is a method of externalising internal and subjective experiences (Carey, 2018; Lee, 2015). Limiting the narrative to my experiences was appropriate as the nature of the data is sensitive and highly subjective. I had support from a range of

relationships including supervision from an experienced academic, while documenting my participation. These interactions allowed me to share my feelings and ideas about participation in a safe and supported way. A greater duty of care and more experience with the methodology is needed before engaging whānau in this process (Walker et al., 2006).

To preserve whānau privacy, I have deliberately omitted descendants' names in the narrative. Likewise, descriptions of interactions or experiences that are highly sensitive are less detailed. In these instances, I believe my interpretation is a valid point of view and not the only point of view (Cardinal, 2001). Vague description is a deliberate technique to protect vulnerable relationships that are more meaningful to me than investigative priorities (Masters-Awatere, 2015). A degree of anonymity of descendants directs focus toward the characteristics of access to MFW through participation in whānau events. It is thus necessary for the narrative to include description of whānau dynamics and relationships (Pihama et al., 2002). Descendants are identified by generation and/or descent line and whānau beyond my descent group are identified through common whakapapa connections with my descent group presented in chapter one. I have chosen to include interactions or aspects of participation associated with whānau languishing. This should not be interpreted as a deficit approach, rather these experiences are authentic representations of participation in whānau events to which whānau may relate. Genuine pūrākau maximise the potential to inform transformative pathways to FWMO (Kingi et al., 2014).

3.2.2.2 Strengths of a pūrākau method

The method addresses the thesis purpose by engaging whānau with the research. It is my hope that in reading pūrākau in chapter five, whānau can relate to similar experiences of their own. The pūrākau is a unique opportunity for whānau to see themselves in the research and thus engage with it (Lee, 2015). Importantly this method acknowledges common cultural experiences amongst whānau as valuable sites of theory making directly relative to flourishing whānau research.

The method intends to contribute to the thesis aim of trialling a methodology for time series analysis by providing chronological data, that when analysed can identify connections between participation and flourishing over time. Presenting raw data, that is free from categorisation and interpretation, in the main body of the thesis puts forward transparency necessary for whānau and researchers to engage in critical analysis of this trial methodology (Families Commission, 2010; Smith, 2017).

The pūrākau (see chapter five) began to illustrate the complex and sophisticated nature of participation in terms of simultaneous access to multiple aspects of flourishing (Kingi et al., 2014) and variations in the amount of access to aspects of flourishing within the context of varying kaupapa, settings and environments (Pohatu, 2011). Documenting the connections between specific aspects of participation and access to flourishing could bring clarity and meaning to the pūrākau and initiate a research process to visualise future directions of access to flourishing through time series comparison.

Although the perspective is exclusively my own, the pūrākau maintains the contexts of the many specific settings, environments and relationships where flourishing is accessed as well as maintaining the integrity of whakapapa as scope. Preserving context is important for further analysis to locate connections between aspects of participation and access to flourishing. The analysis may only make sense with reference to the chronological narrative.

3.2.2.3 Limitations of pūrākau

This narrative is limited to my personal experiences, documented shortly after participation at each event. It does not represent the variety of experiences, perspectives, and interpretations of participation from my descent group or whānau beyond my descent group. Structural and historical dimensions (G. H. Smith, 2012) of wellbeing and participation within my descent group are absent from this narrative. This sample period is a starting point from which to track intergenerational whānau flourishing over time within the scope of whakapapa.

3.3.3 Application of Te Taunga o te Mauri to Markers of Flourishing Whānau

The pūrākau of my participation in whānau events from 2016-2021 supplies a volume of detailed data, analysis of which could answer the research questions. The transformative potential of this inquiry relies on the capacity for the methodology to be easily practiced by whānau (Smith, 2017). Furthermore, trial of this methodology may encourage whānau to modify it or create their own methodology (Kingi et al., 2014). The method of analysis must therefore be non-elitist (Palmer, 2004; Pihama, 2015).

3.3.3.1 Markers of Flourishing Whānau

The MFW layer of the TPONW research framework is applied to analyse my pūrākau of participation in whānau events during 2016-2021. Each of the six MFW is a generic or cultural domain composed of qualitative elements. MFW cover broad flourishing domains while Elements of Flourishing Whānau [EFW] articulate points of access to each marker that are specific and can be informed by a range of indicators (Kingi et al., 2014). Specific aspects of participation in each event are matched to relevant MFW and EFW.

Table 3.1 Markers and Elements of Flourishing Whānau from the Te Puāwaitanga o Ngā Whānau research framework (Kingi et al., 2014, pp. 35,36)

MARKER 1: WHĀNAU HERITAGE <i>“Whānau will flourish when they are strengthened by a distinctive heritage”.</i> 1.1 whānau whakapapa connections 1.2 whānau access to cultural skills and knowledge 1.3 whānau links to customary land 1.4 whānau presence on marae 1.5 whānau associations with Māori organisations 1.6 whānau access to urupā 1.7 whānau taonga
MARKER 2: WHĀNAU WEALTH <i>“Whānau will flourish when they have sufficient wealth to enable high standards of living”.</i> 2.1 whānau assets such as land, buildings, motor vehicles 2.2 whānau incomes 2.3 whānau financial reserves 2.4 whānau housing and home ownership 2.5 whānau access to Māori trust funds and investment portfolios
MARKER THREE: WHĀNAU CAPACITIES <i>“Whānau will flourish when they have the capacities needed to participate fully in society”.</i> 3.1 whānau educational achievements 3.2 whānau lifestyles 3.3 whānau management of health 3.4 whānau employment 3.5 whānau utilisation of communications technologies 3.6 whānau transport
Marker 4: WHĀNAU COHESION <i>“Whānau will flourish when they are cohesive, practice whanaungatanga and are able to foster positive intergenerational transfers”.</i> 4.1 quality of relationships within households 4.2 quality of relationships within wider whānau 4.3 use of on-line communication systems 4.4 opportunities for whānau living elsewhere to participate in whānau life 4.5 whānau leadership 4.6 whānau events and participation in those events 4.7 involvement in whānau traditions 4.8 whānau wānanga
MARKER FIVE: WHĀNAU CONNECTIONS <i>“Whānau will flourish when their connections beyond the whānau lead to empowerment.</i> 5.1 whānau utilisation of societal institutions and facilities (e.g. sports grounds, gymnasium) 5.2 whānau participation in sport and/or recreation 5.3 whānau engagement in community affairs 5.4 whānau exercise of citizenship rights 5.5 whānau utilisation of banking and other financial institutions 5.6 whānau contribution to community committees, boards, voluntary efforts
MARKER 6: WHĀNAU RESILIENCE <i>“Whānau will flourish when they are able to overcome adversity and adapt to changing circumstances”.</i> 6.1 whānau futures planning 6.2 evidence of positive change over time 6.3 opportunities for transmission of values and knowledge between generations 6.4 a capacity to retain heritage while participating fully in modern society 6.5 strong whānau leadership

3.3.3.2 Application of te taunga o te mauri

While pairing access to multiple MFW with specific aspects of participation in whānau events begins to respond to what types of flourishing are accessed, an additional method is needed to indicate how states of flourishing are experienced through participation in each event (Palmer, 2004; Pohatu, 2011). Pohatu (2011) encourages us to raise our awareness of the mauri of our individual or group interaction within a range of environments for specific kaupapa and to express these in terms of te taunga o te mauri [TTOTM]. TTOTM (Pohatu, 2011) was introduced in chapter two. Pohatu (2011) stresses the importance of using our cultural capital, of which together te reo Māori and tikanga Māori is a crucial access point, to reflect on and conceptualise participation in terms of TTOTM. Application of TTOTM to MFW is important given that te reo Māori and MM are marginalised within methodologies commonly used to inform Māori wellbeing (Pihama et al., 2020; Pohatu, 2011). As Palmer (2004) concludes in her research, Western terms are not always appropriate reporting tools for Māori because they do not adequately express Māori wellbeing. Concepts originating in ancient knowledge are legitimate and valid and therefore suitable tools of analysis (Pihama et al., 2002; Royal, 2012; Smith, 2017). TTOTM conserves the holistic nature of mauri ora and balances out the itemisation of FWMO in MFW (Palmer, 2004). Much like the use of an intensity scale based on Māori ontology in psychometric analysis in Palmer (2004) *Homai te Waiora ki Ahau*, TTOTM is a systematic process of awareness-raising about access to mauri ora at each whānau event through associated actions and expressions accessible to whānau with little or no understanding of te reo Māori (Palmer, 2004; Pohatu, 2011). Application of TTOTM actions and expressions (Pohatu, 2011, pp. 5-7) to each MFW access point is a practice in making sense of my internal

experiences of participation in each whānau event (Carey, 2018; Lee, 2015; Pohatu, 2011). This practice also categorises subjective data to answer the research questions. The expressions and actions listed by Pohatu (2011, pp. 5-7) are applied in their original form as I have found these to be precise and relevant expressions of my subjective experiences. These are described in chapter six.

To overview the entire dataset, TTOTM applied to each element for each event are colour coded and illustrated in two excel tables. One presents the data by similar event kaupapa (table 7.1) and the other chronologically (7.7). An additional excel table presents tabulation of Tūhonohono or EFW encouraging access to others (see *Appendix 6*). Inclusion of a pūrākau of my participation in whānau events in the main body of the thesis is a frame of reference from which the excel tables can be interpreted.

3.3.3.3 Strengths of application of TTOTM and MFW to participation in whānau events

TTOTM makes a great contribution to answering the research questions. My intention in incorporating it into my research strategy is, through repetition, to demonstrate the wellbeing benefits of this reflective practice and put in action the “fully aware” quality of mauri ora as described by (Pohatu, 2011, p. 11) (see 3.2.2.1). The practice of applying states of being mauri motivated deep and directed reflection, enriching my thought process and bringing clarity to participation and whānau belonging. This practice was of intrinsic benefit to my wellbeing and has the potential to benefit whānau wellbeing in the same way.

Application of TTOTM to MFW is a method of critical analysis of power dynamics experienced within a range of settings, environments and relationships that promote or hinder flourishing (Pihama, 2010). This approach to time series analysis using subjective data is exploratory and experimental. Rather than pretend that the methodology is objective or isolated from my cultural values, interpretation of data is obviously and deliberately a reflection of my positionality and subjectivity (Steinhauer, 2002). The inclusion of my pūrākau makes explicit the process of reflection and interpretation, a tangible point of access for whānau engagement in the research (Carey, 2018; Lee, 2015). The trial of this process is the aim of this thesis and more significant than the research findings.

3.3.3.4 Limitations of application of TTOTM and MFW to participation in whānau events

The practice of reflection refers exclusively to subjective data from a singular perspective (my own) within a limited time-period 2016-2021. Subjective data referenced is individual and does not represent those of my descent group. There is no data on the wider historical contexts of flourishing within the scope of whakapapa. Subjective data is not compared or contextualised with objective measures or subjective experiences of access to MFW through participation in activities or events outside of whānau events.

The methodology for time series analysis developed here does not meet the robustness of statistical analysis or the uniformity of objective measures (Alkire, 2010; Klugman et al., 2011; Kukutai & Taylor, 2015). As a result, neatly defined patterns of participation and access to MFW may not be discernible. Continued

application of methodology for a longer period could result in obvious patterns of access to MFW through participation in whānau events.

3.3.4 Catalysts to change whānau experience

The thesis aim is to pilot a framework and process for time series analysis of access to FWMO through participation in whānau events. The aim has two objectives. The first is to identify instances when access to a specific aspect of flourishing whānau expands over-time, meaning it becomes more inclusive across descent lines or intergenerationally. The second is to track how aspects of participation impact on access to flourishing whānau by understanding these within the context of whānau events and comparison across whānau events. For each of the 10 whānau events, tables 7.1 and 7.7 illustrate a comprehensive overview of every application of TTOTM for each instance of access to each element of MFW. Comparison of TTOTM across events and across markers, indicates where and how mauri fluctuates. It is in this capacity for comparison that the methods become time series compatible (Klugman et al., 2011), focusing on processes giving access to MFW and the potential to track intergenerational access to FWMO. Increased access to any marker would change whānau experience. Identification of catalysts to change whānau experience and proposal of potential transformative pathways to FWMO are exploratory, not prescriptive (Kingi et al., 2014). Nor are they outcomes orientated, that is, there is no optimal flourishing goal to be obtained. Indeed, Pohatu (2011) mauri template emphasises the process of TTOTM in perpetual movement. The focus of the inquiry is to normalise an expectation that FWMO is accessible to all whānau.

3.3.4.1 Limitations to identifying catalysts to change whānau experience:

Catalysts and potential pathways to FWMO are understood in the context of participation in whānau events and the scope of this inquiry and are not intended to be a generalised or universal measure. To the contrary, the narrow focus of this inquiry and the volume of data presented through the questionnaire and my pūrākau of participation, further supports the perspective that experience of and access to flourishing is specific to each whānau and indeed each generation.

3.3.5 Transformative pathways to flourishing whānau (Kingi et al., 2014)

The proposal of transformative pathways to flourishing whānau articulates directions that may increase intergenerational whānau access to flourishing and are informed by findings of the questionnaire, my pūrākau of participation in whānau events during 2016-2021, and application of TTOTM (Pohatu, 2011) to MFW for each of the 10 whānau events.

3.4 Chapter summary

The construction of this research methodology in the context of a doctoral thesis provided an opportunity to invest in an inductive investigation informed by whānau reports of participation in whānau events. Positioning myself as researcher and belonging to whānau who were the subject of the research (Kanuha, 2000), offers a unique opportunity to place myself in an experimental role for this pilot methodology within the scope of whakapapa. My position motivates application of research methods and processes with the potential to be of intrinsic benefit to mauri ora of my descent group (L. T. Smith, 2012). Methods and research processes applied to the research inquiry were informed by findings from a questionnaire

about whānau participation in individual wellbeing activities and participation in whānau events.

Chapter 4

Participation in individual wellbeing activities and whānau events: A questionnaire conducted with descendants.

4.1 Chapter introduction

Background to the questionnaire design and the purpose of spending time with whānau while conducting the questionnaire with them, were described in chapter three. Evaluation of the preliminary questionnaire method to meet the transformative potential of FWMO research will be discussed in chapter seven. In this chapter, the thesis purpose to demonstrate that research can be a vehicle for flourishing by supporting whānau research capability development, begins to be met through approaching the questionnaire as an opportunity for intergenerational whakawhanaungatanga across descent lines. The thesis aim, to pilot a framework for time series analysis, begins to be met through an inductive approach to subjective wellbeing research. Questionnaire findings inform the whānau realities tier of the Te Puāwaitanga o ngā Whānau [TPONW] research framework (Kingi et al., 2014) where central characteristics of participation and wellbeing within my descent group establish a baseline from which to track change over time. This chapter begins by expanding on the strengths of the questionnaire introduced in chapter three. The remainder of the chapter is dedicated to presenting questionnaire findings, beginning with descendants' participation in wellbeing activities, followed by past participation in whānau events with my descent group and finally, preferences for participation in a future whānau event.

4.2 Method

4.2.1 Advantages of the questionnaire for whakawhanaungatanga within my descent group

The intentions of the thesis were shared with my descent group through reception of *Whānau Research Information Sheet*, *Participant Consent Form* and a blank *Preliminary Questionnaire* (see appendices). The questionnaire was titled *Preliminary Questionnaire* as I believe this was the first time my descent group had participated in a wellbeing questionnaire with whakapapa as research scope and model. Whakawhanaungatanga was actively encouraged throughout the questionnaire process and recording of responses. By travelling to descendants' homes, and spending time with them, I experienced the variety of cultural and regional settings of whānau within my descent group, became familiar with the relationships and networks each were a part of and gained some understanding of how these came to be. Staying with whānau over several days presented opportunities for relaxed whanaungatanga prior to the questionnaire interview. An extended timeframe also presented more opportunities to casually discuss the aim, purpose and structure of the questionnaire prior to recording, which often established trust and encouraged descendants to take part in the questionnaire with added confidence. The average response time for the whole questionnaire was approximately 45 minutes and was often conducted amongst other less formal activities strengthening whanaungatanga. Whānau determined when the best time to conduct the questionnaire would be for them and this was often in a relaxed environment conducive to discussion with ample time for whānau to respond in a considered way.

4.2.2 Advantages of the questionnaire to present whānau pūrākau

Consistent with an inductive approach to FWMO research, the intention of the preliminary questionnaire format and process was to encourage whānau to describe their thoughts and experiences in their own words. After having completed the questionnaire, descendants often remarked that recounting pūrākau was a process of self-expression that strengthened self-awareness of belonging to whānau, participation and wellbeing. The variety of unique responses is an important aspect of the research findings because a general description or a vague impression perhaps indicated lesser impact of participation on wellbeing while specific descriptions perhaps demonstrated acute awareness indicative of a strong impact. In addition, the variety of words used demonstrated an overall diversity of expression and experience existing within my descent group.

4.2.3 Advantages of the questionnaire for whānau-led flourishing research

The purpose of part four of the questionnaire was to plan a whānau reunion for my descent group in 2018. Descendants were encouraged to feedback on the questionnaire form and content. Almost all stated that they were satisfied with it as well as with the interview experience. Nonetheless, by conducting the questionnaire kanohi ki te kanohi, I was able to respond immediately to any queries. When asked, I was able to expand on thesis aims and purposes, as well as describe my experience in tertiary education.

4.2.4 Conducting the preliminary questionnaire

Most descendants were sent digital or hard copies of the *Whānau Research Information Sheet* and *Participant Consent Form* at least a week prior to the

preliminary questionnaire recording. In addition to these, descendants were verbally informed that the research was for the purposes of a doctoral thesis that would eventually be published. The questionnaire was designed to be conducted with each descendant over the age of 18 years by means of a kanohi ki te kanohi conversation in their home. To encourage the flow of the conversation, the questionnaire responses were recorded on my cell phone and notes made on a hard copy of the questionnaire.

A total of 44 descendants took part in the questionnaire:

- 13 descendants were contacted directly. The easiest means of contact was by private message on social media, others were contacted in person, some were contacted by phone.
- 19 descendants were contacted via another descendant, also usually by private message on social media.
- 12 descendants were contacted by a parent or spouse who is not a descendant.

The questionnaire was conducted from June 2016 to January 2017, including the pilot phase. Throughout that period, I met over 50 descendants for the first time, or the first time since childhood, and visited 18 homes for the first time. During the same period, I had not yet met 35 descendants, most of whom were under the age of 18 years.

4.2.5 Chronology of conducting the preliminary questionnaire with descendants

June 2016: On 25th and 26th the pilot phase of the questionnaire began, and I conducted two questionnaires with descendants I am familiar with in Taupō.

July: I continued with the pilot phase and conducted questionnaires with descendants I am familiar with; however, this was my first time visiting the homes of some. Nine questionnaires were conducted between the 10th and 19th in the region of Te-Puku-o-te-Ika. One was conducted in Taranaki on the 10th, one in Taumarunui on the 14th, two in Tongariro National Park on the 15th, two in Tūrangi, two in Wairākei and another in Taupō on the 17th. A third-generation descendant and her daughter travelled with me from Tūrangi to spend time with descendants in Taupō. Whānau introduced me to many activities they had talked about in their questionnaire responses.

As a result of the pilot phase, the questionnaire format was streamlined for the purposes of simplifying questions and avoiding repetition. On the 21st I travelled to Tāmakimakaurau to conduct the Preliminary Questionnaire with descendants I was already familiar with. This was the first time I had visited their home. I stayed there until the 24th and conducted three questionnaires. I observed some of the activities identified by descendants in their questionnaire responses. I took a massage table with me to the whānau home and gave massages to some descendants.

August: On the 3rd I conducted one Preliminary Questionnaire with a descendant I was already familiar with. She was visiting Te Puku-o-te-Ika and staying with another descendant who had already completed the questionnaire. She, another second-generation descendant and I planned our trip to Te Waipounamu together. We are all from different descent lines. On the 29th, myself, the descendant who had just participated in the questionnaire and her daughter departed Rotorua and stayed with the other cousin in Taupō. On 30th, the four of us departed Taupō together and travelled to Te Whanaganui-a-Tara. We caught the ferry to Waitohi the following day and drove towards Whakatū where the mum and daughter live with the rest of

their whānau. Everyone but me stayed at her home, while I stayed with another cousin and his whānau for the night. I was familiar with this descendant. This was my first time staying at their home.

September: On the 1st, most descendants residing in Whakatū and their whānau gather for a BBQ to celebrate a birthday and to welcome us visiting from Te Ika-a-Māui. I had not previously met many of the descendants present at the BBQ. My cousin from Taupō who had travelled to Whakatū with me, and I, stayed in the home of another second-generation descendant. This was my first time at his home. I was accommodated there until departing for Ōtautahi on 8th. From the 1st to 8th, 13 questionnaires were conducted, and seven homes visited for the first time. On the 6th, four descendants and I went to Motueka to visit descendants residing there. On the 8th, I travelled to Ōtautahi with one first-generation and one second-generation descendant from different descent lines, to visit with one first and one second-generation descendant from different descent lines. I was already familiar with our whānau in Ōtautahi, and this was the first time I had visited their homes. Two questionnaires were conducted. We then returned to Whakatū on 14th. The next day, myself and the one of the descendants who had accompanied me from Taupō, departed Waitohi for Te Whanganui-a-Tara. On the 16th, I dropped my cousin off to her home in Taupō and returned to my home in Rotorua.

On the 23rd I visited with a first-generation descendant visiting Te Puku-o-te-Ika from Te Whenua-Moemoeā. I was already familiar with her and the home they were staying in. We spent the day together with whānau and she completed a questionnaire. The next day, she visited with me and my whānau at our home.

On 25th, myself and a younger relation from whānau beyond my descent group, departed Tamakimakaurau airport and arrived at Te Tai Kōura (Kūnirani) in Te

Whenua Moemoeā. On the 28th September, myself, my younger niece and my sibling went to visit three descendants whom I was familiar with and had visited their home in the past.

October: From second to 6th, my niece and I stayed with our whānau living in Te Tai Kōura. We met with them again on the 8th and spent the day together. Three questionnaires were conducted during this period. We returned home to Rotorua on 17th.

December: From 10th to 14th, four questionnaires were conducted in Poi Hākina, Te Whenua-Moemoeā. I departed Tāmakimakaurau for Poi Hākina on the 7th. I stayed with a friend until my dad collected me on 9th. He and I attended my brother's daughter's first birthday celebrations on the 10th. The next day, I conducted the questionnaire with my brother and two more second- generation descendants from another descent line also living in Poi Hākena. I was familiar with this whānau, and this was the first time I had visited the home they were currently staying in. When we arrived, we were pleasantly surprised to see they had prepared a feast for us, and we spent the evening dining together and talking, this was the first time my dad had met them. I returned to Rotorua on 15th.

January 2017: I stayed at the home of one second-generation descendant in Tāmakimakaurau from the 6th to the 11th and conducted five questionnaires. I was acquainted with two descendants and met others for the first time. This was the first time I had visited with two descendants in their homes.

The process of conducting the Preliminary Questionnaire allowed me to experience the daily routines of each home. Preparing and sharing home cooked meals occurred at most homes. I also participated in the following activities with descendants during the process of conducting questionnaires.

Table 4.1: Activities I participated in with whānau while conducting the preliminary questionnaire

2016	Region	No. of questionnaires conducted	Activities
June 25th-26th	Taupō	2	Visited workplace
July 9th-19th	Te Puku-o-te-Ika	8	Cooking and baking Watching movies Quad bike riding Collecting firewood Hot pools Dining out
	Te Ika-a-Māui	2	Sheep farming, horse riding Shopping Wildlife parks
21st-24th	Tāmakimakaurau	3	Massage Cross-fit Watching movies
August 3rd	Te Puku -o -te -ika	1	
September 1st-16th	Te Waipounamu	15	Whānau BBQ Bush walking Dining out Birthday celebration Gathering seafood Sight-seeing (beaches and coast, cities) Opportunity/ thrift shopping
23rd	Te Puku- o- te- Ika	1	
28th September – 6th October	Te Whenua-Moemoeā	3	Visiting workplace Visiting temple Nature park Indoor netball Waterfall
December 10th-14th	Te Whenua-Moemoeā, Poi Hākena	4	Birthday celebration Swimming lessons Beach Dining out
2017			
January 6th-11th	Tāmakimakaurau	5	House viewing Waterfall Bushwalking Trampoline Tree house

4.2.6 Disseminating the summary of findings

Chapter five includes description of dissemination of findings by post or in person when organising hui to plan a whānau reunion for our descent group in 2018.

4.3 Questionnaire response rate

A total of 44 preliminary questionnaires were conducted with descendants over 18 years of age. Four descendants explicitly declined to participate in the research. Several unsuccessful attempts were made to conduct the questionnaire with 11 descendants. Limited resources, unknown location or inaccessibility prevented the questionnaire being conducted with 19 descendants.

4.3.1 Response rate per region

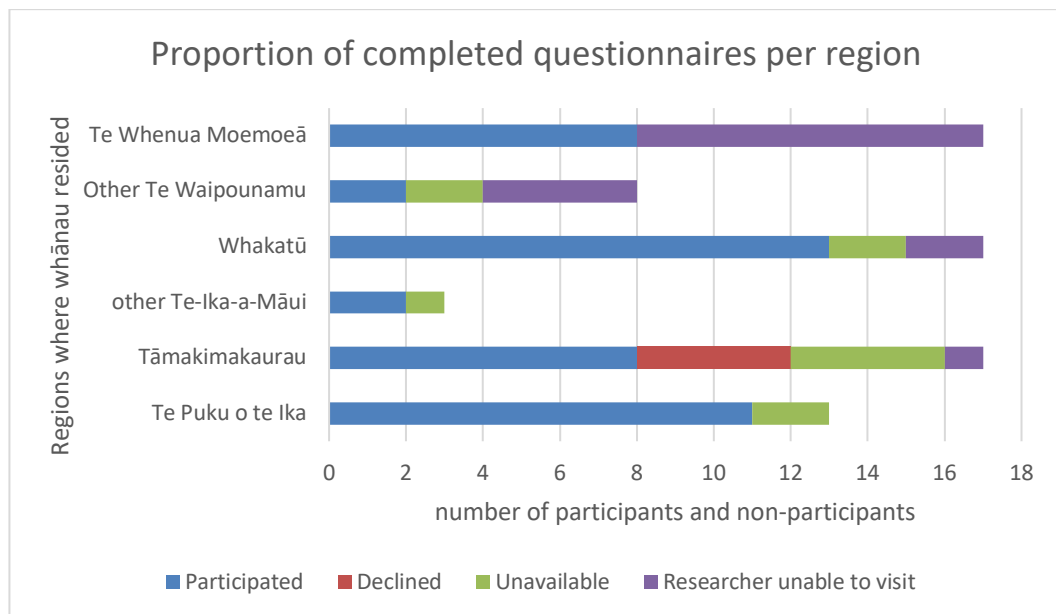


Figure 4.1: Rate of whānau participation in preliminary questionnaire per region

One of the purposes of including whānau residing in all regions was to better inform part four of the questionnaire; to gather information to plan a whānau reunion for my descent group in 2018. 44% of descendants over 18 years of age resided in Te Ika-a-Māui, 64% of them responded to the preliminary questionnaire. 33% of descendants over 18 years of age resided in Te Waipounamu, 60% of them responded to the preliminary questionnaire. 23% of descendants over 18 years of age resided in Te Whenua-Moemoeā, 47% of them responded to the questionnaire. Tāmakimakaurau and Whakatū were the most represented cities, each equally comprising of 22% of descendants over the age of 18 years of age.

4.3.2 Response rate per generation

The figure below illustrates participation of living descendants over the age of 18 in the questionnaire by generation. 80% of first-generation descendants participated in the questionnaire and 70% of second-generation descendants participated in the questionnaire, indicating general support for this research amongst these generations. Just under 40% of third-generation descendants participated, lower participation amongst this generation was due to my inability to visit them or conduct a questionnaire with them.

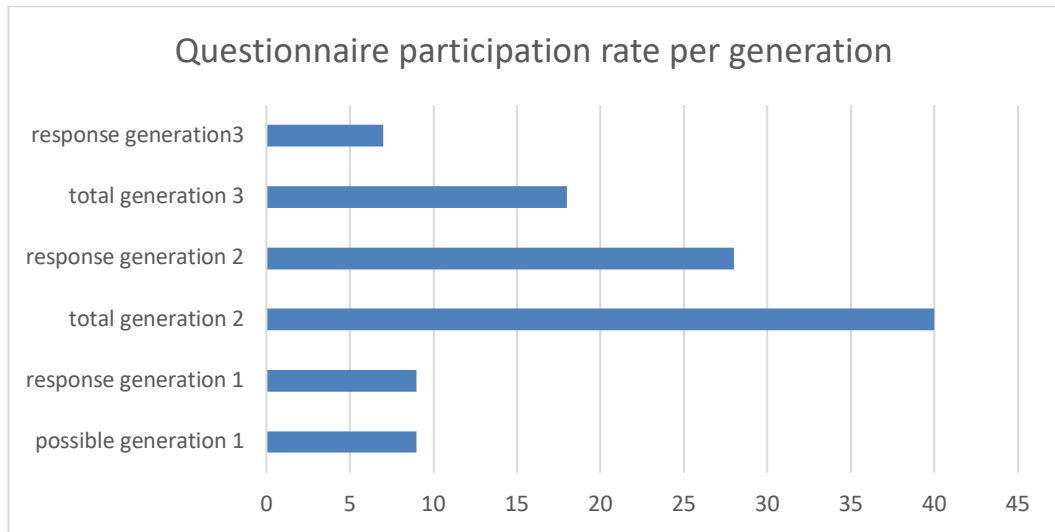


Figure 4.2: Preliminary questionnaire response rate per generation

4.3.3 Response rate per descent line

The figure below shows the proportion of each descent line represented in questionnaire findings. The numbers representing descent lines on the horizontal axis are random.

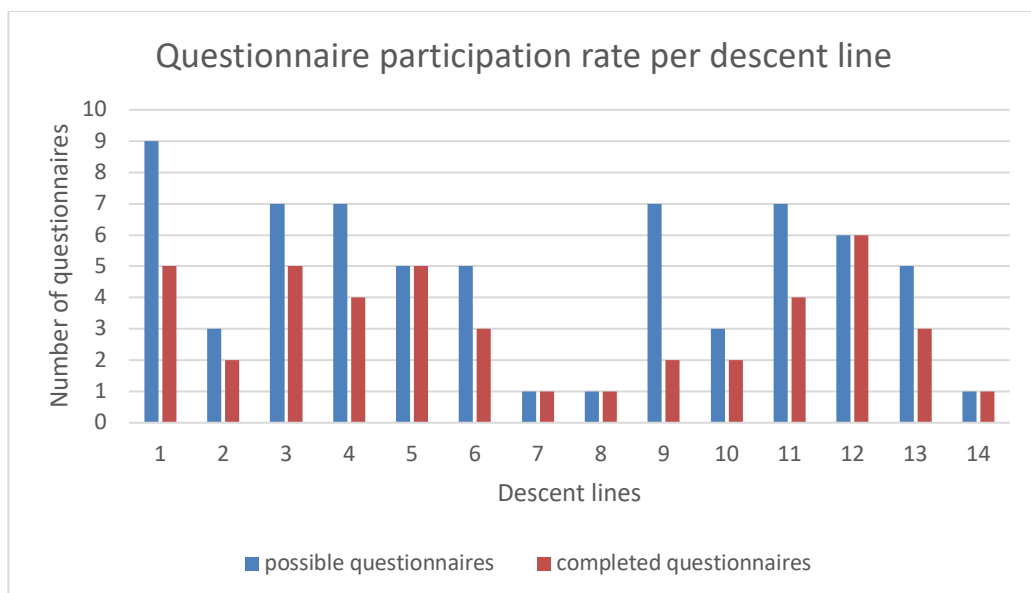


Figure 4.3: Questionnaire response rate per descent line

The questionnaire was conducted with 58% of our living descent group over the age of 18. Four descent lines are fully represented. Between 50% and 100% representation was achieved for seven descent lines. Less than half of descendants from the remaining three descent lines are represented in the findings. Overall, more than 70% of descent lines are well represented when considering the possible number of questionnaires conducted.

4.4 Presentation of findings

Through semi-structured, open-ended questions and a conversational process, the questionnaire was designed to prompt whānau to recount their pūrākau in response to each question. In addition to grouping data into categories to establish prominent characteristics of whānau belonging, participation and wellbeing, the variety of unique responses are also represented.

4.4.1 Individual participation in wellbeing activities

4.4.1.1 Types of individual wellbeing activities

For Part One of the questionnaire, descendants were invited to name 10 activities or less they do to support their wellbeing. The concept of wellbeing was self-defined by descendants. In relation to each activity named by descendants as supporting their wellbeing, questions were asked about:

- Frequency of participation.
- Who introduced them to the activity?
- Who currently accompanies them when participating?
- Benefits of participation.

Six was the average number of wellbeing activities named per questionnaire. A total of 271 responses were given including more than 55 unique activities. These were

grouped by me into six activity types to visually represent all responses in the figure below. Activities composing each type are represented in subsequent figures.

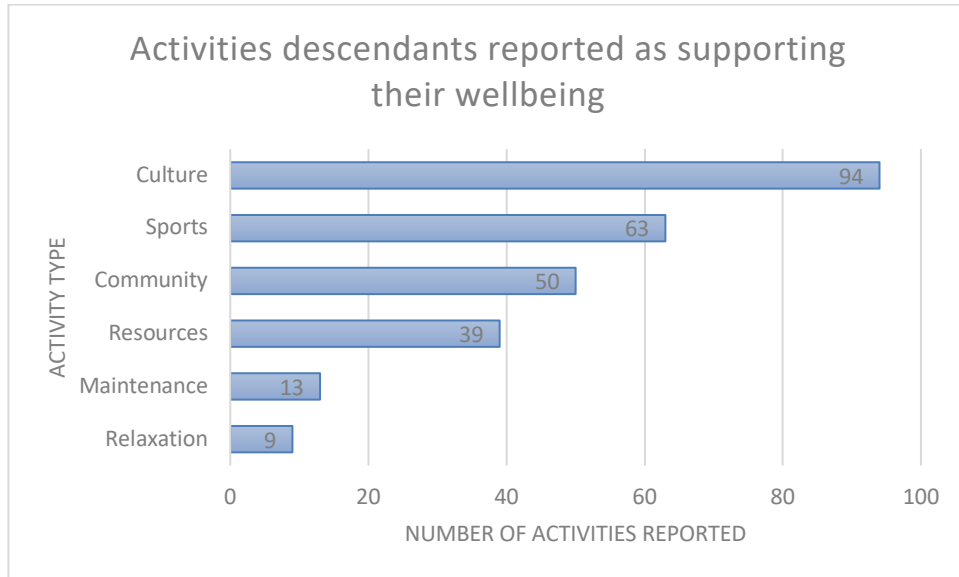


Figure 4.4: Participation in individual wellbeing activities by activity type

The culture activity type includes, but is not limited to, activities specific to Māori culture. The figure above shows that this is by far the most popular activity type amongst my descent group. The sports activity type includes individual and team sports and is the second most popular activity type within my descent group, followed by activities I have associated with community. Interestingly, the responses indicate that my descent group does not often identify activities they do specifically for the purposes of relaxation or rest.

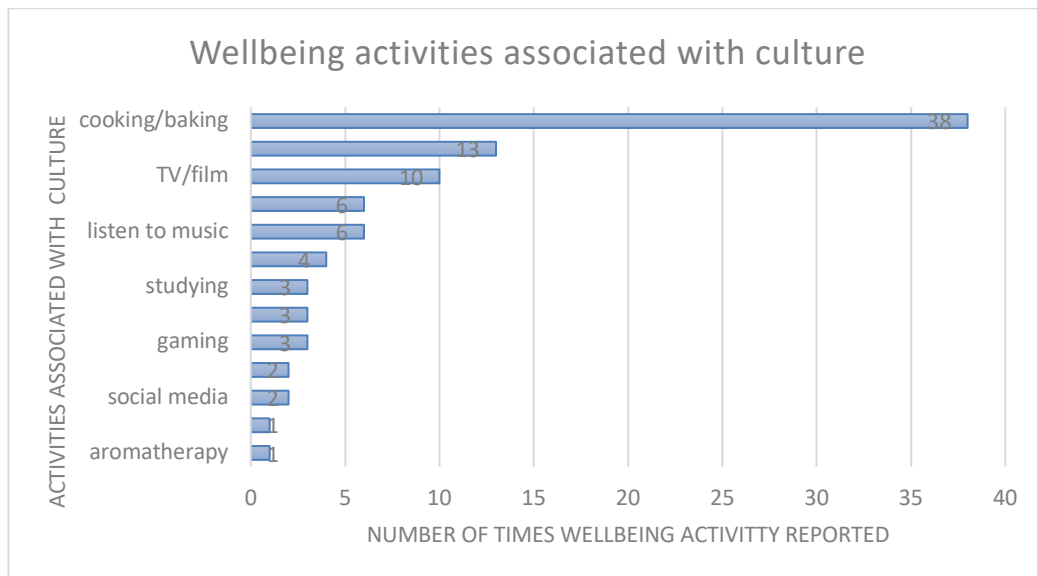


Figure 4.5: Descendants' reported participation in individual activities associated with culture

This figure shows that of the 94 total responses I have associated with culture, activities focused on the preparation of food and dining are by far the most frequently reported making up 40% of all responses. Entertainment, media and the arts make up a large portion of the remaining responses and include passive watching or listening as well as active applications like composing music, drawing, gaming and social media. Gaming and media could have also been associated with community type activities. Learning te reo Māori or studying, combined represent only 6% of responses within this type. Tikanga Māori and te reo Māori were reported as wellbeing activities three times, representing less than 1.2% of all responses. I associated Zumba with cultural activity although it could also have been counted within the sports type. Many of the activities could also have been associated with relaxing although this was not always reported by descendants.

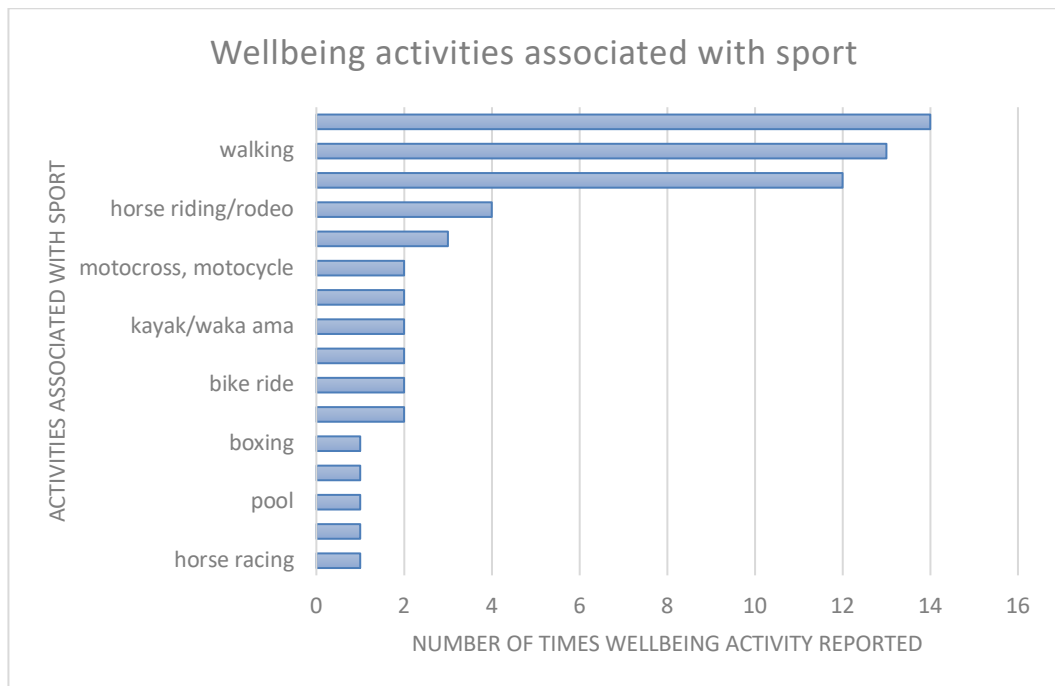


Figure 4.6: Descendants' reported participation in individual wellbeing activities associated with sports

Of 63 responses I have associated with sports, about 60% are equally represented by team sports, walking and activities done in a gym or studio. The remainder are outdoor activities that can be done individually or in groups. All outdoor activities including walking but not including team sports, make up about 58% of responses. The figure represents a great diversity of sports activities my descent group participates in. There appears to be a preference to exercise outdoors individually or in groups outside of a structured institution.

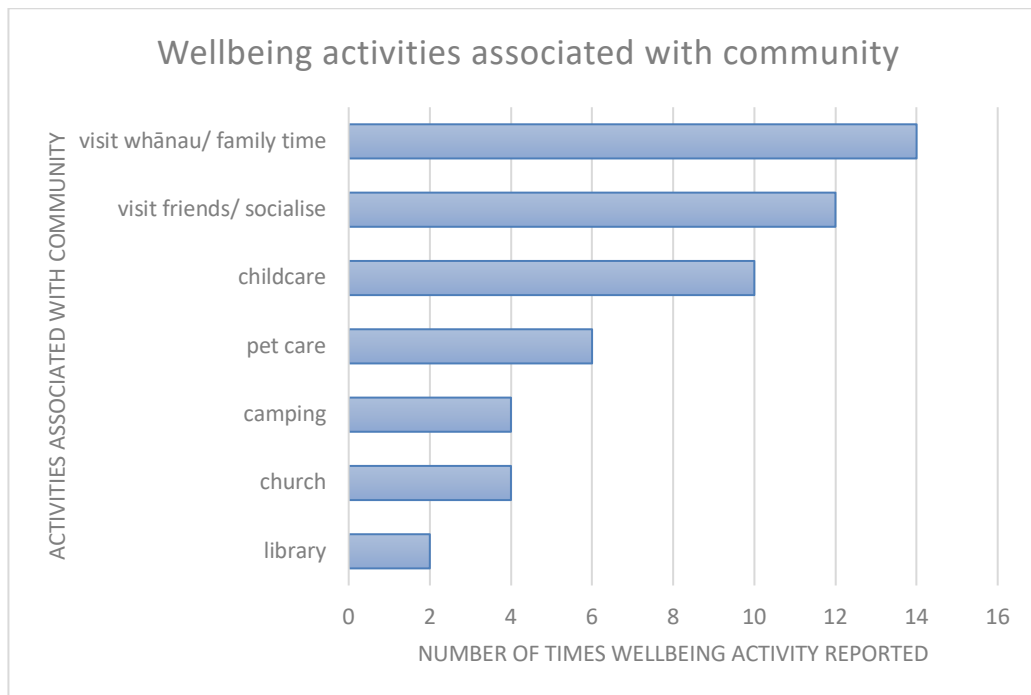


Figure 4.7: Descendants' reported participation in individual wellbeing activities associated with community

I associated a total of 50 responses with community type activities. Combined, spending time with whānau, childcare and pet care make up 57% of responses for this type. Socialising with friends represents 23% of responses for this type and spending time in community settings makes up 20%. The figure thus indicates that spending time with whānau and caring for whānau (including pets) are activities important for my descent group that I have associated primarily with social connection.



Figure 4.8: Descendants' reported Participation in individual activities associated with resources

This figure illustrates that employment and volunteer work were reported over 20 times as an activity descendants identified as supporting their wellbeing, representing 7% of total questionnaire responses across activity types. The few remaining responses within this type describe activities associated with gathering food and resources. Some activities within this type could have also been included in other activity types. All activities could have been included in the community type.

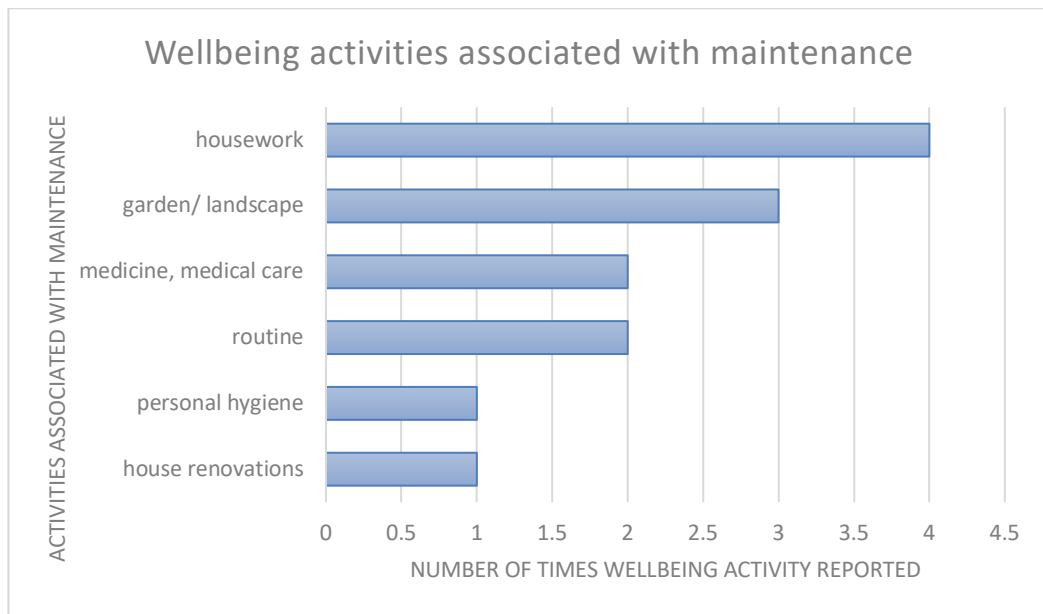


Figure 4.9: Descendants' reported Participation in individual activities associated with maintenance

This type is composed of only 13 responses and includes activities associated with the upkeep of home, body or mind. In my view it is worth noting that these have been identified as activities supporting wellbeing.

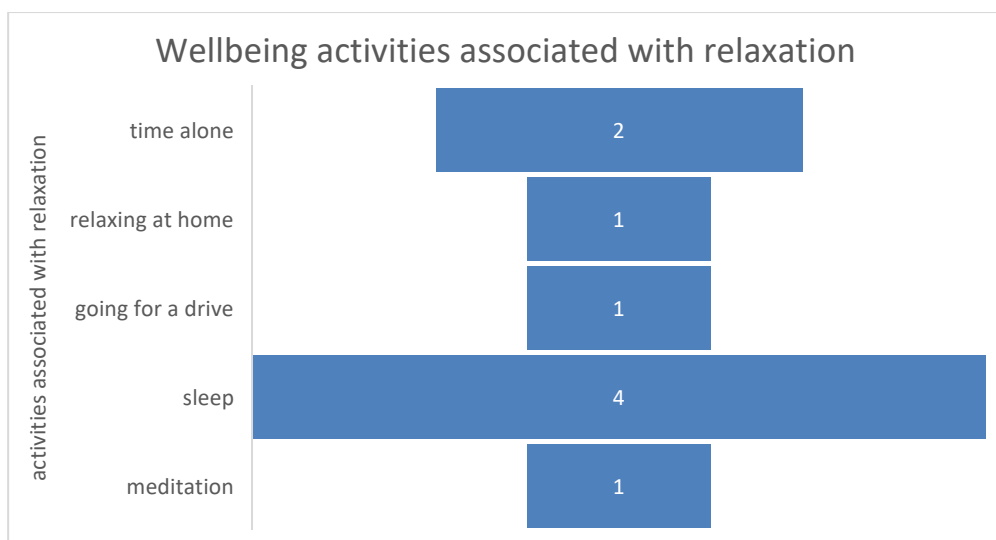


Figure 4.10: Descendants' reported participation in individual activities associated with relaxation

This activity types includes nine responses, the smallest number of responses across activity types. Activities associated with relaxation are those specifically participated in for the purposes of rest.

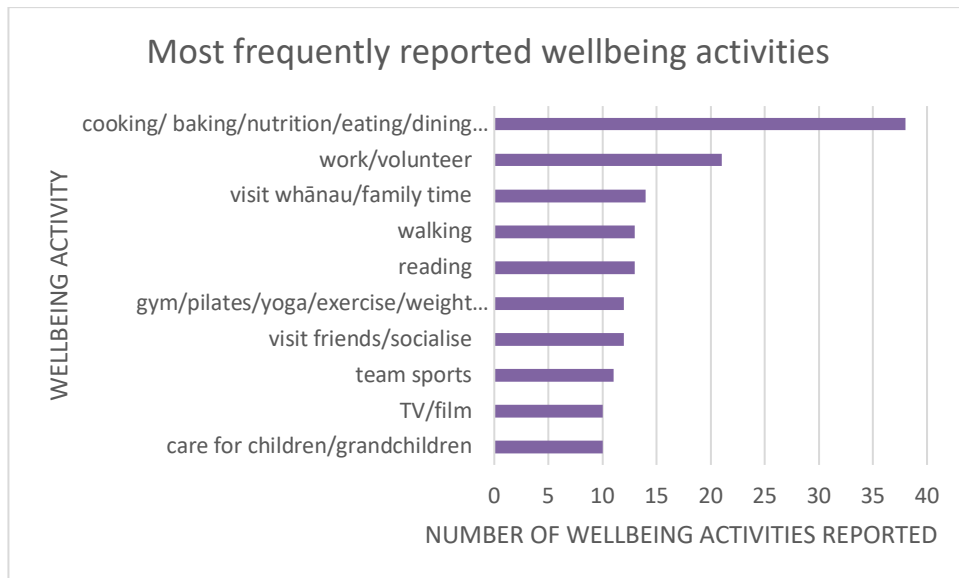


Figure 4.11: Individual wellbeing activities most frequently named by descendants

This figure illustrates those activities descendants most frequently reported having participated in to support their wellbeing. It shows that descendants participate in a range of individual and group activities. Preparing food, eating well and dining out stand out as the most frequently reported activities. Interestingly, work and caring for children and grandchildren are reported as activities descendants identify as supporting their wellbeing. There appears to be an even distribution of physical activity, socialising and entertainment amongst the findings of the first part of the questionnaire.

4.4.1.2 Frequency of participation in individual wellbeing activities

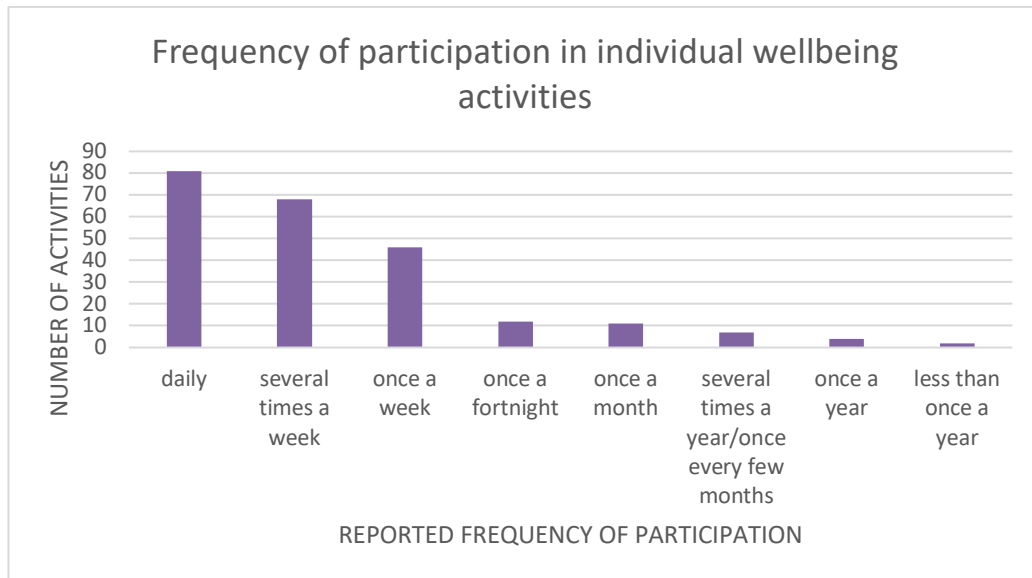


Figure 4.12: Descendants reported frequency of participation in individual wellbeing activities

This figure shows that descendants participated in individual wellbeing activities once a week or more for 84% of activities reported as supporting their wellbeing. It appears that the less frequently a descendant participates in an activity, the less likely it is to be associated with supporting wellbeing.

4.1.1.3 Introduction to individual wellbeing activities

Descendants were asked how they were introduced to each activity they reported participating in to support their individual wellbeing. Findings about activities descendants currently do refer to descendants' participation at the time the questionnaire was conducted. A total of 264 responses were given in relation to 271 activities. Another descendant was named 130 times or nearly 80% of total responses, as the person who had introduced the respondent to a wellbeing activity that they currently do.

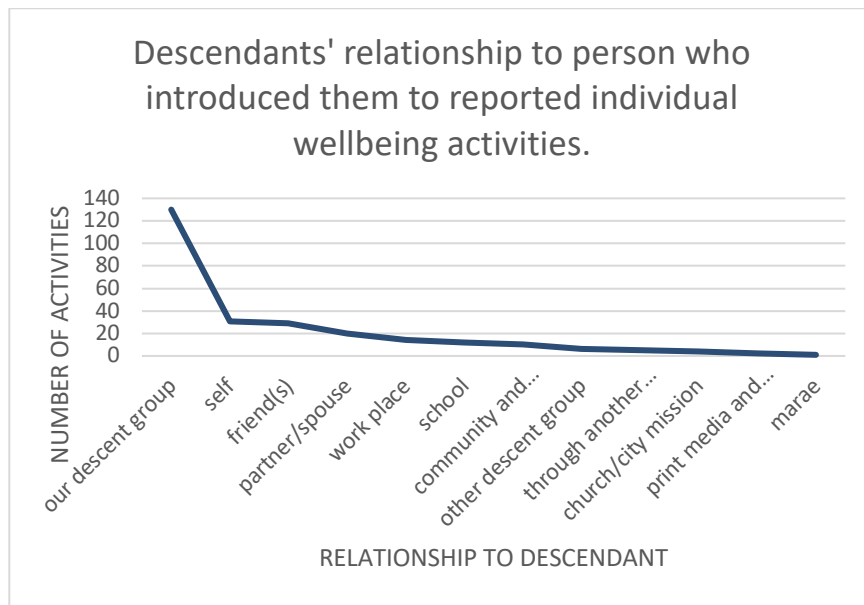


Figure 4.13: Descendants' relationship to person who introduced them to individual wellbeing activities

Our descent group: 49% of all responses named someone from within our descent group as the person having introduced a descendant to a wellbeing activity they currently do. A parent from our descent group was named 83 times as the person that had introduced the descendant to a wellbeing activity. This accounts for 31% of all responses given for this question and suggests that parent(s) have important influence on the wellbeing activities children choose to do in adulthood. The remainder of this category included the same descent line siblings (19), grandparent(s) (10) and children (8). Influence across descent lines only occurred within the same generation. Cousins were named 10 times as a person having introduced a descendant to a wellbeing activity they currently do.

Self: Descendants reported having taken individual initiative to take up a wellbeing activity they currently do 31 times or nearly 12% of all responses.

Other: Friends and partners were almost equally reported as the person who introduced a descendant to an activity, together making up 18% of responses. The

remainder 20% of total responses are comprised of several social networks. This finding indicates that descendants were introduced to the activities they currently do through their relationships with our descent group and almost equally through their relationships with other whānau and in the community.

4.1.1.4 Relationships accompanying descendants in current wellbeing activities

Descendants were asked to name those that accompany them during activities they currently participate in to support their wellbeing.

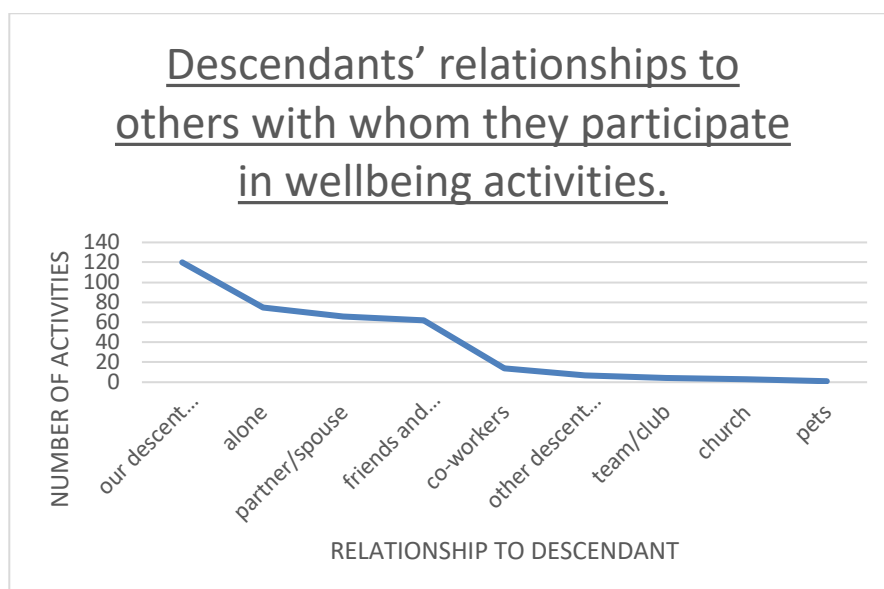


Figure 4.14: Descendants' relationships to others with whom they participate in wellbeing activities

Descendants gave 352 responses naming who accompanies them at each wellbeing activity they currently do.

My descent group: Another descendant was named 120 times or 34% of total responses. This is a slight decrease from the number of times another descendant was named as having introduced an activity. The same descent line makes up 68% of the 'my descent group' category and includes grandparents (2), parents (15),

siblings (24) and children (41). Relationships with other descent lines make up 32% of the 'my descent group' category. These findings indicate that as descendants age, they are more likely to participate in activities with relatives from another descent line.

Other: Spouse was named 20 times as introducing a descendant to a wellbeing activity in figure 4.14 and 65 times as a person who accompanies a descendant in an activity they currently do. This increase could reflect the importance of spousal relationships as descendants age. Friends were named 30 times as a person who introduced a descendant to an activity in figure 4.14 and named more than twice as often (61) as a person who accompanies a descendant in a wellbeing activity they currently do. Responses naming spouse, added to those naming friends or neighbours, equal the number of responses naming my descent group as person(s) accompanying a descendant in wellbeing activities they currently do. This indicates that descendants continue to do activities equally with another descendant or with someone they have an important relationship with outside of my descent group.

Self: When compared to taking individual initiative to begin a new wellbeing activity (30) depicted in figure 4.14, this figure illustrates an increase in participating in activities alone (77). Therefore, descendants participate in wellbeing activities alone for 22% of the activities they reported participating in.

4.1.1.5 Benefits associated with participation in individual wellbeing activities

The question "How well does this activity keep you well"? was an open-ended question posed in the 6th column for each activity named in part one of the questionnaire (see *Appendix 3*). Descendants described in their own words, how doing each chosen activity supported their wellbeing. A wide variety of words were

used by my descent group to describe the benefits individuals experienced when participating in each wellbeing activity. During the conversational style of conducting the questionnaire, the most often expressed depicted:

- Physical fitness.
- Stress relief.
- Time outdoors.
- Mental wellness, relaxation, and
- Emotional wellness.

Many descendants' descriptions of benefits associated with each individual wellbeing activity could apply to more than one category. However, I have allocated each description to one category only.

Descendants Responses were grouped by me into the following 10 categories:

- To be emotionally well includes these descriptions: Be emotionally secure, be emotionally well, be supported emotionally, experience pleasure, experience joy, experience happiness, excitement, get a thrill, get an adrenalin rush, love, be understood, be accepted, belong, feel calm, feel stable, be quiet, be in harmony, be peaceful, feel proud, be inspired, be motivated, be encouraged, be alone, feel satisfied.
- To accomplish something includes these descriptions: Competition, discipline, autonomy, self-sufficiency, independence, purpose, responsibility, co-operation, teamwork, career development, professional development (skills).
- To be well mentally and to relax includes these descriptions: Escape, think clearly, be well mentally, focus, relieve stress, prevent stress, follow a routine, be orderly.
- To connect with people includes these descriptions: Socialise, companionship, friendship, community, forming relationships, strengthening relationships, contribute to whānau, contribute to community,

share a common activity, share a common experience, cultural awareness, communication, affection.

- To be physically fit includes the following descriptions: Move my body, be physically well, increase physical strength, give my body good nutrients, balance energy levels, improve my mood.
- To spend time outdoors includes the following descriptions: Be in a natural environment, get out of the house, go to town, appreciate natural beauty, see hunting sign, see art, connect with land.
- To expand knowledge and learning includes the following descriptions: Gain knowledge, pursue education, discover, stimulate intellect, strategize, solve problems, provide education, provide training, follow current affairs.
- To express myself creatively includes the following response: Play, care (for others and self), nurture, host, create, entertain, and be entertained.
- To secure material resources includes the following descriptions: secure financial resources, secure material resources, feed whānau, fill freezers, prepare to heat home in winter.
- To be spiritually well was a response directly applied as a category label.

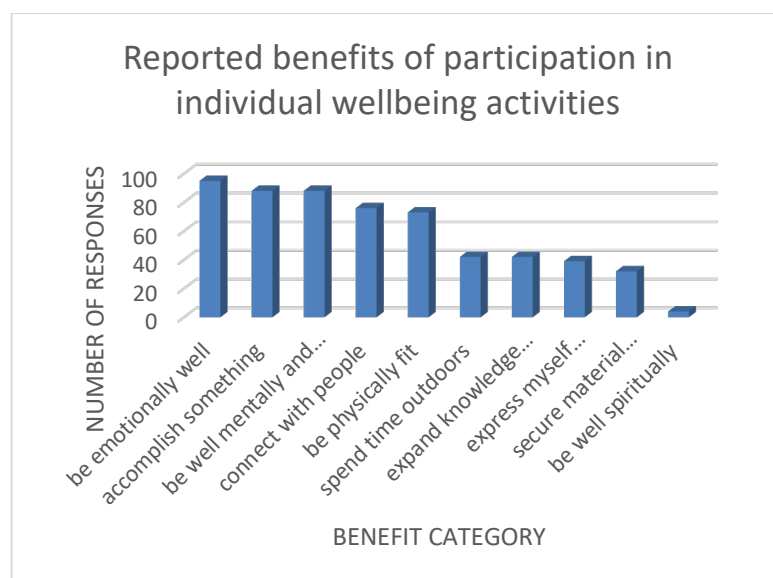


Figure 4.15: Reported benefits of participation in individual wellbeing activities by category

Descendants identified 579 benefits associated with 271 wellbeing activities. Therefore, at least two benefits were associated with each activity. Descriptors I have associated with emotional wellbeing were the most frequent type recorded in questionnaire responses. A sense of accomplishment, mental wellness and relaxation are recorded only slightly less frequently. The findings suggest that participation in wellbeing activities meets a range of wellbeing benefits including mental, emotional and social wellbeing. The descriptors and high response rate included in the 'to accomplish something' category affirms flourishing as an important aspect of wellbeing for my descent group. All benefits described in relation to potential fulfilment describe flourishing aspects of wellbeing. Cultural awareness was a benefit included in the 'connect with people' category as was the capacity to contribute to whānau and work together.

4.4.2 Participation in whānau events with our descent group

4.4.2.1 Types of whānau events

95% of descendants having participated in the questionnaire reported having participated in an event with our descent group and were thus able to participate in this part of the questionnaire.

Descendants named the types of events they had participated in with our descent group totalling 70 responses that identified 11 event types or kaupapa. Of all descendants who reported having participated in an event with our descent group only three had not participated in a tangihanga. Tangihanga was the most often named event and was named more than twice as often than the next most often named event, birthday celebrations. The remaining nine events descendants

reported having participated in were named less than 10 times including five unique responses. Interestingly, participation in unveilings was reported less than for tangihanga.

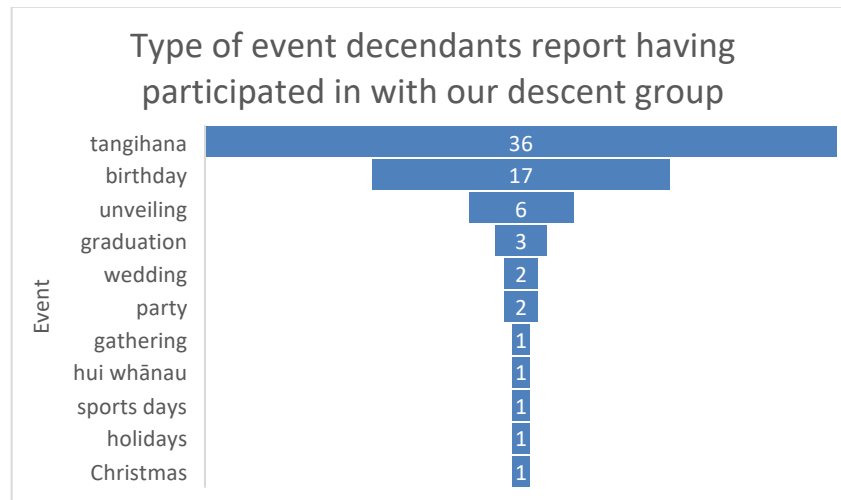


Figure 4.16: Type of events descendants reported having participated in with our descent group

4.4.2.2 Frequency of participation in whānau events

The figure below illustrates how often descendants reported having participated in events with our descent group.

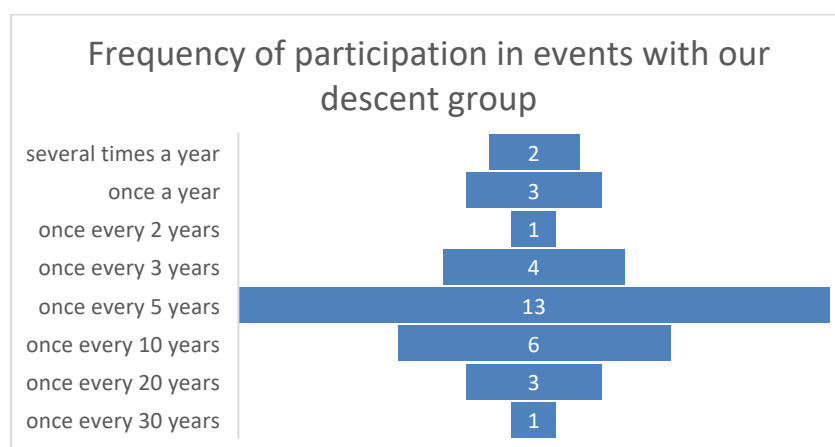


Figure 4.17: Frequency of participation in events with our descent group

Once every five years was most often reported as the frequency with which descendants participated in events with our descent group. There is nearly an even distribution of frequency either side of once every five years with 10 responses more than once every five years and 10 responses less than once every five years.

4.4.2.3 Descendants' relationship to those accompanying them to whānau events

The figure below depicts person(s) who accompanied individual descendants to their first event with our descent group compared with who accompanied them recently when participating in events with our descent group.

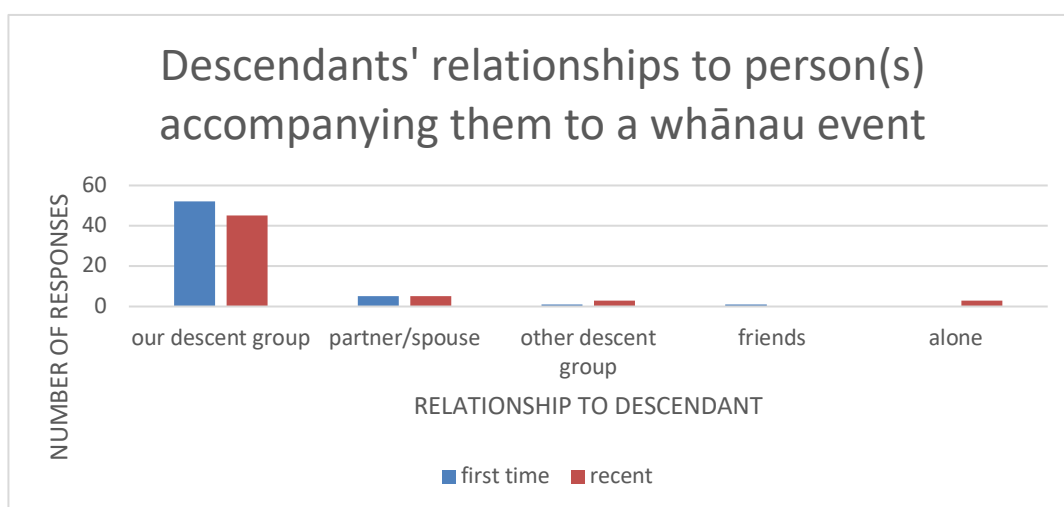


Figure 4.18: Descendants' relationships to person(s) accompanying them to a whānau event

59 responses were recorded for persons having accompanied descendants to their first whānau event and 56 responses were recorded for persons having accompanied descendants to the most recent whānau event at the time the questionnaire was conducted. Partner/spouse was named five times as having accompanied a descendant to events with our descent group. Other descent group, friends and alone

were named less than five times for first and recent participation. While friends were named once as having accompanied a descendant the first time they participated in an event, none were named as having accompanied a descendant recently. One report was made of a descendant having participated in a recent event alone, none reported having done so at their first participation at an event.

The figure shows that descendants almost always (88% of the time) participate in events with our descent group for the first time in the company of one or more relatives from our descent group. The figure also shows this remains true for descendants' relationship to those they participated in a recent whānau event with (80%). The figure below shows the whakapapa relationship within our descent group with whom descendants participated in events.

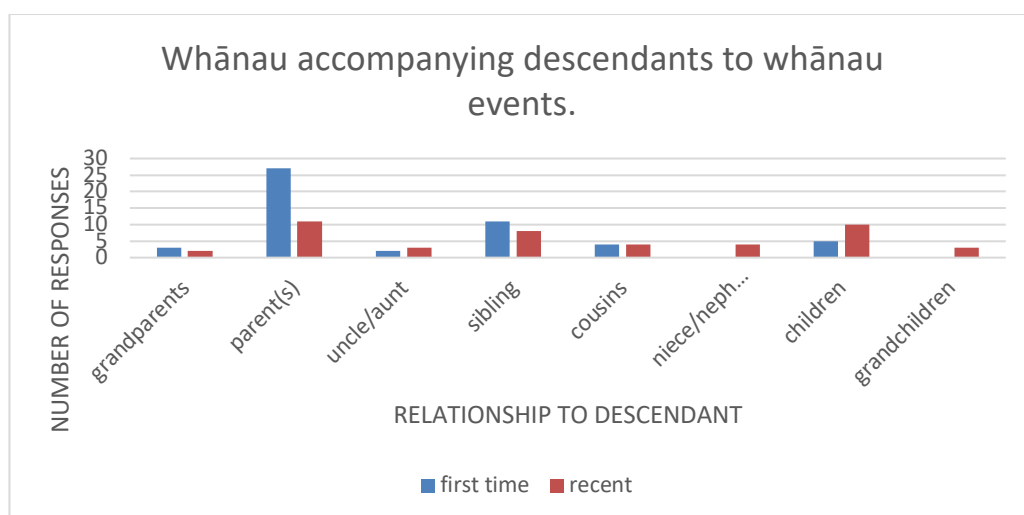


Figure 4.19: Whānau accompanying descendants to whānau events

A descendant is likely to have participated in an event with our descent group for the first time with their parent(s) and sibling(s); and rarely with grandparents, uncles, aunties, cousins and children. Less than five descendants reported having participated in an event with our descent group for the first time with their children

and none with their grandchildren which shows that almost all descendants participated in their first event before having their own children. More recently, descendants are participating in events with their children and grandchildren. Participating in recent events with our descent group with parents and siblings declines.

Of our descent group, parents, siblings and children are most often named when participating in an event with our descent group suggesting that intergenerational relationships within the same descent line are influential in the introduction and recent participation of descendants in an event with our descent group.

The figure illustrating relationships to those accompanying descendants to whānau events indicates that my descent group have almost exclusive influence in descendants' participation compared to participation in individual activities where influence is shared with relationships outside of my descent group.

4.4.2.4 Effects of participation in whānau events on descendants' wellbeing



Figure 4.20: Reported effects of participation in whānau events on descendants' wellbeing

Of 39 responses to this question, 31 reported only positive effects of participation in events with our descent group on their wellbeing, four reported both positive and negative effects while two reported negative effects only and two responses were not given. The following figure lists the positive and negative effects of participation in events with our descent group on descendants' wellbeing. Whenever possible I have used descendants' verbal responses to label categories.

4.4.2.4.1 Positive wellbeing effects of participation in whānau events with my descent group

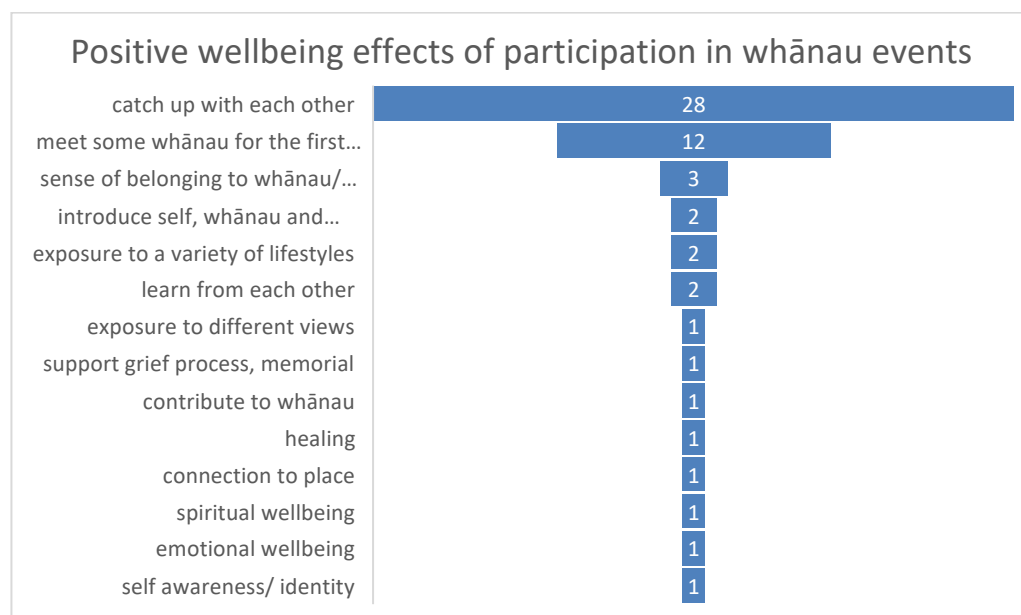


Figure 4.21: Positive wellbeing effects of participation in whānau events with our descent group

The figure above shows that descendants' most often reported positive effects establishing familiarity within my descent group or socialising with other descendants. Positive effects of learning, role modelling, contribution and other wellbeing aspects were reported less than a dozen times combined, including eight

unique responses. This indicates that participation in whānau events meets a narrow range of wellbeing needs when compared to those reported in relation to participation in individual wellbeing activities. Introduction to, or increased participation in, tikanga Māori or te reo Māori was not reported as a positive effect of participation on wellbeing.

4.4.2.4.2 Negative effects of participation in whānau events on descendants' wellbeing

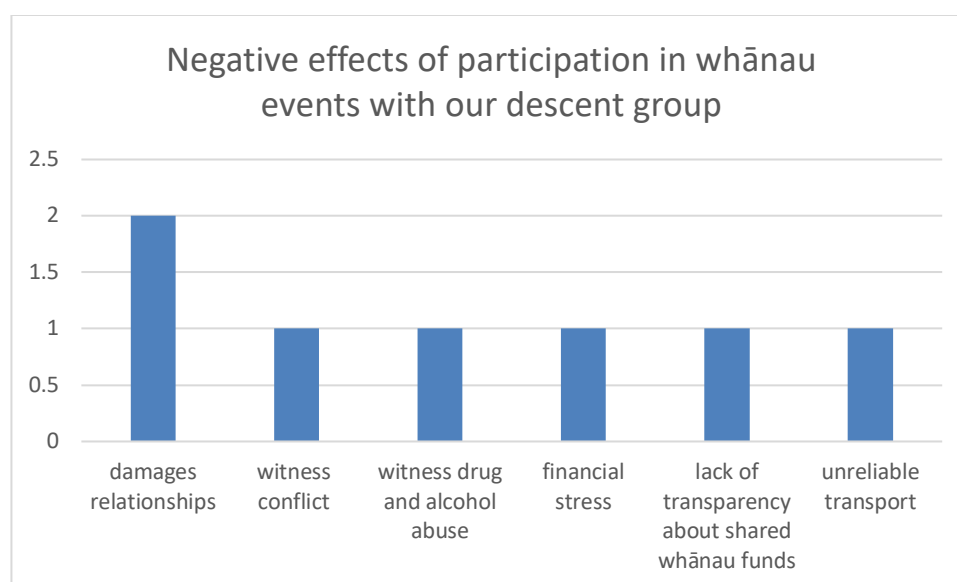


Figure 4.22: Negative effects of participation in whānau events on descendants' wellbeing

The figure above depicts six reports of negative effects of participation in events with our descent group on descendants' wellbeing. Although rarely reported in comparison to positive effects, it is important to note that participation is sometimes experienced as detrimental. The findings above are important as they identify aspects of participation reported as having a negative effect on descendants' wellbeing.

4.4.3 Future Participation in whānau events

All descendants participating in the questionnaire suggested a whānau reunion or responded positively to the suggestion of a future whānau reunion. Most descendants reported that knowing the location and duration of the event in advance would assist them to plan their participation. Needing to plan time off work and budget to cover travel costs were identified as necessary to enable participation.

4.4.3.1 Roles and responsibilities nominated by descendants

The figure below reports on the roles and responsibilities descendants nominated to assume at a future whānau reunion for our descent group.

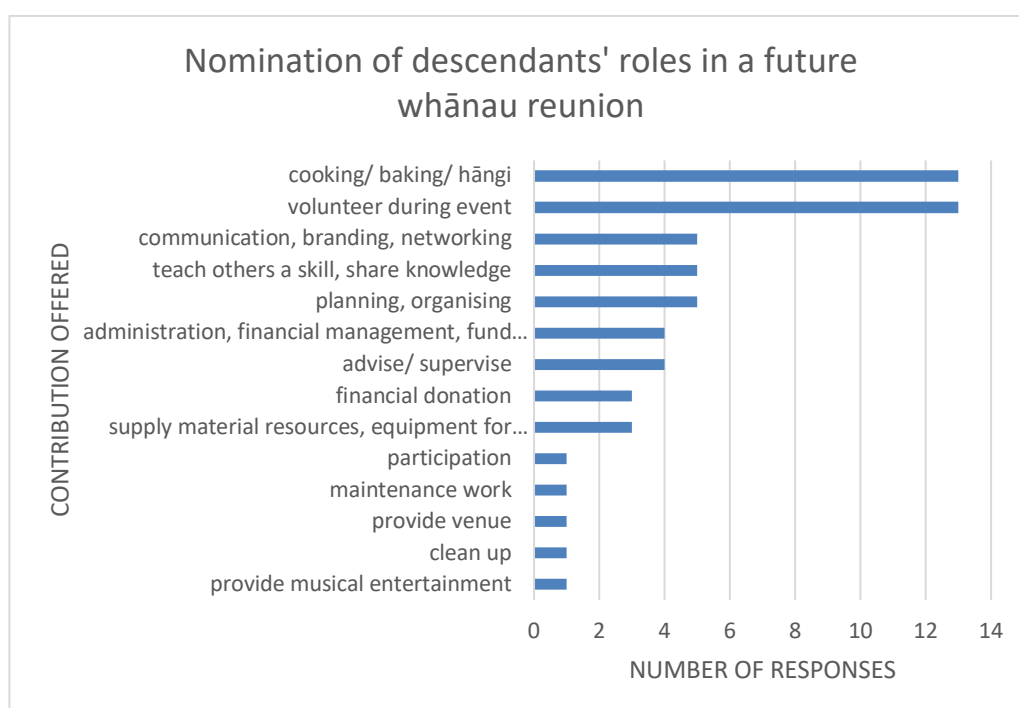


Figure 4.23: Roles and responsibilities in a future whānau reunion, nominated by descendants

The figure illustrates that preparing food was the most popular responsibility and is consistent with food preparation and dining as the most popular wellbeing activity

descendants reported doing for their individual wellbeing. The second most nominated category was to volunteer or do whatever was needed during the event.

4.4.3.2 Suggestion of activities for a future whānau reunion of our descent group

111 responses were given by 44 descendants including 34 unique responses. Each descendant therefore offered an average of two to three activities to be included in a future whānau reunion. Activities that were proposed for a future whānau reunion five times or more are included in the figure below.

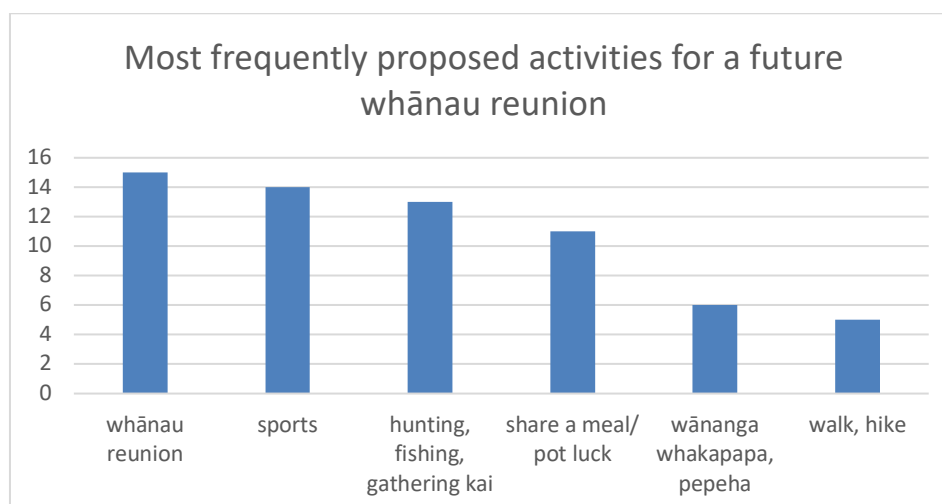


Figure 4.24: Proposed activities for a future whānau reunion

Whānau reunion as an activity was described generally as “spending time together”. The most frequent responses also show a preference for outdoor activities, physical activities, and shared meal. This is the first occasion responses related to tikanga Māori were offered more than a few times and indicates a desire amongst my descent group to receive knowledge about our whakapapa in the company of other descendants. Activities suggested for a future whānau reunion are similar in number and variety to those reported in individual wellbeing activities and much broader

than those likely to have been experienced through participation in whānau events in the past. This suggests that descendants may have a desire for activities that support their individual wellbeing to also be experienced within the whānau collective and contribute to collective whānau wellbeing. Having conducted the questionnaire, I also interpret these findings as whānau desire for whakawhanaungatanga in an atmosphere that is less restrictive, formal or structured than that we experience during tangihanga. Three responses identifying physical activities and outdoor activities suggest a desire for freedom of movement and greater collective connection with nature.

4.4.3.3 Desired location for future whānau reunion

19 unique responses were recorded for a total of 59 responses to a preferred location for a future event with our descent group. Therefore, more than one suggestion per descendant was offered. I have grouped these into five headings depicted in the figure below.

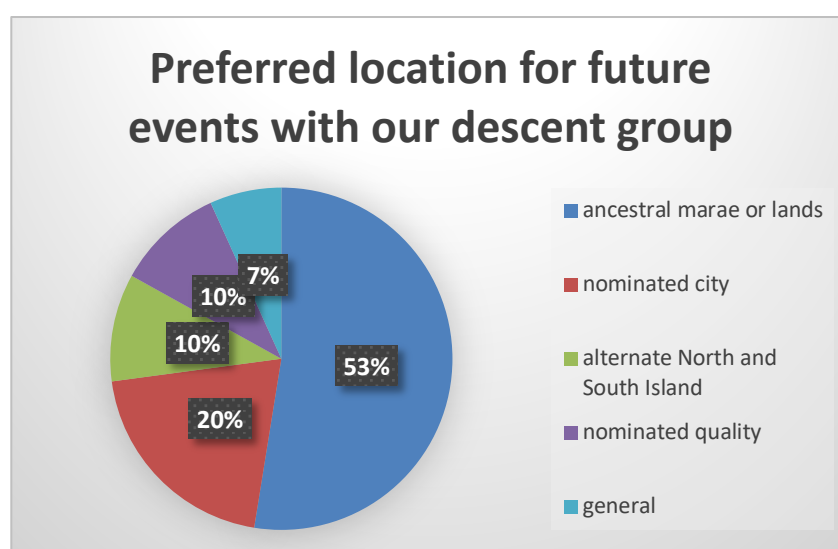


Figure 4.25: Descendants' preferences of location for a future whānau reunion

More than half of responses suggested holding future whānau events in a location significant to our shared whakapapa. 11 responses nominated any marae we have whakapapa connections to. Twelve responses specified a location of our Ngāti Pikiao whakapapa including nine nominations for Te Waiiti or Tapuaeharuru marae and three for Te Rotoiti as preferred locations. Hai-te-tai-Marangai marae and Whatuwhiwhi were named four times each as preferred locations we whakapapa to in Ngāti Kahu. 20% of nominations for preferred location for a future whānau reunion were for a city, most of these we have no shared whakapapa to. 10% of responses suggested holding an event in Te Ika-a-Māui one year and Te Waipounamu the next. 10% nominated qualities of a preferred venue such as suitable for children, near water, good for hunting and fishing or good for camping. 7% identified that they didn't want to hold the event in the town they resided in.

4.4.3.4 Desired frequency of future whānau events

More than half of responses preferred future whānau events such as reunion to be held annually. Nine descendants preferred an event to occur more than once a year, and 10 descendants preferred between once every 18 months and once every five years. In general, descendants expressed a desire to participate in whānau events at a rate approximately five times more frequently than the once every five-year average reported in the past (see 4.4.2.2).

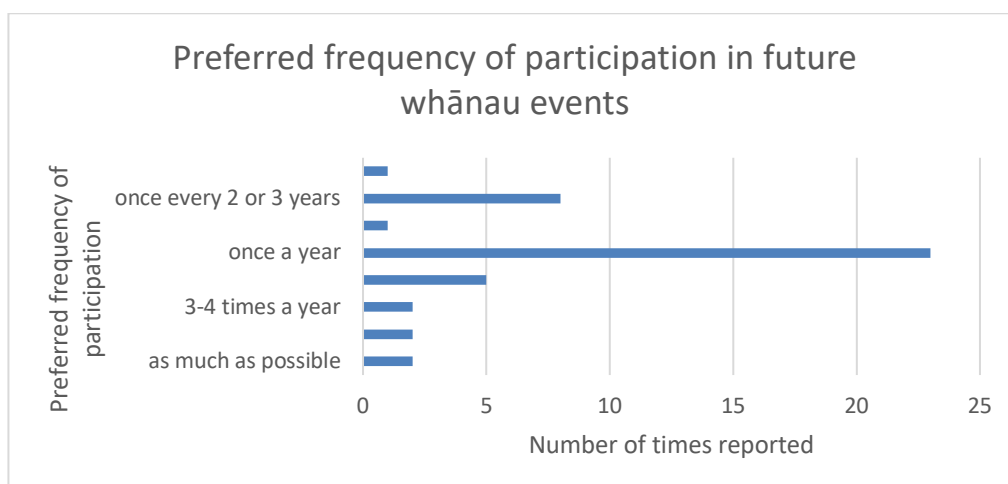


Figure 4.26: Descendants' preferred frequency of participation in future events with our descent group

4.4.3.5 Anticipated benefits of participation in a future whānau reunion

60 anticipated benefits of participation in the events with our descent group were named in response to questionnaires, including 25 unique responses. I have grouped responses of similar kind under four headings. The headings I have constructed aim to distinguish between a need to be familiar with descendants from within our descent group and having a generally positive experience together (Strengthen relationships within our descent group) from responses that were specific about what unites us (Unity and co-operation).

Strengthen relationships within our descent group includes the following responses: Getting to know whānau better, spend time together, have shared memories, introduce children to whānau and have them be used to being amongst whānau, have a positive experience for our wellbeing, more active involvement with whānau, fun, laughter, unity, belonging.

Unity and co-operation includes the following responses: strengthen identity, whānau pride, mana whānau, better knowledge of whakapapa, knowledge and

practice of tikanga, learn how to look after each other, learn how to work together, take on some responsibility for whānau and marae, teach children how to organise whānau events.

Capacity development includes the following responses: Personal development, mahi kai skills, learn how to be self-sufficient.

Physical health includes the following responses: Improve physical health, relaxation.

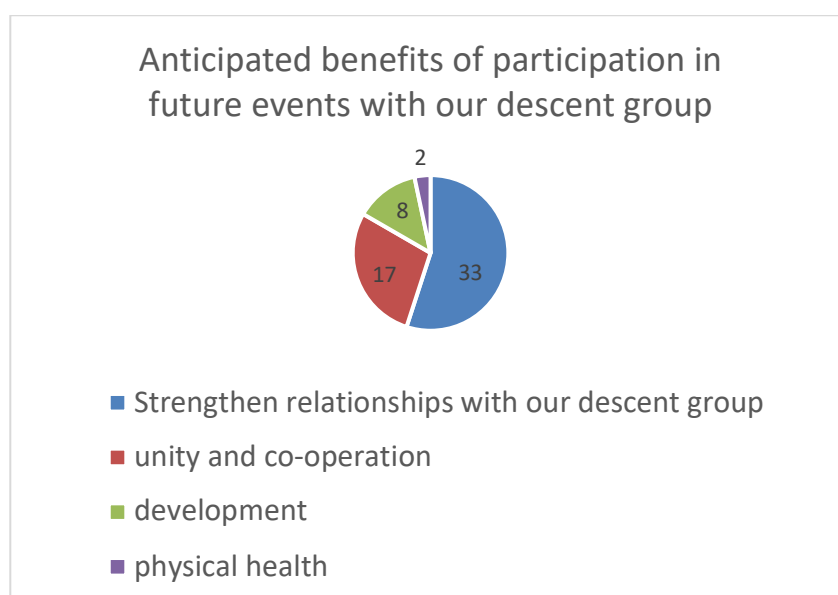


Figure 4.27: Descendants anticipated benefits of participation in future whānau events

Responses to this hypothetical question identify a much broader range of wellbeing benefits whānau desire to experience when participating in whānau events. Whakawhanaungatanga remains the dominant wellbeing benefit. More than responses to other parts of the questionnaire, responses to this question indicate whānau desire to build whānau social capital or the capacity for whānau to be cared

for across descent lines and intergenerationally, as well a collective sense of identity through stronger engagement with whakapapa and tikanga Māori.

4.5 Chapter section overview

4.5.1 Contribution of questionnaire findings to answering the research questions

The questionnaire was a first approach to answering the research questions and established central themes about participation, whānau belonging and wellbeing. The inductive approach to the research and a pūrākau method, established aspects of wellbeing specific to my descent group to meet the thesis aim.

4.5.1.1 Subsidiary research question one. How does participation in individual wellbeing activities and whānau events affect wellbeing?

The findings indicated that participation in individual wellbeing activities offered benefits that were not met during past participation in whānau events and vice versa. Participation in a wide range of activities offered descendants a wide range of wellbeing benefits. The findings also suggested that frequency of participation was a determinant of wellbeing benefit. The findings of the questionnaire strongly suggested that participation in individual wellbeing activities was most significant in meeting descendants' wellbeing needs. Descendants named, on average, six individual wellbeing activities they participated in, usually once a week or more. Activities related to preparing food and dining out stood out as the most frequently reported. There were only three reports of descendants participating in activities related to te reo Māori and tikanga Māori out of a total of 271 responses. Descendants offered descriptions of wellbeing benefits that I classified into 10 types

to present all responses in one figure. The findings illustrated that participation in wellbeing activities meets benefits associated with several types. Cultural awareness was described as the capacity to contribute to whānau and work together included in the ‘connect with people’ category. The most reported benefits of participation in individual wellbeing activities were to be emotionally well, accomplish something and be mentally well or relaxed. The high number of descriptions of wellbeing benefits affirms flourishing as an important aspect of wellbeing for my descent group.

Descendants’ reports of past participation in whānau events generated a narrow range of findings. The central characteristics of participation in events within our descent group were participation in tangihanga once every five years. Descendants reported mostly positive effects of participation on wellbeing only; ‘catch up with each other’ and ‘meet some whānau for the first time’ were reported much more frequently than any other benefit type. Few responses were recorded for whānau identified benefits of observing role modelling, intergenerational transfer, identity and belonging. The identification of these, however, are important as it suggests the potential for wellbeing benefits specific to whānau belonging and wellbeing to be accessible through participation in whānau events. It is possible that the infrequency of participation prevents descendants from receiving a range of wellbeing benefits or lessens the overall impact of benefits experienced through participation in whānau events.

4.5.1.2 Subsidiary research question two: What is the role of my descent group in participation in individual wellbeing activities and whānau events?

Participation in activities gives some insight into what types of relationships are supportive to a descendant's wellbeing. The findings indicated that as descendants mature, they participate more often with relationships outside of our descent group, particularly with a spouse/partner or friend. The findings indicated that my descent group played an influential role in individual participation in wellbeing activities. The level of my descent group's influence was reported to be almost equal to that of descendants' relationships within the community in combination with whānau from another descent group. Individuals rarely introduced themselves to an activity they currently do. The findings indicated that influence within my descent group is most likely to be from a parent and then from another relationship within a descendant's descent line. In this way, participation describes the relationship dynamics within my descent group to be similar to that of a grouping of descent lines.

As descendants age, the influence of my descent group lessens while participation in activities alone or with a spouse or friend increases. Participation in wellbeing activities with a descendant from another descent line within our descent group also increases. The findings suggested that participation in individual wellbeing activities was a means of strengthening relationships important to descendants and that these expand as descendants mature.

Findings about descendants' participation in whānau events indicated that my descent group is most influential in descendants' first and recent participation. Descendants sometimes reported participating in whānau events with a spouse and rarely alone or with someone they were related to outside of our descent group. Participation in whānau events identified parents as influential in accompanying descendants to their first whānau event and reports of children and grandchildren accompanying them to whānau events increased with recent participation. Once again, participation in whānau events describes relationships within my descent group as more like a grouping of descent lines than intergenerational relationships across descent lines more characteristic of whānau (Winiata, 1956). The findings strongly suggested that relationships across descent lines are sometimes strengthened by mutual participation in individual wellbeing activities and only rarely (once every five years) through participation in whānau events.

4.5.1.3 Primary research question: What transformative pathways to flourishing whānau can be identified through participation in whānau events?

Participation in individual wellbeing activities and whānau events suggested that relationships within my descent group are composed of a grouping of descent lines, rather than each generation having strong relationships with others, across descent lines. Te reo Māori or tikanga Māori were rarely reported as activities descendants participated in. Likewise, benefits associated with participation in whānau events were more often reported in relation to socialising than with strengthening belonging or identity through shared ancestry. These findings identify that participation in whānau events plays a unique role in the recovery or maintenance of the whānau unit and FWMO. Comparison of participation in whānau events and

participation in individual wellbeing activities indicates that for participation to have some influence on individual and whānau wellbeing, they need to take place regularly, embody a variety of kaupapa, provide role modelling and meet a range of mutual needs. In order of most frequent to least frequently reported category, descendants described the following anticipated benefits of participating in future whānau events:

Strengthen relationship within our descent group included the following responses:

Getting to know whānau better, spend time together, have shared memories, introduce children to whānau and have them be used to being amongst whānau, have a positive experience for our wellbeing, more active involvement with whānau, fun, laughter, unity, belonging.

Unity and co-operation included the following responses: Strengthen identity, whānau pride, mana whānau, better knowledge of whakapapa, knowledge and practice of tikanga, learn how to look after each other, learn how to work together, take on some responsibility for whānau and marae, teach children how to organise whānau events.

Capacity development included the following responses: Personal development, mahi kai skills, learn how to be self-sufficient.

Physical health included the following responses: Improve physical health, relaxation.

The benefits reported above were more elaborate and varied than those describing past participation in whānau events. Whānau descriptions indicated that they identify whānau social capital and whānau heritage as potentially beneficial to our collective wellbeing and a preference for these to be accessed through participation in whānau events, rather than through participation elsewhere. The findings may

predict that should participation in future whānau events offer increased access to the wellbeing benefits described by descendants, that these would be transformative for FWMO.

4.5.2 Contribution of the questionnaire findings to thesis aim and purpose

The aim of this research inquiry is to trial a method of tracking access to flourishing whānau through participation in whānau events over time. The questionnaire findings indicated that whānau events are potentially unique sites for the recovery of FWMO, potentially giving access to whānau belonging, identity, social capital and heritage. These were not accessible through participation in individual wellbeing activities nor through relationships within descent lines. The findings therefore affirm that tracking access to FWMO through participation in whānau events has important practical relevance to FWMO of my descent group. The questionnaire findings establish a general basic outline of participation and whānau belonging from which to track future access to FWMO through participation in whānau events. It established some causality between participation, relationships, frequency, variety and benefits to descendants' wellbeing. The inductive and exploratory approach to the questionnaire however, generated many unique responses and therefore connections between those causative factors were generalised. The questionnaire identified the need for a relevant, more structured, and precise method to illustrate the complexity of participation in whānau events within contemporary whānau realities.

The purpose of conducting the questionnaire was to engage whānau in the research and strengthen whanaungatanga within my descent group. Introduced in chapter

three, descriptions of how the purpose of the questionnaire was met were expanded upon in this chapter. Travelling to whānau homes to conduct the questionnaire kanohi ki te kanohi and spending time with whānau most likely increased the quantity and quality of responses. My positionality within my descent group along with the process of conducting the questionnaire, informed how pūrākau were recorded and the data interpreted. Therefore, the preliminary questionnaire method begins to meet the thesis purpose to demonstrate that research can be a vehicle for flourishing by supporting whānau research capability development.

The presentation of findings exemplifies subjective interpretation of data to meet research aims and objectives of wellbeing and flourishing research. Given multiple complex relationships amongst domains and factors of wellbeing, the principle of transparency is emphasised in the presentation of findings to show how data is interpreted. My belonging to the whānau being researched increases the potential for research findings to be beneficial to FWMO of my descent group.

Chapter 5

He Pūrākau: A narrative of my participation in whānau events during 2016 to 2021

5.1 Chapter Introduction

Whakapapa as scope and research model (Royal, 2012) was applied to the questionnaire in chapter four. Descendants' responses indicated how relationships within my descent group affected whānau belonging and wellbeing through participation in individual wellbeing activities and past participation in whānau events. Whakapapa as scope and research model is also applied to this chapter, a pūrākau (Lee, 2015) of my participation in whānau events during 2016 to 2021. Here, whakapapa organises the relationships between myself and whānau as well as our collective relationship to ancestry and geographic sites presented in the thesis outline (Kennedy & Jefferies, 2009; Raharuhi, 2015; Wolfgramm et al., 2020).

After having conducted the preliminary questionnaire, the frequency of whānau events and the variety of kaupapa increased. Event 2- whānau reunion, was the result of applying the findings of part four of the preliminary questionnaire and was the only event organised in relation to this research inquiry. Participation in 10 whānau events for the following five years contributes to a dataset to pilot a method for time series analysis with the capacity to identify change in access to FWMO over time.

The strengths and limitations of this pūrākau as research method are described in chapter three. The pūrākau informs the whānau realities tier of the Te Puāwaitanga o ngā Whānau [TPONW] research framework (Kingi et al., 2014) and creates a source of raw data for analysis in the following chapter. My participation in whānau events during this period is presented in chronological order to preserve the context of participation within the sequence of events. The aim of this chapter is to present data with the potential to locate connections between specific aspects of participation and FWMO. The purpose of this chapter is to continue to engage whānau with the research by presenting experiences to which we might all relate and therefore acknowledge participation as a form of theory making (G. H. Smith, 2012). Inclusion of the pūrākau, in the body of this thesis, supports the thesis purpose by providing transparency to enable independent whānau critical analysis and constructive debate.

Table 5.1: Event key: chronology of participation in whānau events 2016-2021

Event number	Year	Date	Event	Kaupapa
1	2016	26 th November	Wedding	Second-generation descendant
2	2018	10 th -14 th January	Whānau reunion	My descent group
3	2018	21 st -23 rd April	Tangihanga	Second-generation descendant
4	2018	16 th December	Wedding	Second-generation descendant
5	2019	19 th January	Wedding	Second-generation descent (same descent line as event 4)
6	2019	19 th -22 nd April	Te Whakawhanaungatanga o ngā uri a Hana rāua ko Tahana Tukuru.	Descendants of my paternal grandmother's grandparents.
7	2019	12 th September	Tangihanga	First-generation descendant (same descent line as event 3).

8	2019	30 th November	Hui whānau	My descent group to form a whānau trust to succeed to my paternal grandfather's land shares.
9	2020	4 th July	Wedding	Second-generation descendant (same descent line as events 4 and 5).
10	2021	27 th January	Hearing for application to succeed to my paternal grandmother's land shares	My descent group

5.2 Event 1 – wedding

Invitation: an invitation to this event was sent to all our descent group on social media. In September 2016, I had spent time with whānau living in Whakatū and some participated in the preliminary questionnaire. I therefore felt confident to participate in the event and optimistic about building on whanaungatanga with whānau living in Whakatū. I confirmed my attendance through social media.

Opportunities for whānau living elsewhere to participate: whānau living regionally made up the largest portion of guests at the event amongst friends and work colleagues of the soon to be married couple. This was the only whānau event to have taken place in Te Waipounamu during 2016 to 2021. Another second-generation descendant from another descent line, his child and I were the only whānau residing in Te Ika-a-Māui to participate in this event. The bride's descent line was the only whānau residing in Te Whenua Moemoeā to participate in the event. Two first-generation descendants participated in the event including a parent of the bride.

Travel: my partner and I drove to Tāmakimakaurau and then travelled by plane to Whakatū. We were hosted in the home of a second-generation descendant for the weekend. We travelled with this same cousin and his two children to the wedding

venue in Rotoiti, about an hour and a half drive from central Whakatū. I had a good catch up with my cousin's children in the back seat of the car during the drive to the wedding.

Arrival: we arrived at the wedding venue at the time stated on the invitation and waited there for about two hours. We took photos of each other while the children entertained themselves until they started to get hungry and irritable. The bridal party finally arrived and asked guests to decorate the hall while they continued to organise the ceremony and wedding hākari. We didn't have resources such as extension cords and ladders to decorate the hall well, so we improvised and did the best we could.

Ceremony: the wedding ceremony began. I was happy to accompany a third-generation descendant down the aisle with the rest of our female relatives in support of the bride. The ceremony was brief, and I could not hear speakers clearly. I did not hear any te reo Māori spoken during the ceremony and I didn't hear any reference to our whakapapa connections or the whakapapa of the place where the event took place.

Reception: after the ceremony, I could hear lots of laughter as whānau had fun taking group photos together. Guests and the bridal party were drinking alcohol despite the bride requesting that no alcohol be brought to the venue. I heard one third- generation descendant deliver a speech in te reo Māori during the hākari.

5.3 Event 2 – whānau reunion

5.3.1 Event planning

5.3.1.1 Hui whānau in Whakatū, Te Waipounamu

Travel to Whakatū: in July, the parent (not a descendant) of a second-generation descendant was visiting Rotorua. I gratefully accepted her invitation to accompany her to her home in Whakatū. Joined by her sister, we travelled to Tāmakimakaurau, went out for dinner and stayed in a motel, and then caught our flight to Whakatū the following day. I stayed at my cousin's mum's home and spent time with whānau in Whakatū, Te Waiharakeke and Motueka from Tuesday 18th July to Tuesday 25th July 2017.

Whānau representation: I suggested that a descendant from each descent line living in Te Waipounamu represent their whānau preferences for a future reunion date and location at the hui. I phoned a first-generation descendant living in another region in Te Waipounamu and included his input at the hui. A second-generation descendant living in Te Ika a Māui chose to be responsible for including third-generation descendants from their descent line living in Ōtepoti in reunion planning.

Organising the hui: a second-generation descendant living in Whakatū and another living in Motueka co-ordinated to organise a hui whānau. Stormy weather prevented an original hui scheduled for Friday 21st July in Motueka from taking place, and so my cousin's mum (who was hosting me for the week) offered to hold the hui at her home.

Hui whānau to plan a whānau reunion: at 8pm, Sunday 23rd July, three descent lines participated in a shared dinner and hui. Participating descendants included,

one first-generation descendant, five second-generation descendants and two third-generation descendants (under 18 years of age). Travel costs and time commitments were important considerations reported in the preliminary questionnaire and so the kaupapa of the hui whānau was to confirm a date and location for the event. The summary of findings of the preliminary questionnaire was discussed with genuine interest and enthusiasm. Consistent with findings, whānau whakapapa connection was a deciding factor in identifying a marae of Ngāti Pikiao as the preferred location for the event. At this stage, holding the event at marae we whakapapa to through Ngāti Kahu was considered cost prohibitive. The week of the 5th to the 10th January 2018 were the dates chosen to hold the reunion. While conducting the preliminary questionnaire and participating in a wedding (event 1), I had observed that whānau in Whakatū spontaneously organised whānau events across descent lines and mutually supported each other in their daily lives. I was hoping that this cohesion would extend to greater participation in planning a whānau reunion. Whānau responded positively to the possibility of autonomously organising fund-raising activities and managing their collective finances. We took a photo together and I was given verbal consent to post it on my personal social media page.

5.3.1.2 Booking marae

Booking marae venue for hui: I was successful in booking the facilities to hold a hui whānau at a marae in Rotorua close to my paternal grandparents' former home. The day before the hui was scheduled, I received a message informing me that the marae was no longer available due to tangihanga now taking place there. I declined the kind offer to help me secure an alternative venue and requested whānau be

redirected to my home. I contacted several whānau to update the change of location and posted this on my personal social media page.

Booking marae for event 2: The preferred venue was closed for renovations during the dates of the reunion and a booking at a neighbouring marae with whom we also share strong whakapapa connections, was secured for Monday 8th January to Friday 12th January 2018. I was informed that we would be expected to pay a koha on departure rather than a fixed fee. I declined an offer to have koeke conduct a whakatau on the first day as I was unsure of how many of my descent group would participate in the event.

5.3.1.3 Hui whānau in Rotorua, Te Ika a Māui

Participation: about a week before the hui was scheduled, I contacted whānau again by private message, text, email or in- person to estimate the number of whānau participating. One descent line said they had not received the flyer sent to them three weeks prior and asked that I contact each person of this descent line independently. Whānau to whom I had delivered the package of information to in person three weeks earlier, said they had not read it yet. Other whānau informed me that they had commitments on the day of the hui and would most likely not be able to attend. Some whānau said they may be busy, and they may also be able to attend the hui. One second-generation descendant confirmed that they would not be able to attend the hui and asked to be kept informed of the outcome. Of 14 descent lines, three descendants from three descent lines participated in the hui at my home. Another second-generation descendant (from another descent line) was present but did not participate.

15th -16th September 2017: after work in the late evening, a third-generation descendant, her partner and their two young children drove for three hours to my home in Rotorua. The next morning, we went to a local second-hand market where she helped me choose practical things to buy for my baby due to be born in a few weeks. We then went to Kuirau markets, playground, city centre and lakefront. At 2pm, two second-generation descendants arrived at my home, one joined us in discussion about the whānau reunion, while the other waited outside. We reviewed the summary of findings, and I informed whānau that our first choice of marae was not available for the dates of the reunion. The second choice of venue and the dates were agreed at the hui. We then worked out an estimated cost of about \$285 for meals and accommodation over the five days, an equivalent of \$57 per day per descendants aged between 18 and 60 years of age and no cost for tamariki or koeke. This would require a saving or contribution of approximately \$18 per person per week up until the week of the event in four months' time. As discussed at the hui in Whakatū, there was ample time to organise fund-raising activities. The three descendants participating in the hui agreed to open a shared account that would require all three signatures to receive the registration fees until the week of the reunion. However, several attempts to open a joint account were unsuccessful.

5.3.1.4 Communications with my descent group leading up to event 2

Communication with whānau in Tāmakimakaurau, Te Ika a Māui: On my return from Whakatū on 26th July, a second-generation descendant picked me up from Tāmakimakaurau airport and we went to her home. We discussed the summary of findings of the preliminary questionnaire, date and location chosen at the hui in Whakatū, so she could pass this information onto whānau within her descent line.

We phoned a first-generation descendant from another descent line living in Te Whenua Moemoeā, with whom my cousin has a close relationship, and shared this information.

Communication with whānau residing in Te Whenua Moemoeā: While conducting the preliminary questionnaire, one descent line residing in Te Whenua Moemoeā said they were keenly interested in participating in a future whānau reunion. I was in regular communication with a second-generation descendant of this descent line and kept them informed about progress of the reunion planning. A couple of weeks before the reunion was scheduled to begin, I informed them that I had no confirmation of participation from other descent lines. Eventually this descent line living in Te Whenua Moemoeā did not participate in the whānau reunion.

While conducting the preliminary questionnaire, another descent line living in Te Whenua Moemoeā said that, due to personal circumstances, it would be unlikely they would have the capacity to participate in a future whānau reunion in Te Ika a Māui. They were however supportive of the kaupapa and offered a monetary donation. I suggest they save it for a potential reunion for whānau living in Te Whenua Moemoeā.

My Dad was planning to be with us for the birth of my first child in October 2017. After some consideration, we decided to delay his visit until the whānau reunion in early 2018. Due to personal circumstances, my sibling (second-generation descendant) was unable participate in the whānau reunion.

Social media: I delivered a presentation about this research inquiry at the Ngā Whetū seminar series in June 2017. There, the audience urged me to consider the potential for social media to include more whānau, especially whānau living in

isolated and far away locations, in future whānau questionnaires or surveys. This consideration was affirmed when the effort to communicate with whānau via direct message, traditional post and in person resulted in only two descendants and myself, participating in the planning hui in Rotorua. On 25th September 2017, I created a closed group page for the event. Initial posts included our pepeha, the date and venue of the reunion and some whānau photos taken in the 1980s. Several positive, enthusiastic responses to the photos were posted but no response from the page's 51 followers about potential participation in the upcoming reunion. I posted my personal bank account details on the social media page as a resource for whānau to park registration fees.

Registrations: a week prior to the reunion in January 2018, no money had been deposited into the bank account and few whānau had confirmed their participation. Whānau who had indicated that they would participate, now said they would not be participating. The information I had so far indicated that my descent line would be the only whānau to stay at the marae during the event, so I went to the home of a first-generation descendant to discuss possible cancellation of the reunion. The first-generation descendant was adamant that the reunion should go ahead as planned and the whānau trust account would be used to financially support it. This descendant confirmed that some of her descent line would stay at the marae. Whānau were informed that a koha on arrival would be acceptable instead of payment of the full registration fee.

5.3.2 Day 1 – Monday

Whānau gather at my home: at about 7am, I received a phone call from a first-generation descendant informing me that they were currently travelling to Rotorua.

I still did not know who would be participating in this event or when they would arrive and, so I offered my home as an initial meeting point.

I was relieved to see whānau arrive at my home and optimistic about the event going ahead. A second-generation descendant and his two children arrived at my home and together with the help of my partner, we hosted an impromptu breakfast BBQ with four descent lines including mine. These comprised of three first-generation descendants and the spouse of another first-generation descendant from another descent line, two second-generation descendants, four third-generation descendants and, two fourth generation descendants.

Whānau arrive at marae event venue: whānau arrive at Tapuaeharuru marae individually at scattered times. One descent line had brought a couple of muttons as koha for the event. I had arranged with the marae kaitiaki for whānau to collect the keys on arrival so the mutton could be refrigerated. On my way to the marae, I received a phone call and was asked what whānau should be doing. There were at least two first-generation descendants at the marae, so I deliberately avoided giving instructions or suggestions as I wanted to observe existing leadership amongst first-generation descendants during this event. When I arrived, I saw that Uruika II was set up for a whakatau, there was no suggestion from first-generation descendants of us holding our own whakatau, so we set up our bedding and brought in our luggage. Left with free time and not knowing what to do, some whānau went across the road for a swim at Lake Rotoiti, some returned to Rotorua to do personal shopping. Whānau handed koha to me as they arrived at the event. Later that afternoon, a first-generation descendant with access to the whānau trust account arrived with some groceries.

Table 5.2 Participants for the duration of event 2 (in no order)

	Descent line a	Descent line e	Descent line i	Descent line o
first-generation	1	Spouse only	1	1
second-generation	1 + partner	0	3+ 1 partner	0
third-generation	1	1 + partner	6 + friend	1+ partner
Fourth-generation	0	2	0	0

Inviting guest speaker: myself and two first-generation descendants visited the home of a relation of my paternal grandmother's generation. After a catch-up and a cup of tea, he agreed to come to the marae the following day to share knowledge about our whānau whakapapa connections to marae in the area. He also agreed to be our guest at a hākari that a couple of first-generation descendants had decided to host on Thursday.

Fire risk: A potential fire hazard was averted thanks to the vigilance of some whānau in the kitchen. There was no set menu, no scheduled mealtimes and no roster for food preparation or kitchen clean-up at any time during the event. Whānau generally ate in small groups or individually.

5.3.3 Day 2 – Tuesday

Early morning: a fourth- generation descendant came over to cuddle and talk with my daughter as whānau began to wake in the tupuna whare. Some whānau then returned to Rotorua city centre to do personal shopping.

Guest Speaker, whānau whakapapa connections to marae: later that morning, our tupuna whom we had visited the previous day arrived and was settled in the tupuna whare. An in-law to the whānau acted as our spokesperson. He introduced our guest speaker and the purpose of the lecture. Our tupuna delivered a formal speech in te reo Māori finishing with a mōteatea. Our spokesperson then asked some questions and acted as interpreter for our questions. Our tupuna confirmed that Tapuaeharuru was our principal marae before the construction of Te Waiiti. The session revealed a genuine desire from our whānau to know more about our heritage, our whakapapa, our connection to marae and our connection to ancestral landmarks.

Preparation for urupā maintenance: after lunch, Dad went to assess the state of our whānau graves at Wahanui. He was not successful in recruiting any assistance to undertake maintenance there.

Free time: A second-generation descendant would take her children to Rotorua during the day to do some fun holiday activities and return to the reunion in the afternoons.

Mirimiri: I set up a massage table in the tupunawhare while a second-generation descendant cared for my daughter on a bed nearby. I welcomed a brief break from parenting and the opportunity to talk with whānau. Mirimiri initiated relaxed conversation between me, the descendant receiving mirimiri and whānau surrounding us. Mirimiri was the focal point of interaction, creating an avenue for whānau to talk candidly about aspects of our lives that we may not feel as comfortable doing were we facing each other directly. The peaceful and secure atmosphere of the tupunawhare created a bubble of safety where we naturally eased ourselves into meaningful conversation and connection.

Organised activity – whakapapa charts: a first-generation descendant laid out some butchers' paper on tables in Kauiarangi and began drawing up whakapapa within my descent group. The name of a first-generation descendant headed each sheet of paper and whānau came to fill in the names of descendants for each descent line. There was an organic exchange of information and conversation about shared experiences. Much like the mirimiri session, having something to focus on encouraged conversation and questions. There was a disagreement and the wānanga ended abruptly. Whānau spontaneously and silently dispersed to different areas of the marae.

5.3.4 Day 3 – Wednesday

Urupā maintenance: Dad and my partner went to Rotorua to pick up supplies and complete urupā maintenance. Dad also mowed some lawns at the marae.

Free time: two first-generation descendants went to Rotorua to buy groceries for the hākari to take place the next day. Later that afternoon, a first-generation descendant of an additional descent line arrived to participate in the remainder of the event. Irritability amongst whānau contributed to an increasingly tense atmosphere. However, no inclusive or open whānau discussion was ever held about any aspect of the event, and the causes for irritation were never overtly discussed. Frustration, irritation, and confusion were displayed by some through body language, non-verbal cues, and muttering complaints.

Retreat and restore: a parent (not a descendant) of a descent line living in Whakatū and a friend were on holiday in Rotorua and staying at our home for a few nights while we were at the whānau reunion. My partner and I decided to return to our home with our daughter early in the evening to spend some time with her and her

friend. We shared in a nutritious dinner prepared for us by our guests while my daughter slept. We felt greatly relieved to be home for a few hours, and I took the opportunity to have a shower and a nap. We returned to the marae later that night feeling refreshed and rested.

5.3.5 Day 4 – Thursday

Hākari preparation: three first-generation descendants prepared dishes for the hākari, and they recruited two third-generation descendants to decorate the dining room and set the tables. Another third-generation descendant was recruited to bake bread and puddings.

Arrival of more whānau within my descent group and relations of my paternal grandmother: we greeted whānau warmly and casually on the marae ātea as the sun was setting. Manuhiri included two of my paternal grandmother's siblings and some of their children, our tupuna who had been our guest speaker on day 2 and his whānau. I replied to casual inquiries from koeke about the purpose of the hākari, saying that we were having a whānau reunion and the hākari was an opportunity to spend time together. Some of our descent group including four second-generation descendants and one third-generation descendant together representing three descent lines, arrived together to take part in this activity.

Hākari: I was in the tupunawhare nursing my daughter when the hākari began. After a while, Dad came in to encourage us to go join the whānau in the wharekai. He was insistent that my daughter sit in her pram beside him at the koeke table. As I entered the dining hall, I saw that tables were set beautifully, and an abundance of kai laid out. I witnessed manuhiri conversing eagerly with whānau who had

travelled from far away and whom they had not seen for several years. My cousins were joking and taunting each other.

After the main meal, the spouse of a first-generation descendant approached me and pointed out that some koeke were just sitting alone at the dining table perhaps waiting for some closing comments to be announced. He suggested that someone tell our guests that the hākari was ending, so they could leave. I relayed the message to Dad, and he agreed to communicate with koeke and tell them that the hākari has finished. No announcements, speeches or ceremony took place at any time to acknowledge the purpose of the hākari or the participation of whānau beyond our descent group in the activity.

Gifting of whakapapa charts: I returned to the tupuna whare to feed my daughter again. A few hours later, Dad joined us and told me some of my paternal grandmother's relations had joined the hākari and gave him some whakapapa charts to be given to me in support of my research. This prompted some meaningful conversation between Dad and our Tahana relations. I was happy that Dad appeared to be uplifted by the interaction. I appreciated the gift as a gesture of affirmation and support from whānau beyond my descent group in my research and their willingness to share knowledge.

Mirimiri: later that evening, I set up the mirimiri table again. Some of our whānau enjoyed being pampered after a day working hard in the kitchen. Their exhausted state led to some hilarious conversations while other whānau remained irritable and fatigued.

5.3.6 Day 5 - Friday

Clean-up: We were instructed by first-generation descendant to have the marae cleaned by a specific time. Another second-generation descendant and I cleaned up the tupuna whare while the remainder of whānau cleaned whare kai and wharepaku. The clean-up was another time we could engage in relaxed conversation while focused on another activity.

Whānau depart from marae: Whānau eagerly departed as soon as they had finished their chores and were packed up. There was no departing karakia, no poroporoaki, no whānau photographs. I made sure there was no rubbish left behind, that all lights and cooking appliances were turned off and the buildings were locked before returning the keys. I was asked by the marae kaitiaki, if we had achieved what we had set out to do and I said we had. I felt that the event helped me to know my whānau better and to witness leadership within my descent group. My partner, myself, our daughter and Dad went for a soak at Waitangi hot springs before heading home.

5.3.7 Saturday, 15th January

Dad returned home from having dinner out with two first-generation descendants and said they had met to discuss applying to succeed to their parents' land shares with the Māori Land Court [MLC]. Dad visited the MLC over the following few days and began filling out some of the application forms which were left at my home incomplete.

5.4 Event 3 - tangihanga

5.4.1 Waikato Hospital

Intensive Care in hospital: I received a text message informing me that a second-generation descendant had a motor vehicle accident. He had been transported to hospital by helicopter. Having sustained severe injuries, he was on life support in the intensive care unit. A first-generation descendant and her spouse agreed for myself and my daughter to accompany them to the hospital. Their children travelled alongside us in another vehicle. We greeted our injured cousin's whānau at the hospital. Many friends from the community where my cousin's whānau reside were already there grieving his suffering and showing support for him and his whānau. I became acquainted with some of my cousin's friends in the waiting room and saw whānau returning teary eyed from our cousin's room. When it was our turn, another second-generation descendant, myself, and my daughter went to be by our cousin's bedside. We were both suddenly heart broken at seeing the full severity of his injuries. The cousin who had accompanied me to the hospital room cried and lamented, while I put on a brave face, not wanting to acknowledge reality.

Social media: updates on my cousin's medical treatment, posts about hospital visits and well- wishes were regularly posted on social media. No photos were posted of our cousin being treated in hospital. Whānau and friends were eventually informed that sadly, our cousin would not recover from his injuries, and we were invited to be present at the hospital on the day life support was to cease. The first of my generation within my descent group, passed away on 18th April 2018.

5.4.2 Pōwhiri and poroporoaki

Saturday 21st April. My Dad flew into Tāmakimakaurau airport and drove a hired car to my home in Rotorua. The next day, Sunday 22nd April, Dad, my daughter, and I arrived at a marae we do not whakapapa to, just in time to take part in the last pōwhiri of the day. The marae was located a few hours' drive from Rotorua near the community my cousin and his whānau had resided in for many years. There, we were fed, sheltered, and hosted by the haukāinga over several days. To my knowledge, my late cousin does not have any whakapapa connection to this marae. Maternal and paternal sides of my late cousin's whānau participated in poroporoaki the night before the funeral service. We talked about our aroha for him and his whānau; we recount some experiences, feelings, thoughts and memories and we sang to him. A waiata in te reo Māori is the only te reo Māori heard during the poroporoaki.

5.4.3 Funeral service, cremation and hākari

Monday 23rd April 2018. Through observation and unintentional transgression, differences in tikanga of the marae hosting us for the tangihanga from that of marae we whakapapa to, became apparent. As observed during our visit to the hospital relationships within the community were strongly represented at the funeral service and cremation. The kōhanga reo of my late cousin's mokopuna attended the service. We then travelled about an hour and a half from the marae to another ceremony at a crematorium. Some second-generation descendants who had not come to the marae were waiting there to farewell our cousin. We then returned to the marae for the hākari.

5.4.4 Time with te whānau pani

Tuesday 24th April 2018, before departing the marae, Dad, my daughter and I shared breakfast with the parents of my late cousin. No one had seen a third-generation descendant of that descent line after the service at the crematorium, so Dad and I decided to stop by her home. Luckily, she was home and told us that once they had returned home the night before to feed the kids, they had all given into their exhaustion and fallen asleep rather than return to the marae for the hākari. She also told us she was going to a nearby town today to collect her father's ashes from the crematorium. Dad invited the whānau out to lunch with us and suggested she collect the ashes afterwards. We quietly enjoyed our time together at the restaurant and after lunch, we continued our journey to Rotorua while my cousin's daughter and her whānau went to the crematorium.

5.5 Event 4: wedding

Social media: I received an invitation to the wedding ceremony and reception through direct message on social media.

Whānau from Te Whenua Moemoeā: the day before the wedding, a first-generation descendant and most descendants from his descent line, arrived in Rotorua from Te Whenua Moemoeā. I visited them at their accommodation, and together we went to the marae wedding venue to help with the preparations. On arrival, we were told that most of the preparations had been completed. Our whānau from Te Whenua Moemoeā had a small café business and offered to prepare some platters to serve in the time between the ceremony and the hākari. Later that day, I joined our whānau from Te Whenua Moemoeā at the home of another first-generation descendant in Rotorua for a BBQ while a third-generation descendant from Te Whenua Moemoeā

was at another location receiving a tāmoko from an artist they had found on social media.

Whānau from out of town: that evening I received a message from a third-generation descendant on behalf of her young daughter wanting to stay with my daughter at our home. They had just arrived in Rotorua and were staying at a local caravan park. My daughter and I were thrilled to have our niece come and stay the night. The next day we collected my paternal grandmother's sibling and arrived at the wedding together.

Wedding ceremony and reception: the venue was a marae on the shores of Lake Rotorua with close whakapapa connections to the groom's whānau. The ceremony was performed by the mother of the bride (first-generation descendant) and began at the time indicated on the invitation. The event programme was organised and co-ordinated. Snacks, live music, and a relaxing environment were provided for wedding guests while the bridal party had photos taken for about an hour. A relative from whānau beyond my descent group was the Master of Ceremonies for the reception and he mentioned our whakapapa to Ngāti Kahu. To my recollection, there was no mention of my paternal grandmother's whakapapa, which is located close to the wedding venue. It was rare to hear te reo Māori in both formal and informal contexts. Some guests performed haka at the end of their speeches. I took the sibling of my paternal grandmother home after the speeches. My cousin from Te Whenua Moemoeā later told me that the marae venue was empty and locked up early that afternoon. The entire duration of the event from ceremony to closing was probably around four hours.

Accompanying the whānau from Te Whenua Moemoeā to our whakapapa connections in Ngāti Pikiao: myself and a third-generation descendant from another

descent line accompany our whānau from Te Whenua Moemoeā on a trip to Te Waiiti marae and Wahanui urupā in Lake Rotoiti. My daughter and I visited with the whānau kaitiaki of our marae for a while to let them know the reason for our visit. We shared a cup of tea and catch-up. We were invited to eat pastries from the whare kai fridge. The message was received with glee from my whānau and so we had another cup of tea while the kids played basketball or went for a swim in the nearby stream. We took some whānau photographs beside Lake Rotoiti. My daughter and I were grateful to be invited out to dinner with our whānau before they returned to Te Whenua Moemoeā the next day.

5.6 Event 5: wedding

Invitation: I received a hard copy invitation to this wedding. Although we were notified that children would not be attending the reception, it was agreed that my daughter could stay with me for the reception because she was still breast feeding.

Wedding Ceremony: the ceremony was performed by a friend of the couple being married. I did not hear any te reo Māori or mention of our whānau heritage during the event. Had I realised there would be a four hour wait between the ceremony and the reception, I would have left after the ceremony.

Wedding Reception: a second-generation descendant from my descent group, and from a descent line other than that of the descendant being married, was Master of Ceremonies during the wedding reception. Friends and work colleagues seemed to make up a large proportion of guests. The atmosphere was relaxed as adults could drink alcohol without being concerned for children. The sibling of my paternal grandmother, who had accompanied me to the wedding, asked to go home after the dinner and so we left before the speeches were completed.

5.7 Event 6: Te Whakawhanaungatanga o ngā uri a Hana rāua ko Tahana Tukuru

Please note:

1. For the purposes of this event, the term *descent line* refers to descendants of each first-generation descendant of Hana and Tahana Tukuru. The term *descendant(s)* refers to individual descendants of Hana and Tahana Tukuru.
2. Permission to use materials and information received at this event granted by email 26th April, 2023.

5.7.1 Registrations and event planning

Social media: on 31st October 2018, rather than organise an event like event 2, I posted a suggestion on the whānau social media page, that my descent group participate in event 6. On this same page, during the period of November 2018 to March 2019, I posted five notices including a direct link to the page used to organise event 6.

Whānau representation: all descendants of Tuhaere were invited to planning meetings. My daughter and I accompanied a sibling of my paternal grandmother to some planning meetings in Rotorua and at marae in Rotoiti. The minutes of these hui and all communications about the event were accessible on social media.

Registrations: the registration fee for the reunion was \$60 for descendants aged between 16 and 60 years, \$20 for participants aged under 16 years. 35 descendants from my descent group requested to be included on the registration form that I handed to whānau representatives for my descent line. Closer to the reunion date, our whānau representative informed me that I was the only one from my descent group to have paid the registration fees. She also informed me that an executive

committee hui was scheduled to decide if the event should be cancelled as few registration fees had been paid overall. I contacted those on the registration form for my descent group, and many now said they would not be participating. Some replied that they were still considering it and would get back in touch with me. I informed our whānau representative that myself, my partner, our daughter, and my dad would be the only participants from my descent group. A week before the event, we were invited to a shared lunch at the home of my paternal grandmother's sibling where we learned that it had been decided that the event would go ahead. We were asked to complete some funding application forms and to pay \$30 registration for participants 60 years and older to supplement available funds.

Resources: I ordered three t-shirts at a cost of \$20 each with our whānau representative through social media direct message. I printed out copies of the whanaungatanga booklet downloaded from social media (appendix 1). It was used to support many activities during the event and included words to waiata, photos of pepeha, kaupapa logo, whakapapa and pages for notes. I was excited to hear the shop assistant tell me he had printed out many of the booklets. I printed out extra copies to give to koeke who had no access to a computer.

5.7.2 Day 1 – Good Friday

Whakataū: All activities and dining took place at Tapuaeharuru marae. Some whānau slept at Hinekura tupuna whare at Te Waiiti marae. We arrived at about 11.30am. I heard what I thought to be a weed-eater and assumed that some yard work was still being done in preparation for the whakataū. I realised my mistake as soon as I got out of the car and saw a drone filming the proceedings. The whakataū was almost complete. I carried my sleeping daughter out of the car and warmly

greeted our whānau. We mingled and chatted while we enjoyed a cup of tea and a snack.

Registrations: I was greeted by one of our whānau representatives at the registration desk. I was given name badges for my dad, partner and myself and a wrist band for my daughter as well as the three t-shirts I had ordered.



Figure 5.1: Name badge for event 6

From top to bottom: names of my paternal grandmother's grandparents, the reunion logo, my name and name of my paternal grandmother's father; first-generation descendant of Hana and Tahana Tukuru.

Whakawhanaungatanga: activities were led by a descendant speaking into a microphone from the dining room stage. The first activity on the programme was a casual ice breaker. We were asked to approach whānau we did not know and talk with them for two minutes. We then stopped our conversations, and some were asked to stand and introduce their relative to the whole whānau. A big whakapapa

chart posted on the wall near the stage helped us to locate ancestors within our shared whakapapa and navigate our relationship with each other.

Pao action song: Each descent line was asked to describe a character trait or habit that our respective tupuna was well-known for and to represent these in an action/body movement. I spoke with one of my paternal grandmother's siblings about her memories of her father. Our kuia often told me stories of her childhood. She said that she didn't spend much time with her father during her childhood. He worked at the local wood processing mill. His brothers and he would deliver firewood to local whānau. In order of birth, representatives from each descent line presented their description and action. The audience responded with encouragement and laughter. There were many similar descriptions for first-generation descendants; our tūpuna being known as hard workers, community minded and having many children. If a descendant didn't have any offspring, they would whāngai children. Some whāngai were at the reunion to represent their descent line. One first-generation tupuna had none of their descendants present at the reunion. Listening to the presentations formed a picture in our minds about historical, cultural and environmental aspects of our whakapapa. The actions representing each first-generation descendant were strung-on one after the other to compose a pao style action song 'takahia, paki, te piiti, piiti, paki, ki te, [action and name], paki, te piiti, piiti paki'. The intention was to practice the completed action song during the remaining days of the reunion. This did not eventuate. However, group discussion, song and action were active ways to memorise the birth order of first-generation descendants. In addition to the first exercise, this one encouraged whakawhanaungatanga by exchanging knowledge in a relaxed and fun way. There was a lot of laughter throughout.

Orientation session: the emergency exits, and designated smoking areas were announced. ‘*Marae Auahi Kore*’ signs could be seen around the marae, so the bus stop down by the main road was announced as the designated smoking area. During the reunion, whānau were often seen smoking near the waharoa, Kauiarangi and the car park. The event kaupapa was to be achieved through shared engagement with common ancestry. The consumption of drugs and alcohol was prohibited during the event because clarity and conscious presence was needed to fulfil the kaupapa. I didn’t encounter anyone during the weekend who appeared to be drug or alcohol affected. It was clearly stated that food and drink were not to be brought into tupuna whare. However, snacks, chips, lollies, and drinks were seen in Uruika II for the duration of the reunion. A chores roster naming the descent line responsible for meal preparation, packing up and dishes was posted at the entrance to the whare kai and in the kitchen. A small group of descendants, experienced in catering at marae, led menu planning and were able to feed everyone within the limitations of the budget.

Accommodation: We had been advised to set up our beds in Hinekura at Te Waiiti marae. However, when the time came to do this, we were told that it was already full. We were invited to set up our beds in Uruika II at Tapuaeharuru marae, as there was plenty of room inside. Some people chose to set up their beds in the mattress room next to Uruika II. Many whānau arrived later that evening and the tupuna whare and the mattress room became crowded. I made a mental note to travel to and from home in Rotorua when participating in an event like this in the future. This would free up space to accommodate whānau who had travelled long distances and would also be more comfortable for Dad. For now, I decided to stay because I wanted to observe how whānau interacted in the tupuna whare during the event.

Free time: myself, my partner, our daughter, and my dad went to Waitangi (Soda Springs) to bathe. It was soothing relief for us all.

5.7.3 Day 2 – Saturday

Matawhaura hike: whānau who were physically fit began their hike to a peak of Matawhaura at 5am. It took longer than expected for them to return to the marae.

Spectacular drone footage of the climb was posted on the reunion social media page.

Breakfast: whānau not participating in the hike enjoyed breakfast together in Kauiarangi in preparation for the day's activities. Breakfast preparation and clean up ran smoothly.

Māori Land Court information session: this session was filmed for the benefit of whānau who were on their way back to the marae from Matawhaura. Three descendants working at Rotorua MLC delivered an information session on applications to succeed to land shares. It was explained that shareholders do not receive monetary dividends, instead the income generated from whānau land is distributed by iwi in the form of education grants, koeke grants and the like.

Poi making workshop: an impromptu poi making activity was set up on a whāriki under a tree on the marae ātea.

Dinner: Dinner preparation and clean-up was completed according to the roster. Whānau enjoyed discussion of the day's activities.



Figure 5.2: Reunion logo

Picture copied from the *TE WHAKAWHANAUNGATANGA O NGA URI A HANA RAUA KO TAHANA TUKURU 19th – 22nd APRIL 2019* booklet (see Appendix 5).

Presentation of reunion logo: The logo was featured on t-shirts, booklets and name badges used throughout the event. The description below is a summary of a full information session delivered by the descendant who created the logo. The stated purpose of the information session was to assist whānau to identify with the logo through an understanding of whakapapa.

The outer border in black is composed of two triangles. The triangle above symbolising the male element: Tahana Tukurū and the triangle below, the female element; Hana Tukurū. Joined together, these two triangles form the shape of a

diamond. Seven red triangles lie along the inner black border of the outer diamond. Towards the centre of the diamond are four black triangles, the apex of each touching the outer black border. The seven red triangles and the four black triangles represent the eleven children of Hana and Tahana Tukuru. The eleven triangles represent first-generation descendants in general, rather than symbolise specific individuals. An overarching koru coupled with a smaller internal offshoot is at the centre of eight of the eleven triangles, representing a tuakana- teina concept.

At the centre of the logo is a series of concentric circles. The circle at the core represents a mauri. Like a mauri stone, it represents a drawing, attracting, or pulling force of whānau back to our marae; symbolising the intention of this reunion and acknowledging the distances whānau travelled to participate. The circle encompassing the mauri circle is composed of four overlapping forms. These represent four living generations of koeke, mātua, tamariki and mokopuna, acknowledging intergenerational participation in this whānau reunion.

Poutama, located at the apex of the diamond; are commonly seen inside buildings within the marae complex. The gaining and sharing of knowledge illustrated by poutama was exemplified in three ways. Firstly, poutama symbolise Tāwhaki or Tānenui-ā-Rangi's ascent to the heavens to retrieve the baskets of knowledge. Secondly, the exchange of knowledge through participation in several activities at the reunion for the benefit of the whole whānau. Thirdly, the collective knowledge gained from the hike up Matawhaura that morning.

Two Manaia facing inward are located at the base of the diamond as a visual representation of hongī when two heads come together to form one. It represents whakawhanaungatanga between descendants as well as the joint roles of Te Waiiti and Tapuaeharuru marae in hosting the reunion. Each name along the outer borders of the principal diamond is underlined by Pūhoro Kowhaiwhai signalling that the names are of waka tauā. The logo's creator emphasises that it is an original design, created specifically for the reunion. The logo overall symbolises an intention to continue holding the event in the future. The logo visually represents whakapapa specific to descendants of Hana and Tahana Tukuru and thus it belongs to all of us, their descendants. Whānau applauded in response to this statement.

Waiata practice: the logo information session was followed by a practice session of Nō Ngāti Pīkiao. The lyrics are in the Whanaungatanga booklet (*see Appendix 5*) and recite our whakapapa from Tamatekapua through to Ngā Waru Pūmanawa o Te Arawa, ending with our eponymous ancestor Pīkiao II. This action song is performed by several Ngāti Pīkiao groups on social media sometimes under the title “Kei Runga”. The waiata session was initially led by the same descendant who had led the morning hike and the logo information session. Another descendant, also experienced in kapa haka, spontaneously took the lead to teach the timing of the waiata. I remarked to myself that this spontaneous assumption of leadership was welcomed by all. A feeling of cohesion and belonging strengthened with every practice of the waiata. On the completion of waiata practice, we were reminded to wear our reunion t-shirt for the photography session the next day. It was explained that Uruika II, which would be in the background of the photos, will be in sunlight for a limited time in the morning. Therefore, to make the photography session efficient, we were encouraged to pay attention to the photographer's instructions.

5.7.4 Day 3 – Easter Sunday

Zumba: the marae ātea was warmed by the morning sun when the Zumba session began at 8am. It was a physically and spiritually uplifting start to the day. I enjoyed hearing whānau laughing and having fun while we tried to follow the instructor.

The session was filmed and posted on the reunion social media page.

Breakfast: began promptly at 9am, preparation and clean up was routine and efficient.

Photo session: Almost everyone was wearing the reunion t-shirt featuring the logo. This strengthened the atmosphere of unity that had been growing since the beginning of the event. Our shared knowledge of the symbolism of the logo punctuated a feeling of belonging. Photos of each descent line were taken, followed by a koeke group photo. After these, the photographer offered to take photographs of smaller whānau groupings. Throughout the photo session, I heard the photographer repeating instructions and struggling to be heard. The area between seating for photographs and the façade of Uruika II had to be guarded from the sides to prevent whānau from wandering into the background of each shot. Some descent lines requested to have their photograph delayed because they were waiting for more whānau to arrive. Approximately six descendants of Tuhaere's descent line arrived to have their photo taken. I didn't see these participate in any aspect of the reunion other than the photographs. All photographs of the event, including spontaneous photos taken by the photographer, were available on the reunion social media page and to my understanding remain the property of the event trust.

Several koeke on separate occasions, asked me about the kaupapa of the event. In response, I simply repeated the purpose of the event and thought to myself that the photographs may help remind them of their experience. The question identified this type of event as novel for our whānau and perhaps for the marae also.

Health and nutrition: The sun was shining, and we were quietly talking amongst ourselves as the photography sessions took place. Perhaps because it was Easter weekend, there seemed to be a lot of sugary snacks and drinks around. I thanked the whānau who had asked me if my daughter was allowed some sweets. I asked that she not be given lollies and agreed for her to have a biscuit. We practiced *Nō Ngāti Pikiao* again while lunch was being prepared. The BBQ meal was served promptly at 12.30pm. Fresh salad and grilled vegetables were appreciated, and no food was wasted.

Games and workshops: we continued to enjoy the warm dry weather for the rest of the day. A wide variety of games and activities that included both genders and used basic or no resources took place on the marae ātea. Card games, board games and a taonga pūoro workshop were in progress near the waharoa. There were team games on the marae ātea where descent lines across generations competed against each other. There were games for primary school aged children being played on the field in front of the marae complex. There was colouring-in and an Easter egg hunt for pre-school aged children taking place from the mahau of the tupuna whare. The games were filmed and posted on the social media page.

Departure: My daughter had lost interest in colouring-in, so I asked my partner and Dad how they would feel about going home. They both replied that they would be happy to go home and swiftly packed the car. My daughter stealthily swiped a chocolate egg from the Easter egg hunt on our way out. We drove to Waitangi

Springs where we enjoyed a quiet and relaxing soak. My daughter and I were both content to be quiet and still while we cuddled and listen to birds chirping and water flowing. A moment of peace, rest and solitude was a wonderful way to finalise a busy weekend. Once we had arrived home, we ordered some Indian takeaway food. My daughter had not eaten much during the weekend and now she devoured an impressive quantity of food. We all went to bed shortly after dinner.

5.7.5 Day 4 – Easter Monday

It was raining heavily, and we were all feeling lethargic from the weekend. I had no desire to take my infant daughter or Dad out in the rain, so we decided to stay home and not participate in the clean-up and debrief noted on the reunion schedule. We spent the day talking in front of the fire, eating, and sleeping.

5.7.6 Tuesday, 23rd April

Dad, myself and my daughter visit with a sibling of my paternal grandmother. Luckily, another of my grandmother's siblings had the same idea and we were able to spend time with her as well. We all talked over a cup of tea, enjoying the snacks we had brought. We reflected on our experience at the reunion and Dad was asked about his whānau in Te Whenua Moemoeā. One of our whānau representatives filled us in on the happenings at the reunion the day before.

5.7.7 Social media

Descendants were able to continue to engage with the reunion kaupapa on social media in the following ways:

- Engage in discussion about whakapapa and possible identification of two more offspring of Hana and Tahana Tukuru.

- Submission of relevant articles and photographs.
- Photographs and footage of the reunion weekend.

5.8 Event 7: tangihanga

5.8.1 Te karanga

My uncle's whānau rang me on 8th September to let me know that he had passed away. I called Dad shortly after to let him know. I could hear his sadness as he said it was unlikely he would be able to attend the tangihanga. My daughter and I were invited to lunch at the home of a first-generation descendant where we discussed plans to travel together to the same marae as event 3.

5.8.2 Pōwhiri and poroporoaki

Travel: The next day, I began preparing myself for travel to and staying at the marae, I bought the necessary medications and supplies to treat my daughter's flu as well as some extra food for her. I invited whānau who we would be traveling with, to lunch at my home before we departed. My daughter slept for most of the journey and began to recover from her flu.

Pōwhiri: On arriving at the town where the marae is located, we went directly to a motel where two first-generation descendants I had travelled with, had booked rooms. There we met with our whānau from Ngāti Kahu. I was impressed to see that they had arrived on an iwi van with a Ngāti Kahu logo on it. I felt a sense of loyalty knowing that they had travelled such a long way to come to support us and farewell their cousin. I also felt more secure knowing we would be at the marae together. This was the first time I had seen a cousin beyond my descent group since he received his mataora and I expressed my admiration of it to him. We continued to chat as our whānau from Ngāti Kahu changed into black clothing for the pōwhiri.

We travelled to the marae in a convoy of vehicles. Waiting at the waharoa, I reflected on the last time I saw my uncle. We had shared breakfast in the kitchen at this marae after his son's tangihanga (see event 3). I pondered on the thought that we never knew when we would see whānau for the last time. During the pōwhiri, my cousin (the one I had complimented on his mataora at the motel) delivered whaikōrero on our behalf. He is one of few of our whānau who has speaking rights and proficiency in te reo Māori to deliver whaikōrero. He was later invited by the haukāinga to deliver whaikōrero to whānau and guests for the remainder of pōwhiri at this tangihanga.

On one occasion during a pōwhiri, my daughter escaped me and ventured onto the marae ātea. To avoid further transgression, we spent most of our time watching meat being delivered behind the wharekai. We chatted with a grandson of my late uncle. He introduced his dog to us and put on a brief puppet show for my daughter with the sheep heads that were in the back of the ute. She laughed hysterically at his impromptu pantomime. Once the frequency of meat deliveries slowed, I showed her the whole pigs and other meat hanging in the butchering area.

More of my descent group and a friend of the whānau arrived in a van. Unfortunately, one amongst them transgressed tikanga during the pōwhiri. The response by the haukāinga was decisive and supported by our whānau. I felt deep shame at witnessing the transgression and compassion for the haukāinga who offered their time to support us. Witnessing the haukāinga response was, however, exhilarating, and an opportunity to learn how tikanga was exercised to maintain the mauri of the pae tapu.

Poroporoaki: After evening prayer, and before the poroporoaki began, the haukāinga clarified the programme for the following day. They announced that normally the coffin would be closed at about 7am in the morning, but they agreed for it to be left open until my uncle's son arrived from overseas. We expressed our appreciation to the haukāinga for their aroha and willingness to adjust tikanga for our benefit. It was confirmed that the service was to take place at about 4pm, followed by the burial and then hākari. A first-generation descendant and her spouse were to perform the funeral service. Another first-generation descendant and some of his children and grandchildren arrived from Te Whenua Moemoeā during the poroporoaki. Our happiness at seeing them was quietly audible. We were comforted that they had arrived to farewell our loved one with us. We heard some funny stories about my late uncle at the poroporoaki. Whānau expressed their appreciation of his humility, his dedication to his mokopuna, his skill at hunting and fishing and comical stories of him teaching his mokopuna how to break-in horses and compete in rodeo. The poroporoaki was interrupted by a friend of the whānau and everyone just dispersed or went to the wharekai for a cup of tea effectively ending the poroporoaki. There was division between whānau sleeping in the wharenui and whānau sleeping in the wharepuni. In the wharenui, we talked amongst ourselves while kids quietly played cards in a corner until late in the evening. My daughter was recovering from her cold and sleeping soundly.

5.8.3 Funeral service, burial and hākari

Cultural norms: I saw some whānau laughing with the friend who had arrived in the van the previous day who had interrupted the poroporoaki the night before. This person has known first-generation descendants since they were young. He taunted

several descendants, including myself. This behaviour was accepted without challenge.

Nutrition: I went to the wharekai to get some fruit for my daughter. Watching my daughter and a fourth-generation descendant of the same age devour an apple; I realised that both children were very hungry. Remembering the change of schedule to allow my cousin to arrive from overseas, another cousin pointed out that it would be a long wait until the hākari. I remembered the extra food supplies I had brought from home and offered to feed both girls. We were relieved to see them satiate their hunger.

Hui whānau: while we waited for our cousin to arrive from overseas, our Ngāti Kahu whānau requested a hui in the wharepuni. There, they presented a heart-felt plea, urging us to succeed to our grandfather's land shares in Muriwhenua. There was concern that if the lands remained unoccupied, that they could be confiscated. In addition to their encouragement to succeed to our land shares, our whānau from Ngāti Kahu offered practical support to complete the application process as well as show us the locations of land shares. They suggested we form a whānau trust, apply for funding, and go to Whatuwhiwhi to see where the land shares are located.

Suddenly motivated to action, two first-generation descendants immediately led our descent group in a discussion about how to proceed. A second-generation descendant noted meeting minutes. Another advocated, in the interests of equal representation and succession planning, that each descent line nominates a second-generation descendant as whānau representative. Those representatives were nominated immediately, as almost all descent lines were present. Two first-generation descendants chose to represent their descent line in lieu of nominating one of their descendants. A hui to establish a whānau trust was scheduled for

January 2020 at our marae in Whatuwhiwhi. A second-generation descendant immediately set up a group social media page for this specific kaupapa. There was an atmosphere of encouragement from the progress made at the hui whānau as well as the inclusion of all generations and all descent lines in the discussion. After the hui was closed, we took photos with our Ngāti Kahu whānau on the marae ātea. I later approached them to acknowledge their courage to share their genuine concerns. I was met with a reply that they deeply loved my paternal grandfather.

Tangihanga Service: I nursed my daughter in the wharenuī where she fell asleep while I listened to the service taking place on the mahau. We remained there while whānau accompanied my late uncle to his resting place in the nearby urupā and I witnessed koeke from the haukāinga bless the photographs that were placed in the space where my uncle had laid in state. My daughter roused gently from her nap as we heard whānau returning to the marae.

Hākari: seated at a table in the wharekai, I noticed that the former spouse of a first-generation descendant who had passed away several years ago, was seated beside me. He is a quiet man, and I have vivid memories of him gently recounting some beautiful stories about my late aunty while we sat by her during her tangihanga. I expressed my surprise and happiness at seeing him as I was only now aware that he was here. I introduced my daughter to him and explained that Dad named her after his sister (i.e. the man's former spouse). He looked at me and my daughter with recognition, nodded his head and smiled. The daughter of my late uncle delivered a speech in English thanking everyone, including the haukāinga and the local community, for their support. Another cousin from Ngāti Kahu who also wears mataora but did not have speaking rights at the time, delivered mihi to ringawera in

te reo Māori. I later thanked our cousin for his mihi, we talked about moko kauae and mataora before our whānau from Ngāti Kahu departed for Whatuwhiwhi.

5.9 Event 8: hui whānau

5.9.1 Planning the hui on social media

A second-generation descendant facilitated discussion on our closed group social media page established during event 7, resulting in the hui being scheduled to take place in Rotorua at her workplace on 30th November. She later posted the agenda and published a notice of the meeting in the local newspaper. Whānau confirmed their attendance on social media and were notified to bring a plate for a shared meal after the hui. I witnessed an efficient and productive use of social media in the swift and inclusive organisation of the hui and remarked to myself that this was a more effective method than the laborious process I had chosen to organise the planning of event 2.

Pepeha: I saw pepeha that we do not whakapapa to, copied from the Internet and posted on our social media page. On 27th November I responded to requests from whānau to post our Ngāti Kahu pepeha on the social media page. I referenced the *Te Whānau Moana* book (McCully, 2003). I brought this book to the hui and placed it in the centre of the main table. Some first-generation descendants looked through it. Those that had asked for the pepeha to be posted on social media showed no interest in the book. Our pepeha was not recited or mentioned during the hui.

5.9.2 Whakawhanaungatanga before the hui

I received a message on 28th November informing me that some whānau from outside our region had arrived in Rotorua for the hui and were staying with whānau

locally. I visited with them the next day and was asked about the purpose of the hui. I explained that to my understanding, we were having a hui to establish a whānau trust to apply to succeed to my paternal grandfather's land shares, as I believed this to be the general understanding of the process at that time. A third-generation descendant amongst the visiting whānau and I went to Rotorua town centre for coffee, and I bought some kai for the shared lunch. The remainder of the visiting whānau came and picked up our niece and they went together to Wahanui urupā in Rotoiti. Later that day, more whānau messaged me on social media to let me know that they checked into a motel in Rotorua. I went there and visited with them the next day and we travelled to the hui together.

5.9.3 Hui whānau

We greeted each other on arrival. I noticed that there was an even representation of most descent lines in the room. Those that brought computers had set them up at the front of the room and some whānau joined the hui on social media. The hui was opened at about 11am with a prayer in English by the male spouse of a first-generation descendant. Whānau agreed to the offer from a first-generation descendant to chair the hui until officers were appointed.

In seeing the agenda on social media, I had decided to print out a few pages from the MLC website and brought them to the hui. The hui agenda was adjusted to meet the requirements of the MLC application process, as the meeting progressed. A few second-generation descendants took turns in reading out the requirements from the printout or from the MLC website. The discussion was enjoyable, productive, and fun. There was no conflict and lots of time was spent on further reading and

clarification. Descendants phoned friends who might have expertise for advice. After much inquiry, repetition, clarification, and further discussion, we collectively decided on:

- A name for the Trust.
- The terms of reference for the Trust.
- Election of trustees - three second-generation descendants (including myself), one third-generation descendant and one first-generation descendant, representing a total of five descent lines.
- Election of officers - Chairperson: first-generation descendant, Treasurer: second-generation descendant representing an additional two descent lines.
- Secretary (not an elected Trustee): second-generation descendant from same descent line as chairperson.

Each officer in the trust was elected individually starting with the Chairperson, the result being that seven descent lines of 14 would have no direct representation. The hui whānau was closed with a prayer at about 2pm. During our shared lunch, I heard a lot of positive comments about whānau participation and experience at the hui. Whānau were enthusiastic to participate as we were all included in collective decision-making. There was a general sense of accomplishment at making progress together as the land shares had finally been succeeded to after nearly 40 years.

5.10 Event 9: wedding

I received a hard copy invitation to this event about a month prior. Covid restrictions had been reduced to alert level one and greater numbers were permitted to participate. I attended this event alone while my partner cared for our daughter at home. The ceremony took place in a clearing amongst some bushland. We then walked to a hall nearby for drinks and snacks while the bridal party had some

photographs taken. After about an hour, we were joined by the bridal party, and everyone was seated at dining tables to listen to speeches. Some te reo Māori was heard and haka were performed. After the main meal, all the guests helped to clean up the hall and do dishes, followed by a little dancing and celebration to close the event. I returned home in the early evening while adults continued the celebrations at an after-party at the home of the newlyweds.

5.11 Event 10: hearing for application to succeed

5.11.1 Completing an application to succeed to my paternal grandmother's land shares

Dad and I talked about there being no signs of progress or follow-up from the hui whānau (event 8). Dad was eager for the succession of lands to be completed as soon as possible and so he decided to apply to succeed to land shares independently of the whānau trust. The whānau trust and representatives for each descent line were emailed about Dad's intentions, and later, of my withdrawal from my position of elected Trustee (see event 8). The trust Secretary later emailed acknowledging receipt of our emails.

Dad and I decided to work together on the application to succeed to his mother's lands. I had some queries about how to correctly prepare a draft application and phoned Rotorua MLC. I was given very clear instructions and understandable explanations about the succession process. I was told that one or more successors can apply to succeed to land shares on behalf of all successors and it was not necessary for all successors to sign the application form. I was also told that the application to form a whānau trust is heard in court immediately after succession is

granted. The succession needs to be completed before a whānau trust can be authorised to manage them. This information clarified our understanding of the process and Dad decided to apply to succeed to his mother's land shares on behalf of all successors (i.e. all first-generation descendants). I prepared a draft application that Dad emailed to whānau representatives for them to verify their details on the form. He received one reply from 14 emails sent.

5.11.2 Submitting the application to succeed

On 8th September 2020, I printed out the completed application form, attached the supporting documents, submitted the form at the MLC and paid the application fee. While I was sitting and waiting for my receipt to be printed out, my gaze fell on the date on my paternal grandmother's death certificate, and I realised that it was the day before the 50th anniversary of her passing. I felt a sense of recognition and support.

5.11.3 Hearing for application to succeed to my paternal grandmother's land shares

On 27th January 2021, all whānau representatives were informed of the location and date of the hearing by emails from my dad and the MLC. On the morning of the hearing, I received several messages from whānau wanting to know the location and time of the hearing. I had invited a sibling of my paternal grandmother to the hearing, and I was comforted to have a representative of my grandmother's generation support us in our application. He and I walked to the MLC from our parking space in Rotorua city centre and saw whānau from at least six descent lines having travelled from Te Waipounamu, Tāmaki Makaurau, Tūrangi, Taupō and Rotorua, gathered in the MLC courtyard and busy in conversation. No hui whānau

took place before the hearing to acknowledge my grandmother, our guest, or the kaupapa.

To avoid overcrowding the waiting room, court staff instructed us to wait in the courtyard. The hearing had already begun when we were called into the courtroom. As I entered, I saw Dad's face on a big TV screen. He was participating in the hearing online from Te Whenua Moemoeā. Dad had some technical difficulties and so the judge asked that someone from the whānau in the gallery sit at a desk facing him to answer questions. Encouraged by whānau, I approached the desk and motioned for a first-generation descendant to accompany me. I answered all questions from the judge. Although whānau had received emails containing all the documents about the application, there was little sign that they were following the interaction between myself and the judge. The judge explained that once this application is granted, descendants of first-generation descendants who had passed away could make their own applications to succeed to their parent's land shares. Our application was then granted. Each first-generation descendant succeeded to equal land shares and dividends. My Dad received some monies from unclaimed dividends to cover the costs of the application.

5.11.4 Hui whānau

A hui whānau was held immediately after the hearing to discuss a whānau trip to my paternal grandfather's lands in Whatuwhiwhi that coming Easter weekend. My paternal grandmother, her whakapapa or the successful succession to her land shares were not acknowledged in any way. Instead, we were told the whānau trust account will be under the authority of the future whānau trust (see event 8) and will

be used to pay for use of the marae, while individual whānau are to cover the costs of food and travel. We were told that the application to form the whānau trust will be submitted to the MLC when all elected trustees have signed and submitted the forms. I asked if an application to succeed to my grandfather's lands had been completed. I received a sharp reply that I was not part of the whānau trust and so would not be receiving any communications. I clarified that one application is to be submitted on behalf of all successors, regardless of membership to a whānau trust. I emphasised that the process to succeed to my paternal grandfather's land shares would be identical to the one we had just completed to succeed to my paternal grandmother's land shares. We were then told that a draft application had been completed. In reply to another request from me, we were informed that each whānau representative would receive a copy of the draft application. This statement was later corrected on social media confirming that no application draft had been completed.

5.11.5 Shared lunch

Some whānau wanted to have a shared lunch but no group discussion took place. I wanted to ensure that my grandmother's sibling was comfortable and so I took him to a seated pub restaurant. It was brought to my attention that this option was cost prohibitive for some whānau. I wanted my daughter to spend some time with whānau and so a third-generation descendant and my grandmother's sibling accompanied me to collect her from Kōhanga Reo. We then met up with our whānau at the park where our kids played, and we shared some fish and chips. I received lots of positive feedback from whānau about their participation in the hearing and statements of relief that after 50 years, it had been finalised. The

suggestion that Dad could replicate the process to apply to succeed to his dad's land shares on behalf of all first-generation descendants was met with encouragement from whānau who were eager to maintain the momentum to finalise these processes.

5.11.6 Follow-up from land succession

The day after the hearing, I came across some whānau coming out of the MLC. They had just made their own inquiries about the succession process. I felt encouraged at seeing whānau seek out information and knowledge of their own initiative. We went to a nearby café together and discussed a range of topics. During the following months, I was asked by two descent lines, whose first-generation parent had passed away, to help complete a draft application to succeed to their parent's shares. I felt trusted by whānau who had got in touch with me to ask for assistance. After some contemplation, we agreed to apply to succeed to my paternal grandfather's land shares first. This would allow second-generation descendants to succeed to all their parents' land shares in one application, including lands formerly owned by both my paternal grandparents. We also discussed each descent line forming their own whānau trust and how this could assist future generations in the management of land shares.

5.12 Chapter summary

The response rate for the questionnaire represented about half of my descent group over the age of 18 and overall, identified a willingness to participate in a future whānau reunion. However, the findings of the questionnaire and the collective decisions made during hui whānau to plan the reunion (event 2) resulted in only four descent lines out of 14 having participated in the event. The event met some of

the anticipated benefits identified in the questionnaire. A similar event was held the following year at the same location (event 6). Whānau beyond my descent group to whom we share a common ancestry organised this event and encountered similar challenges of receiving few registrations. The lower registration cost of event 6 in comparison to event 2, as well as several months' notice of the event date and location, did not increase the number of descendants from my descent group participating in event 6. To the contrary, only one descent line from my descent group participated in event 6 compared to four descent lines having participated in event 2. This indicates participation in a hypothetical future event may not yield reliable responses in a questionnaire or survey because barriers to participation can't be predicted.

Pūrākau in the presentation of questionnaire findings (see chapter four), and this narrative of my participation in whānau events during 2016-2021, presents a volume of detailed data informing FWMO within a narrow scope of whakapapa and participation. Analysis of data to make clearer connections between aspects of participation and FWMO could more fully answer the research questions. For example, few descendants reported participating in Māori cultural activities during the preliminary questionnaire. The influence of this on whānau social capital, the capacity for mutual whānau support to give greater access to FWMO, is described in this pūrākau. This analysis of aspects of participation in whānau events relative to participation in Māori culture and whānau social capital is a focal point of the following chapter.

Chapter 6

Te taunga o te mauri: Access to flourishing whānau through participation in whānau events 2016-2021

6.1 Introduction

This chapter presents analysis of participation in whānau events with my descent group during 2016-2021 based on the pūrākau presented in the previous chapter. My descent group was invited to participate in Event 6, organised by whānau beyond my descent group with whom we share close whakapapa. My descent line being the only one of my descent group to participate in this event, negates the need to describe whānau dynamics within the context of my descent group. Therefore, when describing participation in event 6, the term descent line is used to describe first-generation descendants of Hana and Tahana Tukuru and their respective whānau.

6.1.1 Aims and purposes

The analysis presented in this chapter reframes the subjective data presented in the previous chapter to make apparent findings about FWMO to meet the thesis aim and answer the research questions. The aim of analysis is to associate aspects of participation with MFW from TPONW (Kingi et al., 2014). The purpose of analysis is to inform identification of catalysts to change whānau experience and transformative pathways to FWMO discussed in the following chapter (Kingi et al., 2014). Analysis meets the thesis purpose by documenting a method accessible to all whānau (Smith, 2017).

6.1.2 Approach and methods

The qualitative narrative pūrākau (Lee, 2015) presented in chapter five provided important context for participation in whānau events with my descent group during 2016-2021 consistent with the inductive approach to the research inquiry. The previous chapter is therefore a necessary component in understanding the analysis presented in this chapter.

6.1.3 Markers of flourishing whānau

A component of TPONW framework (Kingi et al., 2014), the six MFW cover a broad range of generic and cultural domains. EFW are specific descriptions of factors thought to contribute to each marker. A list of the original six MFW and respective EFW were introduced in Chapter three (see table 3.1). Application of the method of analysis did not result in direct observation of any element within Marker 5: Whānau connections. It has therefore been excluded from this analysis. The original order of MFW is preserved in this analysis totalling five markers instead of six. Likewise, from marker 6; the 4th element “whānau capacity to retain heritage while participating fully in society” was not observed and has also been excluded.

Consistently with whakapapa as scope for this research *Marker 4: Whānau Cohesion, 4.1 quality of relationships within household* has been modified to *4.1: quality of relationships within descent line*. Most of this marker recounts quality of relationships within my descent line, as observation of this is available to me.

Application of EFW: It is important to treat access to each EFW within the context of its respective marker when applying participation in whānau events to five MFW.

For example:

1.4 whānau presence on marae as this is an element of whānau heritage marker (1), whānau presence on marae of our whakapapa or whānau representation on marae through participation of koeke on paepae are exclusive to this element.

4.2 quality of relationships within whānau, is reflected on within the context of its marker *4. whānau cohesion* in the context of participation in each event and is not a generalisation of quality of whānau relationships or whānau cohesion overall.

3.5 whānau use of communications technologies within the context of its marker; *whānau 3. Whānau capacities*. Describes whānau capacity to effectively use communications technology to access information or secure participation in whānau events for example.

4.3 use of on-line communication technologies within the context of its marker, *4. Whānau cohesion*. Describes experience of on-line communications to increase whānau cohesion through constructive contributions to a kaupapa or direct participation in an event for example.

4.5 whānau leadership within the context of *4. Whānau cohesion*. I have chosen to dedicate this marker to observed leadership exercised by first-generation descendants within whānau.

Access to *5.4 strong whānau leadership* is considered within the marker *5. Whānau resilience* and describes access to whānau leadership observed through emerging initiatives or capacities demonstrated by second-generation descendants. Sometimes *5.4 strong whānau leadership* is a result of *4.5 whānau leadership* when first-generations encourage and train younger generations in leadership roles.

Marker descriptions: A mixed methods approach, including an overview of international and local outcome measures, informed the construction of the TPONW framework (Kingi et al., 2014). The original wording used to briefly describe each marker is similar to that used in outcome measures and performance indicators, beginning in each case with “*Whānau will flourish when....*”(Kingi et al., 2014, pp. 35,36) . Application of MFW to this analysis includes slight modification of the brief descriptions for each marker to a phrasing less evocative of evaluation to one that intends to acknowledge that all whānau experience some degree of flourishing. The desired effect is to normalise an expectation of FWMO accessibility in all environments, rather than focus on whānau as sole determinants of potential fulfilment.

6.1.4 Application of te taunga o te mauri to markers of flourishing whānau

The concept of te taunga o te mauri [TTOTM] as described by Pohatu (2011) was introduced in Chapter three. Application of TTOTM distinguishes varying degrees of access to MFW through participation in whānau events. My participation in whānau events narrated in chronological order in the previous chapter are grouped by similar kaupapa in this chapter. The four weddings are grouped and treated as one event. Juxtaposition of application of TTOTM to events with similar kaupapa aids analysis by increasing the visibility of contrast and similarity. Aspects of participation in each event informing access to each EFW are described in a brief commentary accompanying each EFW subheading. The commentary is a synthesis of relative narratives from the pūrākau presented in chapter five describing how participation contributed to TTOM including notable absences or aspects of participation that detract from states of flourishing. Focused reflection informs the

selection of action or expression from the TTOTM concepts offered by Pohatu (2011) (column 2). Actions and expressions determine the application of TTOTM (column 3). The two aspects of mauri moe; one of inactivity and the other of proactive potential, are differentiated through the labels mauri moe mātao and mauri moe mahana (Pohatu, 2011). Each taunga o te mauri has been colour coded for ease of visual reference and comparison. The principle of interconnectedness is expressed by listing some tūhonohono elements that the commentary indicates expand on TTOTM access of the principal elements (column 4). Tūhonohono listed prioritises identification of interconnected EFW influencing movement toward mauri ora. Therefore, application of mauri moe mātao does not have any tūhonohono. Often application of mauri ora is supported by many tūhonohono elements. The absence of EFW that contribute to TTOTM are not listed. This method of application of TTOTM is preferred for its potential to inform the principal research question and meet the thesis aim.

6.1.4.1 Actions and expressions of TTOTM

Application of original expressions and actions listed by (Pohatu, 2011, pp. 5-7) are conserved in this analysis as these proved to be precise and relevant expression of my subjective experiences. These are:

Te taunga o te mauri (mātao) – Actions and expressions of inactivity:

- kai te pōuri – being anxious and withdrawn
- kai te noho puku – being withdrawn and not taking part
- kai te tangi – expression of hurt
- kai te auē – expression of anguish and pain
- kai te mamae – experiencing hurt and pain
- kai te noho noaiho – not participating in activities

- kai te ngoikore – having no energy to take part in activities

Te taunga o e mauri moe (mahana) – Actions and expressions of proactive potential:

- kai te pūihi – acts of shyness
- tērā pea – perhaps - expressions of possible interest; being inwardly reflective
- kai te noho puku, kai te whakatōnga – being restrained, keeping to oneself.

Te taunga o te mauri oho – Actions and expressions

- kua oho – has awoken
- kua maranga – has begun to participate
- kua tīmata – has begun to interact
- kua whakawhiti whakaaro – has begun to speak with/to – has begun to share inner views
- kai te hiahia/kai te pīrangi ki te – is keen to
- kai te kakama – is eager to
- kai te pākiki – is curious
- kai te kaingākaudia – is keenly interested
- kai te tūwhera – is open to engage with

Te taunga o te mauri ora – expressions and actions

- e manawareka ana – is successful
- e rekareka ana – is pleased
- e manawanui ana – is highly motivated
- e kakama ana – is alert and highly engaged
- e pūmau ana – is committed
- e katakata ana – is content
- e ngahau ana – enjoys participation
- e tau ana – is adept
- e huihui ana – is participating in
- e awhiawhi ana – is supportive of

- e kōkiri ana – is to the forefront

6.1.5 Limitations

This chapter relies on subjective data from a singular perspective (my own) within a limited time-period 2016-2021. It is not representative of my descent group, nor does it document access to MFW outside of participation in whānau events (G. H. Smith, 2012). The experimental and highly interpretative approach to analysis necessitates a greater degree of transparency, met here by the presentation of pūrākau in chapter five (Lee, 2015) in conjunction with the presentation of analysis applied to each event in this chapter.

Analysis does not include data on the wider historical contexts of flourishing within the scope of our whakapapa nor comparison with objective measures of factors relative to whānau wellbeing (OECD, 2013b). The inductive and experimental nature of the analysis does not meet the robustness of statistical analysis or the uniformity of objective measures (Klugman et al., 2011).

6.1.6 Chapter Outline

This chapter is structured around five MFW applied to this analysis. Each marker includes analysis of access for each event beginning with two whānau reunions, two events with whānau management of land shares as kaupapa, two tangihanga (these happen to have occurred for the same descent line) and four weddings (all for second-generation descendants, three of which happened to occur for the same descent line). The numbers allocated to each event in the previous chapter are conserved in this chapter for ease of cross referencing. Each event will be signalled by a subheading including the details of the first two columns of the table below.

6.1.7 Event Key – whānau events 2016-2021 grouped by kaupapa

Table 6.1: Event key – whānau events grouped by kaupapa

Event number	Kaupapa	Date	Location
2	Reunion of my descent group	Monday 9th – Friday 14th January 2018	Tapuaeharuru marae Te Rotoiti Te Ika a Māui
6	Reunion of Descendants of Hana and Tahana Tukurū	Friday 19 th to Monday 22 nd April, 2019	Tapuaeharuru marae Te Rotoiti Te Ika a Māui
8	Hui whānau for shared management of my paternal grandfather's land shares	Saturday 30 th November 2019	Te Whakarewarewa Te Ika a Māui
10	Succession to my paternal grandmother's land shares	Monday, 1 st February 2021	Rotorua MLC, Rotorua, Te Ika a Māui
3	Tangihanga, 2 nd generation descendant	22 nd -23 rd April, 2018	Marae, Te Ika a Māui
7	Tangihanga, 1 st generation descendant	12 th September, 2019	Marae, Te Ika a Māui
1	Wedding	26th November, 2016	Rotoiti, Te Waipounamuu
4	Wedding	16th December, 2018	Rotorua Te Ika a Māui
5	Wedding	19th January, 2019	Rotorua Te Ika a Māui
9	Wedding	4th July 2020	Whakarewarewa Te Ika a Māui

6.2 Marker 1 - Whānau heritage

Heritage distinct to our whānau strengthens collective intergenerational flourishing.

6.2.1 Event 2: Reunion of my descent group

Experience of each element of the whānau heritage marker through participation in event 2 is described below.

6.2.1.1 Whānau whakapapa connections

Experience of whānau whakapapa connections through participation in this event was identified in the following four aspects:

Selection of event venue: at the planning hui at Whakatū, 25th July 2017, whānau expressed the desire to hold the reunion at a marae that would provide the opportunity to strengthen their whakapapa connections to my paternal grandmother in Ngāti Pikiao.

Kauhau, whānau whakapapa connections to marae: participation in this activity identified a genuine desire to gain knowledge of whakapapa connections and provided whānau with an initial interaction with MM.

Whānau wānanga and whakapapa charts: This activity identified genuine interest from whānau in exchanging knowledge about their direct experiences and relationships with several descent lines and generations. This activity was inclusive and informal.

Hākari: This activity provided an opportunity to introduce wider whakapapa connections to my descent group. The gift of whakapapa sheets from whānau beyond our descent group was a symbolic gesture in support of whānau engagement with whakapapa through this event and this research.

6.2.1.2 Whānau access to cultural skills and knowledge

The following describes important aspects of how te reo Māori and tikanga Māori were experienced through participation in this event:

Absence of whakatau and formal ceremony: No registrations or confirmations of participation were communicated leading up to the event and so I declined an offer for the marae to hold a whakatau. We did not host any form of whakatau ourselves.

At no time during the event were any announcements made, nor was there any collective discussion or karakia.

Absence of role models in te reo Māori and tikanga Māori: Kauhau about whānau whakapapa connections to marae was the only activity where te reo Māori and tikanga Māori were experienced during this event. This activity and the hākari identified that te reo Māori and tikanga Māori in formal ceremony can be accessed outside of my descent group only.

Manaakitanga: Whanaungatanga experienced during the event is extended to include my paternal grandmother's whakapapa connections. Hospitality is role modelled with particular care extended to koeke. A few descendants prepared the hākari and recruited select individuals to complete some tasks. Toward the end of the hākari, whānau and guests remained at their tables perhaps waiting for some final comments to be announced so they could leave. To my knowledge, no waiata or speeches were given before, during or after the hākari.

6.2.1.3 Whānau links to customary land

Proximity of marae event venue: Location of the marae event venue made customary land accessible. There were no organised group activities to increase access to knowledge about customary land. Whānau spontaneously went to bathe in nearby lakes or hot springs and go for walks in small groups.

6.2.1.4 Whānau presence on marae

Our whānau presence on marae was experienced through this event in the following four ways:

Accommodation and facilities: We were accommodated at marae of our whakapapa from Monday 9th – Friday 13th January (four nights).

Absence of koeke representation. A formal whakatau by koeke was offered and declined as arrival time and participants were not confirmed until the first day of the event.

Accessibility: Tapuaeharuru was a venue known to whānau to host the kauhou and hākari activities.

Interaction with marae caretaker: Upon departure, I was asked by the marae caretaker if our whānau achieved our goal through participation at the reunion. Posing of the question affirmed that our presence on the marae, and our purpose for being there was known to hapū.

6.2.1.5 Whānau associations with Māori organisations

None identified.

6.2.1.6 Whānau access to urupā

Participation in this event gave whānau access to Wahanui urupā in the following two ways:

Proximity of marae event venue: The reunion was held at a marae about a five-minute drive to Wahanui urupā. There was no whānau visit to urupā organised or discussed.

Urupā maintenance: Dad and my partner completed some maintenance at whānau gravesites at Wahanui urupā. Dad was unsuccessful in recruiting any assistance from my descent group.

6.2.1.7 Whānau taonga

None identified.

Table 6.2: Te taunga o te mauri access to whānau heritage through participation in event 2

Marker 1 Whānau Heritage	Te Taunga o te Mauri action or expression	Application of te taunga o te mauri	Tūhonohono to markers of flourishing whānau
1.1 whānau whakapapa connections	Kai te kaingakautia – is keenly interested. Kai te tūwhera – is open to engage with.	Mauri oho	1.4 whānau presence on marae 4.2 quality of relationships with whānau 4.5 whānau leadership
1.2 whānau access to cultural skills and knowledge	Kai te noho puku - being withdrawn. Kei te mamae – experiencing hurt.	Mauri moe mātao	
1.3 whānau links to customary land	Kai te noho puku, kai te whakatōngā – being restrained, keeping to oneself.	Mauri moe mahana	1.4 whānau presence on marae
1.4 whānau presence on marae	Kua maranga-has begun to participate. Kua tīmata- has begun to interact.	Mauri oho	4.5 whānau leadership 5.4 strong whānau leadership
1.5 whānau associations with Māori organisations	Kai te noho noaiho – not participating in activities	Mauri moe mātao	
1.6 whānau access to urupā	Tērā pea – perhaps, expression of possible interest	Mauri moe mahana	1.4 whānau presence on marae 4.5 whānau leadership
1.7 whānau taonga	Kei te noho noaiho – not participating in activities	Mauri moe mātao	

6.2.1.8 Te taunga o te mauri access to whānau heritage through participation in event 2

The following two aspects of participation influenced TTOTM access to whānau heritage:

Whakawhanaungatanga with whānau beyond our descent group: Participation in event 2 identified willingness for my descent group to access knowledge about whānau whakapapa connections. Participation identified that positive access to this occurs with whānau beyond my descent group.

Tikanga Māori and te reo Māori: The capacity for my descent group to host a hākari for whānau beyond my descent group was demonstrated. Lack of exercise of tikanga Māori to communicate with whānau limited opportunities to participate collectively in the event and created an overall negative association between access to whakapapa connections and participation in whānau events.

Presence on marae: holding the event at marae we belong to through whakapapa increased access to whānau lands, urupā and connection to whānau beyond our descent group.

6.2.2 Event 6: Reunion of descendants of Hana and Tahana Tukurū

The following describes access the elements of whānau heritage through participation in event 6.

6.2.2.1 Whānau whakapapa connections

Whānau whakapapa connections were established and strengthened through participation in this event in the following nine ways:

Resources: Whānau could access and print a booklet to support our participation in activities as well as a reference to keep at home. It included our pepeha in words and pictures, a whakapapa chart of Hana and Tahana Tukurū and their immediate descendants, a logo designed for the event, words to waiata-ā-ringa and haka

reciting whakapapa. There was a whakapapa chart posted behind the stage of the wharekai to help us navigate whakapapa during wānanga and activities.

Whakawhanaungatanga, icebreaker activity: The first activity was a fun way to ease whānau into the kaupapa and begin whakawhanaungatanga.

Pao action song: Waiata-a-ringā and pao are used to memorise whakapapa as well as learn about tūpuna and their roles in the community. The activity involves active participation from all descent lines across generations and is a fun way to build on whanaungatanga.

Orientation: The purpose of the reunion was announced as the strengthening of whanaungatanga amongst descendants of Hana and Tahana Tukurū through engagement with whakapapa. The announcement clarifies whanaungatanga as key to accessing whakapapa.

Matawhaura hike. This activity offered whānau the opportunity to connect with whakapapa by climbing up a significant landmark of our pepeha.

Presentation of reunion logo: A presentation is given by the designer of the reunion logo who is also a descendant of Hana and Tahana Tukurū. The aim of the logo information session was to help whānau identify with the logo through engagement with whakapapa. We were told that the logo was designed specifically for the descendants of Hana and Tahana Tukurū for the occasion of this reunion. The logo information session shared some significant historical knowledge specific to our whakapapa.

Waiata practice: The lyrics of the waiata “Nō Ngāti Pīkiao” narrate our whakapapa from Tamatekapua to the eponymous ancestor of our iwi, Pīkiao II. This activity reinforced the purpose of the reunion and was consistent in aim to activities held so far by encouraging whanaungatanga and the learning of shared whakapapa.

Photo session. This activity provided another opportunity to become familiar with kanohi ora of each descent line. The photos are records of whānau present at the reunion.

Social Media: Photos are shared, and discussion continues about descendants of Hana and Tahana Tukuru after the event.

6.2.2.2 Whānau access to cultural skills and knowledge

Participation in this event provided access to whānau heritage through te reo Māori and tikanga Māori in the following six ways:

Whakatau: I arrived toward the end of this ceremony. In general, whakatau establishes tikanga Māori as the cultural norm within which the kaupapa of the event is met. Holding a whakatau acknowledges the significance of the event to marae and vice versa. The ceremony sets the tone of social exchange for the remainder of the event.

Pao action song – An action song is composed in te reo Māori as a pneumonic for the birth order and characteristics of first -generation descendants of Hana and Tahana Tukuru.

Poi making workshop: This spontaneous activity was held on the marae ātea and was accessible to all.

Presentation of reunion logo: The information session role modelled the use of cultural skills and knowledge by using the logo as a teaching aid. In this session, we experienced traditional symbolism and design to engage with knowledge about our whakapapa connections.

Waiata practice: We were able to practise the waiata with aid from the whanaungatanga booklets. A descendant shared her expertise in leading us to sing

in-tune and in-time. We were encouraged by the progress we made and engaged collectively with the whakapapa described in the waiata. We practised this waiata again the following day, before the BBQ lunch.

Games and workshops: Some games such as playing taonga pūoro offered an opportunity to engage with tikanga Māori.

6.2.2.3 Whānau links to customary lands

The following three aspects of participation in this event established or strengthened whānau links with customary lands:

Proximity of marae event venue: Customary lands were easily accessible from marae hosting this event. Whānau spontaneously went to bathe in nearby lakes or hot springs and went for walks in small groups during scheduled free time.

Matawhaura hike. The activity offered whānau a shared experience of sensory connection with customary land and whakapapa.

Presentation of reunion logo: Sensory experience and connection is identified during the information session as a meaningful way to connect with pepeha.

6.2.2.4 Whānau presence on marae

Whānau presence on marae of our whānau heritage was established in the following three ways through participation in this event:

Accommodation and facilities: Tapuaeharuru and Te Wai-iti marae support the event for four days and three nights.

Whakatau: The formal ceremony formally acknowledges mutual connection between marae and the event kaupapa.

Photo session. Photos of each descent line and a group koeke photo are taken in front of Uruika II.

6.2.2.5 Whānau associations with Māori organisations

MLC information session: Three descendants working at Rotorua MLC delivered an information session on applications to succeed to land shares.

6.2.2.6 Whānau access to urupā

Proximity of marae event venue: urupā were accessible to whānau wanting to visit during free time.

6.2.2.7 Whānau taonga

Reunion logo: The logo appeared on name badges, booklet and reunion t-shirts. It was designed specifically for this event.

Table 6.3: Te taunga o te mauri access to whānau heritage marker for event 6

Marker 1 Whānau Heritage	Te Taunga o te Mauri action or expression	Application of te taunga o te mauri	Tūhonohono to markers of flourishing whānau
1.1 whānau whakapapa connections	E manawareka ana – is successful E pūmau ana – is committed E tau ana – is adept E huihui ana – is participating in	Mauri ora	1.2 whānau access to cultural skills and knowledge 1.4 whānau presence on marae 4.5 whānau leadership 4.8 whānau wānanga 5.3 opportunities for the transmission of values and knowledge
1.2 whānau access to cultural skills and knowledge	E kakama ana – is alert and actively engaged E ngahau ana – enjoys participation	Mauri ora	1.1 whānau whakapapa connections 1.7 whānau taonga 4.2 quality of relationships within whānau

			4.5 whānau leadership 4.8 whānau wānanga 5.4 strong whānau leadership
1.3 whānau links to customary land	E kakama ana – is alert and actively engaged E ngahau ana – enjoys participation	Mauri ora	1.1 – whānau whakapapa connections 1.2 – access to cultural skills and knowledge 1.4 – whānau presence on marae 1.7 – whānau taonga 3.3 – whānau management of health 4.2 – quality of relationships within whānau 4.5 – whānau leadership 4.8 – whānau wānanga 5.4 – strong whānau leadership
1.4 whānau presence on marae	E pūmau ana – is committed E tau ana – is adept E awhiawhi ana – is supportive of E kōkiri ana – is to the forefront	Mauri ora	1.1 whānau whakapapa connections 1.2 Whānau access to cultural skills and knowledge 3.3 whānau management of health 4.2 quality of relationships within whānau 4.5 whānau leadership 4.8 whānau wānanga 5.4 strong whānau leadership
1.5 whānau associations with Māori organisations	Tērā pea – perhaps – expression of possible interest	Mauri moe mahana	3.4 whānau employment

1.6 whānau access to urupā	Tērā pea – perhaps, expression of possible interest	Mauri moe mahana	1.5 whānau presence on marae
1.7 whānau taonga	E manawareka ana – is successful E pūmau ana – is committed E tau ana – is adept E huihui ana – is participating in	Mauri ora	1.1 whānau whakapapa connections 1.2 whānau access to cultural skills and knowledge 4.5 whānau leadership 4.8 whānau wānanga 5.3 opportunities for the transmission of values and knowledge 5.4 strong whānau leadership

6.2.2.8 Te taunga o te mauri access to whānau heritage marker for event 6

The following two broad aspects identify increased access to whānau heritage through participation in event 6:

Leadership by whānau beyond my descent group: Leadership of the event expressed a cultural value that strengthening relationships amongst whānau is the basis from which whānau gain collective access to whānau heritage. All activities during the event aimed to meet this kaupapa.

Whānau whakapapa connections and cultural skills and knowledge: Whānau heritage was accessed in a variety of ways through at least two organised activities daily. Tikanga Māori as vehicle to access whānau heritage included whakatau ceremony, games, mahi toi, waiata, photos, hiking and information sessions. Application of te taunga o te mauri identified several examples of how cultural skills and knowledge were role modelled for effective communication conducive to

co-operation and collaboration within whānau. These aspects resulted in a positive association between access to whānau heritage and participation in event 6.

6.2.3 Event 8: Hui whānau for shared management of my paternal grandfather's land shares.

The following describes access to whānau heritage through participation in this event.

6.2.3.1 Whānau whakapapa connection

Absence of acknowledgement: There was no mention or kauhau about my paternal grandfather's whakapapa connections during the event. Discussion online and participation in the event indicates that pepeha may be perceived as a literary reference rather than a sensory experience.

6.2.3.2 Whānau access to cultural skills and knowledge

None identified.

6.2.3.3 Whānau links to customary lands

Proximity of event venue: Whānau living outside the region could use the occasion of the event to visit customary lands accessible from the event venue.

6.2.3.4 Whānau presence on marae

None identified.

6.2.3.5 Whānau associations with Māori organisations

Online communications technologies: Capacity to collectively and simultaneously access relevant information online to progress the hui agenda was exercised during the event.

6.2.3.6 Whānau access to urupā

Proximity of event venue: Whānau living out of the region could use the occasion of the event to visit Wahanui urupā, less than an hour's drive from the event venue.

6.2.3.7 Whānau taonga

None identified.

Table 6.4: Te taunga o te mauri access to whānau heritage marker for event 8

Marker 1 Whānau Heritage	Te Taunga o te Mauri action or expression	Application of te taunga o te mauri	Tūhonohono to MFW
1.1 whānau whakapapa connections	Kai te mamae – experiencing hurt or pain	Mauri moe mātao	
1.2 whānau access to cultural skills and knowledge	Kai te mamae – experiencing hurt or pain	Mauri moe mātao	
1.3 whānau links to customary land	Tērā pea – perhaps, expression of possible interest	Mauri moe mahana	4.6 whānau events and participation
1.4 whānau presence on marae	Kai te noho noaiho – not participating in activities	Mauri moe mātao	
1.5 whānau associations with Māori organisations	Kua tīmata-has begun to interact	Mauri oho	3.5 whānau utilisation of communications technologies 4.5 whānau leadership 4.8 whānau wānanga 5.1 whānau futures planning

			5.4 strong whānau leadership
1.6 whānau access to urupā	Tērā pea – perhaps, expression of possible interest	Mauri moe mahana	4.6 whānau events and participation
1.7 whānau taonga	Kai te noho noaiho – not participating in activities	Mauri moe mātao	

6.2.3.8 Te taunga o te mauri access to whānau heritage marker for event 8

Whānau heritage was not identified as directly accessed through participation in this event. Whānau management of land shares could eventuate in greater connections between my descent group and customary lands in Muriwhenua. Customary land, marae and urupā of Ngāti Pikiao were accessible to whānau from the event venue.

6.2.4 Event 10: Hearing for application to succeed to my paternal grandmother's land shares

Access to whānau heritage was observed through participation in this event in the following ways.

6.2.4.1 Whānau whakapapa connections

Absence of acknowledgement: No verbal acknowledgement of tūpuna or whakapapa was heard at this event.

6.2.4.2 Whānau access to cultural skills and knowledge

Absence of acknowledgement: There were no karakia, announcements or whānau discussion about the kaupapa of the event.

Te reo Māori: Te reo Māori and English were both expressed during the hearing.

6.2.4.3 Whānau links to customary land

Securing land succession: The judge granted our application for my paternal grandmother's land-shares to be succeeded to equally by each of her children. This secured whānau intergenerational access to customary land.

6.2.4.4 Whānau presence on marae

None identified.

6.2.4.5 Whānau associations with Māori organisations

Participation in hearing: Several descent lines including some from outside the region attend this hearing at Rotorua MLC. To my knowledge, this is a first experience for my descent group collectively. The following day, I was delighted to see whānau make their own independent inquiries with the MLC.

6.2.4.6 Whānau access to urupā

Proximity of event venue: Wahanui urupā, where my paternal grandmother rests, was about 40 minutes' drive from the location of the event.

6.2.4.7 Whānau taonga

None identified.

Table 6.5: Te taunga o te mauri access to whānau heritage marker for event 10

Marker 1 Whānau Heritage	Te Taunga o te Mauri action or expression	Application of te taunga o te mauri	Tūhonohono to markers of flourishing whānau
1.1 whānau whakapapa connections	Kai te mamae – experiencing hurt or pain	Mauri moe mātao	
1.2 whānau access to cultural skills and knowledge	Kai te mamae – experiencing hurt or pain	Mauri moe mātao	
1.3 whānau links to customary land	Tērā pea – perhaps -expression of possible interest	Mauri moe mahana	4.6 whānau events and participation
1.4 whānau presence on marae	Kai te noho noaiho – not participating in activities	Mauri moe mātao	
1.5 whānau associations with Māori organisations	E manawareka ana – is successful	Mauri ora	4.5 whānau leadership 5.1 whānau futures planning 5.4 strong whānau leadership
1.6 whānau access to urupā	Tērā pea – perhaps, expression of possible interest	Mauri moe mahana	4.6 whānau events and participation
1.7 whānau taonga	Kai te noho noaiho – not participating in activities	Mauri moe mātao	

6.2.4 Te taunga o te mauri access to whānau heritage marker for event 10

Participation in this event introduced my descent group to the completion of the land succession process with the MLC. Completion of succession may strengthen whānau heritage though future presence on customary land.

6.2.5 Event 3: Tangihanga for a second-generation descendant

No access to whānau heritage was experienced through participation in event 3. Factors contributing to te taunga o te mauri moe mātao for this marker were identified as follows:

6.2.5.1 Whānau whakapapa connections

Distance and isolation – I am not aware of any whakapapa connection between my descent group or the deceased with the marae where the tangihanga was held.

Absence of whakapapa representation - I have no knowledge of koeke from marae of our whakapapa being made aware of the event. There was no representation of our whakapapa connections from my descent group through customs such as whaikōrero, mihimihi or poroporoaki.

Absence of acknowledgement: The photos of tūpuna of our whakapapa displayed at the event were not spoken about in any formal way.

6.2.5.2 Whānau access to cultural skills and knowledge

Distance and isolation: Tikanga of the marae where this event was held was rightly exercised by mana whenua. Our whānau acknowledged the excellent manaakitanga they extended to us. Holding the event on marae outside our whakapapa prevented descendants from participation in tikanga -a- marae of our whakapapa.

Absence of whānau role models in te reo Māori and tikanga Māori: There were no speakers from our whānau to role model te reo Māori in formal ceremony such as whaikōrero or karanga.

6.2.5.3 Whānau links to customary land

Distance and isolation – Customary lands were a significant distance from the event venue.

6.2.5.4 Whānau presence on marae

Distance and isolation: I am not aware of any whakapapa connection between my descent group or the deceased with the marae where the tangihanga was held. Marae we whakapapa to were not represented in any way.

6.2.5.5 Whānau associations with Māori organisations

Kōhanga reo of a 4th generation descendant participated in the service.

6.2.5.6 Access to urupā

Distance and isolation: Urupā of our whānau heritage were a significant distance from the event venue.

6.2.5.7 Whānau taonga

Absence of acknowledgement: While kākahu, photos and other taonga were present at this event, these were not explained in any formal way.

Table 6.6: Te taunga o te mauri access to whānau heritage marker through participation in event 3

Marker 1 Whānau Heritage	Te Taunga o te Mauri action or expression	Application of te taunga o te mauri	Tūhonohono to markers of flourishing whānau
1.1 whānau whakapapa connections 1.2 whānau access to cultural skills and knowledge 1.3 whānau links to customary land 1.4 whānau presence on marae 1.5 whānau associations with Māori organisations 1.6 whānau access to urupā 1.7 whānau taonga	Kai te mamae – experiencing hurt or pain Kai te noho puku – being withdrawn and not taking part	Mauri moe mātao	

6.2.5.8 Te taunga o te mauri access to whānau heritage marker through participation in event 3

Access to whānau heritage was prevented at this event as it was held on marae outside of our whakapapa and marae, we whakapapa to were not represented. Lack of descendants with speaking rights in formal ceremony, able to speak te reo Māori, prevented role modelling of te reo Māori and tikanga Māori. The event venue also prevented access to whānau heritage including participation in tikanga -ā- marae specific to our whakapapa.

6.2.6 Event 7: Tangihanga for a first-generation descendant

Access to whānau heritage was experienced through participation in this event in the following ways:

6.2.6.1 Whānau whakapapa connections

Whakapapa representation from whānau beyond our descent group: our whakapapa to Ngāti Kahu was represented at the event by whānau beyond my descent group delivering whaikōrero at pōwhiri and mihimihi.

6.2.6.2 Whānau access to cultural skills and knowledge

Te reo Māori and tikanga Māori: whānau beyond my descent group role modelled te reo Māori by delivering whaikōrero and mihimihi. There were transgressions of tikanga from my descent group associated with alcohol abuse.

Whānau wānanga and tikanga Māori: Whānau beyond my descent group from Ngāti Kahu requested a hui whānau and role modelled constructive wānanga facilitation.

6.2.6.3 Whānau links to customary land

Distance and isolation – Customary lands were a significant distance from the event venue.

6.2.6.4 Whānau presence on marae

Delivery of whaikōrero and mihimihi: a descendant from my descent group represented her whānau by delivering a mihimihi in English in the wharekai. Whānau from Ngāti Kahu represented our whānau on the marae through delivery of speeches in te reo Māori.

6.2.6.5 Whānau associations with Māori organisations

None identified.

6.2.6.6 Access to urupā

Distance and isolation: Urupā of our whānau heritage were a significant distance from the event venue.

6.2.6.7 Whānau taonga

None identified.

Table 6.7: Te taunga o te mauri access to MFW through participation in event 7

Marker 1 Whānau Heritage	Te Taunga o te Mauri action or expression	Application of te taunga o te mauri	Tūhonohono to markers of flourishing whānau
1.1 whānau whakapapa connections	Kua oho – has awoken	Mauri oho	1.2 whānau access to cultural skills and knowledge 4.2 quality of whānau relationships 1.4 whānau presence on marae
1.2 whānau access to cultural skills and knowledge	Kua oho – has awoken	mauri oho	1.1 whānau whakapapa connections 4.2 quality of whānau relationships 1.4 whānau presence on marae
1.3 whānau links to customary land	Kai te mamae – experiencing hurt or pain Kai te noho puku – being withdrawn and not taking part	Mauri mātao	
1.4 whānau presence on marae	Kua oho – has awoken	mauri oho	1.1 whānau whakapapa connections 1.2 whānau access to cultural skills and knowledge 4.2 quality of whānau relationships

			1.4 whānau presence on marae
1.5 whānau associations with Māori organisations 1.6 whānau access to urupā 1.7 whānau taonga	Kai te noho noaiho – not participating in activities	Mauri moe mātao	

6.2.6.8 Te taunga o te mauri access to whānau heritage through participation in event 7

Participation of whānau beyond my descent group in this event increased our presence on the marae by role modelling te reo Māori and tikanga Māori. Participation in this event thus made my descent group aware of where and with whom, whānau heritage can be accessed within our whānau.

6.2.7 Events 1,4,5 and 9: Weddings of second-generation descendants

Participation in weddings was by invitation only and not always open to all my descent group. Access to whānau heritage was experienced through participation in four weddings during the period 2016-2021 in the following ways:

6.2.7.1 Whānau whakapapa connections

Whānau beyond my descent group: in the role of MC, verbally presented our whakapapa to Ngāti Kahu at two weddings.

6.2.7.2 Access to cultural skills and knowledge

Te reo Māori and tikanga Māori: A third-generation descendant delivered a speech in te reo Māori at one wedding. Haka were performed at two weddings.

6.2.7.3 Whānau links to customary land

Proximity of event venue: Some customary lands are less than an hour's drive from the venue for three weddings.

6.2.7.4 Whānau presence on marae

I did not identify any representation from marae of our whakapapa at the one wedding that was held on a marae.

6.2.7.5 Whānau associations with Māori organisations

None identified.

6.2.7.6 Whānau access to urupā

Proximity of event venue: three weddings were held at venues less than an hour's drive to Wahanui urupā.

6.2.7.7 Whānau taonga

No access to whānau taonga was identified through participation in this event.

Table 6.8: Te taunga o te mauri access to whānau heritage through participation in events 1,4,5 and 9

Marker 1 Whānau Heritage	Te Taunga o te Mauri action or expression	Application of te taunga o te mauri	Tūhonohono to markers of flourishing whānau
1.1 whānau whakapapa connections	Tērā pea – perhaps, expression of possible interest	Mauri moe mahana	1.2 whānau access to cultural skills and knowledge 4.2 quality of whānau relationships
1.2 whānau access to cultural skills and knowledge	Tērā pea – perhaps, expression of possible interest	Mauri moe mahana	1.1 whānau whakapapa connections 4.2 quality of whānau relationships
1.3 whānau links to customary land	Tērā pea – perhaps, expression of possible interest	Mauri moe mahana	4.6 whānau events and participation
1.4 Whānau presence on marae	Kai te noho noaiho – not participating in activities	Mauri moe mātao	
1.5 whānau associations with Māori organisations	Kai te noho noaiho – not participating in activities	Mauri moe mātao	
1.6 whānau access to urupā	Tērā pea – perhaps, expression of possible interest	Mauri moe mahana	4.6 whānau events and participation
1.7 whānau taonga	Kai te noho noaiho – not participating in activities	Mauri moe mātao	

6.2.7.8 Te taunga o te mauri access to whānau wealth through participation in events 1, 4, 5 and 9

Participation of whānau beyond my descent group increased access to whakapapa connections at two weddings. Ability for younger generations to deliver speeches and perform haka increased role modelling of tikanga Māori at these events. The location of three wedding venues offered descendants from outside the region the opportunity to visit customary lands and urupā in their free time.

6.3 Marker 2 – Whānau wealth

Whānau wealth and high standards of living enhance collective intergenerational flourishing.

6.3.1 Event 2: Reunion of my descent group

6.3.1.1 Whānau assets such as land, buildings, motor vehicles

The following two aspects of participation in this event are relative to whānau wealth:

Event venue and facilities: The marae hosting this event is situated on customary land of which my paternal grandmother is an owner. We paid less than we would have for use of a marae we have no connection to, or to use a private facility.

Exclusive whānau leadership: The day after the event, three descendants met and decided to apply to succeed to my paternal grandparents' land shares together.

6.3.1.2 Whānau incomes

Lack of funding: Cancellation of the event was considered due to lack of payment of registration fees and lack of confirmed participants.

Exclusive whānau leadership: The event was financed by koha given to me during the reunion, my personal finances and funds from a whānau trust account. There was no reporting about collection or use of finances or koha given during or after the event.

6.3.1.3 Whānau financial reserves

Exclusive whānau leadership: Funds from a Whānau Trust account were used to buy food for this event. No discussions with whānau participating in the event were held about expenditure of trust account funds.

6.3.1.4 Whānau housing and home ownership

None identified.

6.3.1.5 Whānau access to Māori trust funds and investment portfolios

None identified.

Table 6.9: Te taunga o te mauri access to whānau wealth through participation in event 2

Marker 2 Whānau Wealth	Te Taunga o te Mauri action or expression	Application of te taunga o te mauri	Tūhonohono to markers of flourishing whānau
2.1 whānau assets such as land, buildings, motor vehicles	Kei te tūwhera – is open to engage with	Mauri oho	1.4 whānau presence on marae
2.2 whānau incomes	Kei te noho puku – keeping restrained, keeping to oneself	Mauri moe mahana	4.6 whānau events and participation
2.3 whānau financial reserves	Kei te tūwhera – is open to engage with	Mauri oho	4.5 whānau leadership 4.6 whānau events and participation
2.4 whānau housing and home ownership	Kai te noho noaiho – not participating in activities	Mauri moe mātao	
2.5 whānau access to Māori trust funds and investment portfolios	Kai te noho noaiho – not participating in activities	Mauri moe mātao	

6.3.1.6 Te taunga o te mauri access to whānau wealth through participation in event 2

Two aspects of access to whānau wealth are indicated through application of te taunga o te mauri through participation in this event:

Contribution to marae: Holding whānau events on marae of our whānau heritage is a way of financially contributing to marae, an aspect of shared whānau wealth.

Exclusive leadership: Whānau wealth was used to support the event for the benefit of my descent group. Participation in collective decision-making about whānau financial reserves is restricted and no information about expenditure was distributed or discussed.

6.3.2 Event 6: Reunion of descendants of Hana and Tahana Tukuru

6.3.2.1 Whānau assets such as land, buildings, motor vehicles

Event venue and facilities: The marae hosting this event are situated on customary land of which descendants of Hana and Tahana Tukuru are owners. Facilities at both marae support the event.

6.3.2.2 Whānau incomes

Lack of registrations: Cancellation of this event was considered due to few registration fees having been paid. The event organising committee succeeded in finding alternative ways to fund the event.

6.3.2.3 Whānau financial reserves

Funding: A verbal report from a whānau representative informed us that participation in this event resulted in establishing financial reserves for a future event.

6.3.2.4 Whānau housing and home ownership

None identified.

6.3.2.5 Whānau access to Māori trust funds and investment portfolios

None identified.

Table 6.10: Te taunga o te mauri access to whānau wealth through participation in event 6.

Marker 2 Whānau Wealth	Te Taunga o te Mauri action or expression	Application of te taunga o te mauri	Tūhonohono to markers of flourishing whānau
2.1 whānau assets such as land, buildings, motor vehicles	Kua maranga – has begun to participate	Mauri oho	1.4 whānau presence on marae
2.2 whānau incomes	Kei te noho puku – keeping restrained, keeping to oneself	Mauri moe mahana	4.6 whānau events and participation
2.3 whānau financial reserves	E pūmau ana – is committed	Mauri ora	4.8 whānau wānanga 5.4 strong whānau leadership
2.4 whānau housing and home ownership	Kai te noho noaiho – not participating in activities	Mauri moe mātao	
2.5 whānau access to Māori trust funds and investment portfolios	Kai te noho noaiho – not participating in activities	Mauri moe mātao	

6.3.2.6 Te taunga o te mauri access to whānau wealth through participation in event 6

Strong whānau leadership and whānau wānanga: strong leadership from whānau beyond my descent group who organised the event, included whānau in sourcing alternative funding and the event going ahead.

6.3.3 Event 8: Hui whānau for shared management of my paternal grandfather's land shares

Whānau wealth was experienced in the following ways through participation in this event.

6.3.3.1 Whānau assets such as land, buildings, motor vehicles

Whānau wānanga: My descent group co-operated to fulfil agenda items and begin the process of applying to succeed to land shares.

6.3.3.2 Whānau incomes

Personal financial contribution: A request was made at the hui for whānau to contribute to reimbursing expenditure by one descendant for the purposes of the hui.

6.3.3.3 Whānau financial reserves

Whānau Trust account: A proposal was made to transfer financial reserves from my paternal grandfather's Will to an account managed by a potential whānau trust. There was no motion moved during the meeting to support this.

6.3.3.4 Whānau housing and home ownership

None identified.

6.3.3.5 Whānau access to Māori Trust funds and investment portfolios

None identified.

Table 6.11: Te taunga o te mauri access to whānau wealth through participation in event 8

Marker 2 Whānau Wealth	Te Taunga o te Mauri action or expression	Application of te taunga o te mauri	Tūhonohono to markers of flourishing whānau
2.1 whānau assets such as land, buildings, motor vehicles	Kua whakawhiti whakairo – has begun to speak with/to – has begun to share inner views	Mauri oho	1.5 whānau association with Māori organisations 4.8 whānau wānanga
2.2 whānau incomes	Kei te noho puku – keeping restrained, keeping to oneself	Mauri moe mahana	1.5 whānau association with Māori organisations
2.3 whānau financial reserves 2.4 whānau housing and home ownership 2.5 whānau access to Māori trust funds and investment portfolios	Kai te noho noaiho – not participating in activities	Mauri moe mātao	

6.3.3.6 Te taunga o te mauri access to whānau wealth through participation in event 8

This event gave no direct access to whānau wealth. Whānau wānanga and strong whānau leadership initiate processes for whānau management of customary land as an aspect of whānau wealth.

6.3.4 Event 10: Hearing for application to succeed to my paternal grandmother's land shares

My descent group engaged with whānau wealth through participation in this event in the following ways:

6.3.4.1 Whānau assets such as land, buildings, motor vehicles

Equal distribution of whānau wealth: I assisted Dad to complete and submit the application to succeed to my paternal grandmother's land shares. Our collaboration resulted in the judge granting our application, and each first-generation descendant received equal land shares. High rates of participation in the event, including whānau from outside the region, indicated a willingness from whānau to engage in this process. To my knowledge, this is the first time my descent group have collectively participated in a hearing to succeed to land shares.

6.3.4.2 Whānau incomes

Personal financial contribution: Dad received some monies from unclaimed dividends to cover the costs of the application.

6.3.4.3 Whānau financial reserves

None identified.

6.3.4.4 Whānau housing and home ownership

None identified.

6.3.4.5 Whānau access to Māori trust funds and investment portfolios

None identified.

Table 6.12: Te taunga o te mauri access to whānau wealth through participation in event 10

Marker 2 Whānau Wealth	Te Taunga o te Mauri action or expression	Application of te taunga o te mauri	Tūhonohono to markers of flourishing whānau
2.1 whānau assets such as land, buildings, motor vehicles	E manawareka ana – is successful E tau ana – is adept E kōkiri ana – is at the forefront	Mauri ora	1.5 whānau association with Māori organisations 4.5 whānau leadership 5.1 whānau futures planning 5.4 strong whānau leadership
2.2 whānau incomes	Kei te noho puku – keeping restrained, keeping to oneself	Mauri moe mahana	1.5 whānau association with Māori organisations
2.3 whānau financial reserves 2.4 whānau housing and home ownership 2.5 whānau access to Māori trust funds and investment portfolios	Kai te noho noaiho – not participating in activities	Mauri moe mātao	

6.3.4.6 Te taunga o te mauri access to whānau wealth through participation in event 10

After 50 years of my grandmother's land shares not having been succeeded to, the successful completion of this task marks tangible progress toward shared management of whānau wealth with the opportunity for each descent line to actively participate.

6.3.5 Event 3: Tangihanga for a second-generation descendant and Event 7: Tangihanga for a first-generation descendant (same descent line as event 3)

No access to any element of whānau wealth was identified through participation in events 3 and 7. The hui whānau called and facilitated by our Ngāti Kahu whānau is discussed in 6.5.6.8 *Whānau wānanga*.

Table 6.13: Te taunga o te mauri access to whānau wealth through participation in events 3 and 7

Marker 2 Whānau Wealth	Te Taunga o te Mauri action or expression	Application of te taunga o te mauri	Tūhonohono to markers of flourishing whānau
2.1 whānau assets such as land, buildings, motor vehicles 2.2 whānau incomes 2.3 whānau financial reserves 2.4 whānau housing and home ownership 2.5 whānau access to Māori trust funds and investment portfolios	Kai te noho noaiho – not participating in activities	Mauri moe mātao	

6.3.6 Events 1,4,5 and 9: Weddings of second-generation descendants

No access to any element of whānau wealth was identified through participation in these four weddings

Table 6.14: Te taunga o te mauri access to whānau wealth through participation in events 1,4,5 and 9

Marker 2 Whānau Wealth	Te Taunga o te Mauri action or expression	Application of te taunga o te mauri	Tūhonohono to markers of flourishing whānau
2.1 whānau assets such as land, buildings, motor vehicles 2.2 whānau incomes 2.3 whānau financial reserves 2.4 whānau housing and home ownership 2.5 whānau access to Māori trust funds and investment portfolios	Kai te noho noaiho – not participating in activities	Mauri moe mātao	

6.4 Marker 3 – Whānau capacities

Capacities within our whānau contribute to collective and intergenerational flourishing.

6.4.1 Event 2: Reunion of my descent group.

Participation in this event was an opportunity to observe whānau capacities amongst my descent group in the following ways:

6.4.1.1 Whānau educational achievements

Whānau educational achievements within my descent group were associated with participation in this event through whakawhanaungatanga and wānanga on two occasions.

Participation in planning: It was thanks to scholarship funds from Te Kotahitanga Research Institute that I was able to conduct the preliminary questionnaire (chapter

4) and later, return to Whakatū and hear whānau preferences for a future whānau reunion. Whānau inquired about this thesis and my experience in education during questionnaire and planning process.

Participation of whānau beyond my descent group: Whānau beyond my descent group gifted whakapapa documentation to Dad in support of this research and this event.

6.4.1.2 Whānau lifestyles

Whānau lifestyles were experienced through participation in this event in the following two ways.

Koha: Meat was given by one descent line as koha which is usual and consistent with their lifestyle of hunting and gathering.

Hākari: Catering for large groups is consistent with the lifestyle of two descendants who had access to a whānau trust account and decided to organise a hākari for the event.

6.4.1.3 Whānau management of health

Whānau management of health was observed in the following four ways during participation in this event.

Drug and alcohol free: The alcohol-free aspiration for the event was discussed while conducting the preliminary questionnaire. This was the first alcohol-free event I can remember having participated in with my descent group.

Health and safety risk: Lack of communication resulted in a fire risk. There were no cooking or chores rosters discussed. There were no announcements or whānau-wide discussion about any aspect of the event.

Mirimiri: This impromptu activity offered physical, emotional and spiritual care for whānau. In addition to the relief of sore muscles, we allowed ourselves to be vulnerable through frank conversation and laughter. Being together on marae was thus associated with holistic healing and meaningful connection.

Retreat to restore: Participation in this event identified a need to distance myself from it to recover my energy levels and morale. I observed other whānau implementing similar strategies of self-care.

6.4.1.4 Whānau employment

Skills and capacities: A descendant was recruited to bake breads and desserts for the hākari. She is employed at a café as a qualified baker.

6.4.1.5 Whānau utilisation of communications technologies.

Social media: A social media page was eventually set up to engage whānau in the kaupapa and ease communications. While whānau engaged with the page, it did not result in registrations or participation in planning.

6.4.1.6 Whānau transport

None identified.

Table 6.15: te taunga o te mauri access to whānau capacities through participation in event 2

Marker 3 Whānau Capacities	Te Taunga o te Mauri action or expression	Application of te taunga o te mauri	Tūhonohono to markers of flourishing whānau
3.1 Whānau educational achievements	Kai te noho puku, kai te whakatōngā – being restrained, keeping to oneself	Mauri moe mahana	1.1 whānau whakapapa connections 1.2 whānau access to cultural skills and knowledge 1.4 whānau presence on marae 4.2 quality of relationships within whānau
3.2 whānau lifestyles	Kai te noho puku, kai te whakatōngā – being restrained, keeping to oneself	Mauri moe mahana	4.5 whānau leadership
3.3 whānau management of health	Kai te noho puku, kai te whakatōngā – being restrained, keeping to oneself	Mauri moe mahana	5.4 strong whānau leadership
3.4 whānau employment	Kai te noho puku, kai te whakatōngā – being restrained, keeping to oneself	Mauri moe mahana	4.6 whānau events and participation
3.5 whānau utilisation of communications technologies	Kai te noho puku, kai te whakatōngā – being restrained, keeping to oneself	Mauri moe mahana	4.6 whānau events and participation
3.6 whānau transport	Kai te noho noaiho – not participating in activities	Mauri moe mātao	

6.4.1.7 Te taunga o te mauri access to whānau capacities through participation in event 2

The capacity for whānau to exercise some autonomy to care for our own health through mirimiri and retreating from the event was observed through participation in this event.

The capacity for some whānau to host a hākari was also observed through participation in this event.

6.4.2 Event 6: Reunion of descendants of Hana and Tahana Tukuru.

The following capacities encouraged a positive association between participation in this event and flourishing whānau:

6.4.2.1 Whānau educational achievements

Tikanga Māori and te reo Māori were pedagogy to access knowledge about whakapapa and pepeha.

6.4.2.2 Whānau lifestyles

Co-ordinated co-operation Planning of the event, delivery of activities such as information sessions, administration, registrations, purchasing, catering, organising games and caring for koeke, were all organised and delivered by several whānau beyond our descent group. Observation of leadership suggests a variety of capacities within our whānau, developed from experience in education, employment, caring for whānau, participation in activities in the community or sports. The wide range of whānau capacities utilised to successfully run the event

are also compatible with those practised on marae and thus identify marae as a site of capacity development.

6.4.2.3 Whānau management of health

Effective communication of health and safety precautions: Orientation included health and safety rules, chores rosters, designated smoking areas, etc. Daily responsibilities were fulfilled with ease. I did not witness drug use, pervasive conflict, or tension during this event.

Drug and alcohol free: It was announced that presence and a clear mind was needed to meet the kaupapa of the event and thus required whānau to participate free of alcohol and drugs.

Nutrition: I saw many packets of lollies and chips and bottles of soft drink scattered on the floor in the wharetupuna during the two nights we slept there. Whānau responsible for catering fed all descendants within the restrictions of a budget.

Outdoor physical exercise and connection with pepeha: It was advised that fit and able whānau only join the whānau hike up Matawhaura. There was lots of laughter heard throughout a fun and energising Zumba session on the marae ātea.

Retreat and restore – We decided to return home before the completion of the event to restore ourselves, and care for my elderly Dad and infant daughter. Bathing at Waitangi was our way of closing off our participation and beginning our restoration.

6.4.2.4 Whānau employment

MLC Information session: Whānau employed at the MLC shared their knowledge about processes to succeed to land shares.

6.4.2.5 Whānau utilisation of communications technology

Whānau capacity to utilise communications technology was observed in the following three ways:

Payments: The process to register, pay the registration fee and buy reunion t-shirts took place online with a whānau representative. Our whānau representative replied to our questions and need for further information on social media.

Learning resources and program of activities: The social media page for this event contained drone footage, professional photos, video recordings of information sessions as well as the booklets used to support activities throughout the event. I printed out several copies of the learning resources to hand to koeke who did not have access to a printer.

Continued participation: whānau continued to engage with the kaupapa on social media.

6.4.2.6 Whānau transport

None identified.

Table 6.16: Te taunga o te mauri access to whānau capacities through participation in event 6

Marker 3 Whānau Capacities	Te Taunga o te Mauri action or expression	Application of te taunga o te mauri	Tūhonohono to markers of flourishing whānau
3.1 Whānau educational achievements	E kakama ana – is alert and actively engaged E pūmau ana – is committed E tau ana – is adept E kōkiri ana – is to the forefront	Mauri ora	1.1 whānau whakapapa connections 1.2 whānau access to cultural skills and knowledge 4.5 whānau leadership 4.8 whānau wānanga

			5.3 opportunities for the transmission of values and knowledge 5.4 strong whānau leadership
3.2 whānau lifestyles	E kakama ana – is alert and actively engaged E pūmau ana – is committed E tau ana – is adept E kōkiri ana – is to the forefront	Mauri ora	1.2 whānau access to cultural skills and knowledge 4.5 whānau leadership 4.8 whānau wānanga 5.3 opportunities for the transmission of values and knowledge 5.4 strong whānau leadership
3.3 whānau management of health	E kōkiri ana – is at the forefront E awhiawhi ana – is supportive of E ngahau ana – enjoys participation E katakata ana – is content	Mauri ora	1.1 whānau whakapapa connections 1.4 whānau presence on marae 4.5 whānau leadership 4.8 whānau wānanga 5.4 strong whānau leadership
3.4 whānau employment	Kai te tūwhera – is open to engage with	Mauri oho	1.5 whānau associations with Māori organisations 2.1 whānau assets 5.1 whānau futures planning
3.5 whānau utilisation of communications technologies	E tau ana – is adept	Mauri ora	1.1 – whānau whakapapa connections 1.2 – whānau access to cultural skills and knowledge 4.6 – whānau events and participation 4.8 – whānau wānanga 5.4 strong whānau leadership

3.6 whānau transport	Kai te noho noaiho – not participating in activities	Mauri moe mātao	
----------------------	--	-----------------	--

6.4.2.7 Te taunga o te mauri access to whānau capacities through participation in event 6

A range of capacities were practised by many descendants across descent lines within this event led by whānau beyond my descent group. Two important ways this influenced te taunga o te mauri ora access to flourishing whānau are:

Skills and capacities: An inclusive approach to organising and running the event resulted in a wide range of whānau demonstrating the capacity to work collaboratively and employ their expertise, for the benefit of the kaupapa.

Health and safety: organised activities in the event program supported whānau management of health. These included group exercise and interaction with pepeha such as maunga and marae ātea. Orientation session, chores roster and responsibilities were effectively communicated to all. Laughter and a relaxed atmosphere were strong indications of the event fostering healthy social and physical environments.

6.4.3 Event 8: Hui whānau for shared management of my paternal grandfather's land shares

This was my first experience in participating in planned, open and shared decision-making within my descent group. Capacities from within my descent group were engaged in the following ways during this event:

6.4.3.1 Whānau educational achievements

Facilitation of constructive whānau wānanga: I observed the capacity of several second-generation descendants to locate information on-line, lead constructive discussion and encourage collective decision-making. My relationship with descendants informs an association of these capacities with experience in the education sector.

6.4.3.2 Whānau lifestyles

Religion: one descent line's leadership in church likely contributes to a capacity to facilitate hui and conduct prayer.

6.4.3.3 Whānau management of health

Nutrition: Following the hui, my descent group participated in a shared lunch. It is an occasion for relaxed whanaungatanga, to reflect on our participation in the hui and our aspirations for the kaupapa.

6.4.3.4 Whānau employment

Event venue and facilities: these were accessed through a descendant's employment.

6.4.3.5 Whānau utilisation of communications technology

Social media: is used to collectively organise the event, resulting in a high rate of participation. It is also the platform on which some whānau from Te Waipounamuu and Te Whenua Moemoeā participate.

Devices: Personal computers and phones are used to access information to meet the hui kaupapa.

6.4.3.6 Whānau transport

None identified.

Table 6.17: Te taunga o te mauri access to whānau capacities through participation in event 8

Marker 3 Whānau Capacities	Te Taunga o te Mauri action or expression	Application of te taunga o te mauri	Tūhonohono to markers of flourishing whānau
3.1 Whānau educational achievements	E kakama ana – is alert and actively engaged E pūmau ana – is committed E tau ana – is adept E kōkiri ana – is to the forefront	Mauri ora	1.5 whānau association with Māori organisations 3.5 whānau utilisation of online communications technologies 4.8 whānau wānanga 5.1 whānau futures planning 5.4 strong whānau leadership
3.2 whānau lifestyles	kua whakawhiti whakaaro – has begun to speak with	Mauri oho	4.5 whānau leadership
3.3 whānau management of health	kua whakawhiti whakaaro – has begun to speak with	Mauri oho	4.5 strong whānau leadership
3.4 whānau employment	E kōkiri ana – is at the forefront E manawareka ana – is successful	Mauri ora	4.6 whānau events and participation 5.4 strong whānau leadership
3.5 whānau utilisation of communications technologies	E tau ana – is adept E manawareka ana – is successful	Mauri ora	1.5 whānau association with Māori organisations 4.8 whānau wānanga 5.4 strong whānau leadership
3.6 whānau transport	Kai te noho noaiho – not participating in activities	Mauri moe mātao	

6.4.3.7 Te taunga o te mauri access to whānau capacities through participation in event 6

Access to whānau capacities was demonstrated through participation in this event in the following three ways:

Co-operation: An inclusive approach to organising and running the event resulted in a high rate of participation and the capacity for whānau to work collaboratively for the benefit of the kaupapa.

Existing capacities amongst younger generations: Second-generation descendants across descent lines progressing the hui agenda allowed for the wide range of existing capacities within my descent group to become visible to younger generations as well as contribute to meeting the kaupapa.

Access to information online: A legal framework and access to information allowed second-generation descendants to assume leadership roles within this hui.

6.4.4 Event 10: Hearing for application to succeed to my paternal grandmother's land shares.

Access to whānau capacities was experienced in the following ways through participation in this event:

6.4.4.1 Whānau educational achievements

Completion of application: I associate my capacity to complete the application forms with educational achievement.

6.4.4.2 Whānau lifestyles

None identified.

6.4.4.3 Whānau management of health

None identified.

6.4.3.4 Whānau employment

None identified.

6.4.3.5 Whānau utilisation of communications technologies

Inclusion of whānau in the application process: whānau representatives were invited by email to review a draft of the application.

Whānau participation in event: whānau representatives are informed of the details of the hearing by email. Photos of whānau participating in the hearing are posted on social media

6.4.3.6 Whānau transport

None identified.

Table 6.18: Te taunga o te mauri access to whānau capacities through participation in event 10

Marker 3 Whānau Capacities	Te Taunga o te Mauri action or expression	Application of te taunga o te mauri	Tūhonohono to markers of flourishing whānau
3.1 Whānau educational achievements	E pūmau ana – is committed E tau ana – is adept E kōkiri ana – is to the forefront	Mauri ora	1.6 whānau associations with Māori organisations 3.5 whānau utilisation of online communications technologies 5.1 whānau futures planning 5.4 strong whānau leadership
3.2 whānau lifestyles	Kai te noho noaiho – not participating in activities	Mauri moe mātao	
3.3 whānau management of health	Kai te noho noaiho – not participating in activities	Mauri moe mātao	
3.4 whānau employment	Kai te noho noaiho – not participating in activities	Mauri moe mātao	
3.5 whānau utilisation of communications technologies	E tau ana – is adept	Mauri ora	4.1 quality of relationships within descent line 4.6 whānau events and participation 5.4 strong whānau leadership
3.6 whānau transport	Kai te noho noaiho – not participating in activities	Mauri moe mātao	

6.4.3.7 Te taunga o te mauri access to whānau capacities through participation in event 10

Inclusive leadership and mutual support: My Dad and I collaborated and supported each other to complete a task. Rather than rely on the formation of a whānau trust,

we focused our attention toward completing this succession to continue the momentum initiated at event 8 and as an important first step toward whānau futures planning.

Autonomy and self-determination: This course of action demonstrated to whānau that descent lines can exercise autonomy to strengthen whānau flourishing. Witnessing whānau seek out information of their own initiative indicated that participating in the hearing built whānau capacities and increased whānau confidence to take leadership of management of whānau assets. The event also indicated to whānau that my descent line was willing to support other descent lines to do this.

6.4.5 Event 3: Tangihanga for a second-generation descendant

Access to whānau capacities through participation in this event was experienced in the following ways.

6.4.5.1 Whānau educational achievements

Kōhanga reo: Participation of a kōhanga reo in the event indicates that at least one descendant participates in Kaupapa Māori education.

6.4.5.2 Whānau lifestyles

Outdoor Recreation: the hunting and gathering lifestyle of the whānau pani was represented amongst those participating in the event.

Religion: The capacity for a descendant to conduct religious ceremony was witnessed.

6.4.5.3 Whānau management of health

Marae leadership: My background knowledge of my descent group influences an assumption that having the event take place on a marae we do not whakapapa to increased health and safety of whānau during the event. As mātāwaka, my descent group played a passive role and participation in the event was harmonious.

6.4.5.4 Whānau employment

Outdoor Recreation: my cousin's workmates in farming, adventure tourism and environmental conservation participated in the event.

6.4.5.5 Whānau utilisation of communications technology

Social media and shared grief: social media was used to communicate with friends and whānau about my cousin's health status; and later, about details of the tangihanga. Social media is a platform whānau and friends use to express their grief and compassion amongst each other as well as to directly communicate with the deceased.

6.4.5.6 Whānau transport

None identified.

Table 6.19: Te taunga o te mauri access to whānau capacities through participation in event 3

Marker 3 Whānau Capacities	Te Taunga o te Mauri action or expression	Application of te taunga o te mauri	Tūhonohono to markers of flourishing whānau
3.1 Whānau educational achievements	E awhiawhi ana – is supportive of	Mauri ora	1.5 whānau associations with Māori organisations
3.2 whānau lifestyles	E awhiawhi ana – is supportive of	Mauri ora	3.4 whānau employment 4.1 quality of relationship within descent line 4.6 whānau events and participation
3.3 whānau management of health	E awhiawhi ana – is supportive of	Mauri ora	1.5 whānau associations with Māori organisations
3.4 whānau employment	E awhiawhi ana – is supportive of	Mauri ora	3.2 whānau lifestyles 4.1 quality of relationships within descent line 4.6 whānau events and participation
3.5 whānau utilisation of communications technologies	E awhiawhi ana – is supportive of	Mauri ora	4.2 quality of relationship within whānau 4.6 – whānau events and participation
3.6 whānau transport	Kai te noho noaiho – not participating in activities	Mauri moe mātao	

6.4.5.7 Te taunga o te mauri access to whānau capacities through participation in event 3

Capacities of the descent line of the deceased were apparent through strong representation of workmates and community in this event. Capacities throughout my descent group were not observed.

6.4.6 Event 7: Tangihanga for first-generation descendant (same descent line as event 3)

Access to whānau capacities through participation in this event were experienced in the following ways:

6.4.6.1 Whānau educational achievements

None observed.

6.4.6.2 Whānau lifestyles

Outdoor recreation: We witnessed frequent delivery of home killed meat being delivered to the wharekai. This reflects the lifestyle of the whānau pani who often hunted and delivered meat to local tangihanga.

6.4.6.3 Whānau management of health

Alcohol abuse: Disruption of ceremony and disrespect of the event kaupapa indicates that descendants might use alcohol to manage grief.

6.4.6.4 Whānau employment

Outdoor lifestyle: There is strong representation from the farming, hunting and rodeo community at the event.

6.4.6.5 Whānau utilisation of communications technologies

Social media: Information about the event and condolences are posted on social media.

6.4.6.6 Whānau transport

Collective travel and arrival: Some of our Ngāti Kahu whānau arrive in a van decorated with a Ngāti Kahu logo. Whānau from Te Waipounamu travel to and from the event in a van together.

Table 6.20: Te taunga o te mauri access to whānau capacities through participation in event 7

Marker 3 Whānau Capacities	Te Taunga o te Mauri action or expression	Application of te taunga o te mauri	Tūhonohono to markers of flourishing whānau
3.1 Whānau educational achievements	Kai te noho noaiho – not participating in activities	Mauri moe mātao	
3.2 whānau lifestyles	E awhiawhi ana – is supportive of	Mauri ora	3.4 whānau employment 4.1 quality of relationships within descent line 4.6 whānau events and participation
3.3 whānau management of health	Kai te mamae – experiencing hurt/pain	Mauri moe mātao	
3.4 whānau employment	E awhiawhi ana – is supportive of	Mauri ora	3.2 whānau lifestyles 4.1 quality of relationships within descent line 4.6 whānau events and participation
3.5 whānau utilisation of communications technologies	E tau ana – is adept	Mauri ora	4.2 quality of relationships within whānau 4.6 – whānau events and participation

3.6 whānau transport	Kua oho – has awoken	Mauri oho	4.1 whānau whakapapa connections 4.2 quality of relationships within whānau
----------------------	----------------------	-----------	--

6.4.6.7 Te taunga o te mauri access to whānau capacities through participation in event 7

Strong representation from the farming, hunting and rodeo community indicates the capacities fostered within my uncle's descent line. As mātāwaka on the marae where the event was held, capacities of our descent group were not observed. A possible reliance on alcohol to process grief by a minority within my descent group was not addressed in any way.

6.4.7 Events 1,4,5 and 9 weddings of second-generation descendants

6.4.7.1 Whānau educational achievements

None observed.

6.4.7.2 Whānau lifestyles

Important relationships: Guests at each wedding and the speeches delivered there reflected the lifestyle of those being married.

Religion: A first-generation descendant performed the ceremony at one wedding.

6.4.7.3 Whānau management of health

Limited alcohol consumption or segregated alcohol consumption: several strategies to limit alcohol consumption or exclude children from settings where alcohol was

being consumed were observed at weddings. The most successful of these was carefully planned and communicated to guests in the invitation.

6.4.7.4 Whānau employment

Participation in events: Relationships formed through employment were represented amongst guests at most weddings. These were most prominent at weddings held in Te Ika-a-Māui.

6.4.7.5 Whānau utilisation of communications technologies

Participation in events and social media: Two of four wedding invitations were received through social media. Photos of each wedding were shared on social media.

6.4.7.6 Whānau transport

None identified.

Table 6.21: Te taunga o te mauri access to whānau capacities through participation in events 1,4,5 and 9

Marker 3 Whānau Capacities	Te Taunga o te Mauri action or expression	Application of te taunga o te mauri	Tūhonohono to markers of flourishing whānau
3.1 Whānau educational achievements	Kai te noho noaiho – not participating in activities	Mauri moe mātao	
3.2 whānau lifestyles	E awhiawhi ana – is supportive of	Mauri ora	3.4 whānau employment 4.5 whānau leadership 4.6 whānau events and participation
3.3 whānau management of health	Kua oho – has awoken	Mauri oho	4.2 quality of relationships within whānau

			5.2 evidence of positive change over time 5.4 strong whānau leadership
3.4 whānau employment	E awhiawhi ana – is supportive of	Mauri ora	3.2 whānau lifestyles 4.6 whānau events and participation
3.5 whānau utilisation of communications technologies	E tau ana – is adept	Mauri ora	4.6 – whānau events and participation 5.4 – strong whānau leadership
3.6 whānau transport	Kai te noho noaiho – not participating in activities	Mauri moe mātao	

6.4.7.7 Access to whānau capacities through participation in events 1,4,5 and 9

Strong whānau leadership: The precise program and efficient time-management of some weddings indicate strong leadership skills amongst second-generation descendants. Contributors to these capacities were not observed at the event. These could have been developed through participation in the community, education or employment.

Leadership from second-generation descendants organising their weddings limited alcohol consumption or excluded children from settings where alcohol was being consumed. This was a departure from our historical and usual whānau practice of children being present or nearby during extended celebration with unlimited alcohol consumption.

6.5 Marker 4 – Whānau cohesion

Whanaungatanga and positive intergenerational transfers foster whānau cohesion and flourishing.

6.5.1 Event 2: Reunion of my descent group.

Whānau cohesion was observed in the following ways through participation in this event.

6.5.1.1 Quality of relationships within descent line

Co-ordination: Dad and I discussed and planned our participation in this event together. The event marks Dad meeting my daughter for the first time. Intergenerational participation in this event strengthened our relationship and shared connection with whakapapa.

6.5.1.2 Quality of relationships within whānau

Quality of relationships within my descent group were observed in terms of whānau cohesion in the following three ways:

Whānau leadership: first-generation descendants were instrumental in younger generations of their respective descent lines participating in this event. first-generation descendants sometimes provided their descent line with transport.

Dispersion and separation: Dispersion of whānau signalled the abrupt end to an activity. Absence of an event program, collective discussion, announcement and ceremony led to whānau participating in activities at staggered times. Thus, whānau fragmentation was observable through spatial distance between whānau throughout the duration of the event. There was no whānau photo taken at the event.

Whanaungatanga at marae: The kaupapa of the event offered my descent group with a unique opportunity to socialise, other than tangihanga. Whānau spent time together at nearby lakes, hot pools, bush, marae ātea and whare tupuna. The hākari

extended the kaupapa to whānau beyond my descent group and included whānau within my descent group wanting to participate for a day only.

6.5.1.3 Use of online communications technology

Social media and event participation: capacity within my descent group to use online communications (see 6.4.3) did not result in increased participation in event planning or registration. Descendants posted photos of their participation in the event on social media.

6.5.1.4 Opportunities for whānau living elsewhere to participate

Travel and participation: Whānau who participated in the event travelled from Te Whenua Moemoeā, Ōtautahi, Tūrangi, Taupō and Rotorua.

6.5.1.5 Whānau leadership

Exclusive decision-making: Access by a few descendants to a whānau trust account enabled them to make decisions to finance the event and organise activities. Two of the three activities organised required financing from the whānau trust. Absence of custom, ritual, orientation and whānau-wide discussion contributed to increased safety risks, strained relationships and an abrupt end to the event. The day after the event, first-generation descendants held a private discussion about applying to succeed to whānau land shares.

6.5.1.6 Whānau events and participation

Quality of relationships: This was the first reunion held exclusively for my descent group. Participation in this event improved the quality of relationships within my

descent line. In my view, participation in the event overall increased whānau fragmentation.

6.5.1.7 Whānau traditions

Whanaungatanga at marae: Whānau reported tangihanga as being the most frequent and sometimes only event they have participated in with my decent group (see chapter 4). To my knowledge, this reunion is the first event exclusive to my descent group, with the unique kaupapa of strengthening our relationships on marae we whakapapa to.

6.5.1.8 Whānau wānanga

Whānau wānanga was experienced in the following three ways through participation in this event:

Event planning: whānau participate in person in two hui to plan the event and engage in constructive discussion and collective decision-making.

Kauhou in Uruika II: was conducted exclusively in te reo Māori and facilitated by a male in-law who translated between us and our tupuna.

Unresolved conflict: a disagreement led to the collapse of a wānanga and the dispersion of whānau to separate areas within the marae complex. The argument was never resolved.

Table 6.22: Te taunga o te mauri access to whānau cohesion through participation in event 2

Marker 2 Whānau Cohesion	Te Taunga o te Mauri action or expression	Application of te taunga o te mauri	Tūhonohono to markers of flourishing whānau
4.1 Quality of relationships within descent line	E pūmau ana – is committed E ngahau ana – enjoys participation E awhiawhi ana – is supportive of	Mauri ora	1.1 Whānau whakapapa connections 1.4 whānau presence on marae 4.3 use of online communication systems 4.8 whānau wānanga 5.1 whānau futures planning
4.2 Quality of relationship within whānau	Kai te noho-puku, kai te whakatōngā – being restrained, keeping to oneself	Mauri moe mahana	1.3 whānau links to customary land 1.4 whānau presence on marae 4.5 whānau leadership
4.3 Use of on-line communications technology	Kai te noho-puku Kai te whakatōngā – being restrained, keeping to oneself	Mauri moe mahana	4.2 quality of relationships within whānau
4.4 Opportunities for whānau living elsewhere to participate	Kua maranga – has begun to participate Kai te tūwhera – is open to engage with	Mauri oho	1.4 whānau presence on marae 4.2 quality of relationships within whānau
4.5 Whānau leadership	Kai te noho-puku Kai te whakatōngā – being restrained, keeping to oneself	Mauri moe mahana	1.4 whānau presence on marae 2.2 whānau financial reserves 4.6 – whānau events and participation
4.6 Whānau events and participation	Kai te pōuri – being anxious and withdrawn	Mauri moe mātao	
4.7 Whānau traditions	Kai te tūwhera – is open to engage with	Mauri oho	4.6 – whānau events and participation

4.8 Whānau wānanga	Kai te ngoikore – having no energy to take part in activities Kai te pōuri – being anxious and withdrawn	Mauri moe mātao	
--------------------	---	-----------------	--

6.5.1.9 Te taunga o te mauri access to whānau cohesion through participation in event 2

Collective living on marae over four nights was the setting to observe whanaungatanga exclusively amongst my descent group. Three aspects of participation influence te taunga o te mauri access to whānau cohesion. These are whānau wānanga, duration of event and quality of relationships.

Whānau wānanga: lack of whānau wānanga increased whānau fragmentation in the following ways:

- Activities could not be planned or financed before the event due to lack of communication about participation.
- Lack of role modelling in constructive discussion and consideration of different points of view.
- Participation in wānanga limited through use of an interpreter.
- Lack of leadership in wānanga prevents younger generations within my descent group to role model leadership or develop capacities to lead
- Exclusive decision-making, and absence of whānau wānanga increased safety risks, fragmented whānau participation, strained relationships and ended the event abruptly.

Duration of the event: The event spanned over five days and four nights. Whānau fragmentation and tensions increased with the duration of participation. The one-day event of hākari was harmonious and had a positive influence of whānau cohesion.

Quality of relationships: the intention to strengthening whānau wellbeing was sufficient motivation for some of my descent group to participate for a day or for the whole duration of the event. There were pockets of whanaungatanga across descent lines that took place amongst an atmosphere of growing tension. Participation in the hākari strengthened whānau cohesion through whanaungatanga with whānau beyond my descent group.

6.5.2 Event 6: Reunion of descendants of Hana and Tahana Tukurū

The following experiences of participation gave access to whānau cohesion.

6.5.2.1 Quality of relationships within descent line

Participation in this event adds to past participation in similar events and continues to strengthen intergenerational relationships within my descent line.

6.5.2.2 Quality of relationships within whānau

Relationships were strengthened in the following five ways through participation in this event:

Whakawhanaungatanga as kaupapa: whanaungatanga began during the event planning. Whānau representatives organised hui with their respective descent lines and contributed to committee meetings. Participation in planning hui were opportunities for initial whanaungatanga within descent lines, so by the time the event occurred, many faces were already familiar to me. Our first organised group activities at the event encouraged fun and relaxed social interaction. Participation in the event role modelled the importance of strengthening relationships as the basis for collective access to any kaupapa.

Clear communications and co-ordinated activity: Clear understanding of the event kaupapa, health and safety measures as well as shared responsibilities contributed to co-ordinated and collective participation in each activity and visible whānau cohesion. Whānau display co-operation and competition and delight in participating in group games and activities.

Togetherness and unity in movement: Whānau remained together in an organised hike up Matawhaura. Whānau occupied the same spaces at the same times during most of event.

Togetherness and unity in voice: We passively listened to knowledge about whakapapa during the information session, then we actively and collectively engaged in whakapapa through waiata. We are coached to sing in tune and in time, encouraging a growing feeling of cohesion, unity and belonging.

Togetherness and unity through clothing: Almost everyone wore the reunion t-shirt with the reunion logo on it for the photography session. The t-shirts and the shared knowledge about the whakapapa they represented created a feeling of strong whānau identity, belonging and pride.

6.5.2.3 Use of online communications technology

Social media: A link to the page for this event was shared on a page created for event 2. The page was the medium to:

- Invite whānau to planning hui.
- Distribute event schedule and learning resources.
- Order t-shirts.
- Share footage and photos.
- Discuss whakapapa and share relevant articles/ documents.

6.5.2.4 Opportunities for whānau living elsewhere to participate.

Travel: This was the first event reunion of descendants of Hana and Tahana Tukuru. Whānau from a variety of locations throughout the country travelled to the marae to participate.

6.5.2.5 Whānau leadership

Whānau leadership was role modelled by whānau beyond my descent group through participation in this event in the following three ways:

An intergenerational approach to leadership: Koeke maintained the mauri of the paepae. Younger generations with the skills and knowledge to organise the event, source funding and facilitate activities fulfilled several leadership roles. When appropriate, descendants contributed capacities to spontaneously lead activities. Observing younger generations in leadership roles makes the potential for intergenerational capacity development more visible to younger generations.

Representation and inclusion: Representatives of Tuhaere descent line facilitated:

- whānau participation in planning hui and applications for funding.
- representation at committee meetings.
- communications with each whānau within descent line.
- access to resources.
- purchasing t-shirts; and
- whānau participation during the event

Cultural skills and knowledge: the importance of whakawhanaungatanga was role modelled by leadership and created a positive association between participation and access to whānau whakapapa connections. Whanaungatanga was enhanced through

participation in organised activities as well as the co-ordinated and co-operative fulfilment of responsibilities.

6.5.2.6 Whānau events and participation

Whānau participated in the event in the following two ways:

Participation in event planning: There were several opportunities to participate in planning meetings in the months leading up to the event.

Organised whānau activities: There were an average of three scheduled activities per day. Passive participation in logo and MLC information sessions, were complimented by active participation in hike up Matawhaura, waiata practise and games. Completion of daily tasks was co-ordinated by rosters and announcements.

6.5.2.7 Whānau traditions

Repetition and momentum: reunion is novel amongst whānau at this event. The intention to repeat this event was announced during the logo information session. Since then, nation-wide measures to prevent the spread of Corona Virus as well as hapū decisions to close marae delayed this event from being held again.

6.5.2.8 Whānau wānanga

The range of activities offered during the event included several opportunities to participate in wānanga. Participation in wānanga strengthened whānau cohesion by providing meaningful engagement with shared whakapapa and facilitating the daily running of the event over four days and three nights. The following characteristics of participation in wānanga gave increased access to whānau cohesion:

- *Inclusion and openness*: Wānanga were delivered in English and te reo Māori by both genders. Wānanga facilitators invited discussion of a range of ideas and opinions.
- *Tikanga Māori and pedagogy*: wānanga offered a variety of learning styles and ways to connect with whakapapa.
- *Fun*: It was common to hear laughter during activities, wānanga, chores and free time.

Table 6.23: Te taunga o te mauri access to whānau cohesion through participation in event 6

Marker 4 - Whānau cohesion	Te Taunga o te Mauri action or expression	Application of te taunga o te mauri	Tūhonohono to markers of flourishing whānau
4.1 Quality of relationships within descent line	E pūmau ana – is committed E ngahau ana – enjoys participation E awhiawhi ana – is supportive of	Mauri ora	1.1 Whānau whakapapa connections 1.4 whānau presence on marae 4.3 use of online communication systems 4.8 whānau wānanga 5.1 whānau futures planning
4.2 Quality of relationship within whānau	E manawareka ana – is successful E kakama ana – is alert and actively engaged E ngahau ana – enjoys participation	Mauri ora	1.2 cultural skills and knowledge 1.4 whānau presence on marae 3.3 whānau management of health 4.5 whānau leadership 4.8 whānau wānanga 5.4 strong whānau leadership
4.3 Use of on-line communications technology	E kakama ana – is alert and actively engages E pūmau ana – is committed E huihui ana – is participating in	Mauri ora	4.5 – whānau leadership 4.8 – whānau wānanga 5.4 – strong whānau leadership

	E awhiawhi ana – is supportive of		
4.4 Opportunities for whānau living elsewhere to participate	E pūmau ana – is committed E ngahau ana – enjoys participation E awhiawhi ana – is supportive of	Mauri ora	1.4 whānau presence on marae 4.1 quality of relationships within descent line 4.8 – whānau wānanga 5.4 – strong whānau leadership
4.5 Whānau leadership	E pūmau ana – is committed E manawanui ana – is highly motivated E kakama ana – is alert and actively engaged E tau ana – is adept E huihui ana – is participating in E awhiawhi ana – is supportive of E kōkiri ana – is to the forefront	Mauri ora	1.2 cultural skills and knowledge 3.3 – whānau management of health 4.8 – whānau wānanga 5.1 – whānau futures planning 5.3 – opportunities for the transmission of values and knowledge 5.4 – strong whānau leadership
4.6 Whānau events and participation	E kakama ana – is alert and actively engaged E ngahau ana – enjoys participation	Mauri ora	1.2 cultural skills and knowledge 1.4 whānau presence on marae 3.3 whānau management of health 4.2 quality of relationships within whānau 4.8 whānau wānanga 5.4 strong whānau leadership
4.7 Whānau traditions	kai te hiahia/ kai te pīrangi ki te – is keen to	Mauri oho	2.3 – whānau financial reserves 3.3 whānau management of health 4.2 quality of relationships within whānau

			5.1 whānau futures planning 5.4 strong whānau leadership
4.8 Whānau wānanga	E manawanui ana – is highly motivated A ngahau ana – enjoys participation E tau ana – is adept E huihui ana – is participating in E awhiawhi ana - is supportive of	Mauri ora	1.2 cultural skills and knowledge 1.4 presence of whānau on marae 3.3 management of health 4.2 quality of relationships within whānau 4.5 whānau leadership 5.1 whānau futures planning 5.3 opportunities for the transmission of values and knowledge over time 5.4 strong whānau leadership

6.5.2.9 Te Taunga o te mauri access to whānau cohesion through participation in event 6

Cultural skills and knowledge and whānau cohesion: The leadership style experienced at this event was visibly informed by te reo Māori and tikanga Māori and fostered whānau cohesion. The role modelling of te reo Māori and tikanga Māori was indicative of capacities having been developed through repeated participation in similar events on marae.

6.5.3 Event 8: Hui whānau for shared management of my paternal grandfather's land shares

6.5.3.1 Quality of relationships within descent line

I was the sole participant in this event from my descent line. Dad and I discussed the kaupapa before and after the event.

6.5.3.2 Quality of relationships within whānau

Accomplishment: Inclusion of whānau in constructive decision-making during the event resulted in a feeling of accomplishment and increased whānau cohesion. Whānau engaged in casual whanaungatanga and reflected on hui during a shared lunch after the event.

6.5.3.3 Use of online communications technology

Participation in event planning: A second-generation descendant set up a private page on social media to co-ordinate online whānau wānanga to efficiently organise the hui resulting in a high rate of participation.

Online participation in event: Whānau who could not attend in person, were able to actively participate online.

Immediate and collective access to information: personal devices were used to access information online which enabled whānau to actively participate in the kaupapa.

6.5.3.4 Opportunities for whānau living elsewhere to participate

Most descent lines from a variety of locations were represented in person or online.

6.5.3.5 Whānau leadership

Whānau capacities: The legal framework to meet the kaupapa of setting up a whānau trust as well as equal access to information online led to strong whānau leadership (see 6.7.3) assumed by younger generations. Some first-generation descendants were elected to leadership positions.

6.5.3.6 Whānau events and participation

High level engagement: This was the first time I had observed a high level of active participation from whānau in open discussion and shared decision-making. The meeting ended on a positive note.

6.5.3.7 Whānau traditions

None identified.

6.5.3.8 Whānau wānanga

The following three aspects contributed to participation in whānau wānanga during this event:

Inclusive participation in decision-making. This is the first event in my memory all descent lines and generations participated in discussion and decision-making. Inclusive participation was initiated by our Ngāti Kahu whānau during a hui whānau at event 7 and was required by the MLC. Access to online information increased whānau capacity to actively participate.

Open discussion: a high capacity for whānau to co-operate, engage in group discussion and shared decision-making was witnessed throughout this whānau wānanga. Differences in points of view were heard, discussed and common agreements reached. Laughter generated constructive discussion.

Table 6.24: Te taunga o te mauri access to whānau cohesion through participation in event 8

Marker 4 Whānau cohesion	Te Taunga o te Mauri action or expression	Application of te taunga o te mauri	Tūhonohono to markers of flourishing whānau
4.1 Quality of relationships within descent line	E kakama ana – is alert and actively engaged E awhiawhi ana – is supportive of	Mauri ora	5.1 whānau futures planning
4.2 Quality of relationship within whānau	E manawareka ana – is successful E rekareka ana – is pleased E kakama ana – is alert and actively engaged	Mauri ora	3.5 whānau utilisation of communications technologies 4.3 use of on-line communications systems 4.8 whānau wānanga 5.1 whānau futures planning 5.4 strong whānau leadership
4.3 Use of on-line communications technology	E pūmau ana – is committed E huihui ana – is participating in E tau ana - Is adept	Mauri ora	4.4 opportunities for whānau living elsewhere to participate 4.8 whānau wānanga 5.4 strong whānau leadership
4.4 Opportunities for whānau living elsewhere to participate	E rekareka ana – is pleased e pūmau ana – is committed e tau ana – is adept e huihui ana – is participating in e kōkiri ana – is to the forefront	Mauri ora	4.3 use of online communications 4.8 whānau wānanga 5.1 whānau futures planning
4.5 Whānau leadership	Kai te noho-puku Kai te whakatōnga – being restrained, keeping to oneself	Mauri moe mahana	4.6 whānau events and participation

4.6 Whānau events and participation	E manawareka ana – is successful E tau ana – is adept	Mauri ora	1.5 whānau associations with Māori organisations 3.5 whānau utilisation of communications technologies 4.8 whānau wānanga 5.4 strong whānau leadership
4.7 Whānau traditions	Kai te noho noaiho – not participating in activities	Mauri moe mātao	
4.8 Whānau wānanga	E manawareka ana – is successful E manawanui ana – is highly motivated E pūmau ana – is committed E katakata ana – is content E tau ana – is adept E huihui ana – is participating in E kōkiri ana – is to the forefront	Mauri ora	1.5 whānau associations with Māori organisations 3.5 whānau utilisation of communications technologies 5.4 strong whānau leadership

6.5.3.9 Te taunga o te mauri access to whānau cohesion through participation in event 8

Positive association between participation in this event and access to whānau cohesion is attributed to:

- Leadership from whānau beyond my descent group
- Strong leadership from younger generations
- Equal and instant access to information online
- Inclusive participation required by a legal framework
- Existing capacities amongst my descent group for constructive discussion and shared decision-making
- Common commitment to kaupapa

6.5.4 Event 10: Hearing for application to succeed to my paternal grandmother's land shares.

6.5.4.1 Quality of relationships within descent line

Mutual support: The mutually supportive style of collaboration between Dad and I resulted in strengthened trust and confidence. This collaboration provided meaningful connection during a period where measures to prevent the spread of Corona Virus through in-person social interaction were in place.

6.5.4.2 Quality of relationships within whānau

Lack of communications within descent lines: I received inquiries from whānau that indicated they had not received information from their whānau representatives.

Dispersion and distance: Whānau gradually arrived at Rotorua MLC before the hearing. After a whānau hui following the hearing, the majority of whānau disperse. Some of us try to stay together for lunch but there was no specific discussion and some leave to have lunch somewhere else locally.

Whānau co-ordination: Whānau happy with the outcome of the hearing encourage me to repeat the process to apply for succession to my paternal grandfather's lands.

6.5.4.3 Use of online communications technology

Three forms of online communication were used to support whānau cohesion:

Email: The MLC and Dad communicate with whānau representatives by email.

Online participation: Dad participates in the hearing online. I support him by participating in- person.

Social media: Photos of whānau participating in the hearing are posted on individual and whānau social media pages.

6.5.4.4 Opportunities for whānau living elsewhere to participate

Whānau living in Rotorua, Tāmaki Makaurau, Taupō and Whakatū travel to Rotorua MLC to participate in the hearing. The legal framework ensures that details of the hearing are communicated to each descent line.

6.5.4.5 Whānau leadership

The following four aspects of leadership were observed through participation in this event:

Agency and self-determination: This was the first time my dad took up this type of leadership role. 50 years after his mother's passing, legal succession to her lands is secured for future generations. After the hearing, I observe second-generation descendants across descent lines ask questions, exchange ideas and visit the MLC to gain information.

Intergenerational co-operation: Completing the succession process demonstrated the advantages of intergenerational co-operation in leadership when a first-generation descendant takes on an advisory role while making use of skills or knowledge from a younger generation to successfully meet a kaupapa.

Lack of acknowledgement: At no time was the kaupapa of the hearing, my paternal grandmother or her brother who had come to support us, formally acknowledged by first-generation descendants present at the hearing.

Conservation of exclusive leadership style: Participation in a hui after the hearing identifies the need of a legal framework to ensure whānau who choose not to join a whānau trust, are included in communications about applications to succeed to land.

6.5.4.6 Whānau events and participation

Strong whānau representation: Although only one email was sent in reply to requests for feedback to a draft application, there was strong representation from most descent lines at the hearing.

6.5.4.7 Whānau traditions

None identified.

6.5.4.8 Whānau wānanga

Capacity development: To my knowledge this is the first time my descent group has collectively participated in a hearing to grant land succession. Although the hearing was not a whānau wānanga, it was an opportunity for my descent group to collectively and directly experience the process and thus receive accurate information.

Table 6.25: Te taunga o te mauri access to whānau cohesion through participation in event 10

Marker 4 Whānau cohesion	Te Taunga o te Mauri action or expression	Application of te taunga o te mauri	Tūhonohono to markers of flourishing whānau
4.1 Quality of relationships within descent line	E awhiawhi ana – is supportive of E kōkiri ana – is to the forefront	Mauri ora	4.3 – use of online communications systems 4.8 whānau wānanga 5.1 whānau futures planning 5.3 opportunities for the transfer of values and knowledge 5.4 strong whānau leadership

4.2 Quality of relationship within whānau	Kai te noho puku – being inwardly reflective	Mauri moe mahana	4.6 whānau events and participation 4.8 whānau wānanga
4.3 Use of on-line communications technology	Kua maranga – has begun to participate	Mauri oho	1.5 whānau association with Māori organisations
4.4 Opportunities for whānau living elsewhere to participate	Kua maranga – has begun to participate Kai te tūwhera – is open to engage with	Mauri oho	1.5 whānau associations with Māori organisations 4.6 use of online communications 5.1 – whānau futures planning
4.5 Whānau leadership	E manawareka ana – is successful E tau ana – is adept	Mauri ora	4.1 quality of relationships within descent line 4.8 whānau wānanga 5.1 whānau futures planning 5.4 strong whānau leadership
4.6 Whānau events and participation	Kua oho -has awoken	Mauri oho	1.5 whānau associations with Māori organisations 5.1 – whānau futures planning
4.7 Whānau traditions	Kai te noho noaiho – not participating in activities	Mauri moe mātao	
4.8 Whānau wānanga	E huihui ana – is participating in	Mauri ora	1.5 whānau association with Māori organisation 4.5 whānau leadership 5.4 strong whānau leadership

6.5.4.9 Te taunga o te mauri access to whānau cohesion through participation in event 10

Leadership was a decisive factor observed in increased whānau cohesion through participation in this event by:

- role modelling agency, self-determination and intergenerational collaboration
- including younger generations across descent lines in the succession process
- using a legal framework to give whānau direct access to accurate information
- listening to whānau aspirations for future action
- using a legal framework for the equal distribution of benefits and privileges across descent lines
- achieving a tangible outcome

6.5.5 Event 3: Tangihanga for a second-generation descendant

6.5.5.1 Quality of relationships within descent line

Co-ordination: Dad and I quickly planned our whānau participation in this event together. Intergenerational participation in whānau events continued to strengthen relationships within my descent line.

6.5.5.2 Quality of relationships within whānau

Togetherness and unity: Participation in this event allowed us to grieve collectively and strengthened existing cohesion within my descent group. Spending time with whānau pani immediately after the event was an occasion to extend quiet togetherness.

6.5.5.3 Use of online communication

Social media: was the form of communication used to update whānau on our loved one's condition in hospital and later, to facilitate our participation in tangihanga. No photos of our descendant in hospital were posted on social media. Social media was a forum for expressions of grief, support, aroha and memories. This is the first

time that I have witnessed this online. Communications of sympathy and support continue to be posted including message directly to the descendant on his social media page.

6.5.5.4 Opportunities for whānau living elsewhere to participate

Travel: This event was open for all my descent group to participate. In addition to whānau living in Te Puku o Te Ika and Tāmakimakaurau, whānau from Te Whenua Moemoeā and Ōtautahi participated in this event.

6.5.5.5 Whānau leadership

Disconnection and isolation from whānau whakapapa connections: The event was held on marae we have no whakapapa connection to nor did koeke from marae of our whakapapa participate. To my knowledge, no request was made to return my cousin to marae of our whakapapa and hold the remainder of the event there.

6.5.5.6 Whānau events and participation

Whānau cohesion: Led by mana whenua, this event was harmonious and contributed to whānau cohesion within my descent group.

6.5.5.7 Whānau traditions

Disconnection and isolation from whānau whakapapa connections: This is the first tangihanga in my memory held at a marae outside of our whakapapa.

6.5.5.8 Whānau wānanga

Poroporoaki: was held on the night before the service.

Table 6.26: Te taunga o te mauri access to whānau cohesion through participation in event 3

Marker 4 Whānau cohesion	Te Taunga o te Mauri action or expression	Application of te taunga o te mauri	Tūhonohono to markers of flourishing whānau
4.1 Quality of relationships within descent line	E pūmau ana – is committed E awhiawhi ana – is supportive of	Mauri ora	4.2 quality of relationships within whānau 4.3 use of online communication systems 4.8 whānau wānanga
4.2 Quality of relationship within whānau	Kei te awhiawhi – is supportive of e pūmau ana – is committed e huihui ana – is participating in	Mauri ora	1.5 whānau associations with Māori organisations 3.3 whānau management of health
4.3 Use of online communications	Kua whakawhiti whakaaro – has begun to speak with, has begun to share inner views Kai te tūwhera – is open to engage with	Mauri oho	3.3 whānau management of health 4.2 quality of relationships within whānau
4.4 Opportunities for whānau living elsewhere to participate	e pūmau ana – is committed e huihui ana – is participating in	Mauri ora	4.1 quality of relationships within descent line 4.2 quality of relationships within whānau
4.5 Whānau leadership	Kai te noho noaiho – not participating in activities	Mauri moe mātao	
4.6 Whānau events and participation	Kai te tūwhera – is open to engage with	Mauri oho	4.2 quality of relationships within whānau
4.7 Whānau traditions	Kai te pōuri – being anxious and withdrawn	Mauri moe mātao	
4.8 Whānau wānanga	Kua whakawhiti kōrero -has begun to share inner views	Mauri moe mahana	3.3 whānau management of health

6.5.5.9 Te taunga o te mauri access to whānau cohesion through participation in event 3

Cohesion without identity: Whānau cohesion was strengthened through participation in this event led by mana whenua. There was no representation of our whakapapa at the marae where the event was held and so there was an absence of whānau identity and belonging.

6.5.6 Event 7: Tangihanga for first-generation descendant (same descent line and venue as event 3)

6.5.6.1 Quality of relationships within descent line

Whānau representation. My Dad was unable to participate in this tangihanga, and I shared my experiences with him afterwards. My daughter and I participated in this event and represented my descent line.

6.5.6.2 Quality of relationships within whānau

Participation of whānau beyond my descent group: Our whānau from Ngāti Kahu travelled to and from the event together. Their participation signals the quality of relationships of first-generation descendants of my descent group to first-generation descendants of my paternal grandfather's siblings. Participation in a hui whānau, led by our Ngāti Kahu whānau, increased whānau cohesion. A photo taken immediately after the hui and posted on social media reflected this.

6.5.6.3 Use of online communications

Social media: was the form of online communications used to express grief, support, aroha and memories. Pictures taken with our Ngāti Kahu whānau were also posted on social media.

6.5.6.4 Opportunities for whānau living elsewhere to participate

Travel: Descent lines from Te Waipounamuu, Te Whenua Moemoeā participated, as well as our Ngāti Kahu whānau.

6.5.6.5 Whānau leadership

Participation of whānau beyond my descent group: Our Ngāti Kahu whakapapa was represented on the marae by whānau beyond my descent group able to deliver whaikōrero, mihimihi and hold hui whānau. This was significant as we have no whakapapa connection to the marae where the event was held.

Transgression of tikanga: alcohol abuse was observed in behaviour that disrupted rituals and the reverence of the kaupapa. Younger generations witnessed acceptance of this by whānau leadership.

6.5.6.6 Whānau events and participation

Disconnection and isolation from whānau whakapapa connections: Participation in this event strengthened relationships with our whānau from Ngāti Kahu. Our mātāwaka status on marae meant that we missed the opportunity to connect with marae of our whakapapa to strengthen whānau identity and belonging. Equally, connection with tūpuna and pepeha through sensorial experience of common geography was prevented.

6.5.6.7 Whānau traditions

None identified.

6.5.6.8 Whānau wānanga

Leadership from whānau beyond my descent group: Our Ngāti Kahu whānau request a hui and included all generations and all descent lines within my descent group. They facilitated an open wānanga and offered practical support for us to apply to succeed to my paternal grandfather's lands in Muriwhenua. This then created the opportunity for second-generation descendants to exercise our capacities and take on leadership roles during the wānanga. Descendants set-up a social media page to facilitate communications about the kaupapa, noted hui minutes and advocated for equal representation of each descent line. Whānau beyond my descent group thus created an expectation of active participation for all my descent group and introduced the principles of inclusion and transparency to whānau wānanga.

Table 6.27: Te taunga o te mauri access to whānau cohesion through participation in event 7

Marker 4 Whānau cohesion	Te Taunga o te Mauri action or expression	Application of te taunga o te mauri	Tūhonohono to markers of flourishing whānau
4.1 Quality of relationships within descent line	Kai te kaingakautia – is keenly interested Kai te tūwhera – is open to engage with	Mauri oho	4.2 quality of relationships within whānau
4.2 Quality of relationship within whānau	e pūmau ana – is committed e huihui ana – is participating in	Mauri ora	1.1 whānau whakapapa connections 4.2 quality of relationships within whānau

4.3 Use of on-line communications technology	Kua whakawhiti whakaaro – has begun to speak with, has begun to share inner views Kai te tūwhera – is open to engage with	Mauri oho	4.2 quality of relationships within whānau 3.3 whānau management of health
4.4 Opportunities for whānau living elsewhere to participate	e pūmau ana – is committed e huihui ana – is participating in	Mauri ora	1.1 whānau whakapapa connections 4.2 quality of relationships within whānau
4.5 Whānau leadership	Kua whakawhiti whakairo – has begun to speak with, has begun to share inner views Kai te tūwhera – is open to engage with	Mauri oho	1.2 cultural skills and knowledge 1.4 whānau presence on marae 4.2 quality of relationships within whānau 4.8 whānau wānanga 5.4 strong whānau leadership
4.6 Whānau events and participation	Kai te tūwhera – is open to engage with	Mauri oho	4.2 quality of relationships with whānau
4.7 Whānau traditions	Kai te pōuri – being anxious and withdrawn	Mauri moe mātao	
4.8 Whānau wānanga	Kua whakawhiti whakaaro – has begun to speak with, has begun to share inner views Kai te tūwhera – is open to engage with	Mauri oho	1.1 whānau whakapapa connections 4.2 quality of relationships within whānau 4.5 whānau leadership 4.8 whānau wānanga 5.4 strong whānau leadership

6.5.6.9 Te taunga o te mauri access to whānau cohesion through participation in whānau events.

Participation of our Ngāti Kahu whānau was significant in expanding access to elements of whānau cohesion often absent at events exclusive to my descent group.

Three defining characteristics of these are summarised below:

Participation of whānau beyond my descent group and cultural skills and knowledge: The participation of whānau beyond my descent group with cultural skills and knowledge to represent our whakapapa by delivering whaikōrero and mihimihi connected participation in this event with whānau identity and belonging.

Participation of whānau beyond my descent group and identity: Our Ngāti Kahu whānau role modelled whānau cohesion in the way they travelled to and from the event as well as their collective reverence for the kaupapa.

Participation of whānau beyond my descent group and inclusive leadership: Their desire for us to connect with them and our Ngāti Kahu identity through land was demonstrated by their role modelling of wānanga and an inclusive leadership style. This approach contrasts with that taken by first-generation descendants of my descent group following event 2 (see 6.5.1.5).

6.5.7 Events 1,4,5 and 9 weddings of second-generation descendants

6.5.7.1 Quality of relationships within descent line

None identified.

6.5.7.2 Quality of relationships within whānau

Selective relationships: Some weddings included some descent lines of my descent group amongst strong representation of friends and colleagues. This suggests that

for some whānau living in Te Ika a Māui, relationships are stronger with some descent lines than others and relationships formed in the community or through employment are significant.

Inclusive relationships: Representation from descent lines residing in the same location was strong at one wedding (Te Waipounamu) and all descent lines were invited. Strong representation of whānau amongst wedding guests indicated high quality relationships with other descent lines rather than with those formed in the community.

6.5.7.3 Use of online communications

Social media: Two invitations were sent via social media. Photos and comments were shared on social media.

6.5.7.4 Opportunities for whānau living elsewhere to participate

Regional participation: Few whānau living in Te Ika a Māui attended the only event to take place in Te Waipounamu during this period. Few whānau from Te Waipounamu attended weddings that took place in Te Ika a Māui.

6.5.7.5 Whānau leadership

Ceremony: a first-generation descendant performed the ceremony at one wedding. An individual from our Ngāti Kahu whānau performed MC during two weddings.

6.5.7.6 Whānau events and participation

Weddings provided an occasion for whanaungatanga and created shared intergenerational experiences.

6.5.7.7 Whānau traditions

Limited alcohol consumption: three of four wedding programs were designed to curb alcohol consumption and prevent children from exposure to alcohol consumption. This is a new direction from our whānau tradition of children being present during extended celebration with unlimited alcohol consumption.

6.5.7.8 Whānau wānanga

Speeches and ceremony gave insight into the values and aspirations of the couples being married. No whānau-wide wānanga was observed during participation in these events.

Table 6.28: Te taunga o te mauri access to whānau cohesion through participation in events 1,4,5 and 9

Marker 4 Whānau cohesion	Te Taunga o te Mauri action or expression	Application of te taunga o te mauri	Tūhonohono to markers of flourishing whānau
4.1 Quality of relationships within descent line	Kai te noho noaiho – not participating in activities	Mauri moe mātao	
4.2 Quality of relationship within whānau	Kai te tūwhera – is open to engage with	Mauri oho	4.4 opportunities for whānau living elsewhere to participate
4.3 Use of on-line communications technology	Kua maranga – has begun to participate	Mauri oho	4.6 whānau events and participation
4.4 Opportunities for whānau living elsewhere to participate	Kua maranga – has begun to participate	Mauri oho	4.2 quality of relationships within whānau

4.5 Whānau leadership	Kua maranga – has begun to participate	Mauri oho	3.3 whānau management of health 5.3 opportunities for the transmission of values and knowledge
4.6 Whānau events and participation	Tērā pea -acts of possible interest	Mauri moe mahana	4.2 quality of whānau relationships
4.7 Whānau traditions	E pūmau ana – is committed E kōkiri ana – is to the forefront	Mauri ora	3.3 whānau management of health 4.2 quality of relationships within whānau 4.4 whānau events and participation 5.4 strong whānau leadership
4.8 Whānau wānanga	Kai te noho noaiho – not participating in activities	Mauri moe mātao	

6.5.7.9 Te taunga o te mauri access to whānau cohesion through participation in events 1,4,5 and 9

Application of te taunga o te mauri identifies the following characteristics of whānau cohesion within my descent group.

Uneven cohesion across descent lines. Participation in these events revealed that the quality of relationships amongst descent lines residing in Whakatū is strong and played a significant role. Quality of relationships amongst descent lines residing in Te Ika ā Maui and Te Whenua Moemoeā are strong with some while others are not.

Strong whānau leadership: Participation in these events indicate the capacity amongst second-generation descendants to effectively organise a whānau event and demonstrate strong whānau leadership in departing from cultural norms such as alcohol abuse, for the benefit of younger generations.

6.6 Marker 5 – Whānau resilience

We have a long history of overcoming adversity and adapting to changing circumstances. Our ability to do so enhances our flourishing.

6.6.1 Event 2: Reunion of my descent group

6.6.1.1 Whānau futures planning

There was no communication about intentions to repeat this event

6.6.1.2 Evidence of positive change over time

Innovation and whānau events: This event was the first opportunity for whānau to socialise on marae for a kaupapa other than tangihanga. Whānau demonstrated a genuine desire to hear about whakapapa connections. Whānau demonstrated the capacity to host a hākari for whānau beyond my descent group.

6.6.1.3 Opportunities for the transmission of values and knowledge

Absence of cultural skills and knowledge: Absence of te reo Māori speakers and role modelling of tikanga Māori from my descent group through ceremony, ritual, announcement or wānanga was noticeably absent.

6.6.1.4 Strong whānau leadership

Exclusion from leadership: Myself, and most likely most second-generation descendants would only assume leadership roles if we were encouraged and mentored to do so by first-generation descendants. While first-generation descendants supported the event and I was consulted about some activities, no whānau-wide discussion or decision-making took place. Therefore, leadership capacities within our descent group overall were not visible or developed.

Table 6.29: Te taunga o te mauri access to whānau resilience through participation in event 2

Marker 5 Whānau resilience	Te Taunga o te Mauri action or expression	Application of te taunga o te mauri	Tūhonohono to markers of flourishing whānau
5.1 Whānau futures planning	Kai te pōuri – being anxious and withdrawn	Mauri moe mātao	
5.2 Evidence of positive change over time	Kua maranga – has begun to participate Kua tīmata – has began to interact	Mauri oho	1.1 whānau whakapapa connections 1.4 whānau presence on marae
5.3 Opportunities for the transmission of values and knowledge	Kai te pōuri – being anxious and withdrawn	Mauri moe mātao	
5.4 strong whānau leadership	Kai te whakatōngā – being restrained; keeping to oneself	Mauri moe mātao	

6.6.1.6 Te taunga o te mauri access to whānau resilience through participation in event 2

Participation in this event indicates exclusive leadership style and limited intergenerational transference of values and knowledge, limiting opportunities to observe whānau resilience.

6.6.2 Event 6: Reunion of descendants of Hana and Tahana Tukuru

6.6.2.1 Whānau futures planning

Whānau futures planning was observed through participation in this event in the following three ways

Repetition and momentum: Whānau respond positively to the desire and intention for this event to be held annually. Restrictions to contain the spread of the Corona virus prevented this from occurring.

Financial planning: Whānau representatives informally report that funding from this event has established some reserves to fund future events.

Access to positive role modelling: Dad and I agree that intergenerational participation in events with whānau beyond my descent group on marae we whakapapa to have a positive influence on the flourishing whānau.

6.6.2.2 Evidence of positive change over time

Participation with whānau beyond our descent group: Opportunities to participate in events with whānau beyond my descent group led by whānau who role model te reo Māori and tikanga Māori to strengthen relationships are significant occasions for my descent group to experience positive change over-time.

6.6.2.3 Opportunities for the transmission of values and knowledge

Inclusive leadership and whānau heritage: The leadership style observed during participation in affirmed the importance of whakawhanaungatanga to intergenerational whānau flourishing. Te reo Māori and tikanga Māori were necessary for whakawhanaungatanga and access to whānau heritage.

6.6.2.4 Strong whānau leadership

Two aspects of whānau leadership were identified as important through participation in this event:

Inclusive and intergenerational leadership: Koeke fulfilled important roles in formal ceremony and ritual on marae. It appears that younger generations were

entrusted with organising the event and delivering activities and thus, an appropriate degree of autonomy enabled younger generations to safely lead and develop leadership capacities.

Co-ordination and collaboration: Clear planning, organisation, communications, collaboration, and capacity development enhanced whānau cohesion throughout the event and created meaningful engagement with whānau heritage.

Table 6.30: Te taunga o te mauri access to whānau resilience through participation in event 6

Marker 5 Whānau resilience	Te Taunga o te Mauri action or expression	Application of te taunga o te mauri	Tūhonohono to markers of flourishing whānau
5.1 Whānau futures planning	Kai te hiahia/ he pīrangi ki te – is keen to Kai te kakama – is eager to	Mauri oho	4.2 quality of relationships within whānau 4.5 whānau leadership 5.4 strong whānau leadership
5.2 Evidence of positive change over time	Kua maranga – has begun to participate Kua tīmata – has began to interact	Mauri oho	1.2 cultural skills and knowledge 1.5 presence on marae 3.3 whānau management of health 4.2 quality of relationships within whānau
5.3 Opportunities for the transmission of values and knowledge	E ngahau ana – enjoys participation E huihui ana – is participating in	Mauri ora	1.2 cultural skills and knowledge 1.5 presence on marae 3.3 whānau management of health 4.2 quality of relationships within whānau

5.4 strong whānau leadership	E huihui ana – is participating in E awhiawhi ana – is supportive of E tau ana – is adept	Mauri ora	1.2 cultural skills and knowledge 1.5 whānau presence on marae 3.3 whānau management of health 4.2 quality of relationships within whānau 4.5 whānau leadership 5.1 whānau futures planning
------------------------------	---	-----------	--

6.6.2.5 Te taunga o te mauri access to whānau resilience through participation in event 6

An inclusive leadership style generates intergenerational capacity development and makes use of capacities throughout whānau as a cohesive unit. Having younger generations role model cultural skills and knowledge through performing leadership roles, makes such aspirations visible and accessible to future generations of whānau leaders. Te taunga o te mauri of elements within this marker indicate whānau resilience fostered through capacity development within whānau beyond my descent group.

6.6.3 Event 8: Hui whānau for shared management of my paternal grandfather's land shares

6.6.3.1 Whānau futures planning

Whānau representation and engaged participation: Most descent lines and generations participated in this meeting in person or online. High rates of participation and engagement in discussion and collective decision-making indicated that securing land ownership for future generations is a priority for my descent group.

6.6.3.2 Evidence of positive change over time

Inclusive whānau wānanga: role modelling from Ngāti Kahu whānau at event 7, a legal framework, access to information and capacities within younger generations to facilitate hui resulted in an inclusive and constructive whānau wānanga. This evidences positive change from exclusive discussions about land succession and wānanga resulting in conflict (see 6.5.1).

6.6.3.3 Opportunities for transmission of values and knowledge

Cultural norms: Hui whānau facilitated by our Ngāti Kahu whānau and participation in this event established collective decision-making, fair representation and transparent communications as expectations for whānau wānanga from now on.

6.6.3.4 Strong whānau leadership

Wānanga led by whānau beyond our descent group at event 7 supported strong whānau leadership that in turn ensured inclusive participation in the kaupapa.

Whānau beyond my descent group: the hui whānau called at event 7 set a precedent of transparency and inclusion resulting in the identification of leadership capacities present amongst younger generations.

Equal access to information: Enabled younger generations to proactively participate in or assume leadership roles to meet the kaupapa.

Capacity development and whānau wānanga: second-generation descendants demonstrated existing skills and knowledge to facilitate inclusive and constructive wānanga. Whānau joked and laughed occasionally as we worked together to complete each item.

Collaborative leadership: second-generation descendants across descent lines collaborated to complete agenda items and enhance whānau cohesion.

Table 6.31: Te taunga o te mauri access to whānau resilience through participation in event 8

Marker 5 Whānau resilience	Te Taunga o te Mauri action or expression	Application of te taunga o te mauri	Tūhonohono to markers of flourishing whānau
5.1 Whānau futures planning	Kua maranga – has began to participate	Mauri oho	1.3 whānau links to customary land 2.1 whānau assets 5.4 strong whānau leadership
5.2 Evidence of positive change over time	Kua whakawhiti whakaaro – has began to share inner views	Mauri oho	4.8 whānau wānanga 5.4 strong leadership
5.3 Opportunities for the transmission of values and knowledge	Kua oho – has awoken	Mauri oho	4.8 whānau wānanga 5.4 strong whānau leadership
5.4 Strong whānau leadership	E manawareka ana – is successful E tau ana – is adept E katakata ana – is content E ngahau ana – enjoys participation	Mauri oho	2.1 whānau assets 3.5 whānau utilisation of communications technologies 4.8 whānau wānanga

6.6.3.5 Te taunga o te mauri access to whānau resilience through participation in event 8

Application of te taunga o te mauri access to whānau resilience indicates that inclusive leadership utilises the range of capacities existing within my descent group to strengthen whānau resilience.

6.6.4 Event 10: Hearing for application to succeed to my paternal grandmother's land shares

6.6.4.1 Whānau futures planning

Creating momentum: This event is an initial step in establishing legal ownership of land shares for future generations to manage.

Self-determination: This event role modelled the benefits of learning by doing and whānau then had the confidence to inform themselves directly with the MLC.

6.6.4.2 Evidence of positive change over time

Completion after a long delay: My paternal grandmother passed away 50 years before this event. The hearing resulted in equal distribution of her land shares amongst her children. Each descent line has autonomous ownership and management of their shares.

6.6.4.3 Opportunities for the transmission of values and knowledge

Experience and capacity development: Completing the application to succeed provided an opportunity for Dad and myself to co-operate, develop our capacities and discuss our values. The hearing gave whānau an opportunity to directly experience the process of land succession.

6.6.4.4 Strong whānau leadership

Identification of support: Dad and my roles in the application identified us as supportive of all descent lines and generations to exercise of self-determination.

Table 6.32: Te taunga o te mauri access to whānau resilience through participation in event 10

Marker 5 Whānau resilience	Te Taunga o te Mauri action or expression	Application of te taunga o te mauri	Tūhonohono to markers of flourishing whānau
5.1 Whānau futures planning	E manawareka ana – is successful E tau ana – is adept E kōkiri ana – is to the forefront	Mauri ora	2.1 whānau assets 4.1 quality of relationship within descent lines 4.5 whānau leadership 5.4 strong whānau leadership
5.2 Evidence of positive change over time	E pūmau ana – is committed E manawareka ana - is successful	Mauri ora	1.5 whānau associations with Māori organisations 2.1 whānau assets 4.1 quality of relationship within descent line 4.5 whānau leadership 5.4 strong whānau leadership
5.3 Opportunities for the transmission of values and knowledge	Kua maranga – has begun to participate Kua tīmata – has begun to interact	Mauri oho	2.1 whānau assets 4.1 quality of relationship within descent line 4.5 whānau leadership 5.4 strong whānau leadership
5.4 Strong whānau leadership	Kua maranga – has begun to participate Kua tīmata – has begun to interact Kei te tūwhera – is open to engage with	Mauri oho	2.1 whānau assets 4.1 quality of relationship within descent lines 4.5 whānau leadership 4.8 whānau wānanga

6.6.4.5 Te taunga o te mauri access to whānau resilience through participation in event 10

This event demonstrated the influence of self-determination on whānau resilience.

Creative leadership resulted in completing a task that had been stagnant for five

decades. While this resulted in confrontation with those wanting to lead a whānau trust, self-determination was supported by a legal framework to benefit all descent lines equally and created the opportunity for whānau to participate directly in a legal process and thus receive accurate information.

6.6.5 Event 3: Tangihanga for a second-generation descendant and Event 7: Tangihanga for first-generation descendant (same descent line and venue as event 3)

6.6.5.1 Whānau futures planning

Isolation from whakapapa: Memorials for these tangihanga are located at considerable distance from our customary lands, effectively disconnecting these from whakapapa and whānau urupā. Future generations will have to make additional effort to locate the memorials for these descendants.

6.7.5.2 Evidence of positive change over time

Isolation from whakapapa: Holding tangihanga at marae outside of our whakapapa indicates a decline in the significance of whakapapa for some whānau within my descent group.

6.6.5.3 Opportunities for the transmission of values and knowledge

Participation of whānau beyond our descent group: Our whānau from Ngāti Kahu was a unique source of role modelling of te reo Māori and tikanga Māori increasing access to whakapapa and whānau cohesion during event 7.

6.6.5.4 Strong whānau leadership

Participation of whānau beyond our descent group: Our Ngāti Kahu whānau role modelled strong whānau leadership by including all generations in a hui whānau about land succession.

Table 6.33: Te taunga o te mauri access to whānau resilience through participation in events 3 and 7

Marker 5 Whānau resilience	Te Taunga o te Mauri action or expression	Application of te taunga o te mauri	Tūhonohono to markers of flourishing whānau
5.1 Whānau futures planning	Kai te pōuri – being anxious and withdrawn Kai te mamae – experiencing hurt/pain	Mauri moe mātao	
5.2 Evidence of positive change over time	Kai te pōuri – being anxious and withdrawn Kai te mamae – experiencing hurt/pain	Mauri moe mātao	
5.3 Opportunities for the transmission of values and knowledge	Kai te whakatōnga – being restrained, keeping to oneself	Mauri moe mahana	1.1 whānau whakapapa connections 1.2 cultural skills and knowledge
5.4 strong whānau leadership	Kai te whakatōnga – being restrained, keeping to oneself	Mauri moe mahana	1.1 whānau whakapapa connections 1.2 cultural skills and knowledge

6.6.5.5 Te taunga o te mauri access to whānau resilience through participation in events 3 and 7

Te taunga o te mauri for this marker indicates my descent group can increase whānau resilience through participating in events with whānau beyond my descent group.

6.6.6 Events 1,4,5 and 9 Weddings of second-generation descendants

6.6.6.1 Whānau futures planning

None identified.

6.6.6.2 Evidence of positive change over time

Alcohol consumption: Most weddings structured activities to minimise the consumption of alcohol in the presence of children. This is a significant positive improvement in our whānau management of health. It has the potential to improve whānau cohesion whereby whānau have a safer and healthier experience at whānau events.

6.6.6.3 Opportunities for the transmission of values and knowledge

None identified.

6.6.6.4 Strong whānau leadership

Self-determination: second-generation descendants took on leadership roles to organise their respective weddings.

Table 6.34: Te taunga o te mauri access to whānau resilience through participation in events 1,4,5 and 9

Marker 5 Whānau resilience	Te Taunga o te Mauri action or expression	Application of te taunga o te mauri	Tūhonohono to markers of flourishing whānau
5.1 Whānau futures planning	Kai te noho noaiho – not participating in activities	Mauri moe mātao	
5.2 evidence of positive change over time	Kua oho – has awoken	Mauri oho	3.3 whānau management of health 4.1 quality of relationships within whānau

			4.5 whānau leadership 5.4 strong whānau leadership
5.3 opportunities for the transmission of values and knowledge	Kai te noho noaiho – not participating in activities	Mauri moe mātao	
5.4 strong whānau leadership	Kua oho – has awoken	Mauri oho	3.3 whānau management of health 4.1 quality of relationships within whānau 4.5 whānau leadership 5.2 evidence of positive change over time 5.4 strong whānau leadership

6.6.6.5 Te taunga o te mauri access to whānau resilience through participation in whānau events 1,4,5 and 9.

Participation in these events indicate change in cultural norms of younger generations and potential to build whānau resilience and whānau flourishing over time.

6.7 Chapter overview

Application of TTOTM to MFW revealed that some aspects of participation influence flourishing in multiple ways. The analysis also demonstrated the interconnectivity of several EFW across markers. Importantly, application of TTOTM to MFW through participation in whānau events identified several important ways access to EFW could be increased within my descent group. These catalysts to change whānau experience are summarized in the following chapter and used to inform transformative pathways to flourishing whānau.

Chapter 7

Transformative pathways to flourishing whānau through participation in whānau events.

7.1 Introduction

This chapter is structured into three sections. Consolidation of applications of TTOTM (Pohatu, 2011) to MFW (Kingi et al., 2014) through participation in whānau events identifies the catalysts to change whānau experience component of the TPONW research framework (Kingi et al., 2014) in the first section. The research questions are answered in the second section. The effectiveness of the research methods to meet the thesis aims, purpose and transformative potential are discussed in the third section. The thesis concludes with some recommendations for future research.

7.1.1 Catalysts to change whānau experience

An overview of application of TTOTM to all markers and all events is illustrated in table 7.2. The table, alongside consolidation of characteristics of participation giving access to each TTOTM, sourced from chapters five and six, present trajectories through gradual expansion of TTOTM. The aim of capturing catalysts to change whānau experience is to document gradual movement toward mauri ora access to MFW. Description of mauri moe mātao access to MFW through participation in whānau events described in the previous chapter will not be applied to this consolidation of TTOTM access to each marker across events. I also considered limiting the consolidation to mauri oho and mauri ora access to each marker across events. However, the importance of incremental and gradual change

is conserved by including descriptions of features of participation that expand TTOTM mauri moe mahana access to MFW. Moreover, my interpretation of TTOTM is that the transition from mauri moe to mauri oho is significant, requiring more energy to transform from inertia to an eagerness to participate. Once mauri ora is accessed through participation, momentum is easier to maintain and thus an easier position from which to transform further. The identification of catalysts to change whānau experience therefore relies on an appreciation of movement between TTOTM rather than a focus on immediate achievement of mauri ora. The limitations of the research inquiry stated in chapter three continue to apply to the content of this chapter.

7.1.2 Answering the research questions and identifying transformative pathways to flourishing whānau

Findings from chapter four are positioned alongside those from chapter six to answer the two subsidiary research questions and the primary research question. Presentation of tūhonohono most frequently documented is utilised to identify EFW with the potential to maximise increased access to the most MFW and guide the selection of transformative pathways to FWMO. Whānau cohesion necessary for even whānau-wide collaboration is still developing and descendants may want to exercise their autonomy and self-determination in identifying their own pathways to FWMO. Therefore, the transformative pathways to FWMO component of the TPONW research framework is employed here to identify strategic directions for myself as a descendant to maximise my potential to expand FWMO within my descent group through participation in individual wellbeing activities and whānau events. As such, suggestions of transformative pathways do not aim to persuade descendants nor represent whānau decision-making. Rather, the aspiration of the

research aim is to promote whānau engagement in processes of self-reflection to inform our own selection of transformative pathways of flourishing whānau (Smith, 2017).

7.1.3 Recommendations for future research

The capacity for the research methods to meet the thesis aim and purpose as well as transformative potential of FWMO is explored in this chapter. Recommendations for future research aim to improve on the methodology of this thesis.

7.2 Identification of Catalysts to change whānau experience through participation in whānau events 2016-2021

Table 7.1: Application of TTOTM to MFW at each whānau event grouped by kaupapa.

Markers of Flourishing Whānau	2	6	8	10	3	7	1,4,5,9
Marker 1: Whānau Heritage							
1.1 whānau whakapapa connections							
1.2 whānau access to cultural skills and knowledge							
1.3 whānau links to customary lands							
1.4 whānau presence on marae							
1.5 whānau associations with Māori organisations							
1.6 whānau access to urupā							
1.7 whānau taonga							
Marker 2 - Whānau Wealth							
2.1 whānau assets such as land, buildings, motor vehicles							
2.2 whānau incomes							
2.3 whānau financial reserves							
2.4 whānau housing and home ownership							
2.5 whānau access to Māori trust funds and investment portfolios							
Marker 3 - Whānau capacities							
3.1 whānau educational achievements							
3.2 whānau lifestyles							
3.3 whānau management of health							

3.4 whānau employment							
3.5 whānau utilisation of communications							
3.6 whānau transport							
Marker 4 - Whānau cohesion							
4.1 quality of relationships within descent line							
4.2 quality of relationships within whānau							
4.3 use of on-line communications technology							
4.4 opportunities for whānau living elsewhere to participate							
4.5 whānau leadership							
4.6 whānau events and participation							
4.7 whānau traditions							
4.8 whānau wānanga							
Marker 5 - Whānau resilience							
5.1 whānau futures planning							
5.2 evidence of positive change over time							
5.3 opportunities for the transmission of values and knowledge							
5.4 strong whānau leadership							

7.2.1 TTOTM access to marker 1: whānau heritage, across events during 2016-2021

Table 7.2: Tally of application of TTOTM to marker 1: whānau heritage, across events

TTOTM	Number of applications to marker 1.	Proportion of total applications for marker 1.
Mauri moe mātao	25	51%
Mauri moe mahana	12	24%
Mauri oho	6	12%
Mauri ora	6	12%
Total	49	100%

Participation in whānau events overall during the period gave mauri moe mātao access to EFW within the whānau heritage marker more than half of the time. An event that was held outside of our whakapapa with no participation from whānau

beyond my descent group gave mauri moe mātao to all aspects of whānau heritage. An event held on marae with active participation from the pae and whānau beyond my descent group with cultural skills and knowledge created mauri ora access to five elements within this marker. The following characteristics describing catalysts that created mauri moe mahana, mauri oho and mauri ora access to elements within this marker through participation in whānau events 2016-2021 are:

7.2.1.1 Whānau whakapapa connections

Mauri ora mahana (1), and mauri oho (2) were accessed through participation of whānau beyond my descent group with cultural skills and knowledge who represented whānau whakapapa connections.

7.2.1.2 Whānau access to cultural skills and knowledge

Mauri moe mahana (1) mauri oho (1) and mauri ora (1) were accessed through whānau beyond my descent group participating in events.

7.2.1.3 Whānau links to customary lands.

Mauri moe mahana (4) was accessed when customary lands were accessible from the event venue.

Mauri ora (1) was accessed when collective whānau engagement with pepeha was accompanied by an information session.

7.2.1.4 Whānau presence on marae

Mauri oho (2) was accessed when events were held on marae or whānau beyond my descent group with cultural skills and knowledge represented our whakapapa on marae.

Mauri ora (1) was accessed when events were held on marae of our whakapapa with participation from the pae.

7.2.1.5 Whānau associations with Māori organisation

Mauri moe mahana (1) accessed when whānau employed in a Māori organisation shared knowledge at whānau event.

Mauri oho (1) was accessed when my descent group participated in a process directed by a Māori organisation.

Mauri ora (1) was accessed when my descent group directly participated in the completion of a task through a Māori organisation.

7.2.1.6 Whānau access to urupā

Mauri moe mahana (5) was accessed through event location.

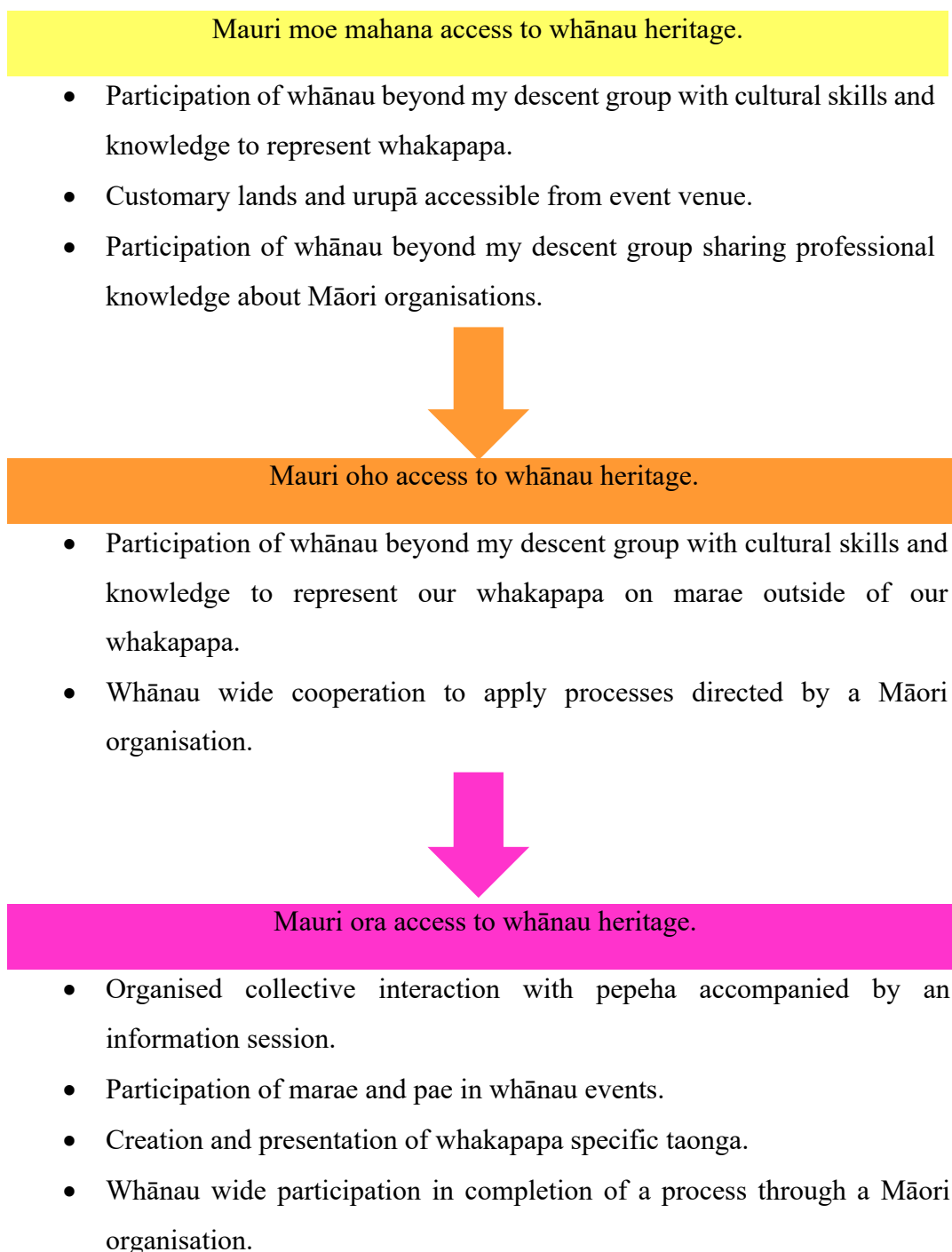
7.2.1.7 Whānau taonga

Mauri ora (1) was accessed when whānau participated in an information session to receive knowledge about taonga created for the event kaupapa.

7.2.1.8 Catalysts to change whānau experience of whānau heritage through participation in whānau events

Mauri moe mātao was the most common TTOTM applied to marker 1 through participation in whānau events 2016-2021. Therefore, aspects of participation that created mauri moe mahana, mauri oho and mauri ora access to this marker are all catalysts to change whānau experience. The flow chart below groups features of participation that have a cumulative effect toward mauri ora access to whānau heritage through participation in events with my descent group.

Figure 7.1: Catalysts to change experience of access to whānau heritage through participation in whānau events.



7.2.2 TTOTM access to marker 2: whānau wealth across events 2016-2021

Table 7.3: Tally of application of TTOTM to marker 2: whānau wealth across events.

TTOTM	Number of applications to marker 2	Proportion of total applications for marker 2.
Mauri moe mātao	25	71%
Mauri moe mahana	4	11%
Mauri oho	4	11%
Mauri ora	2	6%
Total	35	100%

Mauri moe mātao access to whānau wealth was the norm when participating in whānau events 2016-2021. The following characteristics identify catalysts that created mauri moe mahana, mauri oho and mauri ora access to elements within this marker:

7.2.2.1 Whānau assets such as land, buildings, motor vehicles

Mauri oho (3) access was created when the event venue was marae of our heritage and when whānau participated collectively in processes to share management of whānau assets.

Mauri ora (1) access was created when whānau collectively participated in securing ownership of shared assets.

7.2.2.2 Whānau incomes

Mauri moe mahana (4) access was created when individual descendants contributed financially to costs related to whānau events.

7.2.2.3 Whānau financial reserves

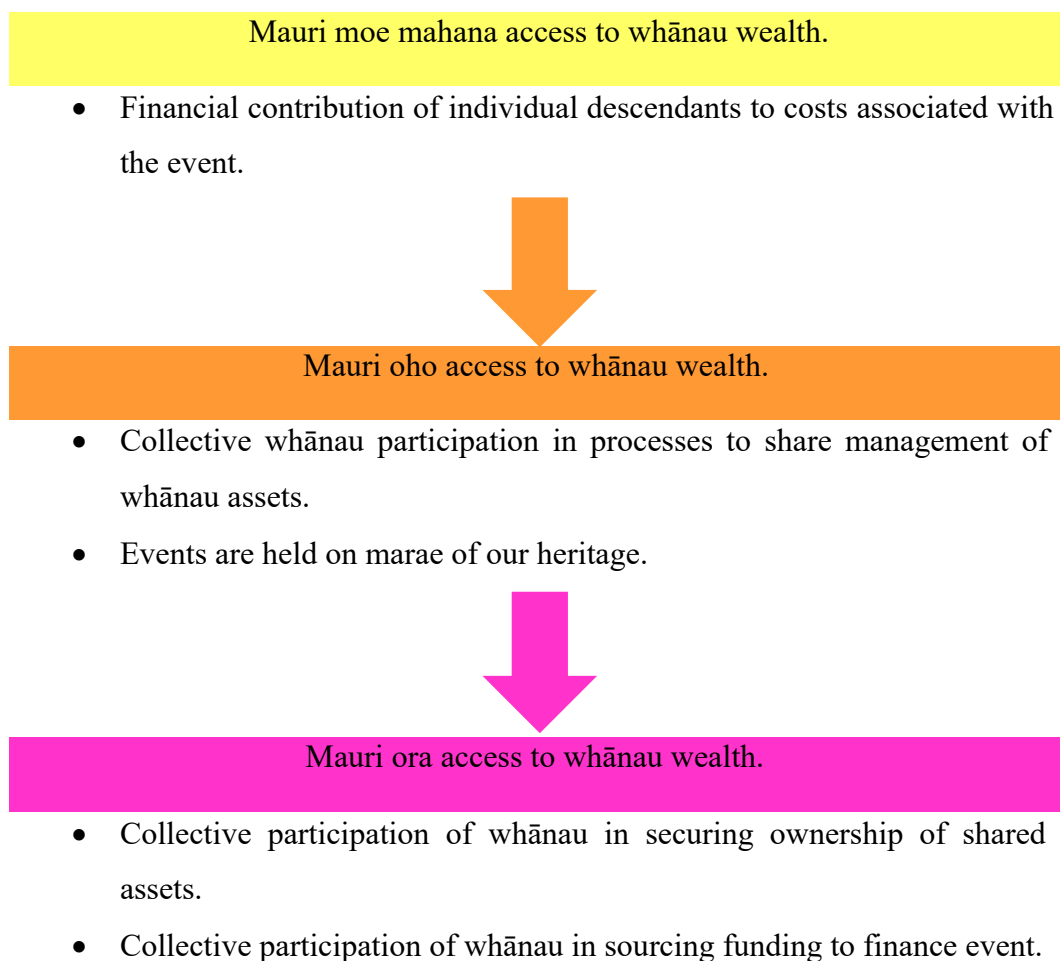
Mauri oho (1) access was created when whānau financial reserves were used to fund a whānau event.

Mauri ora (1) access was created when strong whānau leadership engaged whānau participation to source funding.

7.2.2.4 Catalysts to change whānau experience of whānau wealth through participation in whānau events

Mauri moe mātao was the most common TTOTM applied to marker 2: whānau wealth, through participation in whānau events 2016-2021. Therefore, aspects of participation in whānau events that created mauri moe mahana, mauri oho and mauri ora access to this marker are all catalysts to change whānau experience. The flow chart below groups features of participation that have a cumulative effect toward mauri ora access to whānau wealth through participation in events with my descent group.

Figure 7.2: Catalysts to change experience of whānau wealth through participation in whānau events.



7.2.3 TTOTM access to marker 3: whānau capacities across events 2016-2021

Table 7.4: Tally of application of TTOTM to marker 3: whānau capacities across events

TTOTM	Number of applications	Proportion of total applications
Mauri moe mātao	12	29%
Mauri moe mahana	5	12%
Mauri oho	5	12%
Mauri ora	20	48%
Total	42	100%

Mauri ora access to whānau capacities was the norm when participating in whānau events 2016-2021. The following characteristics identify catalysts that create mauri moe mahana, mauri oho and mauri ora access to elements within this marker:

7.2.3.1 Whānau educational achievements

Mauri moe mahana (1) access was created through educational achievements contributing to event planning and whānau show of support for this research through participation in an event.

Mauri ora access (4) was created through educational achievements contributing to whānau-wide capacities to foster whanaungatanga and facilitate events. Mauri ora access was also created when education institutions supported a descendant by participation in a whānau event.

7.2.3.2 Whānau lifestyles

Mauri moe mahana (1) access was created when lifestyles developed capacities exercised by individual descendants to organise an activity.

Mauri oho (1) access was created when lifestyles developed capacities for descendants to occupy a leadership role.

Mauri ora (4) access to whānau lifestyles was created when the wide range of whānau capacities amongst younger generations were utilised to successfully run most aspects of an event. Mauri ora access was also created when significant community relationships showed their support for a descent line by participation in whānau events such as tangihanga and weddings.

7.2.3.3 Whānau management of health

Mauri moe mahana (1) access to whānau management of health was created when events were alcohol and drug free and, descent lines were able to put into action self-care strategies to maintain personal health.

Mauri oho (2) access to whānau management of health was created when hākari supported whanaungatanga during or after an event.

Mauri ora access (2) to whānau management of health was created when the event included organised activities supporting health through interaction with pepeha.

7.2.3.4 Whānau employment.

Mauri moe mahana (1) access to whānau employment was created when a descendant's capacities in employment contributed to the completion of a task.

Mauri oho (1) access to whānau employment was created when whānau beyond my descent group shared knowledge to inform all descent lines.

Mauri ora (4) access to whānau employment was created when a descendant's place of work gave access to an event venue and a descendant's relationships through employment supported events such as tangihanga and weddings.

7.2.3.5 Whānau utilisation of communications.

Mauri moe mahana (1) access to whānau utilisation of communications was observed when whānau commented on photos on social media about a whānau event.

Mauri ora (6) access was created when whānau utilisation of personal devices enabled whānau to access information about legal process and thus participate in wānanga about whānau wealth. Mauri ora access to whānau utilisation of social media was also observed to:

- Facilitate payments and purchasing.
- Distribute learning resources, event programs or invitations.
- Continue participation in wānanga about event kaupapa.
- Collectively organise an event.
- Share expressions of aroha, grief and emotional support.

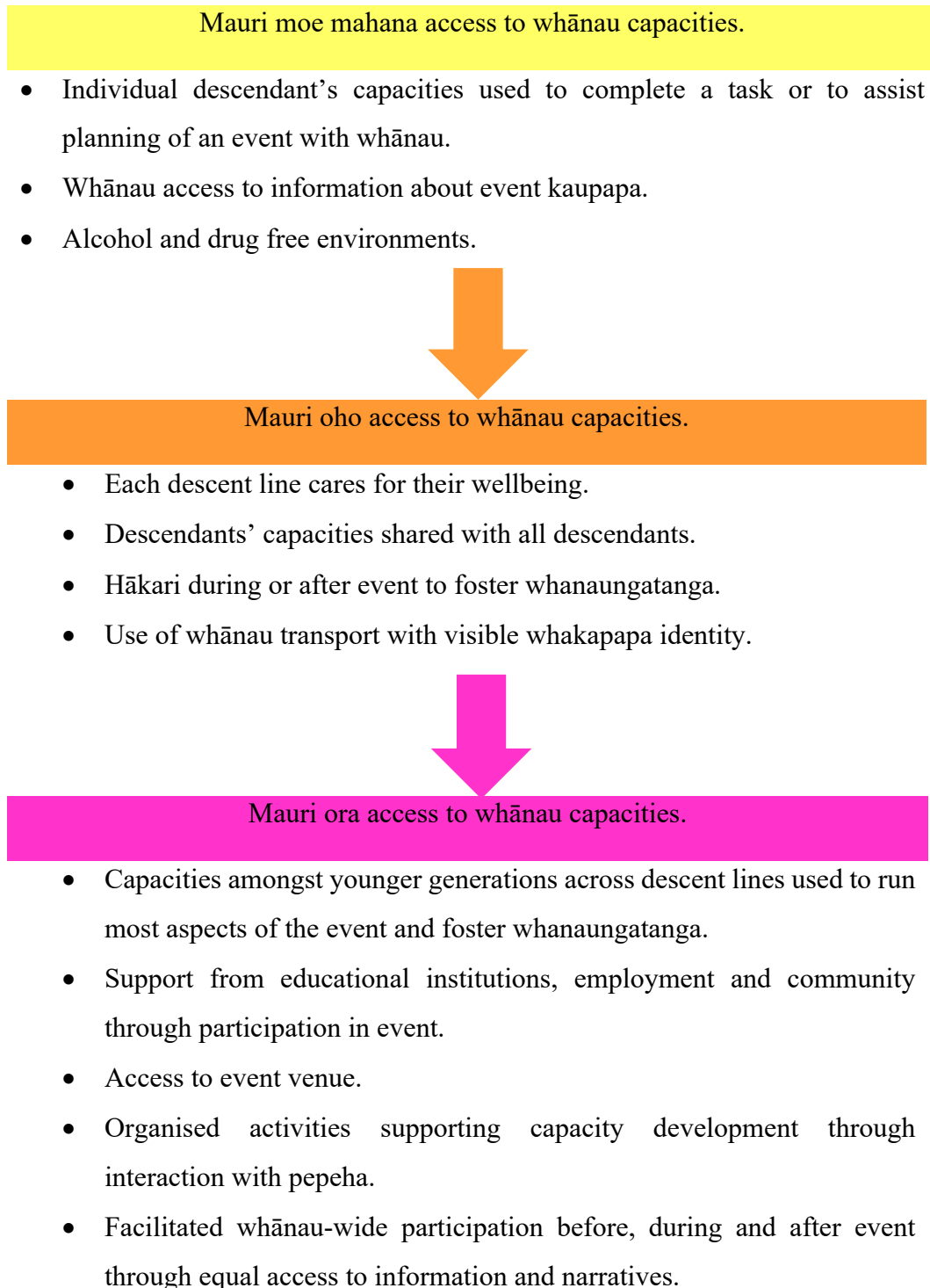
7.2.3.6 Whānau transport.

Mauri oho (1) access to whānau transport was observed when whānau travelled to and from an event together in a shared vehicle displaying iwi logo.

7.2.3.7 Catalysts to change whānau experience of whānau capacities through participation in whānau events.

The flow chart below illustrates how whānau capacities were observed through participation in whānau events 2016-2021.

Figure 7.3: Catalysts to change whānau experience of whānau capacities through participation in whānau events.



7.2.4 TTOTM access to marker 4: whānau cohesion across events 2016-2021.

Table 7.5: Tally of application of TTOTM to marker 4: whānau cohesion across events.

TTOTM	Number of applications to marker 4.	Proportion of total applications to marker 4.
Mauri moe mātao	9	16%
Mauri moe mahana	7	13%
Mauri oho	17	30%
Mauri ora	23	41%
Total	56	100%

The number of applications of TTOTM are the highest for this marker. Mauri ora access to this marker was the norm through participation in whānau events 2016-2021. The following describes how mauri moe mahana, mauri oho and mauri ora access was observed through participation across events.

7.2.4.1 Quality of relationships within descent line

Mauri oho (1) access to quality of relationships within descent line occurred when an individual descendant represented their descent line by participating in the event. Mauri ora (5) access to quality of relationships within descent line occurred through continued intergenerational participation in whānau events or a descendant's participation in an event was supported by older generations, as well as when the event was the result of intergenerational collaboration within their descent line.

7.2.4.2 Quality of relationships within whānau

Mauri moe mahana (2) access to quality of relationships within whānau occurred when participation offered whānau opportunities to socialise.

Mauri oho (1) access to quality of relationships within whānau was created when participation in an event was open to some descent lines.

Mauri ora (4) access to quality of relationships within whānau was observed when:

- Whanaungatanga was the kaupapa of the event and all activities and organisation of the event were orientated to fulfil the kaupapa.
- Event organisation and activities encouraged co-ordinated activity, collaboration, co-operation and healthy competition.
- There were visible and audible signs of unity, belonging and shared identity inclusive of all descendants.
- All descent lines participated in the completion of a task for mutual benefit.
- Expression of emotion was supported in safe environments.
- Respect of the event kaupapa and location was demonstrated by all descendants, and
- Cultural skills and knowledge were demonstrated to increase whānau cohesion and strengthen whānau whakapapa identity.

7.2.4.3 Use of on-line communications technology

Mauri moe mahana (1) access to whānau cohesion through use of on-line communications technology was demonstrated through presenting information about event to whānau online.

Mauri oho (4) access to whānau cohesion was demonstrated through requesting whānau engagement with kaupapa, the expression of inner thoughts, emotions and photos through on-line communications.

Mauri ora (2) access to whānau cohesion was created when on-line communications technology was used to:

- Engage whānau in the preparation and funding of the event.
- Respectfully share information, ideas, photos and discussion about kaupapa.
- To distribute resources supporting event participation.
- To provide on-line participation in an event.

7.2.4.4 Opportunities for whānau living elsewhere to participate

Mauri oho (3) access to whānau cohesion was witnessed when whānau from the same region participated in an event, or whānau from a variety of regions participated in event online or in person.

Mauri ora (4) access to whānau cohesion was created when most descent lines were represented at the event and/or whānau from beyond my descent line participated in the event.

7.2.4.5 Whānau leadership

Mauri moe mahana (2) access to whānau cohesion through whānau leadership was created when first-generation descendants accessed whānau wealth to support the event or when first-generation descendant(s) led an event.

Mauri oho (2) access to whānau cohesion through whānau leadership was created when whānau whakapapa connections were presented on marae, when all descendants participated in wānanga, and when a first-generation descendant led ceremony or prayer.

Mauri ora (2) access to whānau cohesion was created when whānau leadership role modelled:

- Even representation and sharing of responsibilities amongst descent lines.
- Intergenerational approach to leadership (encourages *5.4 strong whānau leadership*).
- Cultural skills and knowledge to increase whanaungatanga.
- Exploration of alternative courses of action to complete a task within a short time frame.

7.2.4.6 Whānau events and participation

Mauri moe mahana (1) access to whānau cohesion through participation in whānau events occurred when participation was open to some descent lines.

Mauri oho (3) access to whānau cohesion through participation in whānau events occurred when:

- Most descent lines participated in event.
- Participation in the event was harmonious.
- There was a shared respect for event kaupapa.
- Participation strengthened relationships with whānau beyond my descent group.

Mauri ora (2) access to whānau cohesion through participation in whānau events occurred when all descent lines participated in planning of the event and were eager to take a photo to commemorate shared participation in event.

7.2.4.7 Whānau traditions

Mauri oho (2) access to whānau cohesion through whānau traditions occurred when whānau held an event to strengthen whanaungatanga for the first time and expressed intention to regularly hold the event in the future.

Mauri ora (1) access through whānau traditions occurred when younger generations led changes in cultural norms to increase whānau cohesion through participation in an event.

7.2.4.8 Whānau wānanga

Mauri moe mahana (1) access to whānau cohesion through whānau wānanga was experienced when whānau participated in formal ceremony and cultural ritual.

Mauri oho (1) access to whānau cohesion was created when whānau role modelled inclusive participation in whānau wānanga.

Mauri ora (3) access to whānau cohesion was experienced when:

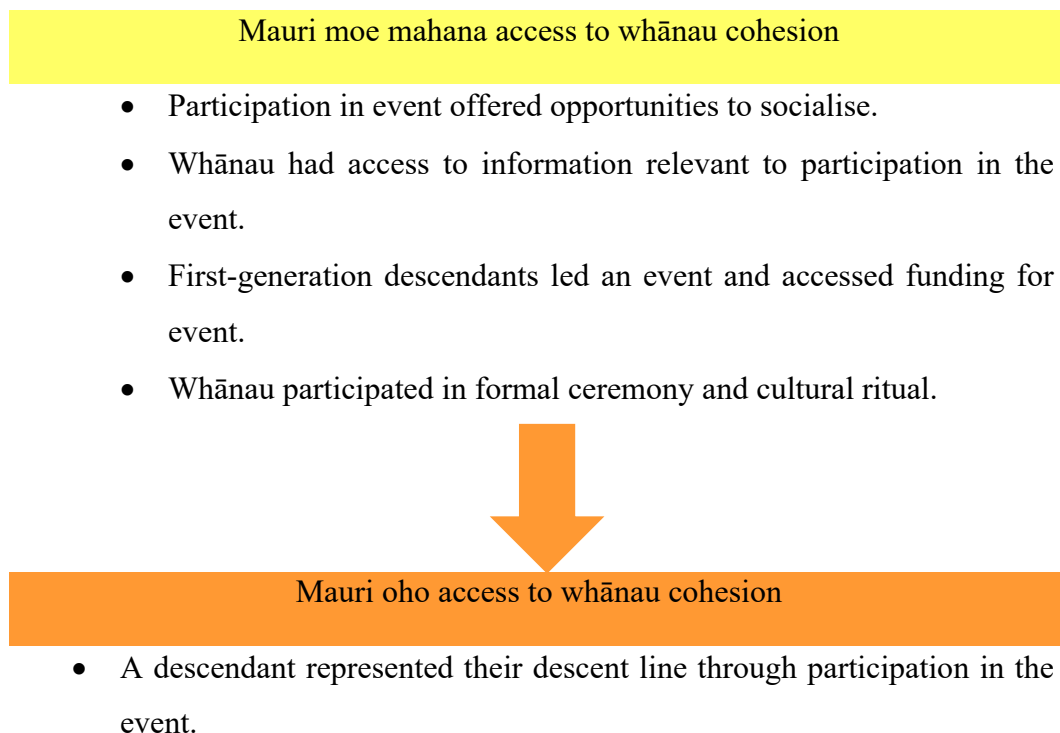
- Wānanga was conducted in English and te reo Māori and facilitation was not gender specific.
- Second-generation descendants led wānanga.

- Diversity of knowledge or opinion led to constructive discussion.
- Tikanga Māori was the basis to present knowledge to cater for a variety of learning styles.
- Tikanga Māori or another formal process was the frame of reference guiding discussion.
- Participation offered opportunities for whānau to offer or practise their capacities to fulfil wānanga kaupapa.
- Whānau expressed their enjoyment through laughter while processing new information.
- All descent lines and generations increased confidence, knowledge and capacities through direct experience offered through participation in an event.

7.2.4.9 Catalysts to change whānau experience of whānau cohesion through participation in whānau events

The flow chart below illustrates features of participation creating gradual mauri ora access to whānau cohesion through participation in whānau events 2016-2021.

Figure 7.4: Catalysts to change whānau experience of whānau cohesion through participation in whānau events.



- Participation in an event was open to some descent lines.
- Whānau from the same region participated in an event.
- Most descent lines participated in an event.
- Whānau from beyond my descent group participated in an event.
- Whānau from a variety of regions participated in an event in person or on-line.
- Safe sharing of personal narratives and photos in relation to participation in an event or event kaupapa.
- Representation of whānau whakapapa connections on marae.
- All descendants participated in whānau wānanga.
- First-generation descendant led ceremony or prayer.
- Participation in event was harmonious and safe.
- There was a shared respect for the event kaupapa and venue.
- Whānau held an event to strengthen whānau cohesion for the first time and expressed an intention to hold the event in the future



Mauri ora access to whānau cohesion

- All descent lines participated in event.
- Continued intergenerational participation in whānau events.
- Participation was supported by older generations.
- Participation and leadership strengthened identity and belonging.
- The event was the result of intergenerational collaboration.
- Whanaungatanga was the kaupapa of the event and all activities and organisation of the event were orientated to fulfil the kaupapa.
- Event organisation and activities encouraged co-ordinated activity, collaboration, co-operation and healthy competition.
- There were visible and audible signs of unity, belonging and shared identity inclusive of all descendants

7.2.5 TTOTM access to marker 5: whānau resilience across events 2016-2021

Table 7.6: Tally of application of TTOTM to marker 5: whānau resilience across events.

TTOTM	Number of applications to marker 5.	Proportion of total applications to marker 5.
Mauri moe mātao	9	32%
Mauri moe mahana	4	14%
Mauri oho	11	39%
Mauri ora	4	14%
Total	28	100%

This marker is the only one to have less than 30 applications of TTOTM. The above table illustrates that mauri oho access to this marker was the most frequent, followed closely by mauri moe mātao. Features of participation giving TTOTM access to each EFW within this marker across events are described below:

7.2.5.1 Whānau futures planning

Mauri oho (2) access to whānau futures planning was experienced when all generations and descent lines participated in discussion about shared wealth.

Mauri ora (1) access to whānau futures planning was signalled when:

- Whānau supported an expressed intention to hold events in the future to continue intergenerational access to whanaungatanga and whakapapa.
- Funds were established to hold an event again in the future.
- Participation in the event gave younger generations access to positive role modelling of cultural skills and knowledge.
- Completion of a task created momentum for future access to whānau wealth.

7.2.5.2 Evidence of positive change over time

Mauri oho (4) access to positive change over time was observed when:

- Whānau events gave younger generations some experience of belonging to whānau.

- All generations and descent lines participated in discussion about shared wealth.
- Younger generations established new cultural norms when they have some autonomy to organise an event.

Mauri ora (1) evidence of positive change over time was experienced when younger generations had access to positive role modelling of cultural skills and knowledge; and younger generations witnessed whānau exploring an alternative course of action to complete a task.

7.2.5.3 Opportunities for the transmission of values and knowledge

Mauri moe mahana (2) access to transmission of values and knowledge was created when whānau role modelled te reo Māori and tikanga Māori to represent whānau whakapapa connections on marae.

Mauri oho (2) access to transmission of values and knowledge was observed when collective decision-making, fair representation and transparent communications were introduced as guiding principles for participation in wānanga and shared management of whānau wealth. It was also experienced when shared intergeneration values motivated collaborative action.

Mauri ora (1) access to transmission of values and knowledge when role modelling of cultural skills and knowledge led to strengthening whanaungatanga and increased access to whakapapa. Mauri ora transmission of values and knowledge also occurred when participation in an event developed whānau capacities through direct experience and a kaupapa was met because of intergenerational collaboration.

7.2.5.4 Strong whānau leadership

Mauri moe mahana (2) was experienced when younger generations across descent lines spontaneously took on leadership roles in whānau wānanga.

Mauri oho (3) was experienced when:

- Principles of collective decision-making, fair representation and transparent communications in whānau wānanga were introduced to my descent group.
- Active participation of younger generations in whānau wānanga about a legal process was supported by access to information on personal devices.
- Leadership by younger generations was supportive of all descent lines contributing to advancing a kaupapa.

Mauri ora (1) was experienced when:

- Older generations encouraged younger generations, across descent lines, to exercise some autonomy to organise and facilitate an event and activities.
- Clear planning, organisation, communication, collaboration, and capacity development led by younger generations enhanced whānau cohesion throughout the event and created meaningful engagement with whānau heritage.
- Second-generation descendants demonstrated existing skills and knowledge to facilitate inclusive and constructive wānanga.
- Whānau leadership resulted in whānau enjoying participation in the kaupapa.

7.2.5.5 Catalysts to change whānau experience of whānau resilience through participation in whānau events

The flow chart below illustrates mauri moe mahana, mauri oho and mauri ora access to whānau resilience through participation in whānau events 2016-2021.

Figure 7.5: Catalysts to change experience of whānau resilience through participation in whānau events.

Mauri moe mahana access to whānau resilience.

- Younger generations spontaneously took on leadership roles in whānau wānanga.
- Whānau role modelled te reo Māori and tikanga Māori to represent whānau whakapapa connections on marae.



Mauri oho access to whānau resilience.

- Principles of collective decision-making fair representation and transparent communications in whānau wānanga were introduced to my descent group resulting in all generations and descent lines participating in discussion about shared wealth.
- Whānau events gave younger generations some experience of belonging to whānau.
- Younger generations established new cultural norms when they had some autonomy to organise an event.
- Active participation of younger generations in whānau wānanga about a legal process is supported by access to information on personal devices.
- Leadership by younger generations supportive of all descent lines taking-on leadership roles.



Mauri ora access to whānau resilience.

- Whānau supported an expressed intention to hold events again in the future to continue intergenerational access to whanaungatanga and whakapapa.
- Funds were established to hold an event again in the future.
- Participation in the event gave younger generations access to positive role modelling of cultural skills and knowledge.
- Completion of a task created momentum for future access to whānau wealth.
- Younger generations witnessed whānau exploring an alternative course of action to complete a task.
- Participation in an event developed whānau capacities through direct experience.
- A kaupapa was met because of intergenerational collaboration.
- Older generations encouraged younger generations, across descent lines, to exercise some autonomy to organise and facilitate the event and activities.

- Younger generations demonstrated the importance of clear planning, organisation, communications, collaboration, and capacity development to enhance whānau cohesion throughout the event and create meaningful whānau engagement with an event kaupapa.
- Strong whānau leadership resulted in whānau laughing while collaborating to meet an objective.

7.3 Contribution of research findings to answering the research questions

7.3.1 Subsidiary research question one. *How does participation in individual wellbeing activities and whānau events affect wellbeing?*

Findings from the preliminary questionnaire conducted in 2016-2017, compared participation in individual wellbeing activities to participation in whānau events (see 4.5.1). The findings indicated that participation in individual activities offered wellbeing benefits that were not met during past participation in whānau events and vice versa. Descendants reported experiencing a wide range of wellbeing benefits from participating in a wide variety of individual wellbeing activities at least once a week. Prior to 2016, tangihanga was the most frequently reported type of whānau event participated in by descendants, occurring about once every five years. Positive effects of participation in whānau events were reported more than negative ones. Opportunities for whakawhanaungatanga was the most reported wellbeing benefit of past participation in whānau events whilst belonging, receiving role modelling, emotional support, opportunities to contribute to whānau, connection and identity were benefits identified but rarely reported. Negative effects of participation in past whānau events were rarely reported and included “damages relationships”, “witness conflict”, “witness drug and alcohol abuse”, “financial stress”, “lack of transparency about shared finances” and “unreliable transport”.

Additional research methods applied to this inquiry focused investigation on flourishing aspects of wellbeing (Kingi et al., 2014; Major, 2017; OECD, 2013a). Exploration of FWMO in this thesis, is based on a mauri ora concept described by Pohatu (2011, p. 11).

...mauri ora, which is interpreted here as being fully aware of the possibilities in our individual and group responsibilities and activities. Awareness comes from a high level of energy, an obvious purpose for being, clarity of the past with its legacies and a willingness to actively engage in the forging of a future, with a range of relationships that we are part of.

Application of TTOTM to access to MFW through participation in each event during 2016-2021, illustrated that the effect of participation on FWMO was different for each event (see table 7.2). Overall, participation in whānau events strengthened whānau cohesion and whānau capacities; presented opportunities to exercise whānau resilience but did not increase access to whānau heritage or whānau wealth. A summary of each TTOTM across events represents characteristics of participation with a variety of effects on FWMO. The following aspects of participation were identified as giving mauri moe mātao access to FWMO:

- Lack of whānau-wide communication, discussion or wānanga.
- Lack of participation in formal ceremony, karakia, whaikōrero, karanga or mihimihi.
- Absence of role models in te reo Māori and tikanga Māori.
- No representation of marae or whakapapa at event.
- No acknowledgement of event kaupapa, whakapapa or tūpuna.
- Lack of acknowledgment of the support shown by whānau beyond my descent group through their participation in events.
- Distance and isolation of event venue from cultural skills and knowledge of our whānau heritage, whakapapa, customary lands and urupā.

- Lack of whānau management of health including alcohol abuse, tension and conflict.
- Lack of mentoring of younger generations to take on responsibilities and leadership roles.

The following aspects of participation were identified as giving mauri moe mahana access to FWMO:

- Participation of whānau beyond my descent group who role model cultural skills and knowledge, represent whakapapa and share knowledge about Māori organisations.
- Whānau access to information about an event or kaupapa.
- Alcohol and drug free environments.
- Opportunities to socialise.
- Leadership from first-generation descendants to access funds.
- Opportunities for descendants to contribute individually.
- Whānau participation in formal ceremony and ritual.
- Marae, customary lands and urupā accessible from event venue.

The following aspects of participation were identified as giving mauri oho access to FWMO:

- Use of marae of our heritage as event venue.
- Co-operation across descent lines and opportunities for descendants to exercise their capacities.
- Collective application of a defined process.
- Whānau participation in whānau wānanga, management of whānau assets.
- Each descent line employs their own health strategies.
- Hākari during or after the event to foster whanaungatanga.
- Use of whānau transport with visible whakapapa identity.
- Representation of most descent lines at events.
- Participation of whānau beyond my descent group.

- Opportunities to participate online.
- Respectful and safe environments to share pūrākau or discuss difference of opinion.
- Harmonious participation.
- Shared respect for kaupapa of event and event location.
- Representations of whānau whakapapa connections on marae, and
- Demonstration of transparent autonomous leadership for the wellbeing of all descent lines.

The following aspects of participation were identified as giving mauri ora access to FWMO:

- Structured collective interaction with pepeha followed by an information session.
- Organised activities supporting capacity development through interaction with pepeha.
- Participation of marae in event.
- Creation and presentation of whakapapa specific taonga.
- Whānau-wide participation in all stages of the event or process (including planning, fundings etc.).
- Completion of a task that has been stagnant for many years.
- Younger generations are trusted to autonomously assume leadership roles under the guidance and support of older generations.
- Continued intergenerational participation of all descent lines.
- Role modelling of leadership prioritising whanaungatanga, identity and belonging.
- Activities to encourage co-ordinated activity, collaboration, co-operation and healthy competition.
- Visual and audible signs of whānau unity, belonging and identity.
- Establishment of funds to repeat events.
- Positive role modelling of cultural skills and knowledge.
- Fun and laughter.

7.3.2 Subsidiary research question two: *What is the role of my descent group in participation in individual wellbeing activities and whānau events?*

Findings from the preliminary questionnaire showed that few descendants reported participating in individual wellbeing activities related to te reo Māori or tikanga Māori. The findings also indicated that my descent group played an influential role in introducing descendants to the activities they currently do. Influence was most likely to come from parents and then from a relation within the same descent line. Participation in wellbeing activities indicated the relationships that support descendants' wellbeing. As descendants mature, spouse/partner and friends increasingly fulfil those roles and descendants slightly increase participation in activities with descendants from another descent line. My descent group were the most influential in descendants' past participation in whānau events, with parents most frequently reported as being a primary influence. Intergenerational participation in whānau events was often reported to be in the company of the same descent line. The findings of the questionnaire indicate that relationships within my descent group resemble a grouping of descent lines rather than intergenerational relationships across descent lines characteristic of whānau as described by (Winiata, 1956). A descent line dynamic within my descent group is consistent with whānau reporting participation in an event with my descent group about once every five years, prior to 2016. However, reports of slight increased participation in individual wellbeing activities with descendants from other descent lines as descendants age, suggests that relationships within the same generation across descent lines were sometimes maintained outside of whānau events.

The application of TTOTM to MFW accessed through participation in whānau events based on my pūrākau, revealed that there are no role models in te reo Māori or tikanga Māori amongst first-generation descendants in my descent group and describes how this limits access to whānau heritage and whānau cohesion at whānau events. Application of TTOTM identified that access to MFW is increased when whānau beyond my descent group organised or participated in a whānau event. Increase in access was generally a result of positive role modelling of leadership, cultural skills and knowledge as well as representation of whakapapa at the event. Similarly, access to MFW increased when second-generation descendants used our capacities to lead collectively across descent lines. This in turn role modelled collaboration, co-operation and contribution for younger generations. Overall, the methods revealed that the more descendants across descent lines and generations are included in leadership roles or given opportunities to contribute at whānau events, the more whānau capacities can be harnessed within and beyond my descent group to support the event creating greater access to FWMO.

7.3.3 Primary research question: *What transformative pathways to flourishing whānau can be identified through participation in whānau events?*

Apart from opportunities to socialise with whānau, reported anticipated benefits of a hypothetical future whānau reunion identified benefits that were different from those reported through participation in individual wellbeing activities and participation in past whānau events. Therefore, whānau events were identified by my descent group as potentially unique settings to access unity, co-operation, identity, intergenerational transference, capacity development and physical health. Questionnaire findings also indicate some causality between frequency of participation and the capacity for whānau events to support whānau cohesion and

wellbeing. Therefore, the findings of the questionnaire indicate that regular participation in whānau events could strengthen relationships across descent lines and transform flourishing whānau for my descent group. In this way FWMO is differentiated from generic and family wellbeing.

7.3.4 Tūhonohono elements of flourishing whānau

Tūhonohono (Pohatu, 2011; Wolfgramm et al., 2020) are EFW (Kingi et al., 2014) that were identified in chapter six as promoting access to other EFW during participation in whānau events over the period 2016-2021. Connecting specific aspects of participation to EFW brings clarity and meaning to the multiple and complex ways belonging to whānau gives access to FWMO. The table below illustrates tūhonohono that were listed more than 20 times across markers and across events in chapter six. Along with catalysts to change whānau experience (Kingi et al., 2014), tūhonohono prioritise pathways with the most transformative potential.

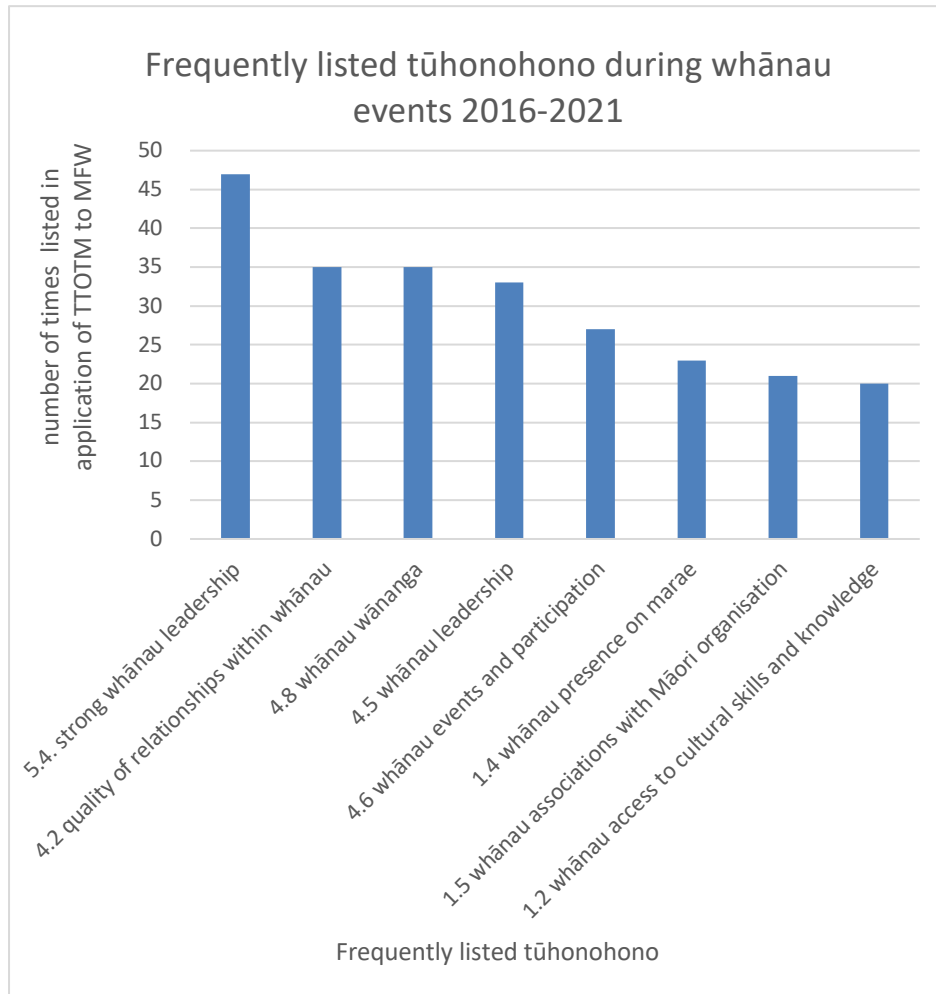


Figure 7.6: Most frequently identified tūhonohono across events 2016-2021

7.3.5 Proposal of four transformative pathways to flourishing whānau

Research methods applied to this inquiry inform a TPONW research framework to identify transformative pathways (Kingi et al., 2014) to FWMO. Therefore, pathways are suggested from exploring the realities of whānau experience (Kingi et al., 2014), whānau aspirations and a progressive approach to mauri ora, rather than an imposed idealistic objective. The four pathways to FWMO proposed below will be discussed further in 7.4.3.

Transformative pathway one: Participate in whānau events with whānau beyond my descent group.

Application of TTOTM to MFW through participation in whānau events and identification of tūhonohono indicate that regular participation in whānau events with whānau beyond my descent group could increase cohesion within my descent group. Whānau beyond my descent group provided leadership, role modelling in cultural skills and capacity development for younger generations of my descent group. Greater cohesion with whānau beyond my descent group would also provide greater access to whānau heritage and the benefits anticipated by descendants in the preliminary questionnaire. Thanks to social media, opportunities to participate in activities and events with our Ngāti Pikiao iwi are accessible at Te Waiiti and Tapuaeharuru marae. Increased participation with our Ngāti Kahu whānau to learn more about my paternal grandfather's whakapapa is accessible to some descent lines but remains cost prohibitive for mine. However, exploration of my paternal grandmother's maternal descent line in Tapuika is accessible and a pathway my descent line could realistically pursue. I believe this transformative pathway could develop capacities amongst our generation to take on more responsibilities in support of tangihanga, weddings, reunions and wānanga on marae of our heritage in the future.

Transformative pathway two: Individual participation in activities promoting te reo Māori and tikanga Māori.

While marae and whānau beyond my descent group provide important access to MFW, I believe that it remains important for role models to be visible within my descent group and accessible to younger generations. Therefore, development of

cultural skills and knowledge through participation in individual wellbeing activities prepares us to occupy leadership roles in the future. This is transformative for my descent line when we apply our learning of te reo Māori and tikanga Māori at home. In this way, our everyday cultural norms are consistent with those experienced at marae. This pathway may build leadership capacities intergenerationally.

Promoting te reo Māori in the kitchen during whānau events would incorporate the first two pathways. Findings from this research inquiry suggest that my descent group are more likely to be receptive to te reo Māori and tikanga Māori in the whare kai rather than during formal ceremony in whare tupuna or marae ātea for example. Whānau could be supported to speak te reo Māori in the kitchen by a booklet, poster or online resource containing vocabulary relative to preparing and serving kai that whānau could practise before, during and after events, at marae and at home.

Transformative pathway three: Development of strong whānau leadership through shared management of whānau assets.

My descent group have now succeeded to both my paternal grandmother and grandfathers' land shares with each descent line succeeding to their respective shares. My generation could use and develop our capacities to manage these across descent lines. This means I could offer practical support to second-generation descendants whose parent has passed away to succeed to their land shares and create a trust for their descent line. I could also invite descendants who are willing, to participate in hui with trusts that currently manage some of our land shares. Capacity development over a few descent lines would increase our capacity to

manage our shares alongside each other, share information and collaborate. Exploring ways that my descent group could reside on customary lands could be an objective of collaboration that would increase access to transformative pathway one.

Transformative pathway four: Presentation of whānau wānanga.

Participation in whānau events identified similar capacities amongst second-generation descendants to collaborate and co-operate across descent lines. As we learn more about the status of our land shares, we could hold online wānanga or a one-day event including games and a hākari. In a similar way to using te reo Māori in the kitchen, resources could support whānau wānanga to introduce contemporary te reo Māori vocabulary relative to kaupapa of hui or wānanga. Likewise, whānau could wānanga online about a week after each whānau event to discuss:

- Barriers to FWMO.
- Mauri oho and mauri ora access to FWMO.
- Ways to promote whānau cohesion through participation in whānau events.

7.4 *Te Kawa Whakauru Ora: research methods and mauri ora*

The following discussion reflects on the capacity for the methods used in this inquiry to meet the thesis aim, purpose and transformative potential.

7.4.1 Methods and the thesis aim

The thesis aim was to pilot a framework and process for time series analysis of access to FWMO. The many overlapping and mutually influencing factors of FWMO were documented through an inductive approach to the preliminary questionnaire and the application of TTOTM (Pohatu, 2011) to MFW (Kingi et al., 2014) based on my pūrākau (Lee, 2015) of participation in whānau events during

2016-2021. To meet the thesis aim, the complexity of FWMO research necessitated narrow research parameters and subjective interpretation of available data (United Nations Economic Commission for Europe, 2014). This pilot framework and process to track access to FWMO through participation in whānau events over time demonstrated the importance of presenting the research process alongside research findings to ensure that these are understood in context of the methods' limitations and not accepted as facts or universal knowledge about whānau wellbeing (Cotterell & Crothers, 2011; Klugman et al., 2011; Smith, 2017). Furthermore, the methodology was designed to answer the research questions and thus the intended applications of the research were specific and transparent (Kukutai & Taylor, 2015; OECD, 2013b).

Findings of the preliminary questionnaire indicated that questions about a hypothetical future whānau event did not eventuate in practice. There is a possibility that descendants' reporting may have been unintentionally influenced by the questionnaire being conducted kanohi ki te kanohi with me, and sometimes in the presence of the descendant's whānau (Alkire, 2010; OECD, 2013b). However, these questions prompted whānau expression of their aspirations for whānau belonging and flourishing, which affirmed the significance of the research questions (Smith, 2017; L. T. Smith, 2012). The preliminary questionnaire informs developments in this method for future research.

Table 7.7: Application of TTOTM to MFW through participation in whānau events 2016-2021 in chronological order.

Markers of Flourishing Whānau	2	3	6	7	8	W	1 0
Marker 1: Whānau Heritage							
1.1 whānau whakapapa connections							
1.2 whānau access to cultural skills and knowledge							
1.3 whānau links to customary lands							
1.4 whānau presence on marae							
1.5 whānau associations with Māori organisations							
1.6 whānau access to urupā							
1.7 whānau taonga							
Marker 2 - Whānau Wealth							
2.1 whānau assets such as land, buildings, motor vehicles							
2.2 whānau incomes							
2.3 whānau financial reserves							
2.4 whānau housing and home ownership							
2.5 whānau access to Māori trust funds and investment portfolios							
Marker 3 - Whānau capacities							
3.1 whānau educational achievements							
3.2 whānau lifestyles							
3.3 whānau management of health							
3.4 whānau employment							
3.5 whānau utilisation of communications							
3.6 whānau transport							
Marker 4 - Whānau cohesion							
4.1 quality of relationships within descent line							
4.2 quality of relationships within whānau							
4.3 use of on-line communications technology							
4.4 opportunities for whānau living elsewhere to participate							
4.5 whānau leadership							
4.6 whānau events and participation							
4.7 whānau traditions							
4.8 whānau wānanga							
Marker 5 - Whānau resilience							
5.1 whānau futures planning							
5.2 evidence of positive change over time							
5.3 opportunities for the transmission of values and knowledge							
5.4 strong whānau leadership							

Except for the W column (second from the right) representing wedding events 1,4,5 and 9; table 7.7 is a chronological presentation of the same data as that illustrated in table 7.1.

The application of TTOTM to MFW through participation in whānau events provided a sample of time series analysis to illustrate changes in access to FWMO during the period 2016-2021. The application of TTOTM to MFW established a framework that provided consistency needed for time series analysis and the flexibility to accommodate a range of indicators (Klugman et al., 2011; United Nations Economic Commission for Europe, 2014). This table was a useful tool to consolidate data presented in chapter six to identify some central features of participation associated with each TTOTM. A longer period of participation could expand on time series analysis to further inform research findings. This table also shows that TTOTM access to MFW did not increase in an even or linear way over time. Indeed, varying TTOTM access to MFW between events illustrates the unique characteristics of each event and demonstrates that application of TTOTM effectively differentiates between varying degrees of access to MFW (Palmer, 2004). The table is an example of time series analysis that is only meaningful from an understanding of the context presented by pūrākau and description of the research process.

Whakapapa as scope enabled me to navigate my position within my descent group in relation to descendants of other generations and descent lines (Kennedy & Jefferies, 2009; Pihama et al., 2020; Royal, 2012; Wolfgramm et al., 2020). Whakapapa provided the structure to locate and articulate relationships and settings

within which power was exercised within my descent group (Families Commission, 2010; Wolfgramm et al., 2020). The flexibility of whakapapa as research model and scope (Royal, 2012) directed the inclusion of narratives and analysis of participation in events with whānau beyond my descent group to add a comparative dimension to the analysis of data (Palmer, 2004).

The TPONW research framework (Kingi et al., 2014) offered a comprehensive range of elements to access to MFW beyond those usually experienced through participation in whānau events with my descent group. EFW within each marker provided a means to itemise the multiple effects of participation in whānau events. A practice of self-awareness, application of TTOTM (Pohatu, 2011) was also a process to differentiate between multiple effects of participation on mauri ora. The resulting identification of catalysts to change whānau experience (Kingi et al., 2014) and the presentation of table 7.7 illustrated the dynamics of FWMO and normalises the continual flux quality of gradual, incremental, and uneven transformative processes (Smith, 2017). Repeated application of TTOTM to relevant MFW raised awareness of the full potential of mauri ora through participation in whānau events. Through repeated application of TTOTM to MFW, I believe the method of identifying access to each EFW through selecting one of Pohatu's actions of expression of TTOTM is accessible, practical, and culturally appropriate for whānau with varying degrees of te reo Māori proficiency (Palmer, 2004).

In the modified MFW applied to data analysis, marker 5 identified whānau resilience (Kingi et al., 2014) as an important aspect of FWMO compatible with a

Māori worldview of intergenerational flourishing. However, application of the whānau resilience marker repeated reported access to other markers and elements. An intergenerational aspect is included in the concept of whānau (Durie, 1995; Families Commission, 2010; Moeke-Pickering, 1996; Winiata, 1956), which heads each marker and element label. With the scope of this inquiry being limited to subjective experiences conducive to an exploration of cultural practices; with no comparison to structural or historical dimensions of FWMO (G. H. Smith, 2012; Smith, 2017), the label “whānau resilience” could convey a value judgement about whānau and an expectation that whānau should be more resilient than non-Māori. Borrowing the term “intergenerational equity” from the United Nations Human Development Program (Alkire, 2010), used in contemporary Māori models such as Ngā Hono Ōhanga Oranga (Wolfgramm et al., 2020) as well as the idea of cultural, social and environmental capital used in CES recommendations for measuring sustainable development (United Nations Economic Commission for Europe, 2014) and Ngā Hono Ōhanga Oranga (Wolfgramm et al., 2020) could put more emphasis on structural factors to support whānau resilience. The whānau resilience marker was useful in distinguishing between leadership of first and second generations. “Marker 5.1 whānau futures planning” and “5.4 strong whānau leadership” could be conserved in a potential intergenerational equity marker. The addition of a marker representing environmental aspects of FWMO in addition to access to customary land and whakapapa in the “Marker 1: whānau heritage” might also be a relevant addition. Inclusion of an additional environmental marker could reveal some tūhonohono with whānau management of health in the whānau cohesion marker for example.

The TPONW research framework, coupled with whakapapa as scope, established necessary parameters for an in-depth investigation into a topic as expansive as flourishing and whānau wellbeing (Kingi et al., 2014; OECD, 2013a). Pūrākau and the preliminary questionnaire represented selective subjective and cultural aspects of FWMO while application of TTOTM to MFW across events identified common features of participation giving gradual access to mauri ora. Counting the frequency of tūhonohono was an effective way to identify priorities and strategic directions for four transformative pathways to FWMO.

7.4.2 Methods and the thesis purpose

The thesis purpose is to demonstrate that research can be a vehicle for flourishing by supporting whānau research capability development. Descriptions of whānau engagement with the research and whakawhanaungatanga through the process of conducting the preliminary questionnaire were included in chapter four. My pūrākau and interpretation of participation in whānau events were presented in chapters five and six with no direct involvement from my descent group. However, the intention was to encourage whānau of all whakapapa to engage in the research by offering a pūrākau of my experiences to which whānau could perhaps relate (Porter & Ratima, 2014; Smith, 2017). The methods used in the inquiry are accessible to most whānau and a transparent research process aims to generate debate for better representation of whānau realities and indigenous ontology in academic literature and the field of flourishing research (Kukutai & Taylor, 2015; Pihama et al., 2020; Smith, 2017).

Instilling a practice of personal TTOTM awareness as well as exploring FWMO experiences and aspirations within my descent group were fostered by the research

process (Pohatu, 2011; Smith, 2017). In this way, the research process contributed directly to my personal mauri ora and identified mauri ora as a position from which I could choose to interact with whānau. Therefore, this whānau-led FWMO methodology directly met the thesis purpose.

The research inquiry was motivated and shaped by concerns and beliefs informed from my belonging to whānau (Kanuha, 2000; Smith, 2017), that I did not see represented in Māori and whānau wellbeing literature (Kukutai & Taylor, 2015; Pihama et al., 2020). This thesis was an opportunity to explore those concerns and beliefs by means of a research methodology (OECD, 2013a) and to illustrate some aspects of influence and causality unique to FWMO (Kingi et al., 2014). Therefore a conceptual understanding of FWMO from a position of whānau was further developed by researcher and researched belonging to the same whānau (Kanuha, 2000; Smith, 2017). My interpretation of data often relied on my positionality, experience and whanaungatanga that began when I was born. As such, while the findings are not representative of my descent group's perspective of whānau wellbeing, the data informing research findings is an authentic representation of whānau wellbeing often invisible in research conducted by official statistics or generic subjective wellbeing studies (Kukutai & Taylor, 2015; Pihama et al., 2020). Research findings informed decision-making and self-determination (Smith, 2017) specific to participation in whānau events through the identification of four pathways of flourishing whānau (Kingi et al., 2014). Whakapapa as scope in this methodology for whānau-led research demonstrated a principle of transparency (OECD, 2013b) about the intended applications of research determined by whānau needs and aspirations (Smith, 2017).

7.4.3 Transformative significance of FWMO

I believe that this thesis does not meet the test of a critical analysis of structural factors impacting on FWMO (Smith, 2017). This thesis focuses on identifying some cultural factors associated with FWMO within my descent group (G. H. Smith, 2012; Smith, 2017).

The questionnaire findings indicated that whānau events are unique sites for the continued recovery of whānau belonging, identity, social capital, and heritage. The findings therefore affirm that tracking access to FWMO through participation in whānau events has important practical relevance to FWMO of my descent group (L. T. Smith, 2012). The thesis is an example of whānau controlled research with a narrow scope that positions whānau as experts of our mauri ora (Penetito, 2005; Smith, 2017). The research methods are transportable and sustainable and could be relevant to whānau within the scope of their whakapapa (Porter & Ratima, 2014; G. H. Smith, 2012; Smith, 2017). The important contribution offered by this thesis is a methodology that could support whānau in a process of becoming self-aware to identify cultural factors of FWMO (Pohatu, 2011). The intention of the contribution is to support whānau self-determination and pathways to flourishing whānau (Kingi et al., 2014; Smith, 2017).

Responses to the research questions are intended to guide action as a form of research praxis (Smith, 2017). While this thesis provides an example of this, the process is designed to be repeated over time to inform decision-making accommodating change over time (Klugman et al., 2011; Smith, 2017). The objective of a method of time series analysis is to assist clear reflection and whānau

futures planning (Kingi et al., 2014; Pohatu, 2011). Response to subsidiary research question two identified that my sphere of influence was located within my descent line and to a lesser extent, with descendants of my and younger generations amongst other descent lines (Smith, 2017). I have initiated transformative pathways proposed by speaking te reo Māori in our home, participating in events on marae and supporting our daughter to participate in iwi-led education. Once again, although these forms of participation may seem normal for many whānau, when compared with my upbringing described in chapter one, they signal intergenerational recovery of FWMO. When spending time with us in our home or accompanying us to marae, Dad expresses wonder when comparing his childhood experiences with those of his mokopuna. When we share some of our interactions with pepeha at wānanga on marae with him when he is at his home, this prompts him to share his experiences of these same places during his upbringing. Many of these I have only recently heard for the first time.

Access to FWMO was illustrated as uneven and non-linear (Pohatu, 2011; Smith, 2017). Similarly, whānau within my descent group are likely to access FWMO through their own self-identified pathways and at a time determined by them (Smith, 2017). In the preliminary questionnaire, descendants reported needing to plan time off work and budget for travel costs to be able to participate in whānau events. This information signals that participation in whānau events occurs within a broader sphere of considerations including contemporary demands on time, finances and many competing responsibilities. The four transformative pathways to FWMO are offered here as strategic directions to prioritise investment of energy in specific forms of participation. These help me to identify how I can best invest my

energies to contribute to reinstating mauri ora within my descent group when participating in future whānau events without persuading whānau to accept the pathways proposed (Smith, 2017). My positionality within whānau informs an interpretation of low participation rates from my descent group in event 6 for example, to mean that some descendants may not feel confident participating in events on marae organised by whānau beyond my descent group. However, by prioritising the transformative pathways suggested, I can position myself as kanohi kitea (Bishop, 1999) in those settings to ease or align with descendants' future participation when or if they desire to experience mauri ora in this way (Smith, 2017). My role in land succession processes (event 10) identifies me as willing to share information, and to collaborate with whānau for the benefit of younger generations of all descent lines (Smith, 2017). Therefore, those seeking to be proactive in exploring options to reside on customary land feel confident to ask me questions as well as share their aspirations and ideas with me.

Transformative pathways to FWMO through participation in whānau events normalises MM throughout the thesis. Here, the theory making we do when reflecting on participation in whānau events is repeatedly demonstrated (Pihama, 2010; Royal, 2012). Furthermore, this thesis demonstrates some contemporary realities of whānau who are beginning to recuperate our whānau heritage and thus adds diversity to representations of whānau in academic literature. Identification of familiar and accessible transformative pathways contrasts with 'addressing the gaps' (Kukutai & Taylor, 2015; N. Mahuika, 2015) or reform approaches (Statistics New Zealand, 2015a) to whānau wellbeing (Smith, 2017). Therefore, the transformative pathways proposed support a view that our ontology is intrinsically

a state of mauri ora and unhindered access to it is transformative. In this way, the thesis title *Te Kawa Whakauru Ora* as a process of reinstating mauri ora is explored.

7.5 Recommendations for future research

Transparency of research methodology and processes were prioritised in this thesis to demonstrate that research can be a vehicle for flourishing by supporting whānau research capability development (Alkire, 2010; Kingi et al., 2014; Pihama et al., 2002; G. H. Smith, 2012). Transparency of research processes was intended to include whānau, who are not engaged in academic research, to replicate, modify, or create our own methodologies and conduct research to meet our flourishing needs (L. T. Smith, 2012). This approach to flourishing research taken in this thesis challenges claims of neutrality of whānau wellbeing research and official statistics (Kukutai & Taylor, 2015; G. H. Smith, 2012; Smith, 2017). This research inquiry reveals some ways to strengthen this FWMO methodology. These are as follows:

Survey of individual wellbeing activities and participation in whānau events.

For a future survey or questionnaire, whānau could be asked to report on five individual wellbeing activities instead of 10. Prominent expressions from responses of the preliminary questionnaire or those used to identify TTOTM (Pohatu, 2011) could be multiple-choice response options to reduce the number of unique responses and better illustrate connections between participation and wellbeing. The survey could continue to be conducted kanohi ki te kanohi (Steinhauer, 2002; Walker et al., 2006) with descendants through computer assisted personal interview (Statistics New Zealand, 2013; Stats NZ, 2023a). This would allow descendants to enter their responses anonymously onto a laptop computer with the screen not visible to me, and I would be close by to facilitate descendants if needed (Stats NZ,

2023a). Wider acceptance to long distance communications and communications technology grew during the Covid pandemic. The option for an online survey to include responses from whānau I can't visit in person is now more culturally acceptable and could be conducted in addition to kanohi ki te kanohi interviews. In addition, whānau and I could wānanga over communications technology to introduce whānau to the aim and purpose of the survey as well as assist whānau to complete it online. Survey findings could be shared on a private whānau social media page and be the basis for further whānau wānanga. Conducting the survey would be a means to continue whanaungatanga within my descent group, as it allows me to invest time with descendants personally and online. Continuation of a consistent survey conducted at even intervals over time would be a method for time series analysis of FWMO for my descent group (Kingi et al., 2014; Klugman et al., 2011).

A te reo Māori version of TPONW research framework:

Language used in research frameworks is a form of messaging. It is impactful because it represents a set of beliefs and an approach to FWMO that is reinforced through repeated application (Kukutai & Taylor, 2015; Palmer, 2004; Pohatu, 2011). Application of te reo Māori actions and expressions to identify TTOTM (Pohatu, 2011) access to MFW (Kingi et al., 2014) encouraged me to think deeply about the use of language in research frameworks and its potential effects on wellbeing for researchers and readers of research findings (Palmer, 2004). This in turn motivated me to modify some labels used in TPONW research framework (see chapter six). Those modifications were a means to engage with flourishing through

language rather than the unique purpose of language being to classify and process data (Pohatu, 2011).

Much like TTOTM, a te reo Māori version of TPONW and MFW could increase the use of Māori concepts, ontology and vocabulary in the field of FWMO (Kennedy & Jefferies, 2009). The te reo Māori version of TPONW and MFW could be accompanied by a document referencing authoritative sources and some contexts of application (Kennedy & Jefferies, 2009). Conserving the English version could maintain accessibility for all whānau and increase access to the te reo Māori version. Similarly, hard copy and online stationary in English and te reo Māori promoting te reo Māori concepts of FWMO could assist whānau to document pūrākau and TTOTM expressions and actions during interactions in a range of environments, settings and relationships.

Participation in hapū, iwi and national events giving access to FWMO: Affirmation that FWMO can be accessed through participation in whānau events challenges interventionist and paternal approaches to Māori social welfare controlled by the colonial state (Smith, 2017). Like a Whānau Ora approach (Te Puni Kōkiri, 2016), access to FWMO through participation in whānau events questions the appropriateness of a sectorial approach to funding and emphasises the need for holistic approaches that align with Māori concepts of wellbeing (Pihama et al., 2020). Furthermore, increased data about how whānau access FWMO, could support applications for increased government funding across sectors, for events that already take place and have high rates of participation such as Ahurei, hapū-

led wānanga, Te Matatini, Waka Ama national championships, Iron Māori and Matariki celebrations for example.

The findings presented in this thesis support the association between increased FWMO and increased access to te reo Māori beyond an educational function. It is inequitable that Māori (and non-Māori) should have to forfeit Equivalent Full Time Study [EFTS] points to access the language of this land. Barriers to Māori wanting to access education in addition to te reo Māori could be removed with the conservation of EFTS that are currently forfeited in the recovery of our heritage through learning te reo Māori in tertiary institutions. This is an example of the potential for future research to evidence structural barriers to FWMO centralised within the field of flourishing to increase whānau representation in this field (Smith, 2017).

Some examples of additional research relative to this thesis would be investigation of the reliance of government on Māori health organisations during the Covid pandemic (Te One & Clifford, 2021) and reliance of local council on iwi to support communities experiencing extreme weather events and high rates of homelessness. These are significant and contemporary examples of FWMO that contrast with perceptions of Māori deficiency. This area of research could also strengthen whānau leadership in construction of frameworks and identification of indicators for nation-wide statistics necessary for autonomous Māori leadership and governance (Kukutai & Taylor, 2015; Statistics New Zealand, 2015a).

The arrival of the Corona virus further emphasised the importance of investing time in meaningful social interaction. The potential for technology to strengthen already established whakapapa connections became apparent during prolonged periods of social isolation. Whānau, hapū and iwi who already valued and cultivated whānau cohesion, initiated events online such as karakia, reached out to vulnerable whānau and provided emotional, spiritual and material support. Media and communications technology is a contemporary means of agency, making visible our long history of flourishing led by whānau self-determination. Continued academic research directed to exploration of whānau, hapū and iwi belonging and emotional support, could re-frame our understanding and experience of FWMO.

7.6 Concluding remarks

The research inquiry identified participation in whānau events as a unique setting providing access to aspects of flourishing important to my descent group. Therefore, my original assumption that consistent participation in whānau events has the potential to increase flourishing was confirmed in this thesis. It also validated my concern for living and future generations, that decreased opportunities for whanaungatanga at whānau events would limit intergenerational access to flourishing. The methods employed in the inquiry showed that whānau have access to rich data when participating in whānau events. This data is important to inform recovery of whanaungatanga consistent with descriptions of whānau described by Winiata (1956) and (Metge, 1990).

Within the context of participation in whānau events, this thesis has provided some examples of how leadership and cohesion, are important aspects of FWMO (Kingi et al., 2014; OECD, 2013a). It has also shown how whānau is more complex than

the household unit (Kingi et al., 2014; Moeke-Pickering, 1996; Stats NZ, 2023a). Meeting the thesis purpose demonstrates that research conducted by researchers that do not belong to whānau, is absent of important flourishing aspects because self-determination, leadership, diversity and agency are excluded from the research process. I argue that such research cannot then accurately report on or represent the complexities of FWMO in a way that would be useful to whānau (L. T. Smith, 2012). In addition to the relevance of self-defined flourishing aspirations to FWMO (Smith, 2017), the thesis purpose affirmed the importance of indigenous ownership and control of research to develop whānau research capacities, (Kukutai & Taylor, 2015; L. T. Smith, 2012) in itself an important aspect of mauri ora. I used my position as researcher belonging to the whānau who were the subject of this inquiry as an opportunity to lead this inquiry into FWMO and to develop my capacities in gathering, analysing, and presenting data. I was able to safely trial a process using existing frameworks that I hoped would be practical and accessible to most whānau (Lee, 2015; Palmer, 2004; Pihama et al., 2002). Trialling this methodology and dedicating several chapters throughout this thesis to detailed description of the research process, demonstrated awareness-raising as an essential component of self-determination (Pohatu, 2011; Smith, 2017). In this way, it is my hope that the pūrākau and analysis included here within contributes positively to whānau-led transformation and mauri ora.

References

- Alkire, S. (2010). *Human development research paper: Human development: Definitions, critiques and related concepts*. Human Development Reports. www.hdr.undp.org.
- Aroha, D. (1997). Te aka mātua. Keeping a Māori identity. In Te Whaiti P, McCarthy M, & D. A (Eds.), *Mai i Rangaiātea. Māori wellbeing and development* (pp. 142-159). Auckland University Press with Bridget Williams Books.
- Bishop, R. (1999). Kaupapa Maori research: An indigenous approach to creating knowledge. Paper presented at *Māori and Psychology Research and Practice Symposium*. Māori and Psychology research unit. Hamilton.
- Brown, D., Wolf, J., & Smith, C. (2010). *The determinants of subjective wellbeing in New Zealand: An empirical look at New Zealand's social welfare function*. www.stats.govt.nz
- Cardinal, L. (2001). What is an indigenous perspective. *Canadian Journal Of Native Education*, 25(2), 180-182. ProQuest
- Carey, M. (2018). The transformative process of Indigenous autoethnography: (Re)connecting with kaupapa Māori. *SAGE research methods cases part 2*.
- Cooper, G. (2012). Kaupapa Māori research: Epistemic wilderness as freedom? *New Zealand Journal of Educational Studies*, 47(2), 64-73.
- Cotterell, G., & Crothers, C. (2011). Social indicators and social reporting in New Zealand, and the potential contribution of the Family Whānau and Wellbeing project. *Social Policy Journal of New Zealand*, June(37). researchspace.auckland.ac.nz
- Cunningham, C., Stevenson, B. S., & Tassel-Matamua, N. (2005). Analysis of the characteristics of whānau in Aotearoa. *ResearchGate*, 101. www.researchgate.net
- Curnow, J. (1985). Wiremu Maihi Te Rangikaheke: His life and work. *The Journal of the Polynesian Society*, 94(2), 97-148. <http://www.jps.auckland.ac.nz/>
- Durie, M. (1994). Te kawenata ō Waitangi: The application of the Treaty of Waitangi to health. In *Whairoa: Māori Health Development*. (2nd ed., pp. 81-97). Oxford University Press.

- Durie, M. (1995). Te Hoe Nuku Roa framework a Maori identity measure. *The Journal of the Polynesian Society*, 104(4), 461-470.
<http://www.jps.auckland.ac.nz/document>
- Durie, M. (1997). Whānau, whanaungatanga and Healthy Māori Development. In P. T. Whāiti, M. McCarthy, & A. Durie (Eds.), *Mai i Rangiātea*. Auckland University Press.
- Durie, M. (1998). *Whairoa: Māori health development* (2nd ed.). Oxford University Press.
- Durie, M. (1999). Te Pae Māhutonga: a model for Māori health promotion. *Health Promotion Forum of New Zealand Newsletter*(49).
<https://www.cph.co.nz/wp-content/uploads/TePaeMahutonga.pdf>
- Durie, M. (2003). *Ngā kāhui pou: Launching Māori futures*. Huia Publishers.
- Families Commission. (2010). *Definitions of whānau: a review of selected literature*. thehub.swa.govt.nz/assets/documents/definitions-of-whanau_FC%20_10.pdf
- Kanuha, V. K. (2000). "Being" native versus "going native": Conducting social work research as an insider. *Social Work*, 45(5), 439-447. Proquest Central
- Kennedy, N., & Jefferies, R. (2009). *PUCM Māori report 4: Kaupapa Māori framework and literature review of key principles*. The International Global Change Institute & The University of Waikato.
- Kingi, T., Durie, M., Durie, M., Cunningham, C., Borman, B., & Ellison-Loschmann, L. (2014). *Te Puawaitanga o ngā whānau: Six markers of flourishing whānau. A discussion document*. Retrieved April 2014, from www.maramatanga.co.nz
- Klugman, J., Rodriguez, F., & Choi, H. (2011). *Human development research paper: The HDI 2010: New controversies, old critiques*. Human Development Reports. www.hdr.undp.org
- Kukutai, T., & Taylor, J. (2015). Postcolonial profiling of indigenous populations: limitations and responses in Australia and New Zealand. In L. Pihama, S.-J. Tiakiwai, & K. Southey (Eds.), *Kaupapa rangahau: A reader. A collection of readings from the Kaupapa Rangahau Workshop series* (2nd ed., pp. 131-142). Te Mata Punenga o Te Kotahi; Waikato-Tainui College for Research and Development.
<https://researchcommons.waikato.ac.nz/handle/10289/11738>

- Lee, J. (2015). Decolonising Māori narratives: Pūrākau as method. In L. Pihama, S.-J. Tiakiwai, & K. Southey (Eds.), *Kaupapa rangahau: A reader. A collection of readings from the kaupapa rangahau workshop series* (2nd ed., pp. 95-104). researchcommons.waikato.ac.nz
- Loader, A. M. (2008). *Haere mai me tuhituhi he pukapuka; muri iho ka whawhai ai tātaou: Reading Te Rangikāheke* [Victoria University of Wellington]. Wellington, New Zealand.
- Mahuika, N. (2015). 'Closing the gaps': From Postcolonialism to kaupapa Māori and beyond. In L. Pihama, S.-J. Tiakiwai, & K. Southey (Eds.), *Kaupapa rangahau: A reader. A collection of readings from the kaupapa rangahau workshop series*. (2nd ed., pp. 63-76). Te Kotahi Research Institute. researchcommons.waikato.ac.nz
- Mahuika, R. (2015). Kaupapa Māori theory is critical and anti-colonial. In L. Pihama, S.-J. Tiakiwai, & K. Southey (Eds.), *Kaupapa rangahau: A reader. A collection of readings from the kaupapa rangahau workshop series*. (2nd ed., pp. 34-46). Te Kotahi Research Institute. researchcommons.waikato.ac.nz
- Major, D. A. (2017). *'Everything has shaped you': Contributors to young Māori university students' ability to flourish. (Master's thesis)* University of Waikato]. Hamilton, New Zealand. <https://hdl.handle.net/10289/11334>
- Masters-Awatere, B. (2015). *"That's the price we pay": Kaupapa Māori programme stakeholder experiences of external evaluation. (Doctoral thesis)* University of Waikato]. <https://hdl.handle.net/10289/9809>
- McCully, M., Mutu, M. (2003). *Te Whānau Moana. Ngā kaupapa me ngā tikanga. Customs and protocols*. Reed Books.
- Metge, J. (1990). Te rito o te harakeke: Conceptions of the whanau. *The Journal of the Polynesian Society*, 99(1), 55-92. www.jps.auckland.ac.nz
- Milligan, S., Fabian, A., Coope, P., & Errington, C. (2006). *Family wellbeing indicators from the 1981-2001 New Zealand censuses*.
- Ministry of Health. (2002). *He Korowai Oranga*. Ministry of Health. www.moh.govt.nz
- Ministry of Health, & Te Puni Kōkiri. (2011). *Whānau Ora: Transforming our futures*. Ministry of Health. www.health.govt.nz

- Moeke-Pickering, T. M. (1996). *Maori identity within whanau: A review of literature* [Working Paper]. <https://hdl.handle.net/10289/464>
- Moorfield, J. C. (2016). *Te Aka Online Māori Dictionary*. <http://maoridictionary.co.nz/dictionary-info>
- Data and Statistics Act 2022.
- New Zealand Royal Commission on Social Policy. (1988). *The April report: report of the Royal Commission on Social Policy. Volume 3, Part 1: Future Directions, Associated Papers*. <http://natlib.govt.nz/records/21493187#3a>
- Ngā Pae o te Māramatanga. (2023). *Ngā Pae o te māramatanga. Creating the foundations for flourishing Māori futures*. <https://www.maramatanga.co.nz/>
- OECD. (2013a). The OECD Better Life Initiative: Concepts and indicators. *How's Life? 2013: Measuring Well-being*. <http://www.oecd-ilibrary.org/>
- OECD. (2013b). OECD guidelines on measuring subjective well-being. www.oecd-ilibrary.org
- OECD. (2015). *How's Life? 2015 Measuring well-being*. OECD Publishing. www.oecd-ilibrary.org
- Palmer, S. (2004). Hōmai te waiora ki au: A tool for the measurement of wellbeing among Māori -the evidence of construct validity. *New Zealand journal of psychology*, 33(2), 50-58. waikato.ac.nz
- Penetito, H. K. (2005). *Me mau kia ita ki te tuakiri o te whānau ma te whānau e tipu ai: Whānau identity and whānau development are interdependent*. Auckland University of Technology
- Pere, R. T. (1991). *Te wheke: A celebration of infinite wisdom*. Ao Ako Global Learning New Zealand.
- Pihama, L. (2010). Kaupapa Māori theory: Transforming theory in Aotearoa. *He Pukenga Korero. A Journal of Māori Studies*, 9(2), 5-14.
- Pihama, L. (2015). Kaupapa Māori theory: Transforming theory in Aotearoa. In L. Pihama, S.-J. Tiakiwai, & K. Southey (Eds.), *Kaupapa rangahau. A reader. A collection of readings from the Kaupapa Rangahau Workshop series*. (2 ed., pp. 5-16). Te Kotahi Research Institute.
- Pihama, L., Cram, F., & Walker, S. (2002). Creating methodological space: A literature review of Kaupapa Maori research. *Canadian Journal of Native Education*, 26(1), 30-43.

- Pihama, L., Smith, L. T., Cameron, N., Te Nana, R., Kohu-Morgan, H., Skipper, H., & Matakī, T. (2020). He oranga ngākau. Māori & indigenous approaches to trauma. In *He oranga ngākau: Māori approaches to trauma informed care*. (pp. 26-56). Te Kotahi Research Institute.
- Pohatu, T. W. (2011). Mauri - Rethinking Human Wellbeing. *MAI Review*, 3. <http://review.mai.ac.nz>
- Porter, J., & Ratima, M. (2014). Ngāi Tai vitality. Ka pōioi i te tihi o ngā kahikatea. Measuring Ngāi Tai vitality. *MAI Journal*, 3(3), 268-285.
- Raharuhi, T. (2015). *Kūkū te kererū, ketekete te kākā: The role of literature in indigenous methods of naming native and introduced birds to Aotearoa New Zealand* [The University of Waikato]. Hamilton, New Zealand.
- Royal, C. (2012). Politics and knowledge: Kaupapa Māori and mātauranga Māori. *New Zealand Journal of Educational Studies*, 47(2), 30-37. www.nzare.org.nz
- Smith, G. H. (2012). Kaupapa Māori: The dangers of domestication. *New Zealand Journal of Educational Studies*, 47(2), 10-20.
- Smith, G. H. (2017). Kaupapa Māori theory: Indigenous transforming of education. In T. K. Hoskins & A. Jones (Eds.), *Critical conversations in kaupapa Māori* (pp. 70-81). Huia Publishers. ebookcentral-proquest-com
- Smith, L. T. (2012). *Decolonizing Methodologies: Research and Indigenous Peoples* (2nd ed.). Zed Books.
- Statistics New Zealand. (2013). Information about Te Kupenga. www.stats.govt.nz
- Statistics New Zealand. (2014). Te Kupenga 2013 (English) - corrected. www.stats.govt.nz
- Statistics New Zealand. (2015a). *Crown-Māori engagement and statistical information needs*. www.stats.govt.nz
- Statistics New Zealand. (2015b). Ngā tohu o te ora: The determinants of life satisfaction for Māori 2013. www.stats.govt.nz
- Stats NZ. (2019). *Indicators Aotearoa New Zealand - Ngā Tūtohu Aotearoa: Key findings from consultation and engagement*. www.stats.govt.nz
- Stats NZ. (2023a). *Ngā Tūtohu Aotearoa. Indicators Aotearoa New Zealand. Wellbeing data for New Zealanders*. Stats NZ.
- Stats NZ. (2023b). *Stats NZ data info* +. <https://datainfoplus.stats.govt.nz/>

- Steinhauer, E. (2002). Thoughts on an indigenous research methodology. *Canadian Journal of Native Education*, 26(2). ProQuest
- Te Awēkotuku, N. (1991). *He tikanga whakaaro: Research ethics in the Māori community. A discussion paper*. Ministry of Māori Affairs.
- Te Kāwanatanga O Aotearoa, & New Zealand Government. (2023). *Discover and use data*. <https://data.govt.nz/toolkit/data-governance/>
- Te One, A., & Clifford, C. (2021). Tino rangatiratanga and well-being: Māori self-determination in the face of Covid-19. *Frontiers in sociology*. <https://www.frontiersin.org/articles/10.3389/fsoc.2021.613340/full>
- Te Puni Kōkiri. (2016). *The Whānau Ora outcomes framework. Empowering whānau into the future*. www.tpk.govt.nz
- Tibble, A., & Ussher, S. (2012). *Kei te pēwhea tō whānau? Exploring whānau using the Māori Social Survey*. www.stats.govt.nz
- United Nations Department of Economic and Social Affairs. (2023). *The 17 goals*. <https://sdgs.un.org/goals>
- United Nations Economic Commission for Europe. (2014). *Conference of European Statisticians recommendations on measuring sustainable development*. United Nations.
- Walker, S., Eketone, A., & Gibbs, A. (2006). An exploration of kaupapa Maori research, its principles, processes and applications. *International Journal of Social Research Methodology*, 9(4), 331-344. www.tandfonline.com/action/journalinformation
- Williams, H. W. (1971). *Dictionary of the Maori language* (7 ed.). Legislation Direct.
- Winiata, M. (1956). Leadership in pre-European Maori society. *The Journal of the Polynesian Society*, 65(3), 212-231.
- Wolfgramm, R., Spiller, C., Henry, E., & Pouwhare, R. (2020). A culturally derived framework of values-driven transformation in Māori economies of well-being (Ngā hono ōhanga oranga). *AlterNative: an international journal of indigenous peoples*, 16(1), 18-28. sagepub.com
- World Health Organisation. (1986). *The 1st International Conference on Health Promotion, Ottawa, 1986*. <https://www.who.int/teams/health-promotion/enhanced-wellbeing/first-global-conference>

Appendix 1: Ethics Approval

School of Māori & Pacific Development
Te Pua Wānanga ki te Ao
The University of Waikato
Private Bag 3105
Hamilton, New Zealand
www.waikato.ac.nz/smpd

Name: Dr Sophie Nock
Position/Title: Convener of Te
Manu Taiko: Human research
Ethics Committee
Phone +64 7 838 4294
Email
sophnock@waikato.ac.nz



THE UNIVERSITY OF
WAIKATO
Te Whare Wānanga o Waikato

Te Manu Taiko: Human Research Ethics Committee
Te Pua Wānanga ki te Ao
School of Māori and Pacific Development

15th February 2016

Ethics Approval

Tēnā koe e te manu hakahaka e whai atu ana i te whānuitanga me te rētōtanga o ngā kaupapa rangahau o te wā.

This letter is to confirm that Te Urukeiha Raharuhi has received ethical approval for the study for **‘Te kawa whakauru ora: Individual and whānau participation in wellbeing enhancing activities’**.

The ethics application was reviewed by members of Te Manu Taiko and was signed off by the convener of the committee on 15th February 2016.

Kimihia, rangahaua!

A handwritten signature in blue ink, appearing to read 'Sophie Nock'.

Nāku noa,
Nā Dr Sophie Nock
Convener of Te Manu Taiko: Human Research Ethics Committee
Te Pua Wānanga ki te Ao
School of Māori and Pacific Development

**Appendix 2: Whānau Research Information Sheet and consent
form**



Whānau Research Information Sheet

Title: Te kawa whakauru ora: Individual and whānau participation in wellbeing enhancing activities

Tēnā koe,

My name is Te Urukeiha Raharuhi. I am conducting a Doctor of Philosophy research project on whānau wellbeing. The doctoral thesis aims to document the diversity of activities individuals and whānau choose to participate in to complement wellbeing. Individual and whānau participation in activities with extended whānau is given specific attention as a wellbeing enhancing activity in this research. I would like to record responses to an interview about the activities you and your immediate whānau participate in to enhance your collective wellbeing. Conducting the interview will take about one hour and would be set at a time and place convenient for you and your whānau. All information you provide in the interview is confidential and your name will not be used, unless indicated by yourself. If possible we would like to record your responses to the interview on audio tape in order to keep an accurate record of your answers. Should you choose too, as research participant you have the right to:

- refuse to answer any particular question.
- ask any further questions about the study that occurs to you during your participation.
- withdraw your material and participation at any time.
- receive to change and comment on the summary transcript of your interview.
- be given access to a summary of the findings from the study, when it is concluded.

I expect the major outcome from this research to be a full and complete Doctoral thesis that will be accessible on the Internet. A summary of the research findings will be sent out to you.

Thank you very much for your time and help in making this study possible. If you have any queries or wish to know more please phone me or write to me at:

Te Urukeiha Raharuhi
Doctor of Philosophy candidate
Te Pua Wānanga ki te Ao (School of Māori and Pacific Development)
Te Whare Wānanga o Waikato (The University of Waikato)
Private Bag 3105
Hamilton, New Zealand
Email: raharuhiurukeiha@gmail.com
Phone: 0277651803

For any queries regarding ethical concerns please contact my supervisor:

Dr Hēmi Whaanga
Te Pua Wānanga ki te Ao
Email: hemi@waikato.ac.nz
Cell phone: 0211892630

Ethics and confidentiality will be discussed and explained at the beginning of the survey.



Participant Consent Form

Title: Te kawa whakauru ora: Individual and whānau participation in wellbeing enhancing activities

Researcher: Te Urukeiha Raharuhi

1. I have read the 'Information Sheet' for this study and have had details of the study explained to me.
2. My questions about the study have been answered to my satisfaction, and I understand that I may ask further questions at any time.
3. I also understand that I am free to withdraw from the study at any time, or to decline to answer any particular questions in the study.
4. I agree to provide information to the researchers under the conditions of confidentiality set out on the information sheet.
5. I wish to participate in this study under the conditions set out in the 'Information Sheet'.
6. I would like my information: (circle option)
 - a) returned to me
 - b) returned to my family
 - c) other(please specify).....
7. I consent/do not consent to the information collected for the purposes of this research study to be used for any other research purposes. (Delete what does not apply)

Participant's Name: _____

Participant's Signature: _____

Date: / /

Contact details: _____

Researcher's Name: Te Urukeiha Raharuhi

Researcher's Signature: _____

Appendix 3: Pilot Preliminary Questionnaire

PRELIMINARY WELLBEING ACTIVITIES QUESTIONNAIRE

This questionnaire is for descendants of **Urukeiha (Kathleen) Raharuhi** (nee Tahana) and **Mutunga (Morgan) Raharuhi**.

Part 1 asks questions about activities you currently do to keep yourself well. These can include a wide variety of activities like eating and sleeping, sports and leisure activities, education and training, artistic or creative work, community work or parenting for example.

Part 2 asks questions about your **immediate whānau** wellbeing and activities you do as a group

Part 3 asks questions about your **past** experience participating in activities with descendants of Urukeiha (Kathleen) Raharuhi (nee Tahana) and Mutunga (Morgan) Raharuhi as an **extended whānau** group

Part 4 asks for your ideas and opinions about activities we could do as an **extended whānau** in the **future**.

Name:	Date and time:	Location:

Present at recording:

Note:

Part 1: Individual wellbeing enhancing activities

Name up to 10 activities that you currently do that are important to your wellbeing.	How long have you been doing this activity?	How were you introduced to this activity?	Who is with you when you do this activity now?	How often do you do this activity?	How does this activity keep you well?

PRELIMINARY WELLBEING ACTIVITIES QUESTIONNAIRE

Activity 1					
Activity 2					
Activity 3					
Activity 4					
Activity 5					
Activity 6					
Activity 7					
Activity 8					
Activity 9					
Activity 10					

Part 2: Wellbeing activities with immediate whānau

Who do you consider to be your immediate whānau?

How are they related to you? (e.g. parent, niece, neighbour, friend, partner, spouse)

Name **up to 5** activities that your immediate whānau does as a group that are important to the wellbeing of your immediate whānau.

How is this activity important to the wellbeing of your immediate whānau as a group?

PRELIMINARY WELLBEING ACTIVITIES QUESTIONNAIRE

Activity 1	
Activity 2	
Activity 3	
Activity 4	
Activity 5	

Part 3: Past activities with extended whānau

Have you participated in activities with descendants of Urukeiha (Kathleen) Raharuhi (nee Tahana) and Mutunga (Morgan) Raharuhi as an extended whānau group?
What type of activities have you participated in with our extended whānau?
How old were you the first time you participated in an activity with our extended whānau?
Who came with you, the first time you participated in an activity with our extended whānau?
On average, how many times a year, do you participate in activities with our extended whānau?
When you come to activities with our extended whānau now, who comes with you?
Does participation in activities with extended whānau effect your wellbeing (positive or negative)?
How does participation in activities with extended whānau effect your wellbeing?
How does participation in activities with extended whānau effect the wellbeing of your immediate whānau as a group?

Part 4: Activities with extended whānau in the future

What type of activities would you like to do with our extended whānau?
How would these activities enhance our wellbeing?
On average, how many times a year should we hold activities with our extended whānau?
In what location would these activities take place and why?
How could you contribute or assist in activities with our extended whānau?
What resources would you need to participate in activities with our extended whānau?

Appendix 4: Hana & Tahana Tukurū Reunion 2019

Whānau schedule

HANA & TAHANA TUKURU WHANAU



TAHANA & HANA
REUNION
2019

WHANAU SCHEDULE

FRIDAY

9.00 Hang up rosters/whakapapa/photos/sleeping

10.00 – 12PM Registrations at Tapuaeharuru

(and throughout the day)

- **Set/make Beds (Tapuae or Hinekura)**
- **T-shirts & lanyards distribution**

12.00pm- WHAKATAU (Uncle Laapi/Uncle Rangihaumata)

Kemara Kennedy (MC) will do

- **Health & safety for both marae**
- **Orientation for both marae**
- **Whanau Rosters/meals/cleaning**

ATIRANGI WHANAU TO PREP LUNCH!!!

1.00pm Lunch/clean up

2.15pm Whakawhanaungatanga (Kemara)

- **meet & Greet & Introductions**
- **Whakapapa chart/Photos**

3.30pm Free time (Bed making etc)

5.00pm Dinner prep

6.00pm Dinner

7.00pm Clean up

8.00pm Baths (soda Springs)

9.30pm Debrief of day and next day

Karakia/Waiata

SATURDAY

5.00AM Hiko up Matawhaura

(fit & Able only – take your camera/water)

7.00AM Breakfast prep

7.30am karakia/korikori tinana/Health & safety/orientation/rosters/Introductions if just arrived

8.00am Breakfast/clean up

9.30am Breakdown of daily activities

10.00am korero of Kuia Hana/Koro Tahana

Whakapapa connections/Marae connections/Urupa connections/Hitori

Questions & Answers

10.00 Land registrations/succeeding/grants forms (Pini & Kiri/Ngaroma/Arapeta)

Toni Welsh (korero of current successions in Auckland MLC

A20160004124 – Hana Ngahooro

A20160004125 – Ngateehi Te He or Ngahooro (mother to Hana)

A20160004126 – Pakihiwi aka Tanuora Mitai (father to Hana)

A20160004127 – Rakapa Te Tira (parent of Pakihiwi)

A20160004128 – Arihi Te He (parent of Ngateehi)

There hasn't been any movement for 2 years since lodgement.

10.00am Poi making for kids

12.00pm Lunch/cleaning

1.30pm Hikoi/korero around

Hinehopu track (Arapeta)

✂ 4.00pm Waiata practise!!!/Dinner Prep

5.00pm Dinner/clean up

**✂ 6.30pm Presentation of Logo/Waiora
korero by Kemara Kennedy**

7.30pm Kapa practise

9.00pm Debrief/Q & A/Baths/karakia

SUNDAY

7.00AM breakfast prep

8.00am korikori tinana

8.30am karakia/Breakfast

9.30am Photo prep/Tahana shirts

10.00am Photo Sessions in t-shirts

In whanau lines in front of whare

(Wikitoria Whanau first then will prepare lunch)

11.00pm Lunch prep (BBQ)

12.30pm lunch

1.30pm Activities

**Kids - Easter Egg hunt -Bouncy Castle – mini sports –
Colouring books/puzzles/mini sports**

Teens/adults/koeke - (in groups)

Team Building games /Chess/Texas

Holden/500/Euchre/Poker/Crosswords/draughts/

koauau then finish with Housie

3.30pm Whanau kapa practice

4.30pm Hakari prep/free time

6.00pm Hakari/Whanau performance

8.00pm Clean up

9.00 pm Bath/debrief/karakia/Waiata

MONDAY

7.00 Breakfast prep

8.00 Breakfast

9.00 Clean up of all areas

10.00 Debrief of weekend

Photos of reunion will be posted on Hana fb page!

Karakia whakamutunga/Waiata

Land block information:

www.maorilandcourt online.govt.nz

- Click on owner interest tab or
- Block search tab
- Put in your PARENTS/GRANDPARENTS name (all names you may know them as)

Rotoma1 – Glen Hawkins Accountants

1108 Fenton Street

Rotoiti15 – Maori land court

1143 Haupapa Street

SOME LAND INTERESTS TO CHECK

Rotoiti10B

Rotoiti13D 2

Rotoiti 17

Matawhaura 3

Rotoma 2

Rotoiti 3w3,324,325c 3w6

Rotoiti 3v no3

Rotoiti no 13a no 2b

Rotoiti No 6 & 7b no1

Tautara 13b no 2

Tautara No 14 (meeting house)

Tuatara No 1B

Tautara No8B

Tautara No 9B No2

Te Rotoiti No9 (okahu)

Rotoiti11

Te Rotoiti No8

Waitangi No3 (soda springs registrations)

Waitangi No2

Appendix 5: Hana & Tahana Tukurū Reunion 2019

Te Whakawhanaungatanga o ngā uri a Hana rāua ko Tahana

Tukurū 19th-22nd April 2019

TE
WHAKAWHANAUNGATANGA
O NGA URI A
HANA RAUA KO
TAHANA TUKURU
19th – 22nd APRIL 2019



URUIKA II TE WHARE



MATAWHAURA TE MAUNGA

HINEKURA TE WHARE



PEPEHA

MARAE - Tapuaeharuru

WHARE – Uruika II

WHARE KAI – Kauiarangi

URUPA – Wahanui

MAUNGA – Matawhaura

MOANA – Rotoehu/Rotoma

POUKARA – Tamateatutahi/Kawiti

HAPU – Ngati Tamateatutahi/Kawiti

MARAE – Te Waiiti

WHARE – Hinekura

WHAREKAI- Niniurangi

MOANA – Rotoiti I kitea ai e Ihenga

POUKARA – Taneitekapua/Hinekura/Puwhakaoho

URUPA – Nga Ruru o Hinekura

HAPU – Ngati Hinekura (Waiiti)

Ngati Tamateatutahi/Kawiti

IWI – Ngati Pikiao

Hurinui TE TEIRA RANGITAEPA Maramena
(Jean) (Taylor) (Jeff)

HANA & TAHANA TUKURU

WHANAU LOGO



**TAHANA & HANA
REUNION
2019**

My notes

My Notes

Waiata-a-ringa
Maranga Mai Pikiaio

Maranga mai Pikiaio
Awhinatia te ope
Kua eke mai nei
Te roopu tai tamariki
O runga o te motu
E whakataetae atu nei
Kia kaha e nga iwi
Kei riro to mana
E nga tai tamariki e
Tu atu nei...Aue aue
No reira ra e nga iwi
Tukua tukua iho ra
Nga mahi whakangahau
Kei riro koe
No reira kia ora ra

Waiata-ā-ringa

Nō Ngāti Pikiao

Kei runga Ko Tamatekapua
Te tangata o Te Arawa
Ka puta ko Kahumatamomoe
Ko Tawakemoetahanga
Uenuku mai Rarotonga
Ko Rangitihi whakahirahira
I takaia te upoko ki te akatea
ka puta kei waho ko te iwi e
Ka noho ki a Rongomaiturihuia
Ko Ratorua ko Taurua
Ka noho ki a Kahukaare
Ko Rangiwhakahekeau
Ko Rangiaohia e Ka noho ki a Papawharanui
Ka puta kei waho Tuhourangi Ka noho ki a Manawakotokoto
Ko Rakeiao Ko Kawatapuarangi Ka mutu ko Apumoana
Ko te waru pumanawa tenei e Na ko Kawatapuarangi
Ko Pikiao Tuatahi e tu nei Kei muri ko Tamakaari
Ko Pikiao Tuarua e tau nei Matawhaura te maunga tapu
Rotoiti te moana nui
Ngati Pikiao te iwi e.

Haka

Ringa i puia

E te rongō o te taua e

Hau tonu mai runga o Matawhāu

Ahaha

Haria mai o tika

Haria mai o kaha

Ki a kite au e ha

Ahaha

Tēnei ano au kei te taka huri

Tēnei ano au kei te oreore

No hea hei tika

Ahaha

Hei tikorokoro

Hei ti wāhine

Hei ti tāngata

Ahaha

Hei aha koa ra

Me whakapiri ki te taha tete

Whakapiri ki te taha komako

Tu Tu ai

O wae ngeri ake Aue Aue Aue Ha!



Registration No: _____

WAITANGI SODA SPRINGS OWNERS' CARD REGISTRATION FORM

The 'OWNERS' card allows shareholders and beneficiary's free access to the soda springs during normal operating hours.

Once completed please return this form to:

Bath Manager
Waitangi Soda Springs
59 Manawahe Road
Rotoehu

If you have any inquiries please contact us on:

Email: waitangi3sodasprings@post.com
Soda Springs Ph: 073620788

SECTION 1: PERSONAL AND CONTACT INFORMATION

MAORI LAND COURT DETAILS:

(MLC online – MLC Register of owners for
Waitangi No.3 (Waitangi 3) block details)
Current owner as from date of this
application

MLC OWNERS NAME:

MLC NUMBER: _____

APPLICANT DETAILS:

SURNAME: _____

FIRST NAME(S): _____

TITLE: ☐ Mr ☐ Mrs ☐ Miss ☐ Ms

DATE OF BIRTH: _____ PAKEKE: _____
(Must be over the age of 65)

MAIDEN NAME: _____

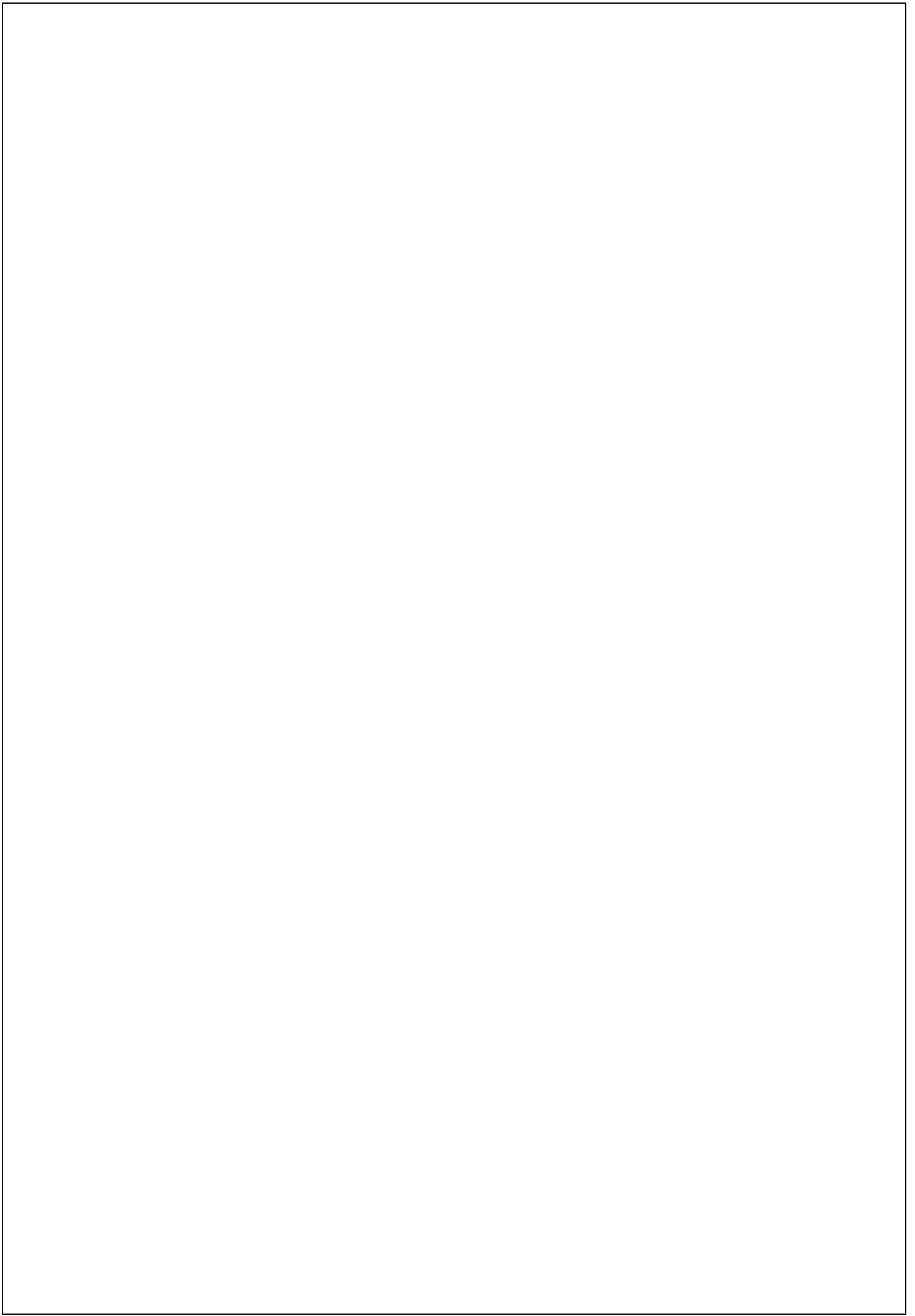
(If applicable)

RESIDENTIAL ADDRESS: _____

POSTAL ADDRESS: _____

HOME PHONE: _____ MOBILE: _____

EMAIL: _____



Appendix 6: He Tūhonohono

Marker 1: Whānau Heritage	1.1	1.2	1.3	1.4	1.5
1.1 whānau whakapapa connections	0	2	0	3	0
1.2 whānau access to cultural skills and knowledge	2	0	0	1	0
1.3 whānau links to customary lands	1	1	0	2	0
1.4 whānau presence on marae	2	2	0	1	0
1.5 whānau associations with Māori organisations	0	0	0	0	0
1.6 whānau access to urupā	0	0	0	1	1
1.7 whānau taonga	1	1	0	0	0
Marker 2 - Whānau Wealth	0	0	0	0	0
2.1 whānau assets such as land, buildings, motor vehicles	0	0	0	2	2
2.2 whānau incomes	0	0	0	0	2
2.3 whānau financial reserves	0	0	0	0	0
2.4 whānau housing and home ownership	0	0	0	0	0
2.5 whānau access to Māori trust funds and investment portfolios	0	0	0	0	0
Marker 3 - Whānau capacities	0	0	0	0	0
3.1 whānau educational achievements	2	2	0	1	2
3.2 whānau lifestyles	0	1	0	0	0
3.3 whānau management of health	1	0	0	1	1
3.4 whānau employment	0	0	0	0	1
3.5 whānau utilisation of communications	1	1	0	0	1
3.6 whānau transport	0	0	0	0	0
Marker 4 - Whānau cohesion	0	0	0	0	0
4.1 quality of relationships within descent line	2	0	0	2	0
4.2 quality of relationships within whānau	1	1	1	2	1
4.3 use of on-line communications technology	0	0	0	0	1
4.4 opportunities for whānau living elsewhere to participate	1	0	0	2	1
4.5 whānau leadership	0	2	0	2	0
4.6 whānau events and participation	0	1	0	1	2
4.7 whānau traditions	0	0	0	0	0
4.8 whānau wānanga	1	1	0	1	2
Marker 5 - Whānau resilience	0	0	0	0	0
5.1 whānau futures planning	0	0	1	0	0
5.2 evidence of positive change over time	1	1	0	1	2
5.3 opportunities for the transmission of values and knowledge	1	2	0	0	1
5.4 strong whānau leadership	1	2	0	0	1
total	18	20	2	23	21

1.6	1.7	2.1	2.2	2.3	2.4	2.5	3.1	3.2	3.3	3.4	3.5	3.6	4.1	4.2
0	0	0	0	0	0	0	0	0	0	0	0	0	0	3
0	1	0	0	0	0	0	0	0	0	0	0	0	0	3
0	1	0	0	0	0	0	0	0	0	1	0	0	0	1
0	0	0	0	0	0	0	0	0	0	1	0	0	0	2
0	0	0	0	0	0	0	0	0	0	0	1	1	0	0
0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
1	0	0	0	0	0	0	0	0	0	0	0	1	0	1
0	0	0	0	0	0	0	0	0	0	0	3	0	0	0
0	0	0	0	0	0	0	0	0	0	0	0	0	0	1
0	0	1	0	0	0	0	0	0	3	0	0	0	0	0
0	0	0	0	0	0	0	0	0	0	0	0	0	0	2
0	0	0	0	0	0	0	0	0	0	0	0	0	0	1
0	0	0	0	0	0	0	0	0	0	0	0	0	0	1
0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
0	0	0	0	0	0	0	0	0	0	0	0	0	0	2
0	0	0	0	0	0	0	0	0	0	2	0	1	0	0
0	0	0	0	0	0	0	0	0	0	2	0	0	0	3
0	0	0	0	0	0	0	0	0	0	0	0	0	0	4
0	0	0	1	0	0	0	0	0	0	2	0	0	0	1
0	0	0	0	0	0	0	0	0	0	2	0	1	0	2
0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
0	0	2	0	0	0	0	0	0	0	0	0	0	1	1
0	0	1	0	0	0	0	0	0	0	2	0	0	2	1
0	0	1	0	0	0	0	0	0	0	1	0	0	1	1
0	0	2	0	0	0	0	0	0	0	2	0	1	0	1
1	2	7	1	1	0	0	0	3	18	4	6	0	15	35

4.3	4.4	4.5	4.6	4.7	4.8	5.1	5.2	5.3	5.4
0	0	2	0	0	1	0	0	1	0
0	0	1	0	0	1	0	0	0	1
0	0	2	2	0	1	0	0	0	1
0	0	1	0	0	1	0	0	0	2
0	0	2	0	0	1	2	0	0	2
0	0	1	2	0	0	0	0	0	0
0	0	1	0	0	1	0	0	1	1
0	0	0	0	0	0	0	0	0	0
0	0	1	0	0	1	1	0	0	1
0	0	0	2	0	0	0	0	0	0
0	0	1	1	0	1	0	0	0	1
0	0	0	0	0	0	0	0	0	0
0	0	0	0	0	0	0	0	0	0
0	0	0	0	0	0	0	0	0	0
0	0	1	0	0	2	2	0	1	3
0	0	4	3	0	1	0	0	1	1
0	0	2	0	0	1	0	1	0	3
0	0	0	5	0	0	1	0	0	1
0	0	0	6	0	2	0	0	0	4
0	0	0	0	0	0	0	0	0	0
0	0	0	0	0	0	0	0	0	0
4	0	0	0	0	4	3	0	1	1
1	1	2	1	0	3	1	0	0	2
0	1	1	1	0	2	0	0	0	2
1	0	0	1	0	2	2	0	0	1
0	0	0	2	0	3	2	0	2	3
0	0	0	0	0	2	1	0	0	2
0	1	0	1	0	0	1	0	0	2
0	0	3	0	0	1	1	0	1	4
0	0	0	0	0	0	0	0	0	0
0	0	2	0	0	0	0	0	0	3
0	0	2	0	0	1	0	0	0	3
0	0	1	0	0	1	1	0	0	2
0	0	3	0	0	2	1	0	0	1
6	3	33	27	0	35	19	1	8	47