Title of Thesis:

Reclaiming Kaitiakitanga

An intergenerational perspective of Kaitiakitanga within Te Parawhau

A thesis

submitted in partial fulfilment

of the requirements for the degree of

Master of Maori and Pacific Development

at

The University of Waikato

by

Erana Walker

2016

Abstract

Kaitiakitanga is a concept that is utilised widely throughout the Māori world for the protection and preservation of cultural aspects to Māori. Through years of application by westernised mainstream processes the value has largely been restricted to the realms of environmental protection. This restriction has often been the result of misinterpretation of Kaitiakitanga and its relevance as a concept to Māori. The purpose of the thesis is to question how the perspective of Kaitiakitanga is constructed in the minds of representatives from the hapū of Te Parawhau. To test for variance, the research spans across two generations of hapū members. Using Whakawhiti Kōrero for data collection as well as Kaupapa Māori methodology as guidance, the thesis explores perspectives of two generations of Te Parawhau descendants around Kaitiakitanga and how it can be developed to aid in the growth and prosperity of the hapū. Key themes highlighted by the analysis encompass ideas of connectedness as well as spiritual, physical, environmental and human elements of responsibility and obligation. The thesis introduces a distinct Te Parawhau analytical framework for its analysis of rich kōrero by hapū members in relation to Kaitiakitanga. Through this framework the value of Kaitiakitanga is tested for relevance to Te Parawhau and its future development. The world view of Te Parawhau has formed the basis of participant perspectives around Kaitiakitanga and leads the researcher to consider that such knowledge is important to the future functionality of Māori value's. The thesis concludes to show that there are indeed differences in application and perspectives of Kaitiakitanga within the hapū of Te Parawhau.

He mihi

Ka tahuri taku titiro ki ngā pukepuke rau o te rohe o Te Parawhau. Ki ngā tini marae, ngā tini whanaunga o taku hapū, e kore e mimiti te puna roimata, te puna aroha, te puna mihi kia koutou e kaha pupuri nei i te ahi kā o te kāinga. Ko koutou e whakawaha nei i ngā tini moemoeā o rātou mā kua whetūrangitia, mō rātou hoki e puāwai tonu ana i te koopu. Ko te mahi rangahau nei, he pakupaku noa iho, hei taituarā ki ngā mahi e hāpai ana e koutou. Ko te wawata mā ēnei kōrero e whakaohooho i a tātou katoa o Te Parawhau kia hoake ki ngā taumata e taea nei e tātou.

Ki te Whare Wānanga o Waikato, e mihi ana mō tō koutou tautoko i au, kaiāwhina mai, pūtea mai, pukapuka mai. Nei a mihi e rere ana kia koutou katoa, otirā ki koe e Sandy, e rere hoki ana a mihi kia koe mō tō tautoko i au i roto i ēnei mahi rangahau.

Ki ōku whanaunga o te whanau "Kaupapa" e pupuri nei i te mauri (ktk) ngā mihi manahou kia kōrua i whai wā ki te tautoko i au i roto i ngā rangi whakamutunga o tēnei tuhinga!

Ki ōku whanaunga i koha mai o koutou mōhiotanga mō tēnei mahi rangahau mō te Kaupapa o te Kaitiakitanga, kawea ake nei tēnei rau mihi kia titia ki te whatumanawa. Ki te kore ko koutou me ō koutou kete kōrero, o koutou kete mātauranga, ka hemo rawa tēnei i te pōraruraru! Kua whakahaumako te hapū i a koutou, kua whakahaumako hoki au i a koutou, ko te reo whakamiha e rere ana kia koutou katoa e aku whanaunga.

Ki taku whānau kei ngā kokonga katoa o tēnei whenua, e kaha tautoko nei i aku hiahia, aku moemoeā, ko ngā roimata aroha e whakatakoto ana mō koutou. Ahakoa i au i runga i aku haerērenga ko koutou tērā e whakaohooho tonu ana i ahau. Ka kore te tai o mihi e timu kia a koutou e taku whānau.

Ka mutu, ki taku tino hoa e Pene. E hia nei ngā rā, e hia nei ngā pō ahau (māua haha) e noho ana i te pōraruraru mō tēnei paka o te rangahau. Ko koe taku tuarā e kaha whakatenatena ana i au kia hoake. Ao pō, pō ao, ko koe tērā kei taku taha e arataki nei i au i tēnei ao rangahau. Ahakoa ngā piki, ngā heke, ngā hokinga whakamuri, i ea i a tāua tēnei mahi. Ki te kore ko koe,

e kaha tautoko ana i ahau, ka hemo rawa ahau ki te pō. E kore te puna aroha, te puna mihi e whakapau mau e taku hoa.

E pari ana ngā tai o mihi kia koutou katoa i tautoko i ēnei mahi rangahau āku, ko te wawata he kākano ēnei kōrero hei whakatipu i te rākau mātauranga, kia hinatore mai te maramatanga mō ngā uri whakatipu e haere ake nei. E mihi ana, e mihi ana.

Nāku iti noa nei

Erana

Glossary of Māori Terms

Ahi kā	Group who protect land and spaces
Atua	Gods
Awa	River
Io Matua te kore	Name given to the Supreme being
Onerahi	Suburb of Whangārei
Otaika	Suburb of Whangārei
Utu	To repay
Hapū	Tribe or clan
Hauora	Be well or healthy
Hihiri	To be energetic, also a form of energy
Hineahuone	First woman formed from sand
Hine Titama	Dawn Maiden
Hui	Meeting or gathering
Io Matua te kore	Name given to the Supreme being
Kaitiaki	Protector, guardian, minder, caregiver

Kahawai	Coastal Fish
Karakia	Prayer, ritual, chant
Kaumātua	Elderly, old person, elderly man
Kaupapa	Subject, topic, matter for discussion
Kaupapa Māori	Maori approach
Kōrero	To converse, discussion
Kotuku	White Heron
Kotahitanga	Unity
Kura	School
Kurawaka	Place where Hineahuone was created
Kuia	Elderly woman
Mana	Authority, prestige, power, influence, status
Mana Whenua	Authority over land
Manaia, Parihaka, Parikiore, Hikurangi, Tipa, Maunga Raho, Taipuha, Mangawhai, Te Whara	Names of different Mountains within the boundaries of Te Parawhau
Manaakitanga	Hospitable, act of caring
Mātauranga Māori	Māori Knowledge

Mauri	Life force
Mauri Ora	In health, well
Māra Kai	Food Garden
Mokopuna	Grandchildren
Mōteatea	Poem, Traditional Chant
Muru	Absolve
Noa	Remove the restriction of Tapu
Onerahi	Suburb of Whangārei
Otaika	Suburb of Whangārei
Papatūānuku	Earth mother
Pakiwaitara	Story
Patiki	Flounder – Coastal Fish
Rāhui	To place a restriction
Rangatahi	Youth, young people
Rangatira	Chief, leader
Rangatiratanga	Chieftainship, right to exercise authority
Ranginui	Sky father
Raumanga Kōhanga reo	Māori early childhood centre in Raumanga

Rongo	To hear
Rongo-mā-Tāne	God of Kūmara and cultivated foods
Rohe	Region, boundaries
Tāne-mahuta	God of forest and birds
Tangaroa	God of the Fist and sea
Tangata	People, human
Tangiteroria, Titoki, Takiura, Wairoa	Areas within the boundaries of Te Parawhau
Taonga	Treasures
Taiao	Environment
Tautohetohe	Debate
Tapu	To place a restriction, restricted
Tāwhirimātea	God of the winds
Te Ao Māori	The Māori world
Te Ao Mārama	World of light
Te Kete Aronui	Basket of knowledge
Te Kete Tuātea	Basket of knowledge
Te Kete Tuauri	Basket of knowledge
Te Kore	The nothingness –

Te Kura Kaupapa Māori o Te Rawhitiroa	Māori immersion school in Whangārei
Tēina	Younger sibling
Te Parawhau	A Hapū within Whangārei
Te Paparahi o Te Raki	Waitangi Tribunal Hearing
Te Pō	Realm of night
Te Rūnanga o Ngāpuhi	Governance entity of Ngāpuhi
Te Whare tapu o Ngāpuhi	The house of Ngāpuhi
Tikanga Māori	Custom, lore, rule
Tino Rangatiratanga	Sovereignty, autonomy
Tohunga	Expert, skilled person
Tuākana	Older sister or brother
Tuku iho	To give, given from an older person
Tūmatauenga	God of War and strategy
Waiata	Song
Waikato	Area of the Tainui tribes
Wānanga	Discuss, deliberate, consider

Ngāti Rēhia, Ngāti Hine, Ngāti Wai, Ngāti Whakaeke, Ngāti Manu, Te Rōroa, Te Kuihi, Te Uri ō Hau, Ngāti Whātua	Hapū names
Ngāti Kahu ki Whangaroa, Ngāti Ruamahue	Hapū names
Utu	To repay
Whaikōrero	Oratory
Whakapapa	Genealogy
Whakawhiti Kōrero	To discuss, share thoughts
Whakamana	Empower
Whakataukī	Proverb
Whānau	Family
Whanaungatanga	Relationship
Wharekura	High school, place of learning
Whatumanawa	Emotions, heart
Whangārei	Place name
Whāngai	To adopt
Whenua	Land, afterbirth

Manaia, Parihaka, Parikiore, Hikurangi, Tipa, Maunga Raho, Taipuha, Mangawhai, Te Whara	Names of different Mountains within the boundaries of Te Parawhau
Ngāti Rēhia, Ngāti Hine, Ngāti Wai, Ngāti Whakaeke, Ngāti Manu, Te Rōroa, Te Kuihi, Te Uri ō Hau, Ngāti Whātua	Hapū names
Ngāti Kahu ki Whangaroa, Ngāti Ruamahue	Hapū names
Tangiteroria, Titoki, Takiura, Wairoa	Areas within the boundaries of Te Parawhau

Table of Contents

Thesis conventions

Structure

The structure of this thesis may be different to conventional thesis in the academic arena. Chapters 5 through to 8 have been written in an analytical way, this includes the case studies chapters. Although the cases are written this way, they are still able to show the stories and thought processes of the participants. The quotes provided by the participants have also been centralised and italicised in the case studies to whakamana the kōrero gifted by the participants to the research. The rationale for the structure has also been included in the methodologies section of chapter 3

Participant names

The names of the participants of this study have been italicised to further whakamana the people who have given their time, knowledge and efforts to this study. Therefore, these have been distinguished within the thesis to remind the reader of this contribution and the efforts of the participants.

Language

Normally, other languages would either be italicised to inform the reader that a different language is being utilised. For the purpose of following the concept of Kaupapa Māori methodology, I have chosen not to italicise Māori words as they should not be seen as any different or have less authority to English, as both are national languages of Aotearoa. Furthermore, the words Kaitiakitanga. Kaitiaki and Māori will remain capitalised along with any place names, people names, names of methodologies and methods.

Macrons have also been incorporated into this thesis to replace the use of double vowels for example; the use of 'aa' signifies an elongated 'a' sounds, for this thesis a macron will be placed on these vowels to indicate to the reader of the elongated vowel sound and will be presented as 'ā, ē, ī, ō, ū'. This will only be utilised for the Māori language.

Translations for Māori words have not been included in the thesis as a glossary of terms is provided for the reader, this is to further encourage the use of te reo Māori as a day to day language. It must also be noted that in attempts to keep the thesis concise, brackets () will be utilised when the author feels the word should be shortened.

Footnotes

The use of footnotes has also been included in the study to highlight any areas that are in need of further explanation. This is to ensure that the reader is fully aware and understands the areas that may not be as clear at first glance but to also ensure that the thesis does not stray from the main subject areas.

Whakapapa kōrero

For the purpose of protecting and encouraging the concept of Kaitiakitanga, I have chosen to exclude some tūpuna names as well as the whakapapa kōrero that exist within the hapū of Te Parawhau. What has been utilised however, is the information that has been made available through the interviews with the participants as well as evidence presented in the treaty claims processes. The protection of Te Parawhau knowledge and historical kōrero is important for the preservation of Te Parawhau knowledge and to also ensure that this knowledge remains authentic. This further aids in the enactment of Kaitiakitanga for the hapū.

Common Māori terms

The thesis highlights in chapter 2 common Māori terms that will be addressed throughout the research. It must be noted that the definitions provided in this thesis are only introductory and their meanings are extensive and complex similar to the concept of Kaitiakitanga. Therefore, it is hoped that the reader will look beyond this body of work to understand the entirety of the concepts mentioned in this research but understand that these introductions are only utilised to provide context to the ordering of the Māori world view.

Chapter 1

Introduction

In the last 150 years, changes have been imposed upon Māori that have subsequently affected their culture, language, practices and development (Mutu. 2015). These changes have led to a decline and then eventual renaissance in the Māori way of day to day living. Through the use of te reo Māori, the exploration of tino rangatiratanga as well as the implementation of traditional social and cultural practices, Māori have mobilised themselves into ensuring the continuation of their traditions and preservation of their culture for the benefit of future generations. An example of this preservation of traditions is prominent in the renaissance of te reo Māori as pointed out by Reedy (2000) Māori underwent dramatic changes in their social and traditional ways of being, which resulted in their need to reawaken their traditions in an authentic way. Similar to this act of preservation and need for resurgence, this thesis will look to explore the concept of Kaitiakitanga and its importance in the future development of Māori through an analysis of Kaitiakitanga in the context of the hapū of Te Parawhau. The research will assist Te Parawhau in reawakening the interpretations that generations within that hapū hold in relation to Kaitiakitanga.

The following chapter introduces the reader to the overall purpose of this research. The chapter highlights the rationale behind the research and its significance to the hapū of Te Parawhau. Firstly, the chapter will provide a general understanding of the concept of Kaitiakitanga to allow the reader to have basic

information around the concept as Kaitiakitanga will be discussed in more depth in chapter 2. It will then highlight the significance of the research and how it came to fruition. The chapter will then explore the purpose of the research as well as the research questions. It will then highlight the significance of the research to Te Parawhau and furthermore to Māori communities. And finally, this chapter will provide discussion on the significance Kaitiakitanga can play in the development of Māori before concluding. It is important to note that information about Te Parawhau is located in chapter 4 of the thesis. This has been done deliberately to ensure that information about Te Parawhau is portrayed in a mana enhancing way and is not portrayed in a generalist way.

Kaitiakitanga Generalisation

To assist the reader, a general understanding of the concept of Kaitiakitanga is described as being a Māori resource management tool utilised in the protection and preservation of resources to Māori communities. Marsden (1992) also highlights the concept as revolving around the need to preserve and to protect resources. Furthermore, the Environment Foundation (2015) allude to the idea that Kaitiakitanga is now closely linked to the environmental protection field. These ideas give a glimpse into the current assumptions of the concept that have been widely utilised throughout Aotearoa. This generalisation as well as more in-depth interpretations of the concept will be explored further in chapter 2 of this thesis.

Significance of research to the author

From my time in wharekura through to tertiary education and onto the workforce, I have continually interacted with people, organisations with whom utilise the concept of Kaitiakitanga. These forums provided myself with an

opportunity to see first-hand the modern interpretation of Kaitiakitanga in Aotearoa today. This interpretation has been well linked and associated with forms of environmentalism as well as issues concerning Māori land and resources.

Over time I have encountered "Environmental Sustainability" becoming closely linked to Kaitiakitanga through different organisations and groups endeavours to link western ideologies to Māori ways of living. This often entailed the organisations utilising the values of sustainability to explain their own understandings of Kaitiakitanga. It is not to say that comparisons between Kaitiakitanga and sustainable discourse is incorrect, however it has meant a restricted interpretation of what Kaitiakitanga means for Māori and its traditional use as a concept that can encompass all aspects of Māori living. The limitation that have been created by such association for Māori values, concepts and their traditional usage is evident in current interpretation, as they have now been mainstreamed through english interpretation. My interaction with the modern term of Kaitiakitanga has seen the extension of this idea that Kaitiakitanga is only concerned with sustaining resources and land, and those who initiate this action are guardians and exercises the western term of stewardship. Although this is partly correct, we must not confuse the authentic essence of Kaitiakitanga with western terminology such as sustainability, guardianship and stewardship, rather the term Kaitiakitanga should be acknowledged for all the aspects it encompasses. Kaitiakitanga is associated and linked with the many aspects of Māori life and this research will aim to investigate these aspects, foundations and components of Kaitiakitanga. As such, by Māori definition Kaitiakitanga has a depth and meaning

that can only be restricted by the application of western interpretation of its meaning.

The contributing issues to this interpretation and restriction can be linked to a number of factors, it may be considered that the rapid pace of change in Māori society combined with the utilisation of the Māori language by sustainability practitioners has led to the word Kaitiakitanga being used in a more generalist approach. It could also be argued the term is only utilised to describe the functions of preservation and protection, nonetheless this thesis looks to understand how this interpretation has come about in recent years.

There are deeper understandings about the traditional aspects of Kaitiakitanga and these encompass more than just pure environmentalism. Areas in which the environmental aspect of Kaitiakitanga interpretation plays precedent, include policy and law-making, resource management and the schooling curriculum. Policy and law-making have now included elements of Māori customs and concepts to ensure that as part of the crown's obligations to Māori, these concepts be intertwined into policies that affect Māori. An example of this can be seen through the creation of the Resource Management Act (1991). The act sets out the interpretation of Kaitiakitanga as meaning ".... the exercise of guardianship by the tangata whenua of an area in accordance with tikanga Māori in relation to natural and physical resources; and includes the ethic of stewardship".

This interpretation shows Kaitiakitanga in terms of the RMA can now only be related to the guardianship of natural and physical resources. This interpretation limits the opportunity to apply the act to support the retention of both intangible and tangible resources of Māori.

The Te Kete Ipurangi (TKI) curriculum guidelines for Environmental Education (2015) in New Zealand Schools, also shows the restriction that is being placed on Kaitiakitanga.

Kaitiakitanga is a Māori environmental management system developed to protect the mauri of the taonga and hence ensure the sustainable use and management of natural and physical resources. Kaitiakitanga involves not only the right to use and manage taonga but also the responsibility and obligation to sustainably use and manage them (TKI.2015)

The interpretation supports the notion that in its current form Kaitiakitanga is concerned with the physical environment and limits the opportunity for exploration of the concept and its application to the other areas of Māori life. These examples highlight a generation of recorded history and explain how this concept of Kaitiakitanga is being interpreted in today's society.

Experiences and encounters with this term have allowed the author to ask whether we as Māori are able to maintain our ways of living when we are constantly being told Kaitiakitanga only links to environmental sustainability. It raises questions as to how we can develop well into the future if the traditional aspects and concepts of Te Ao Māori are being subjected to misinterpretation and subsequently lost over time. Macfarlane (2015) suggests this loss is driven by aspects of colonialism and assimilation resulting in the parting with aspects of traditional cultural values.

This thesis will examine the concept of Kaitiakitanga from the perspectives of two generations of the hapū of Te Parawhau and test for the extent of knowledge

that is held around its application to hapū members. Utilising data gained from the analysis of Whakawhiti Kōrero between myself and participants the intention is to understand what perceptions exist within Te Parawhau in relation to Kaitiakitanga and how best to utilise it for the future development of the hapū.

Research questions

The overall aim of the research is to answer the following question:

"How have perspectives of Kaitiakitanga changed over two generations of Te Parawhau hapū members?"

Further to this, the supplementary questions below further aid and guide the research process.

- Are there different aspects of Kaitiakitanga that exist? And if so how are they applied?

- Has a disconnect between the older generation and younger generation contributed to the change in perspectives and application of Kaitiakitanga?

- What are the components that make up Kaitiakitanga and who can enact this concept?

- How are Te Parawhau applying the concept in today's society?

- Will knowing the different forms of Kaitiakitanga and applying them be beneficial to Māori development?

- Can Māori develop appropriately into the future whilst missing aspects of Kaitiakitanga?

To understand the status of Kaitiakitanga here in Aotearoa, other concepts must also be analysed to fully scope its importance to Māori. Concepts such as whakapapa, mana, rangatiratanga, tapu, noa and others allow Māori to operate according to their world view.

This thesis will utilise these concepts to further aid the reader in understanding the rationale behind the participant's perspectives of Kaitiakitanga.

It is important for Te Parawhau to establish and solidify the authentic essence and functions of Kaitiakitanga as this sets a foundation for future generations development. It will allow for Te Parawhau to practice authentic Kaitiakitanga within their regions without the dominance of a western ideology. Such an expression will mean Te Parawhau can develop into the future with the knowledge of traditional past times. However, in order for this to occur an acknowledgement of the core components of Kaitiakitanga must be established and maintained. As well as this the perspectives of the Kaitiakitanga concept that exist within Te Parawhau must also be scoped to further contribute to this authenticity.

This thesis will explore the state of Kaitiakitanga today and how it was used and applied in traditional times. It will then explore the meaning that such a concept holds for Māori communities to further supplement our understanding of how the concept has either sustained itself or changed through two generations of Te Parawhau members. The research also utilises the concept of Whakawhiti Kōrero to gather kōrero from participants pertaining to Kaitiakitanga whilst being guided by the Kaupapa Maori methodology.

This thesis is a mere stepping stone in the reclamation of heritage, concepts and values of Te Parawhau and has been written to encourage the hapū to collectively ensure this knowledge is not lost or neglected. This has happened in past times in the urbanisation of Māori. Māori left their marae and regions to find alternative ways of survival in the city thus resulting in the creation of urban Marae to suit the values of Māori of these cities (Rosenblatt. 2011). This urbanisation meant that

those who moved created distance between whānau, however the concepts and values still remained the same. This shows the importance of the knowledge that ahi kā possess in the survival of knowledge for future generations. This reliance has meant that when those who hold the traditional knowledge in the rural regions die out, the chances of maintaining the traditional knowledge they possessed becomes limited and almost impossible. It is not to say that all the knowledge that ahi kā possess should be shared widely throughout communities, but that the relevant knowledge needed for the proper application of Kaitiakitanga be protected, shared and encouraged to be applied.

Urbanisation often means a need to develop at a rate that is not sustainable, forcing a push towards standardising Kaitiakitanga. Te Parawhau should not rush to standardise this concept but should however, scope the knowledge that exists within the hapū around the concept and make decisions in time on how best to utilise this knowledge for their development.

The post treaty settlement era is an encouraging time for Te Parawhau to begin discussions on strategic plans for their development into the future. Such plans could look at planning for the social, cultural, economic and environmental development of Te Parawhau it will require each rohe to think about the aspects and concepts that are important to them and their development. Kaitiakitanga from the perspectives of Te Parawhau are vital in guiding the development of the wider hapū into the future

It is important to recognise the work that many whānau and hapū have undertaken to ensure that the values and concepts of Kaitiakitanga are maintained in modern times, and to also highlight that this thesis has not been written in a way

to discourage the work and progress from whānau and hapū implementation of Kaitiakitanga, the current form that is known is in its own right one expression of Kaitiakitanga.

This thesis aims to encourage whānau and hapū to explore the other expression that exist within their regions of Kaitiakitanga and begin dialogue on what that means to them and their development. The thesis encourages whānau and the wider hapū to begin to explore their understanding of their concepts and how these are relevant in their daily lives. This thesis also encourages whānau and hapū to explore the current methods they have in place in the transition of knowledge between generations. The idea of intergenerational knowledge transfer will also be explored in chapter 2 of this thesis; as well this intergeneration knowledge transfer will also be explored through the Whakawhiti Kōrero process undertaken by myself and the participants of this research.

Te Parawhau and wider Māori Communities

This research aims to initiate discussion around the fate of Kaitiakitanga and its importance in the development of Māori into the future.

It is important that the interpretation of Kaitiakitanga is explored by different generations and address future use of the concept in order to preserve such knowledge in dominant western societal structures. Māori traditional knowledge has continuously come under scrutiny in the current New Zealand landscape as being outdated and irrelevant. Cooper (2012) makes reference to the way in which Māori knowledge is only seen from a cultural aspect from a science perspective and is disregarded as being a form of a legitimate knowledge. This same scrutiny is seen through the urbanisation of Māori and the decline in Māori language utilisation

causing Māori communities to loose parts of their identity which negatively affected both those in the urban areas as well as those residing in the rural settings of Aotearoa. It is therefore, vital that the aspects and perspectives of Kaitiakitanga are conversed about and utilised in its entirety by Māori communities, in particular Te Parawhau. Losing parts of this concept through the generations of Te Parawhau will have a negative effect on Te Parawhau hapū development and cultural redress in the coming future.

Kaitiakitanga and Development

For Māori to develop successfully into the future, the traditional knowledge and concepts that underpin the Māori worldview need to be incorporated and acknowledge as well as utilised in strategic future planning. For Te Parawhau, the research will allow for a unified approach to Kaitiakitanga within the hapū, it will provide an opportunity for both generations to articulate what Kaitiakitanga means to them and how best to apply the concept and its underpinning values to different parts of their strategic development. The application of Kaitiakitanga is up to the hapū to decide upon, however the hapū must first and foremost have a clear understanding of Kaitiakitanga and what strategy is appropriate for the implementation of the concept.

Reclamation of rangatiratanga is a very real scenario for many iwi including the hapū of Te Parawhau, whom are continuing to exert rangatiratanga in their region and over their resources. It is therefore prevalent that the traditional application and concepts of Kaitiakitanga be brought to the surface to ensure it too, does not lack vital information for future generations. This can only be done by

gathering perspectives from older and younger generations of Te Parawhau and comparing the two sets of data.

Kaitiakitanga is important for Māori development as it is a key development tool that has been utilised for generations to preserve both aspects of the natural world and also the traditions and knowledge associated with this natural world. Kaitiakitanga has enabled this preservation to occur through accessing other values within te ao Māori such as mana, tapu, noa, to carry out this process of preservation. Though this process was used in traditional times, its implementation into modern Māori development is an aspect that this thesis will aim to investigate by gathering its current perspectives and application.

Kaitiakitanga is part of a whole system of preservation, protection and application, understanding this system and how best to utilise the concept for Māori development, be it, in the arts, resource and land or language and culture is important for the growth of Te Parawhau. This thesis will explore how the concept is perceived and what has led to this perception, as our perception can ultimately influence the application of the concept.

Summary

This chapter has initiated the exploration of the concept of Kaitiakitanga and that with the help of the next chapters of this thesis, the reader will begin to see the importance of Kaitiakitanga in the development of Te Parawhau. The research is intended to show how Kaitiakitanga is more than just an environmental management tool and aids in the functionality of Māori living in both past and present generations through the exploration of perspectives within the hapū of Te Parawhau. To further aid in our understandings of Kaitiakitanga, the next chapter

will explore concepts and ideas that provide more in-depth information about

Kaitiakitanga and its relevance to Te Parawhau.

Chapter 2

Literature and Common Terms

This chapter will explore literature that relates to Māori cosmogony, mātauranga Māori, Kaitiakitanga, Kaitiaki, intergenerational knowledge transfer and will look to discuss both the traditional and modern interpretation of the Kaitiakitanga concept. These concepts and their relevance to Kaitiakitanga will be analysed in a discussion section. It will provide the reader with a general understanding about Māori values to aid in the analysis of the case studies. It will illustrate Kaitiakitanga in traditional pre-colonial structures and provide the opportunity to understand the rationale for Kaitiakitanga.

To further understand the Māori worldview and understand how Māori utilise and engage with Kaitiakitanga we must first and foremost, explore what it is to be Maori. Johnson & Larsen (2013) indicate to understand the concepts and values of Māori one must first understand how such concepts relate to the Māori worldview. Understanding these concepts will better aid in comprehending the intentions of Māori in using Kaitiakitanga and the knowledge transfer process within hapū.

Māori Cosmogony

There are many versions that explain Māori cosmogony, this is linked to the difference that each whānau, hapū and iwi base their knowledge upon. One version expressed by Roberts, Norman, Minhinnick, Wihongi, & Kirkwood (1995), which aligns with a Te Parawhau view on cosmogony, begins with Te Kore the realm of nothingness, this was also the realm in which Io Matua Te Kore existed. Roberts et al (1995) continues by describing the next realm from Te Kore which is Te Po, the realms of night. From these realms Io Matua Te Kore created two beings named Ranginui the Sky Father and Papatūānuku the Earth Mother (Robert et al.1995).

These two beings play an important role in the genealogy as this establishes the lineage that Māori share with the land around them. Ranginui and Papatūānuku bore children who were gods of different aspects of the world, such as Tangaroa god of the seas, Tāne-mahuta god of the forest and birds, Tūmatauenga god of war and strategy, Rongo-mā-Tāne god of Peace (Hongi, 1920), as well as many gods who are guardians of other aspects of the world.

These children were trapped between the embrace of their parents, thus promoting the want of the children to be freed into te ao mārama. For this to occur, the children would need to separate their parents, which would free them from the darkness, however, such actions left the children divided as doing so would cause great grief for their parents. In the end all wanted to participate in the separation apart from Tāwhirimātea, whom did not want to cause such pain towards his parents (Best.1924). The separation was achieved by Tāne-mahuta, who laid on this back and pushed his father towards the heavens as his mother remained as the earth we see today (Best.1924).

14

Tāne-mahuta is a prominent figure within te ao Māori as he plays an important role in the creation of man and man's values and concepts. This role is linked to the story of Tāne-mahuta and Hineahuone in which Tāne created the first woman from the sands of Kurawaka. In order for Hineahuone to come alive, Tāne shared his breath of life with her to awaken her into the world. This breath is known as mauri ora and is the life force transferred from Tāne to Hineahuone. From this joining, Tāne and Hineahuone bore Hinetītama the Maiden of Dawn. In order for Tāne to continue his lineage he procreated with Hinetītama. When Hinetītama finally realised what had happened (that her husband was here father) she fled to the underworld (Best.1976). The union between Hinetītama and Tāne-mahuta produced mankind whom to this day encapsulate the mauri ora that was gifted from Tāne-mahuta to Hineahuone.

The union provides a direct whakapapa or genealogy link between tangata and the atua. This link has for centuries strengthened the ability of Māori to trace back their ancestry to the gods, perpetuating and reassuring the holistic relationship of Māori with their surrounding environment and furthermore allowing an understanding around the importance of resources and landscapes to the culture and values of Māori. A lack of this knowledge and understanding by others about the depth behind such cultural norms and values according to Robert et al (1995) "leads to a misuse and abuse of knowledge" (p. 8). This further promotes the need to understand and comprehend the rationale of concepts and values of Māori.

Tāne-mahuta continues to manifest himself in the histories of Māori by becoming the one who climbs the heavens to receive the baskets of knowledge held by Io Matua Kore (Marsden, Henare & The New Zealand. Ministry for the

Environment,.1992). Marsden et al (1992) explore further how these baskets contained the appropriate knowledge for Māori pertaining to the different worlds, both physical and spiritual, and how to interact with these worlds; the knowledge that was retrieved from these baskets has guided Māori through the eons of time. The baskets described are known as te kete tuauri, te kete aronui and te kete tuātea.

Te Kete Tuauri which speaks of the world in which things are created and evolve in order to move into the natural world or into the world that currently surrounds us today (Marsden et al ,1992). Marsden et al (1992) continue by also referring to the concepts of energy that exist within this area also known as mauri, hihiri, mauri ora and hauora. These four concepts manifest the process of creation and development. The next basket is Te Kete Aronui which provides the knowledge about the natural world, which is the world surrounding us today (Marsden et al. 1992). The final knowledge basket known as Te Kete Tuatea is concerned with the world beyond space and time. This is also known as the realm in which Io Matua Kore resides (Marsden et al. 1992).

These baskets and the mātauranga each contains have allowed Māori to make sense of their surroundings as well as their origins and pathways forward, right through to the time they depart this earth. These intricate details have become the foundations of mātauranga Māori of which Royal (2012) describes as "a body or a continuum of knowledge…. which survives to this present day" (p. 33). The description provides us with the idea that mātauranga Māori is a continuation of knowledge that can often evolve but still maintain the core components to ensure it still aligns with its foundation from the Māori worldview. Understanding these

three baskets and the knowledge they contain in relation to Kaitiakitanga further helps to provide focus on Kaitiakitanga use in the daily lives of Māori.

Concepts and common terms

The body of knowledge known as mātauranga Māori and its concepts will be further explored in this chapter. These concepts will allow further exploration of how Māori view their world and the mechanism put in place to understand and manage their surroundings. It will also provide a lead into how these concepts relate to Kaitiakitanga.

Mauri

As previously mentioned, the concept of mauri derives from the basket of knowledge named Te Kete Tuauri (Marsden.1992). This concept highlights the connection that is shared by all things in the natural world and also provides a life force to all living things. Mead (2013) supports this idea by noting that mauri is a life force that allows the bearer of that mauri to exist within the natural world. Mead (2013) continues by also noting that once the life-force or mauri has been extinguished it leaves the bearer and disappears indefinitely. Marsden (2003) also makes reference to the living aspect of mauri and informs us that this life force is within every living thing in this world. As mentioned above, mauri ora was also provided by Tāne-mahuta to Hineahuone, continuing the connection between Māori and their surroundings. This concept has allowed Māori to assess their surroundings by measuring the life force of that resource, land or person and act accordingly to ensure that they do not deplete this life force but move to enhance, protect or restore

it. Mauri has therefore, been utilised in the practice of Kaitiakitanga as a tool in measuring the essence of a resource, land and people.

Mana

This concept plays an important role in the functionality of many other Māori concepts that will be highlighted in this section. Mead (2013) simply highlights mana as being prestige but later continues by expanding further on this concept as being the rank that a person or place has within a grouping. Mana has allowed the blood lines of chiefs to remain as leading members for centuries but has also allowed for hapū and iwi remaining in their regions to be organised and managed appropriately. The concept of mana ensures those who are practicing Kaitiakitanga have authority to do so and carry out the practice in a respectable way. This idea is further supported by Marsden & Royal (2003) whom refer to such authority as being from the gods, therefore those who enact Kaitiakitanga have the lawful permission to enact this concept and are therefore responsible to not only their hapū and communities but also to the atua.

Tapu

The concept of tapu is related to objects, resources, people, words and treasures that are sacred to Māori (Mead. 2013). Tapu can be placed upon things to prohibit access in order to protect people from potentially harming themselves. Mead (2013) has highlighted tapu as being inseparable to Māori tikanga as tapu plays an important role in the management, understanding and use in concepts of tikanga Māori. This has prompted the use of tapu in the preservation of taonga tuku iho, as it allows Māori to preserve areas, resources that allow for the

enhancement of Mauri. Tapu has now become a tool used within the practice of Kaitiakitanga to place a restriction on resources, land, people and knowledge in order to allow protection and revitalisation. Marsden & Royal (2003) also note tapu as being the action of placing a resource in the realms of gods to ensure it is not mistreated in the physical world. This further shows the reliance of Māori on both the physical and spiritual worlds for their decision making processes. Marsden & Royal (2003) further note that tapu can only be applied by those with the necessary skills and mana.

Noa

In order to balance the actions of tapu, noa has been used to counteract the concept of tapu. Māori utilise this concept to reverse the concept of tapu so that the resources and objects that were placed under tapu, can be utilised by the wider community, and thus become unrestricted (Marsden & Royal.2003). Mead (2013) notes the functions of noa as being the restoration of balance and the closing or achievement of a previous act. It signifies the end of potential danger to the people of the wider community. Noa can only be established through the use of karakia, water and food as these cleanse tapu. The concept of Kaitiakitanga enacts noa, in order to restore the balance and lift restrictions placed upon resources and knowledge.

Whānau

Whānau, or family groups, are important as they provide a space to practice the values and culture of Māori. In te ao Māori, whānau groupings are not limited to immediate family members but rather consist of the entire family unit. Whānau

groups allow for the transfer of traditional knowledge to occur and are therefore important to the consistency of information as well as the conveying of traditional Māori knowledge. Whānau groups hold knowledge that is passed down through generations, including knowledge pertaining to Kaitiakitanga, whānau are therefore key to the survival and enactment of the concept as according to Mead (2013) Whānau groups are one part that enables the Māori social system to exist.

Hapū

From whānau groupings, Māori have developed large tribal groupings known as hapū. These groups consist of small whānau (Mead.2013) grouping whom operate under the guidance of a rangatira of the region. Rangatira were held accountable to their people and maintained order within the hapū whilst also having great leadership qualities (Mead & Hui Taumata Action Taskforce.2006). Most hapū still remain in their traditional boundaries to this day. Like whānau groups, hapū groups allow the concept of Kaitiakitanga to be discussed and enacted at wider community level, prompting the shared use of the concept amongst whānau in an appropriate way.

Rangatiratanga

In order for the groupings to operate harmoniously, the concept of rangatiratanga was implemented into the daily lives of the hapū and whānau. Rangatiratanga is the act of autonomy which was exercised by whānau and hapū within their respective tribal regions. Mead (2013) highlights some definitions of rangatiratanga as being self-determinations, chieftainship, leadership and self-management. This has allowed the establishment of social structures within Māori

society. Disrespecting the rangatiratanga of a hapū was seen as disrespecting the mana of that whānau, or hapū and would result in grievance between the two parties. Respecting this concept allows for whānau and hapū to operate in harmony. Kaitiakitanga is part of this expression, without the knowledge and responsibility of caring for these lands, resources and people, hapū would lose parts of who they are and how they operate within their lands. Kaitiakitanga encourages whānau and hapū to express and operate freely within their territories.

Whakapapa

Whakapapa is a prominent concept and value in Māori society. Mead (2013) has pointed out the role of whakapapa as being a kinship system which people are born into, allowing for that person to know their origin and standing within their community. Whakapapa allows communities to trace back their ancestry to tūpuna and atua, which promotes a holistic approach and the responsibility and accountability that Māori have with other tribes and also their surrounding environments. Johnson, & Larsen (2013) further notes the need to understand the concept of whakapapa in order to comprehend the concept of Kaitiakitanga as it allows the connections to be made between the user and their surroundings. Without the concept of whakapapa, the act of Kaitiakitanga can become meaningless and remove the spiritual connection that Māori share with their surroundings. It is therefore paramount that those practicing Kaitiakitanga have a sound knowledge of their own connection to their regions and those who reside within this region.

Whenua

This term describes the current surroundings we see in this world; however, its literal translation does not expose the current relationship that Māori share with this vital resource. Whenua is also used to describe the afterbirth or placenta of a new-born child (Robert et al. 1995). The placenta is buried in a place of significance to the family in order to connect the child to the lands from where they originated. Not only does this give the child a physical connection to the land, but the land itself plays an important role in the child's interpretation of customary knowledge. Now that the child is connected to the land by whakapapa and placenta, they have both a physical and spiritual accountability to the land. Wiri (2013) further notes that this knowledge cements the child's spiritual connection with the whenua. Kaitiakitanga is but a tool used by Māori to remain accountable and connected whilst they carry out their responsibilities from both a physical and spiritual aspect.

Rāhui

The concept of rāhui was widely utilised in traditional times and is still being used today to manage resources and land within different regions. Marsden (1992) speaks of times when the mauri of a resource was depleting; Māori knew it was important to replenish this stock, doing so would activate a rāhui to restrict the use of the resource or item for a period of time. However, Marsden (1992) highlights that a tohunga, a skilled and knowledgeable person of the Māori world, was the only one able to administer and apply a rāhui as he held the appropriate tools and knowledge to read the signs of mauri depletion within his surroundings. Without the knowledge and guidance of the tohunga, resources would become depleted and later exploited to extinction. Therefore, rāhui is the

action of placing tapu or restricting use by members of the hapū and the wider community. Rāhui is commonly utilised by those practicing Kaitiakitanga and who have mana and rangatiratanga of that which is being restricted.

Mātauranga Māori

The terms and concepts explored within this thesis are the building blocks of Mātauranga Māori which is referred to by Broughton & McBreen (2015) as Māori knowledge or the Māori way of knowing. Mātauranga Māori has allowed Māori to make sense of their world and the protocols that guide their tribal systems. This body of knowledge has, according to Broughton & McBreen (2015), transformed in order to remain relevant for the changing times.

Broughton & McBreen (2015) further note that mātauranga Māori has allowed whānau, hapū and iwi to express rangatiratanga through reclaiming and enacting their traditional ways of knowing in relation to their surrounding environment as well as knowledge about themselves as a people. In modern times, the act of rangatiratanga has enabled Māori to reclaim this body of knowledge and implement it into their day to day lives. This has seen the emphasis of relationship building with not only other whānau and hapū but also with the surrounding environment, perpetuating the notion of reciprocity and the importance of giving back. Mātauranga Māori lives through Māori interaction with their environment (Awatere. 2010).

This body of knowledge has continued to transcend time through generations by oral traditions (King, Goff & Skipper.2007). However, as we move through a modern world and Māori continue to place themselves throughout the

world, accessing this type of knowledge base can become complex. The traditions that were once passed down through the generations are now being utilised and presented in different forms. Mead (1983) suggests that in today's society, where institutes such as Universities and schools house some of this traditional knowledge, the traditions are now picked apart and the most valuable information is provided to the learner. This selection therefore limits many communities and Māori in understanding the entirety of a concept such as Kaitiakitanga. It is therefore important for Māori based in both urban and rural areas to work together to ensure this limitation is minimised further through fostering relationships which will strengthen cultural identity and Mātauranga use (Awatere as cited in Durie.2003)

In order for Kaitiakitanga to be practiced and understood appropriately, whānau and hapū must have a shared and similar understanding of the mātauranga that is handed down to them. This mātauranga consist of a range of knowledge about concepts such as whānau, hapū, mana, mauri, whakapapa, rangatiratanga as well as the epistemological views of Māori. In some cases, a variation of the concepts within mātauranga Māori occurs which is widely accepted, however the authentic essence and key components are still maintained within this body of knowledge.

Intergenerational Knowledge Transfer

As previously mentioned by King et al (2007) "knowledge transfer between generations of Māori communities usually entailed an oral mechanism" (p. 60) such as pakiwaitara, waiata, mōteatea, karakia and also through different art forms such as whakairo and raranga. King et al (2007) provides the idea that this form of

tradition has allowed accounts in time to be recorded for interpretation by future generations. As well as this, the transfer has allowed whānau, hapū and iwi to uphold traditional relationships with their surrounding whanaunga. Intergenerational knowledge has ensured that the intentions of our tūpuna are still active in the processes and lives of their mokopuna (Tomas. 2011). This process of knowledge transfer has allowed the majority of customary Māori knowledge to survive colonialism in Aotearoa and continues to transcend time as Māori move to reclaim and secure their knowledge and way of knowing by further evolving its interpretation within their current surroundings.

However, Wehi, Whaanga & Roa, (2009) express concern for this knowledge as it can sometimes degrade over time if it is not interpreted properly. This therefore, encourages the practice of intergenerational knowledge transfer and pushes the users to ensure that the mātauranga they are passing on is in some way, reasonable, relevant and useful for future generations and holds onto the customary knowledge of the past.

The above, shows how Māori have utilised customary practices such as oral traditions to enable this transfer of knowledge to the next generation. What needs to be noted is that this process links to idea of mauri and that this knowledge transfer contains the mauri from the person gifting that knowledge. Therefore, you are not only bestowing the knowledge but also the mauri within that knowledge. It also confirms Royal's (2012.p.33) idea of mātauranga Māori being a "continuum of knowledge" and that this knowledge is an active body and not static, continuing to transcend people and time. With these ideas in mind, mātauranga Māori can transform but still maintain key components and ideas for future generational use.

25

Kaitiaki

A common term that needs to be addressed is Kaitiaki and its importance in the understanding of Kaitiakitanga. The word Kaitiaki is referred to as a being whose duty is guarding and protecting people, places or materials of significance (Kawharu. 2000). A Kaitiaki is primarily concerned with protecting and assessing the mauri that lives within an object or form, both human and non-human. Kaitiaki, therefore, are the practitioners of Kaitiakitanga (Kawharu. 2000). In traditional times, a Kaitiaki did not necessarily come in human form but often were referred to as taking the form of non-human beings such as animals (Schwimmer.1963). This has set the narrative for generations of stories referring to beings and animal that protect objects, families and places and all come under the mantra of a Kaitiaki. These are often referred to as taniwha in some areas and many hapū share similar stories of these Kaitiaki. Now, in modern society Kaitiaki are viewed as being environmental guardians (Dick, Stephenson, Kirikiri, Moller & Turner.2012), this has seen Māori people uphold the responsibility of their non-human counterparts and manifest the idea of a Kaitiaki into a physical form. The need to invoke responsibility upon these resources according to Te Aho (2011) is due to the concept of whakapapa, which intertwines Māori with their surroundings. Te Aho continues by also noting that the role of Kaitiaki is uplifted and carried through tikanga Māori. These protocols have set guidelines for Māori to follow in terms of respecting resources and knowledge. Thus, tikanga, whakapapa and the active role of Kaitiaki have allowed Māori to ensure the responsibility of caring and protecting knowledge as well as resources, remains that of the whole tribe and that the concepts remains relevant within the tribe throughout the generations. Tomas (2011) further expands on this idea by providing the notion that Kaitiaki are also

concerned with upholding the mana of their whānau, hapū and iwi, therefore it is adamant that the resources and knowledge be kept safe and managed appropriately. These ideas show the responsibility placed upon those acting as Kaitiaki as they are a representation of the past, present and future of their own whānau and hapū.

Kaitiakitanga

One way in which tapu, noa and rangatiratanga were utilised in a coherent way, was through exercising Kaitiakitanga. Dick et al (2012) make reference to the interconnectedness that concepts such as rangatiratanga and manaakitanga play in understanding and applying the concept of Kaitiakitanga. The reference implies that in order for the practitioner of Kaitiakitanga to apply the practice, they must also have an understanding of the concepts that encourage this application process. Johnson & Larsen (2013) also speak of the important role that Kaitiakitanga plays within a community by stating the role itself is one that is significant and holds a high level of honour for those who practice the concept. Selby, Moore, Mulholland & Te Wānanga-o-Raukawa (2010) describes Kaitiakitanga as providing accountability to the user to not only future generations but also to our tūpuna. The practitioners of Kaitiakitanga therefore becomes the link between these two generations. Practitioners of Kaitiakitanga are also attributed with maintaining the harmony between man and their environment (Selby et al. 2010), Kaitiakitanga is therefore a commitment to these relationships both human and non-human and is a position with high honour within the Māori world.

According to Kawharu (2000. para 5), Kaitiakitanga was not a commonly used term in traditional times however the act of protecting objects, resources and

knowledge for the benefit of future generations did exist within traditional Māori society. Its application was across a range of disciplines which allowed the user to protect the valuables within their tribes as well as this, the meaning of Kaitiakitanga is broad and giving definition to the concept itself should embrace this diversity. The practice itself embraces different dimensions of Māori life and acts accordingly to remedy, mitigate and promote the appropriate use for these resources, knowledge and people. Kawharu (2000) expands further on this idea by describing Kaitiakitanga as a way to explore and move within the spiritual, environmental and human spheres (Kawharu. 2000.para. 6). This provides the opportunity for whānau, hapū and iwi to evaluate the aspects of the three spheres and act accordingly. This evaluation is then accompanied through the incorporation of social protocols (Kawharu.2000. Para, 6) which in some ways normalises the process and application of Kaitiakitanga amongst Māori. Therefore, Kaitiakitanga is the overarching concept of protecting and managing resources, land, knowledge and often people and contributes to the well-being of the spiritual, environmental and human domains.

Traditional Interpretation of Kaitiakitanga

Traditional knowledge was not freely available to every person of the whānau, hapū and iwi. This knowledge was protected and utilised by certain members of the groups who processed the right skills to do so. Marsden (1992) provides clarification of the traditional use of Kaitiakitanga and how it was administered in traditional past times. Marsden (1992.p15) suggest "stewardship is not an appropriate definition" of Kaitiakitanga as Stewardship refers to the notion of ownership, a concept that was not commonly used for land and resources by

Māori. Marsden (1992.p15) continues by further unravelling the word Kaitiakitanga to the word Tiaki in which he explains as being a means "to keep, to preserve, to conserve, to foster, to protect, to shelter, to keep watch over". This definition provides us with the notion that the purpose of the act of Kaitiakitanga was to protect things of value ranging from resources to objects, people and often knowledge, as long as it was of value to Māori, it would be protected under Kaitiakitanga.

There was a high emphasis in Māori life on the importance of mauri in tying together Māori and their surroundings (Marsden.1992). This concept and its relevance to Kaitiakitanga is also expanded on by Royal (2012) who speaks of the balance that Kaitiakitanga aimed to maintain and was primarily based on the relationship between Māori and their surroundings and protecting the mauri that transcended through these two parties.

This relationship was managed through the implementation of different tools that utilised the concepts of tapu and noa. Stewart, Ahuriri-Driscoll, Boulton & Hudson (2014) characterise Kaitiakitanga as the tool utilised to guard the mauri of groups, objects, resources, traditions, practices and places. Thus providing the idea that the mauri that is instilled in each of these objects is important in Māori understanding and interpretation of their surrounding environments. It provided Māori with an opportunity to see themselves as equal and part of their surroundings, creating a meaningful relationship between Māori and other beings of this world. This encourages the practice of Kaitiakitanga within Māori society and further connected Māori in traditional times with their surrounding environment.

Modern Interpretation of Kaitiakitanga

Although the thesis has begun to separate the interpretations of Kaitiakitanga into both its traditional and modern interpretation, it must be noted that doing so allows the reader to understand and see the changes that Kaitiakitanga interpretations have undergone in recent decades. Stevens (2011) makes reference to the role of colonialism in the changes that place names can undergo and the efforts of Māori to reclaim the authenticity of these names. This idea shows the importance in understanding that the interpretations we may have now are often different to pre-colonial times. This section on the modern interpretation of Kaitiakitanga highlights this difference for the reader to better comprehend. It also allows the reader to see the changes that Kaitiakitanga may now hold compared to its traditional interpretation. In its modern interpretation, Kaitiakitanga has become closely linked to the field of environmentalism. Not only do limited definitions play a role in the terms misunderstanding, definitions provided by The Oxford Dictionary (2005) promote Kaitiakitanga as the Māori equivalent of Stewardship and Guardianship. Stewardship is further defined by the Oxford Dictionary (2013) as the

- "Responsibility for the sustainable management and use of a particular resource or place",

Whilst Guardianship is defined by Mosby, & Mosby (2013; 2012) as being

- "A legal status that places the care and property of an individual in the hands of another person."

Though these are Western translations of the concept, it is referenced to provide the reader with a general idea of the modern day interpretation of the concept.

30

These definitions are not a justified interpretation of Kaitiakitanga as it disregards the role of spirituality in the application and considerations of the concept. This form of misinterpretation can be seen through many instances of Maori to English translations. A historic example of this misinterpretation is seen through Te Tiriti o Waitangi, of which the Maori version is interpreted differently in English (Ministry of Culture and Heritage.2012). This misinterpretation has led to many problems for Māori and the same assumption can be made in relation to the interpretations of Kaitiakitanga.

More definitions of Kaitiakitanga can also be seen in the language of modern literature. Forster (2013.p11) notes that Kaitiakitanga manifested from Māori interest in the governance of natural resources especially state resources. This definition links to one part of the important role that Kaitiakitanga plays for Māori but again restricts the tool to that of natural and physical resource management. However, Foster (2013.p12) allows for some leniency towards the definition by stating "Kaitiakitanga in relation to whenua is an ethic of protection that manifest as a duty to care and look after the environment". Foster continues by clarifying that Kaitiakitanga involves acts of guardianship or custody towards people and objects. It is therefore, important to explore how Kaitiakitanga can be related to resource management but, also how it can be utilised in other disciplines with the purpose of creating a sense of protection and care within that discipline.

Morad & Jay (2000.p.9) also adds to the definition of Kaitiakitanga as being a reflection of "Māori land management and environmental sustainability". This again perpetuates the close proximity of Kaitiakitanga and Sustainability. Morad et al (2000.p.9) continues by highlighting the role of a Kaitiaki or "guardian" as

31

having the rights of access to land, whom also possess the adequate traditional knowledge for that land. Such definitions provide us with the possibility that Kaitiakitanga is the act of protecting the land and resources, by way of utilising traditional knowledge. Therefore, without customary knowledge, the act will lack understanding and meaning.

The most common idea seen through this modern interpretation of Kaitiakitanga is the close link to the term sustainability as shown by Morad & Jay (2000). Definitions of sustainability are highlighted by Santillo (2007. p.61) as "being an activity of action capable of being sustained", Santillo continues by suggesting that sustainability is a lifestyle that aims to promote healthy living that is fulling and economically secure without impeding on the surrounding environment.

Shaharir & Alinor (2013) supports this theory by also expressing that sustainability is more concerned with environmental and ecological issues. Shaharir & Alinor (2013.p.61- 62) continue by further expressing that in order to achieve "true" sustainability both ecology and the environment are conditions that are factored into achieving sustainability. Both definitions show the attachment that this term and concept shares with aspects of environmentalism and ecological restoration, prompting the theory that sustainability is concerned with the natural and physical environment. These ideas within sustainability share similar traits to the goals and principles of Kaitiakitanga from its environmental component, however this definition does not encompass all the components of Kaitiakitanga

Discussion

Using comparisons between the concepts that have been explored within this chapter, there are some similarities that Kaitiakitanga shares with Sustainability, Guardianship and Stewardship. There is a definitive need of the four concepts to cater for the natural and physical environment, be it through an act of guardianship or stewardship or simply because individuals share a meaningful connection with the places that they occupy. Shared within these concepts are aspects of protecting resources and land for future generation use.

However, it is clear that because of the holistic approach of Māori through their worldview of creation as noted by Best (1924), the Māori interpretation of Kaitiakitanga is different from western understandings, as well as this there are also differences in the traditional and modern interpretations of Kaitiakitanga as seen through the literature provided by Dick et al (2012), Selby et al (2010), Kawharu (2000) and Marsden (1992). For example, as explored in this chapter, whakapapa, mauri and mana according to Mead (2013) have enabled the relationship that Māori have with both their surroundings and their customary knowledge. Whakapapa has allowed for the concept of Kaitiakitanga to transcend through generations by providing the idea of responsibility to the past, present and future needs of whānau and hapū(Selby.2010). Stewardship or Guardianship however, differs as these two terms stem from the need to remedy an issue or problem that has arisen in their surroundings. Kaitiakitanga is also concerned with remedying issues or restoring balance (Royal.2012). However, this act or restoration is done through analysing the levels of mauri and acting in way that enables a balance between that object and everything surrounding it, including people. Because Māori connect through the

notion of mauri, it creates a meaningful interaction between Māori and their environment. Kaitiakitanga is therefore limitless in its approach and application as mauri is within everything according to the Māori worldview.

In terms of Sustainability, the Māori practice of Kaitiakitanga is not merely restricted to sustaining resources of land but it is also about ensuring that the knowledge attached to that land and resource is sustained and maintained in order to convey the correct information to future generations. It is also concerned with how to utilised these resources and not merely restrict its use indefinitely. Furthermore, the literature provided by Mead (2013) that refers to the concept of mauri enables us to see that the principles of sustainability do not take into account the relevance of spirituality in the protection and preservation of living things.

Summary

This chapter has highlighted the concepts of mauri, mana, tapu, noa, whānau, hapū, rangatiratanga, whakapapa, whenua and rāhui. This chapter has also explored Māori cosmogony, mātauranga Māori, Kaitiakitanga, Kaitiaki as well this, the chapter has explored both the traditional and modern interpretations of Kaitiakitanga. These concepts have then been discussed to provide more analysis of their importance in the understanding of Kaitiakitanga. The literature by Marsden (1992) and Mead (2013) shows the dependency that Māori have on their worldview in order to operate their practices; it also shows the connections that are created through whakapapa and mauri. The literature by Marsden (1992), Royal (2012) and Foster (2013) also show the possibility of a disconnect between traditional interpretation and modern interpretations of Kaitiakitanga, but that Māori are continuing to utilise underlying components such as mauri and

whakapapa to guide their practices. Such components are important in the understanding of Kaitiakitanga even in today's modern society, and these will be explored through the case studies of Te Parawhau.

Questions arising from the literature

- "What are the current understandings of Te Parawhau pertaining to Kaitiakitanga?"

- "How was this information transmitted?"

- "How is it currently being utilised?"

- "Is the current understanding of a younger generation similar to that of the older generation?

- "What has caused this difference in interpretation"?

The investigation of these questions will lead us to a cohesive understanding about Kaitiakitanga and how it is being applied in whānau, hapū and iwi settings. We have seen through the literature that there is indeed debate about the specifications of Kaitiakitanga and the need to ensure that such specification is made known to the wider communities of Aotearoa. The next chapter will highlight the methodology and methods utilised in the conduction of this research and will enable the reader to have a better understanding of the structure of both the Whakawhiti kōrero process and the presentation of the thesis.

Chapter 3

Methodology

This chapter introduces the methodology behind the thesis and the guiding principles that shaped both the process of Whakawhiti Kōrero and the analysis of these kōrero gifted by participants. The chapter highlights the hypothesis of which this thesis has tested. It will then introduce the methodologies that have guided the conduction of this research such as Kaupapa Māori methodology as well as highlighting important aspects such as the researcher's positionality and decolonization. The chapter will then highlight the methods utilised to gather the information from participants as well as the methods utilised in the presentation of the thesis itself. These are highlighted as being the methods of a literature review, Whakawhiti kōrero as well as the selection criteria for the participants of the research. The chapter then looks to highlight the analysis methods utilised for both a structural purpose as well as the analysis of the case studies by participants. These methods are outlined as being thematic analysis, deductive and inductive analysis, case studies and SWOT analysis. It is also important to highlight that the author has created an analytical framework to further aid in the analysis process and this is also be explored in this chapter.

The idea is that this chapter will help to enable the reader to understand the rationale for the methods used in the gathering of perspectives on Kaitiakitanga from Te Parawhau. The research utilised a qualitative approach to investigate the

current perspectives of Kaitiakitanga within the hapū of Te Parawhau and to also highlight perspectives of two generations of Te Parawhau members.

Hypotheses

The following are hypotheses that this research will aim to resolve:

Primary Hypothesis (H1): **"A change in perspectives of Kaitiakitanga has occurred over two generations of Te Parawhau members"**

The overall purpose of this research was to explore the perspectives and understandings of Kaitiakitanga within Te Parawhau. Doing so allowed a comparison of these perspectives and identify the following:

- What areas of Kaitiakitanga are viewed differently?

- Are Te Parawhau still maintaining some form of customary trait within their perspectives?

- Are Te Parawhau actively practicing the concept from the basis of their understandings of Kaitiakitanga?

and if there are differences of perspectives that have occurred

- What has caused this diversity in perspectives?

- What will this mean for the future development of Te Parawhau?

H2: **"A deeper understanding of Kaitiakitanga will bring increased benefits to Te Parawhau and increase the concepts use when considering future development"**

This research endeavoured to prompt a deeper understanding of Kaitiakitanga and analysed how such an understanding can aid in the development of whānau, hapū and iwi. In analysing the perspectives of members of Te Parawhau,

37

a comparison between these perspectives explored how these perspectives are relevant in the development of this hapū,

H3: **"Current understandings about Kaitiakitanga from the younger generation of Te Parawhau are viewed first and foremost as a concept that relates to environmental issues."**

One of the purposes of this research addresses the possibilities of the different aspects of Kaitiakitanga, and to question if the definition of environmental protection which is currently contributed to Kaitiakitanga, has the effect of limiting its potential as a concept to help in other aspects of modern life within Te Parawhau.

H4: **"A unifying understanding of Kaitiakitanga will improve practice in targeted parts of Te Parawhau and ensure its future application by the next generation."**

The research scopes the term Kaitiakitanga and the aspects that underpin this concept. The research required both a customary and modern take on Kaitiakitanga in order to address the best form of utilisation for future development. With the aid of literature about Kaitiakitanga and the current understandings of Te Parawhau members, the research enabled a form of synthesis to occur and an understanding about the concept of Kaitiakitanga that has a uniquely Te Parawhau lens.

H5: **"Those who are actively involved in Kaitiakitanga are more likely to be knowledgeable about a diverse range of Māori concepts and how they may be interpreted in modern society."**

In order to understand the level in which Kaitiakitanga may be considered as a key value to be widely used, it is important to consider how one may identify practitioners of the concept in a wider sense. Preference was therefore given to well-rounded practitioners or those with an understanding of Māori concepts as they are likely have the adequate knowledge about Kaitiakitanga and its application. However, this became too difficult and further members of Te Parawhau were approached to participate in this research.

H6: **"Outside/western influences have led to a disconnect of knowledge transfer between the old and young generations of Te Parawhau concerning Kaitiakitanga"**

The research addresses the impacts that outside or western influences have on the transition of customary knowledge throughout generations of Te Parawhau members. This provides the opportunity to identify how Te Parawhau is being influenced and if these have altered their application of Kaitiakitanga within their region.

Methodology

I endeavoured to follow and implement the principles of Kaupapa Māori Methodology. It is important that a Kaupapa Māori approach was utilised for this research in order to remain culturally sensitive to the information that was gifted to me for the purpose of this research. I implemented Kaupapa Māori Methodology in my conduction of the research which has allowed the research:

- To encourage Hapū Rangatiratanga

- To align with and encourage the epistemology of Māori

- To encourage a process of reciprocity of knowledge

- To reclaim Māori knowledge and challenge western understandings of Māori knowledge

Utilising this methodology further allowed me to look inwards within my own whānau and hapū and understand their perception of the Kaitiakitanga concept and how they have utilised it within their respective boundaries.

Kaupapa Maori Methodology

Kaupapa Māori methodology addresses the disconnect that Māori have felt with traditional western research methodologies (Bishop.1998). The methodology allows for the expression of Rangatiratanga by Māori in the academic arena (Bishop.1998) but also allows Māori to remain authentic and apply themselves in a uniquely Māori way (Graham as cited in Bishop.1998). Kaupapa Māori, according to Sharples (1988 as cited by Pihama, Cram & Walker. 2002) applies customary knowledge pertaining to the experiences of Māori.

A Kaupapa Māori methodology was utilised in the process of this thesis to enhance not only the data gathered from participants but also to ensure that the experience for the participants was also valued and beneficial. Because the research was conducted within my own hapū, it is paramount that the relationships were built and maintained by myself and the participants and that these relationships be one that are meaningful to the author and the participants.

Many academics have endeavoured to give definition to the term Kaupapa Māori, these definitions all vary depending upon the substance of the literature itself; however, a recurring theme that has come about from the academic literature

such as Bishop (1998) is the concern that Kaupapa Māori expresses for tino rangatiratanga and implementing this concept within the confinement of Māori academia.

This need is highlighted by Walker, Eketone and Gibbs (2006) whom express that previous studies concerning Māori or about Māori and their concepts were through the lenses of westernised notion. The westernised ideologies are prominent within the realm of academia which has prolonged the misguided interpretation of Māori values and concepts. These western ideologies are, according to Walker et al (2006), associated with the western hegemony in the research realm, which asserts power and superiority over minority groupings. Walker et al (2006) allude us to the fact that Kaupapa Māori aims to question and challenge this hegemony by reclaiming the right to conduct and produce research that is culturally appropriate to Māori, but also to allow for the reciprocal aspects that exist in Te Ao Māori to occur within the realms of research.

This allowed for the expression of tino rangatiratanga as both the participant and researcher are able to conduct an exchange of ideas in a manner that recognises both equally. In creating this forum to express tino rangatiratanga, Walker et al (2006) suggests that this process becomes a strategic tool in helping to create recognition for Māori knowledge in academia. It is important that Te Parawhau express their own rangatiratanga within their regions, the research complements their efforts in reclaiming and rebuilding their whānau and hapū through understanding what Kaitiakitanga means to them and how this understanding can unify the hapū in their development.

For other ethnicities, this can become an obstacle in engaging with this body of knowledge as they can assume such a process is biased and not objective (Walker et al.2006). However, the process of applying Kaupapa Maori methodology reduced the risk of the information being misinterpreted by another culture, allowing a true embrace of values and concepts within the academic arena. It must be addressed that my conduct and research is closely linked to my own values and worldview as a young Māori, therefore the research did not intend to discourage the involvement of other ethnicities in aiding in the revitalisation of our concepts and values but however requested, that the process for this revitalisation be encouraged by its own people, in this case, the people of Te Parawhau.

Research Positionality

Being a member of the hapū of Te Parawhau I have the opportunity to contribute to their development through this research. It is also apparent that my positionality as a member enabled me to make observations about the hapū and provide interpretation of these observations. Kelly & Gibbons (2008) highlights the methodology of ethnography as a tool to make such observations whilst also providing an understanding of what this will mean for those the researcher is observing. This idea was utilised in this research in order to make observations about Kaitiakitanga within Te Parawhau and provide an explanation as to what this means for Te Parawhau and their future development.

Decolonisation

This thesis has, in some form, assisted Te Parawhau in the process of Decolonisation. Māori customs, histories and culture have, for many years, been broadcasted to Māori by western constructs in the realms of academia in order to

diminish the existence of customary Māori knowledge (Smith.2012. p.222). This has led to a misinterpretation of histories, language and customs resulting in a false representation of the Māori worldview. As previously stated the thesis utilised a Kaupapa Māori methodology in order to highlight the many uses and understandings of Māori concepts whilst also exercising the concept of tino rangatiratanga. The investigation was aligned to prompt the unrestricted practice of Māori customs and concepts. This thesis has also contributed to the decolonisation of the current understanding of Kaitiakitanga and encourages the hapū of Te Parawhau to apply their understandings of their values and concepts in a meaningful way.

As pointed out by Laenui (2006) the need for exploration is part of the process of decolonising and should not be rushed in anyway. Rushing the process will result in a reduced opportunity of the possibilities that these indigenous communities could ascertain in reference to their traditional concepts and values. This thesis should therefore, not be the only means for decolonising the concept of Kaitiakitanga, but is a stepping stone for Te Parawhau towards establishing possibilities of its definition and use. It should also be noted that the information gathered within this thesis is only one representation and that furthermore, each whānau, hapū and iwi have their shared considerations for the concept, and that these too should be acknowledged and respected in future research. The research encourages whānau, hapū and iwi to explore and create models for utilising Kaitiakitanga in the best way possible.

Method

For this research I utilised the following methods to gather the information and knowledge of participants in relation to their perspectives and understandings of Kaitiakitanga.

Literature Review

A review of literature was conducted as one of the methods of this research to scope the range of perspectives of Kaitiakitanga that currently exist within Aotearoa. The literature review consisted of the definitions of both Kaitiakitanga and Kaitiaki and provided a definition and scope of mātauranga Māori and intergenerational knowledge transfer. Other key Māori values that enable further understanding of Kaitiakitanga have been highlighted for the purpose of this research. The literature review provided an understanding of what is currently circulating Aotearoa in reference to understanding Kaitiakitanga and also provided discussion on the traditional and modern interpretations and application of Kaitiakitanga.

Whakawhiti Kōrero

Māori have for centuries utilised many mechanisms to transfer knowledge throughout generations such as stories, whaikōrero, whakataukī, waiata, mōteatea and other oral and physical mechanisms for the safe transfer of knowledge. In order to adhere to the concept of Kaupapa Māori methodology, the research encouraged a space for Whakawhiti kōrero between myself and the participants. Because the process was not looking to utilise a large group which is often referred to as a hui or wānanga, encouraging a space for Whakawhiti kōrero suited the sample

population. Whakawhiti kōrero allowed for the transfer of knowledge between a smaller group of people. As stated by Elder & Kersten (2015) Whakawhiti kōrero involves "the exchange of idea and discussion" between two groups.

This exchange took place during the interviewing process and enabled a reciprocal approach as the kōrero was transferred and conversed by both interviewer and participant alike. Along with Kaupapa Māori methodology and the method of Whakawhiti kōrero, a qualitative approach of interviewing was also used to guide the research process. Qualitative methods for research according to Crowe, Inder & Porter (2015) allow the reader to comprehend the understandings and experiences of participants.

Wengraf (2001) further expresses that interviews allow the user to contribute and improve knowledge by understanding through interacting with participants. The interviewing process enabled participants to pinpoint important information that they had acquired from their engagements with Kaitiakitanga and the recurring components that underpin Kaitiakitanga. Wengraf (2001) supports this idea by further noting that interviewing for the purpose of research should not be conducted in order to alter the thoughts and answers from the participants, but should however test theories. This process allowed for a discussion about these aspects of Kaitiakitanga and how they have enabled communities to grow and prosper and test the current theories that are prominent pertaining to Kaitiakitanga. By utilising the concept of Whakawhiti Kōrero as the overarching method and interviewing as a supporting element, the process limited the opportunity for a power imbalance and a misunderstanding and interpretation of the kōrero shared.

In the process of Whakawhiti Kōrero I arranged to meet with four participants to conduct the research, each participant was given the opportunity to meet in a suitable place for them. The process began with both a karakia and a mihi to set the foundations of the Whakawhiti Kōrero process. I then proceeded to ask the participants about their experiences with Kaitiakitanga and how they think this knowledge could aid in the development of Te Parawhau. Each participant was interviewed in accordance with Kaupapa Māori methodology and have been involved in the appropriate creation of their own case studies. The kōrero given by participants was recorded and written down in order to maintain the information that they had gifted to me. Participants discussed what they knew about Kaitiakitanga, where this knowledge came from and what they thought were the best methods to utilise their knowledge for Te Parawhau development. This information was then analysed and presented through an analytical framework which will be further explained in this chapter.

Participants

It is important to note that in conventional thesis, general information about the participants and their lives would be included in the methodologies chapter. However, to align with the concept of rangatiratanga and mana, the information pertaining to participants is presented in the case studies chapters to ensure kōrero remains in its entirety and is not distorted from its origins. This also aids in a mana enhancing process for the kōrero gifted by the participants as the information is presented on its own accord. Therefore, this section highlights the criteria use for participant selection and the conduction of the research process.

Preference was given to Participants who had experience with the term Kaitiakitanga in relation to their area of expertise, however I had also opened the call to the wider hapū to participate in this research should other members become unavailable. The areas of interest for the research included, but were not limited to; language revitalisation, cultural revitalisation, land and resources and tikanga. I also utilised an open question approach so the richness of participant's stories was not restricted. I was fortunate enough to engage with four participants for this research, half of which were from an older generation of Te Parawhau members (over 30 years of age) and the remaining from a younger generation of members (under 30 years of age). This allowed the investigation to remain concise, and provide a scope of areas in which affect Māori living from both an old and young person's perspective. The age criteria for the participants was selected due to the nature of limited demographic information in the hapū of Te Parawhau. The use of the word "youth" covers a range of ages, for the purpose of this study I have considered the younger generation to be 30 years of age and below.

A suitable timeframe of 45 minutes to 1 hour was applied for the interviewing process. Participants chose a suitable interviewing area to ensure they feel comfortable to share their knowledge. The opportunity to bring whānau members was also encouraged to participants to ensure they felt safe when sharing their kōrero with me. Such kōrero was therefore presented in the forms of storytelling, whakapapa exchange and these forms were beneficial for the purpose of this research.

It is also important to highlight that in the case studies set out in chapter 5 and 6 some participants wished to be named and others did not feel being named was

necessary. In respect to their wishes, the participants in chapter 5 are identified solely as Participants 1 and 2, whilst in chapter 6 the remaining participants have been named. Respecting the wishes of participants relates to the rangatiratanga component of Kaupapa Māori Methodology.

Ethics

For the purpose of research process, ethics approval was sought from Te Manu Taiko: Human Research Ethics Committee and the author gained ethics approval on the 4th of August 2016 to conduct the data gathering process for this research. Participants were given the research information sheet as well as the research consent forms and these have been attached to this thesis (see appendices). Participants were also provided with the questions for the Whakawhiti Kōrero process to ensure they were well prepared for the data collection phase.

Findings and Data analysis

Thematic

The findings and data analysis phase of the research implemented a thematic approach to analysing the data. Thematic Analysis has been described by Crowe & Porter (2015. p.618) as a way to collate information into organised groups and these groups are usually set out into themes that share similar ideas.

This process groups the similar traits and aspects that each participant shared in the case studies from the Whakawhiti Kōrero process. Doing so allowed the data to be presented in an understandable way and to also enable key components of the research to surface. It can be argued that applying a Thematic

Analysis takes away vital parts of the participants kōrero, however, the kōrero provided by the participants has been included in the case studies through the incorporation of their quotes and the exclusion of academic literature. This further ensured that the case studies remain the work of the participants. The data analysis phase also brought about new knowledge provided by the participants, this enabled the metamorphosis of this knowledge for future use.

In order to maintain the mana of participant kōrero, I have ensured that the data does not become distorted by presenting it as an authentic representation of what the participant has provided. This provides an honest and authentic expression of Kaitiakitanga and its application in today's society.

The research will aim to acknowledge each participant and their contribution to the research by presenting the research and its findings to the hapū of Te Parawhau at a further date.

The findings and analysis are presented in a way that follows the principles of Kaitiakitanga and take into account whānau contribution, mana, mauri and whakapapa. This alludes to the idea that the information perpetuates the ideal of rangatiratanga within this body of work. The findings of this research bring to light the existence of perspectives by young and old and how each generation has currently applied the concept from their own understandings.

The idea of prompting rangatiratanga has also been applied to the end results through providing concise ways in which Te Parawhau can development themselves with the use of the participants' perspectives. This further encouraged

the idea of the research being conducted by a member of the hapū for the benefit of Te Parawhau.

Deductive and Inductive Analysis

Due to the nature of this research both a deductive and inductive analysis were utilised to provide an outcome for Te Parawhau and to also ensure that evidence provided by the participants is there to support the outcomes. Worster (2014) and Gabriel (2013) provide the notion that deductive analysis is concerned with providing a theory and testing that theory in order to provide an outcome. Worster (2014) further notes that inductive analysis is based on the probability of an occurrence of a phenomenon. In support of this idea Gabriel (2013) also expresses that the use of inductive methods allows for new knowledge to emanate. These definitions provide the idea that the research has tested the hypotheses and has utilised the research questions to ensure that the research remains concise. Not only this, the research has tested the theories set out above and initiates a process for development of Te Parawhau in relation to Kaitiakitanga. This new data is outlined in chapter 9.

Case Studies

I have presented the participant discourse as separate cases, to maintain the ideas, experiences, and wairua each participant has shared for this research. Case studies aid in this process by allowing the reader to adhere to the experiences of the participant (Harland.2014 as cited by Fossey, Harvey, McDermott & Davidson.2002). Harland (2014) also states that case studies allow for the construction of a narrative around the research that is being conducted. This allows

the reader to extract and interpret the data and provide new knowledge to contribute to the field of research. This procedure allowed the participants to ensure accuracy of their kōrero and to alter and remove parts to maintain the essence of their shared knowledge. Harland (2014 p. 1116-1117) notes that due to the nature of case studies the stories shared by participants can be interpreted differently by those who read the cases. This can often result in the generalisation of the cases. Harland (2014) further highlights case studies as a method can be more appropriate for building hypotheses instead of building theories. Taking these issues into consideration, the research has ensured that the case studies have provided an authentic encounter of the participants experiences. These are open to interpretation by those who encounter the cases, however the research examined these without distorting the information as per the guidance of Kaupapa Māori methodology but also employed the help of participants in ensuring the case studies are their own understandings and ideas. The thesis has also utilised an analytical framework to further ensure no misinterpretation occurred.

These case studies categorised the kōrero that participants have shared into six areas which are; general information about the participant, which age generation they are associated too, their understandings of Kaitiakitanga, the components that make up their understanding, how they apply the concept of Kaitiakitanga and their ideas around its possible use for development. The categories allow the reader to not only see the thoughts of the participants but to also understand in-depth why the participant thinks this way. This further aids in the creation of a story-like narrative similar to the ideas by Harland (2014). Furthermore, I have deliberately excluded literature from the cases to ensure that what is presented in the cases is the data

provided by the participants. This is also supported by the Kaupapa Māori methodology which encourages the authenticity of knowledge for Māori within the academic arena (Graham.1992. as cited by Bishop. 1998.), but to also whakamana the participants and their stories shared within the cases. This further encourages a Te Parawhau perspectives within the academic arena.

Te Parawhau Analytical Framework

Because there are no frameworks that align with a Te Parawhau outlook, I have created an analytical framework to aid the reader in understanding the analysis process of the case studies, this limits the misinterpretation of the cases. The framework has been applied to the case studies to help the analysis process of the cases but to also ensure that what is produced aligns to a Te Parawhau way of being. This can be referred to as the need for rangatiratanga which is a prominent concept that exist within the hapū. The framework introduces the participants to the reader, highlights the generation that the participant belongs too. The framework then explores the understandings of the participants of Kaitiakitanga, highlights the components according to participants, how the participant applies the concept and finally their ideas around the avenues for development and use. The framework further aids in the notion of rangatiratanga for Te Parawhau and ensures that the kōrero encourages the concept of rangatiratanga, mana and mauri remaining with the participants.

Analytical chapters

It must also be noted that chapters 5 through to 8, have been written in an analytical manner that ensured that the outcomes have been thoroughly examined.

This ensured that the recommendations are clear and are relevant for the purpose of developing Te Parawhau. It is also important to note that chapters 7 and 8 utilised both data from participants and literature to provide these outcomes.

SWOT Analysis

To aid in the analysis process of the discussion chapter of this thesis, a SWOT analysis method was utilised to further assist in the analysis of the information presented in this thesis.

Often used in the strategic management arena, SWOT analysis highlights the internal Strengths, Weaknesses and external Opportunities and Threats of an activity, concept or idea (Helms & Nixon.2010). This further aids in the decision making process when deciding on the viability of an idea, activity or concept. The tool further aids strategic planning and has been utilised by many management practitioners in their planning processes (Helms & Nixon.2010). The SWOT analysis concept uses the thematic information presented in the findings chapter for discussion on the viability of ideas and suggestions from participants and the author.

Because the research is guided by Kaupapa Māori methodology the utilisation of a SWOT analysis enabled an internal conversation around the appropriate development for Te Parawhau. The guidance of Kaupapa Maori for the SWOT analysis has allowed for the results to align with the needs of Te Parawhau. This ensured the results encouraged rangatiratanga through the relevant application of the concept by Te Parawhau. This idea is supported by Helms & Nixon (2010) who state a SWOT analysis enables the user to come to their own conclusion

These values of decision making are also prominent within the discussion method of Tautohetohe which is highlighted by Williams & Williams (1957) as being a form of debating. This therefore provided the author with the opportunity to discuss the strengths, weaknesses, opportunities and threats similarly to that of a SWOT analysis. With these ideas in mind the SWOT analysis for this research enabled the research to initiate a debating process whilst also enacting the principles provided by the concept of Tautohetohe.

Summary

To conclude, this chapter has shown how the research was conducted and also how the knowledge is presented towards the end of this thesis. The chapter has highlighted the hypothesis, introduced the methodology of Kaupapa Māori as well as stated the methods utilised to gather the information from participants as well as the selection criteria for the participants of the research. The chapter has also explored the analysis methods utilised for both the structural purposes and the analysis of the case studies by participants such as thematic analysis, deductive and inductive analysis, case studies and SWOT analysis as well as the analytical framework created by the author. The next chapter will introduce the reader to the subject of the research, which is the hapū of Te Parawhau. This will further provide the reader with a general understanding of their current position in today's modern times whilst also exploring their heritage.

Chapter 4

Introduction to Te Parawhau

The following chapter introduces Te Parawhau to the reader. The chapter aims to provide an overview of the hapū by providing the location and general information about Te Parawhau. The chapter then looks to highlight the hapū boundaries and also the story of Te Parawhau and how they

Image 1. Manaia Maunga. 2016. Source.

Personal Collection

acquired their name. Finally, the chapter provides the reader with a glimpse into the current state of Te Parawhau and their engagements within their region.

For the purpose of decolonising, some of the whakapapa kōrero has been excluded from this overview to further aid in protecting the vital information left behind for future generations of Te Parawhau. This includes names of some tūpuna, hapū and the acts that these tūpuna and hapū play in the creations and placement of Te Parawhau. However, it is also noted that although this information has been excluded, the author can confirm that the participants are descendants of Te Parawhau.

Overview

Te Parawhau have been part of the Whangārei landscape and have played many roles in the protection and care of the area. Their lineage has affirmed their mana whenua within the region and continues to create a bond between the hapū and their surrounding environments. As Te Parawhau move into a stage of renaissance, it is important for the hapū to maintain their traditional kōrero for use by future generations.

Te Parawhau

Te Parawhau are a hapū based within Whangārei and extend towards the Kaipara region and have occupied these regions for many centuries (Tito. 2010). They were tasked to ensure the appropriate protection of the gateway to the rest of the Northland area (Tito. 2010). The hapū demographics are estimated to be around 25,000 descendants or more through the various descendants of the rangatira and whanau of Te Parawhau (Participant 1.2016. Personal communication). In their current state Te Parawhau have limited demographic information hence the estimation given above.

Te Parawhau interacted with many different hapū from the north who would often utilise the Whangārei area as a departing point towards the south. This often led to the establishment of alliances and an intertwining of bloodlines with other hapū of Northland.

The location of the hapū also resulted in them being the first point of contact when conflict came to the North, resulting in a need to be upskilled and strategic in their operations as a hapū (Tito. 2010). The area in which Te Parawhau protected served

as a hub for tribal discussions and strategic alliances between the many hapū of Northland (Tito. 2010).

The whakapapa lines of Te Parawhau connects them to many other hapū within the Northland region such as Ngāti Rēhia, Ngāti Hine, Ngāti Wai, Ngāti Whakaeke, Ngāti Manu, Te Rōroa, Te Kuihi, Te Uri ō Hau, Ngāti Whātua and even extends to the Waikato region (Tito. 2010).

Rangatira of the hapū initiated peace talks with enemies of the hapū which further resulted in better trade initiatives (Tito. 2010). This need for preservation and protection stems from their continued application of rangatiratanga over their lands and people (Tito. 2010).

Te Parawhau Boundaries

Similar to the depiction of Te Whare tapu o Ngāpuhi[1], Te Parawhau pinpoint maunga of their region to outline their tribal boundaries beginning from Manaia, to Parihaka, Parikiore, Hikurangi, Tipa, Maunga Raho, Taipuha, Mangawhai, Te Whara and back to

Image 3. Manaia Maunga- Whangārei Harbour. 2016. Source. *Personal Collection*

Manaia (Participant 1.2016. Personal communication). These beacons set out the traditional boundaries that Te Parawhau protect. Each child of Kukupa[2] maintained

---

[1] "Te whare tapu o Ngāpuhi" is a metaphor utilised to describe the many maunga that make up the boundaries of the Ngāpuhi tribe.
[2] Kukupa was a rangatira of Te Parawhau

the area by occupation and resource management and even in today's modern world the descendants of the children of Kukupa occupy these boundaries (Participant 1. 2016. Personal communication).

Te Parawhau operated and co-existed peacefully with other hapū and the mana whenua remained with Te Parawhau in their respective boundary.

Te Parawhau Story

The original hapū of the Whangārei area were known as the hapū of Ngai Tahuhu. Through the marriages of Kahore, a descendant of Ngati Ruangaio to the two twin sisters Pae and Weku of Ngai Tahuhu, the two hapū were subsequently intertwined and helped to further establish Te Parawhau through their marriage (Fletcher.2016). Reference to the original hapū of Ngai Tahuhu and the marriages of Te Parawhau tūpuna, show the strong link that Te Parawhau has with the Whangārei area.

These bloodline links are prominent values for Māori as being able to connect to the land allows those acting as Kaitiaki to carry out their obligation. The ability to cite these connections allow Te Parawhau to ensure the value of Kaitiakitanga lives on through each generation and that each generation are aware of these obligations.

Upon the death of a prominent rangatira within Ngati Ruangaio, a cousin of Kahore departed the pa site of Pukawakawa to avenge the death of his uncle. The nephew departed for Whangaruru and was subsequently defeated in battle. The body of the nephew was returned to this people wrapped in the leaves of the Whau tree. On removing the Whau leaves from the body, the imprints of the Whau leaves

58

remained on the body (Participant 1. 2016. Personal communication). In order to pay homage to the nephew in his quest for revenge, his hapū and the descendants of his uncle took the name of Te Parawhau to remember the battle and sacrifice made. Fletcher (2016) further states the people fully adopted the name of Te Parawhau from this point on. The adoption of the name Te Parawhau speaks volumes of Te Parawhau in preserving their traditional kōrero and the meanings that such kōrero can be used in the direction of Te Parawhau for the future. The adoption of the Te Parawhau name was therefore declared as being the beginning or the birth of the hapū of Te Parawhau. It must be noted that the name change did not alter the connection the people of the area had with the whenua they occupied and was done so out of respect for the cousin of Kahore. This act could also be referred to as the first known action of Kaitiakitanga within the hapū of Te Parawhau.

Kukupa was the first rangatira of the newly named Te Parawhau hapū of which he managed much of the whānau and resources within the hapū. With his leadership the hapū were able to hold on to traditional boundaries within Whangārei and also kept alive the alliances with the surrounding hapū of Whangārei. Kukupa is noted by Tito (2010) to have been a great leader and a fierce chief willing to fight for his people and his lands.

Kukupa had 3 wives of which four of his children from his marriage to Whitiao were strategically placed throughout the Whangārei region to occupy the lands and resources (Fletcher. 2016). This allowed Kukupa to ensure that the mana whenua of the region remained within his family and also ensured that the hapū continued to be actively engaged in this management.

Current state of Te Parawhau

Te Parawhau continue to be actively engaged in the management and protection of their tribal area. Te Parawhau are now engaging in activities to ensure that the management of their area is upheld and done appropriately. This includes creating strategic and meaningful relationship within their regions to ensure the protection and preservation of their lands and resources.

Local Government

Whangārei District Council - Te Parawhau have engaged with the district council on the decisions that they make for the Whangārei area in both and advisory and authoritative capacity. This has been seen through the sale of land within the Whangārei area historically belonging to Te Parawhau (Whangārei Leader. 2009)

This engagement ensures that the role of Te Parawhau as Kaitiaki was not jeopardised by the council in their decision making, therefore it was adamant that Te Parawhau participate in the decisions being made for their tribal areas. This has resulted in the continued engagement of the hapū with the local Whangārei District Council, which in some instances is due to a need for redress. Although the council has the opportunity to create joint management plans under section 36B of the RMA (1991) with local hapū and iwi, the initiatives taken by Te Parawhau ensure that this conversation can flourish and continue into the future. It further ensures that the relationship becomes meaningful and not a 'tick-box' exercise[3].

Northland Regional Council(NRC)- Te Parawhau have begun to include their

---

[3] 'tick-box' exercise is used here by the author in reference to activities that require the tick of a box without the action of consultation or collaboration.

people in committees within the NRC in order to represent their interest as tangata whenua within the regional council (NRC Website. n.d). Along with this, Te Parawhau have engaged with the regional council in establishing a meaningful and transparent relationships through a workshop which sets out how Te Parawhau would like to engage with the NRC (Te Tai Tokerau Māori Advisory Committee. 2016). The goal of the engagement was to set the terms of engagement of the Regional Council with Te Parawhau which are aspects of being

- Proactive not reactive

- Equal relationship based on mana

- Mutually accountability

- Meaningful and open with dialogue

The establishment of this relationship will allow both parties to adhere to their obligations as both stewards of the environment and Kaitiaki of the Whangārei area. It has also allowed both parties to build a better understanding of their respective parties and roles that they play in the protection of both the tangible and intangible cultural heritage in the Whangārei area.

Summary

This chapter has explored the connection that Te Parawhau has with the land that they occupy and the bloodlines shared with the surrounding and original hapū of the Whangārei area. It has highlighted the need for Te Parawhau to act as the Kaitiaki and protect not only their physical and natural environment but also the intangible kōrero and practices associated with this area.

This chapter shows the decisions made before us impact hugely on our

current operations as a hapū today. It is therefore, vital that members of the hapū have an understanding of what it means to act as Kaitiaki and also how and where to apply Kaitiakitanga. This understanding should not only be concerned with the environmental aspect of Kaitiakitanga but also the rationale of protecting the environment. It should also encompass the traditional kōrero of the hapū to pinpoint boundaries, customary names of sites and the kōrero associated with these names.

The perspectives of Kaitiakitanga within Te Parawhau are, therefore, important for their development, as a unifying understanding of the concept will better help to ensure the application of the concept is done appropriately. It is also clear that the decisions made by the hapū today will affect the use and application of the concept for future generations. Therefore, the understanding and use of the concept is important for the direction we set for the hapū. The hapū needs to ensure that all traditional kōrero associated with Kaitiakitanga is able to be provided to future generations. The following chapter will explore the perspectives of Te Parawhau in relation to Kaitiakitanga. These perspectives have been set out in the form of case studies to help the reader understand the perspectives of the participants of this research.

Chapter 5

Case Studies

The next two chapters will provide case studies from the process of

Whakawhiti Kōrero that were undertaken by the author, to show the perspectives that exist within Te Parawhau in relation to Kaitiakitanga. The chapters provide the reader with the perspectives of Kaitiakitanga from participants and begin to explore the possible avenues for development utilising the knowledge from the case studies. In this chapter I outline two case studies that have been categorised into six sections which are general information about the participant, which age generation they belong too, their understandings of Kaitiakitanga, the components that make up this understanding, how they apply the concept and finally their ideas for the development of Te Parawhau. This will show the rationale of the participant's thoughts around Kaitiakitanga and further aid in the creation of a narrative on Te Parawhau perspectives of Kaitiakitanga.

Each member was interviewed in accordance with Kaupapa Māori methodology and have been involved in the appropriate creation of these case studies. The case studies encompass their experiences and desires for the concept of Kaitiakitanga and how such experiences have influenced their perception of the concept.

 It is also important to highlight that in some cases, the participants wished to be named and others did not feel being named was necessary. In respect to their wishes, the participants in chapter 5 are identified solely as Participants 1 and 2, whilst in chapter 6 the remaining participants have been named.

Case study 1 -Participant 1

Having grown up in the Northland region, *Participant 1* has close links to Ngāpuhi, Ngāti Kahu ki Whangaroa, Ngāti Ruamahue and Te Parawhau. Currently residing in, Whangārei, *Participant 1* is the caretaker of his mokopuna. He has had

multiple roles ranging from the military, Translink and is now retired whilst still serving the Māori community in the Whangārei region.

Participant 1 resides on whānau whenua of which has been a settlement for his whānau for many generations. This whenua is testament to the whānau connections through their bloodlines from their tūpuna Tiakiriri, Kukupa and Whitiao.

Te Parawhau Generation

Participant 1 has been categorised into the older generation of Te Parawhau. The participant was chosen due to his continued involvement in issues and matters affecting not only the whenua but also the wider hapū. The participant has extensive knowledge of the application of Kaitiakitanga within the hapū of Te Parawhau and is also involved in actions to develop the hapū within the area of Whangārei.

Participant 1's understandings of Kaitiakitanga have derived from the teachings of his parents, grandparents, aunties and uncles. The generations before him handed down their teachings through both oral and hands-on method and *Participant 1* is passing the same lessons to his mokopuna.

Kaitiakitanga Understandings

The lessons pertaining to Kaitiakitanga were taught to *Participant 1* through a division of task that were categorised into different areas, for example, the participant's knowledge about the sea and food conservation were gifted by his parents and grandparents, the knowledge associated with the preservation of food gardens were taught to him by his aunties and uncles. Each area was manned by

individuals who possessed the necessary knowledge and skills to help maintain that area of interest.

These skills provided *Participant 1* with the discipline needed to ensure the completion of task that were carried out to the best of his abilities. This process also provided the participant with the concept of responsibility as he was tasked with the maintenance of the gardens from a young age.

"but that was my responsibility and I know that responsibility." - Participant 1.

2016

Along with the concept of responsibility, the participant also became aware of the concept of obligation. Without his continued support in maintaining the gardens, the pressure would be placed upon the other family members around him and would likely lead to a breakdown in functions. Though the process of gardening seemed to be more of a hassle at his young age, *Participant 1* now sees the lifelong lessons that such a process has taught him.

Participant 1 will now only engage with these activities when fully committed, as his understanding of the concept have influenced the way he operates when setting out to execute task.

"But for me now, I don't really engage in it unless I am really committed. And I don't expect my children or my mokopuna to engage in it unless they're going to be committed."- Participant 1. 2016

The lessons learnt from the task and processes of gardening have provided *Participant 1* with discipline and drive. The same discipline and drive that the

participant has gathered from Kaitiakitanga is now being taught to his grandchildren.

When asked about the participants understanding of Kaitiakitanga, the participant simply put Kaitiakitanga as being

"about obligation and responsibilities to everything that makes us a people." -

Participant 1. 2016

The definition provided by the participant provides the information about Kaitiakitanga and its links to the social obligation that is placed by individuals onto another, with the understanding that the individual will in some way benefit from upholding that obligation. It also places a high value on the aspects of both the physical and spiritual world that contribute to our identity as Māori.

Kaitiakitanga components

The participant's understandings of Kaitiakitanga have accumulated over his lifetime which have further enabled how he applies Kaitiakitanga today. *Participant 1* highlights components that aid in the understanding of the concept and the concepts relevance today. The components of obligation and responsibility are highlighted by the participant as being important in the understanding of the concept of Kaitiakitanga. When referring to responsibility *Participant 1* expresses that his responsibility is not limited to resources, but also to our people and our intangible cultural heritage. This responsibility to each other and our surroundings is what drives the need for Kaitiakitanga.

"responsibility and obligation as Kaitiaki for the whenua, for the people, for the

moana for the awa maunga all those sort of things". - Participant 1. 2016

This provides an awareness to look holistically at our surroundings and the obligation and responsibility to these surroundings, both intangible and tangible. This awareness is secured by whakapapa of which the participant highlights as providing a rational for responsibility.

"we have to go to whakapapa. We have to go to our heke we have to find our responsibilities. Who we are." - Participant 1. 2016

The components of mana whenua and rangatiratanga are the stimulators of Kaitiakitanga. Without mana whenua or rangatiratanga, Kaitiakitanga cannot exist authentically and will be altered to suit other cultures within New Zealand.

"Kaitiakitanga stems from mana whenua, from rangatiratanga...that's where it stems from if you don't have any of those then you are not going to be able to practice Kaitiakitanga" - Participant 1. 2016

One of the main points that *Participant 1* expresses that is integral to the understanding of Kaitiakitanga for the next generation is the need to teach the responsibility of tangata whenua according to our own customary traditions. With this understanding comes the natural drive to act in accordance with the components and principles of Kaitiakitanga. This responsibility is also driven by the participant's obligation to his tūpuna of which he states

"it's my responsibility and obligation to our tūpuna to teach them (his mokopuna) certain areas"- Participant 1. 2016

This same philosophy of responsibility and allowing the young to see that

responsibility had been practiced on *Participant 1* when he was younger in the gardening process.

Kaitiakitanga Application

Participant 1 now applies the concept of Kaitiakitanga by identifying areas in which his mokopuna could excel in and creating a strategic method to teach them skills and ensure that the customary knowledge is passed down throughout the generations.

The participant has had success teaching his mokopuna about water and energy conservation and is working towards creating habits for proper composting.

The participant makes reference to the need to apply the concept across a range of disciplines from language, arts to intangible cultural heritage. The participant also noted that this application is about preserving areas of interest that remind Māori of their heritage, both tangible and intangible. With this responsibility comes the opportunity to exert a physical presence but also incorporates a spiritual presence which has been utilised for many generations to guide Māori. The application of Kaitiakitanga allows the user to work in a balanced way to ensure their actions align with the principles of Kaitiakitanga and adhere to the participant's obligations and responsibilities.

Kaitiakitanga, Development and Use

Participant 1 suggests that in order to apply authentic Kaitiakitanga, the user must ensure that it comes from core Māori values and not the interpretation of western ideologies. This allows the user to apply Kaitiakitanga in a meaningful and

authentic way to their targeted audience.

"You see we can't be Kaitiaki under the umbrella of the pākehā system." -

Participant 1.2016

The participant reiterates the need for Te Parawhau to teach the next generation of its hapū the role of tangata whenua and how practices of Māori are complex than what is currently being pushed by western institutions.

Participant 1 suggest that the only way to ensure such an understanding is to; change the current institutions of information access and to change the mind-sets of our people. *Participant 1* highlights educational initiatives as an avenue in changing the current understandings of Kaitiakitanga within Te Parawhau but to also bring back and share the customary knowledge that many of his generation obtain. This type of education can be achieved through undertaking wānanga, in which participants learn and understand the concept of whakapapa.

"So before we even go to wānanga we have to go to whakapapa. We have to go to our heke we have to find our responsibilities". - Participant 1. 2016

Participant 1's continued dedication to the hapū of Te Parawhau show the extent of which Kaitiakitanga can guide one in their lifetime and further reiterates the importance of whakapapa.

Case study 2 - Participant 2

Participant 2 is affiliated with Ngāruahine, Ngāpuhi and the hapū of Te Parawhau. And was raised within Whangārei. She attended Raumanga Kōhanga reo, Te Kura Kaupapa Māori o Te Rawhitiroa and has been fully immersed in te reo

Māori for the entirety of her life. She has a passion for kapa haka and netball and is currently a student at a New Zealand tertiary institution.

Te Parawhau Generation

Participant 2 is categorised into the younger generational group of Te Parawhau. *Participant 2* was selected on her connection to Te Parawhau and her previous engagements with Kaitiakitanga is her time as a student at Te Kura Kaupapa Māori o Te Rawhitiroa. Her engagement with Kaitiakitanga provides a modern scope of perspectives of Kaitiakitanga from today's generation of Te Parawhau members. The participant's knowledge for Māori values and concepts are also beneficial in scoping her perspectives of Kaitiakitanga as she has shown a general understanding of other Māori concepts and values.

Kaitiakitanga Understandings

Participant 2's understanding of Kaitiakitanga has derived from her involvement in taiao whilst attending school. *Participant 2* understands Kaitiakitanga to be the action of caring for whenua, moana, awa and ensuring the health of that resource. This understanding was taught to her through presentations and hands on initiatives which involved planting trees and maintaining the overall well-being of the local waterways. When asked about how she acquired her knowledge around Kaitiakitanga the participant simply put;

"Through the taiao projects that were done at kura…...taiao is planting trees to keep the whenua alive". - Participant 2. 2016

Added to this, *Participant 2* was involved in an event in Whangārei of which

she witnessed protesters disagreeing with the removal of trees of heritage from the Mander Park area. The participant attended the ceremony with the purpose of supporting the kaumātua of Te Parawhau. Because of the divide created in relation to the removal of the trees, the students from the school returned with native plants to replace the trees that were being removed. This allowed balance to be restored and the process of removal and replacement to take place. *Participant 2* highlighted this event as providing more components of the concept of Kaitiakitanga and further broaden her understanding of the concept. *Participant 2* states that the act of Kaitiakitanga was applied through the karakia process and through the planting of the native trees as both gave life back to the whenua.

"We went there to do a karakia to bless the area and the trees"- Participant 2.

2016

The participant also understands Kaitiakitanga as the act of providing life both partially and fully to a resource, land and events. This idea stems from her engagement in the planting of trees to supplement the whenua and awa of her communities. This giving of life according to *Participant 2,* provides the applicant with the tools to act in accordance with the concept of Kaitiakitanga.

"what people do as a Kaitiaki it's just giving the life back and caring for the life"

- Participant 2. 2016

Kaitiakitanga Components

Participant 2's understanding of Kaitiakitanga stems from her involvement in the environmental field of Kaitiakitanga and this is also apparent in the components that make up her understanding of the concept. For *Participant 2*, a

71

major component of Kaitiakitanga is the health and care of resources. *Participant 2* was taught from her time at school the importance of protecting and caring for resources, which ignited her role as a Kaitiaki.

"through taiao we were cleaning up the whenua and bringing life back to the awa, through all of that you get the feeling of being the Kaitiaki" - Participant 2. 2016

The participant also notes that her experience with Kaitiakitanga were expressed through a physical method of planting and maintaining resources. This component gave the participant the opportunity to physically express the concept in a relevant way to her, and contributes to the Kaitiakitanga process.

Participant 2 makes reference to the concept of tuākana tēina in which the older generation would teach the younger generation. This component is prominent in *Participant 2's* rendition of activities in her involvement with environmental initiatives

The participant also reflects on the need to ensure the life-force of a resource is sustained and if in the stages of depletion, are replaced through physical methods. The participant has expressed this component as being an important aspect when practicing Kaitiakitanga as it gives the applicant the feeling of acting as a protector and further instils the idea of care and protection.

Participant 2 also highlights both the physical and spiritual components needed when practicing Kaitiakitanga. In the events that took place at Mander Park, the participant notes the use of karakia and the planting of the native trees as expressions of Kaitiakitanga. Though the participant was unsure of the full use of

karakia, she still highlighted this as an important way to carry out Kaitiakitanga. These components allowed the participant to view the concept as having different mechanisms of expression. The participant identified that the two expressions though different in their application, still provided a balance and neutralised the situation.

Participant 2 relied on information she received from the generations before her to inform her decisions about resources and the best ways to educate her fellow students. The information would then be passed down to the next generation of school children to ensure the information is not lost. However, the knowledge gathered by the generation before *Participant 2,* were from that generation's experiences and exploration of their surrounding environments.

"the information they received they passed on to us tēina to give us an insight on what was going on with our whenua and awa"- Participants 2. 2016

Kaitiakitanga Application

The participant's application of Kaitiakitanga is influenced by her current understandings around environmental stewardship and guardianship. The participant's involvement in environmental initiatives has meant she applies Kaitiakitanga through planting and a river restoration project. The participant's application is based on revitalising resources in which she states

"The only way I know Kaitiakitanga is through giving the life back and taking care of something" -Participants 2. 2016

Her involvement in the revitalisation of whenua through planting is

evidence of the rationale for her understanding of Kaitiakitanga. When questioned about how her application differs from the older generation the participant expressed that her generation are concerned with the physical manifestation of Kaitiakitanga and therefore her application stems from this viewpoint.

Kaitiakitanga Development and use

When questioned about the possible avenues for the development of Te Parawhau in relation to Kaitiakitanga *Participants 2* expressed the need to inform and educate members of the hapū about the concept in a way that is both relevant and useful. *Participant 2* identified wānanga as a way to distribute information to more members of Te Parawhau and to also provide a space for both the young and old to meet and share kōrero about Kaitiakitanga. *Participants 2* also noted the need to educate the younger generation of Te Parawhau about Kaitiakitanga and has suggested that a resource or book be created that relays the concept in an understandable way for young children.

"put Kaitiakitanga into a book, like a story for the tēina to read at home or at school." - Participant 2. 2016

Her suggestions lead to the need for relevant material that is targeted towards a specific age group with different learning abilities. This shows the need for material and methods that are diverse in technique in order to ensure that the concept of Kaitiakitanga from the perspective of Te Parawhau are heard and understood throughout its many generations.

The events and experiences of *Participant 2* also highlight the need to become actively engaged in the distribution and understanding of Kaitiakitanga and

74

that it should not only be the responsibility of the older generation. *Participant 2* has expressed that the knowledge that she received came from the tuākana in her school whom received the information from other members of the school community. It shows that even at a young age, *Participant 2* was still capable of being responsible for the management and maintenance of hapū resources.

"We got information on taiao from our tuākana at kura at the time and teachers. So teachers and tuākana gave us information on pollution and how these things were affecting the whenua." - Participant 2. 2016

Students were given the responsibility from a young age to be actively involved in the restoration of their local waters and were also tasked with organising community engagement events to further instil the role of Kaitiaki within the school. Along with this, the students were given the task of teaching the younger students about the responsibilities of planting and caring for the nursery of which the students utilised for the purpose of eco-sourcing plants. Students felt responsible and obligated to ensure that the knowledge they possessed was passed down to the next generation and this process continued throughout the whole school community.

Participant 2 has shown the importance of allowing the younger generation to take responsibility in the processes of Kaitiakitanga. These experiences have enabled her to understand the actions of the generations before her in their endeavours of applying the concept of Kaitiakitanga. Furthermore, the knowledge she has provided continues in the construction of a narrative by the younger Te Parawhau members around Kaitiakitanga.

The cases for the perspectives of Te Parawhau around Kaitiakitanga will continue in the next chapter.

Chapter 6

Case Studies Continued

This chapter continues to explore the perspectives of participants through the case studies and the analytical framework by the author.

Case study 3 -Pereri Tito

Pereri Tito is one of many seeds of Te Parawhau with connections to Tangiteroria, Titoki and the wider Whangārei area. *Pereri* was brought up by his grandmother and was nurtured and guided by his many aunties, uncles, kaumātua and kuia who gifted much of the knowledge he possesses today. This older generation protected and nurtured *Pereri* in his upbringing within the regions of Te Parawhau. *Pereri* is a father, grandfather and is currently involved in the continued maintenance of the Māra Kai in Onerahi, Whangārei. His involvement with the māra kai has allowed him to engage with many different people of different ethnicities and backgrounds.

Te Parawhau Generation

Pereri Tito is placed in the older generation category of Te Parawhau and was selected to participate in this research as he possesses extensive knowledge about Te Parawhau and the concepts of Kaitiakitanga. Along with this knowledge, *Pereri* also holds customary knowledge around tikanga from the perspectives of Te Parawhau and is actively engaged with the development and sustainability Te

Parawhau traditions.

Kaitiakitanga Understandings

The understandings of Kaitiakitanga held by *Pereri* derive from the kōrero gifted to him by his elders. He refers to Kaitiakitanga as being both a physical and spiritual act that enabled the user to utilise rituals to dispose of negativities. His understandings also show the connection of Kaitiakitanga to the environment of which he notes

"what I gathered from the old people is that there are many ranges of Kaitiaki but

there is a lot of it about the environment" – Pereri Tito. 2016

This understanding comes from the continued reinforcement of the generation before *Pereri* of the environmental signs that enabled their understanding and interaction with the environment. *Pereri* makes reference to the knowledge that this generation held pertaining to the Patiki, Snapper and Kahawai and the interaction that the older generation held with these fish. *Pereri* speaks about the fish as being beacons of the health of the environment. Along with these environmental signs *Pereri* speaks about the knowledge pertaining to the different waves or the Hoeroa. Each wave has a specific function and the name utilised reflects the function of the wave. *Pereri* continues by making reference to different birds such as a Seagull and a Kotuku being representatives of those who have passed on, who are relaying messages for today's generation. He expresses that this knowledge about the different environmental signs are housed within the concept of Kaitiakitanga which guides the user.

"because the first wave was the hoeroa, the hoeroa use to come up to the Tai o

waihihi ngā ngaru o whakarau"

"*It's part of all that Kaitiaki stuff because we talked about it a bit earlier about our tūpuna coming back to warn us or to help us or you know to tell us things are going to happen.*" *- Pereri Tito. 2016*

These signs accompanied by different rituals according to *Pereri* have enabled a better understanding of Kaitiakitanga and have allowed him to make sense of the information given to him by those gone before him.

Kaitiakitanga Components

The components of Kaitiakitanga expressed by *Pereri* are based around environmental signs and beacons such as the manifestation of tūpuna into animals and the different functions of the environment. These components build the understandings of *Pereri* around the concept of Kaitiakitanga but also show the reliance of *Pereri* on the spiritual components of Kaitiakitanga.

"*the second wave was called takutai and the third one was rangimārie because it calmed the river down.*"*- Pereri Tito. 2016*

Pereri speaks about the multiple tasks and aspects of Kaitiakitanga that were usually divided amongst tohunga of which were skilled in the different areas of Kaitiakitanga. These tohunga were the keepers of the knowledge and would act accordingly to rectify any problems pertaining to their trained area. *Pereri* also refers to the considerable amount of knowledge lost with the introduction of the Tohunga Suppression Act 1907. The act resulted in the retention of knowledge through secrecy and in recent years this knowledge and the associated customs have

only resurfaced.

"where a lot of things disappeared, a lot of things went underground. So they were really protecting what they had left"-Pereri Tito. 2016

Parts of this retention is what *Pereri* expresses as being a key component of Kaitiakitanga knowledge. *Pereri* makes reference to the practices of kaumātua and kuia who would take grandchildren under their wing and feed them the knowledge they possessed. This method ensured the retention of Kaitiakitanga knowledge both tangible and intangible within future generations of Te Parawhau.

"What they use to do was take children under their wings, the kaumātua and kuia, they whāngai them and feed them with the knowledge"- Pereri Tito. 2016

The concept of mauri is an aspect that *Pereri* refers to as an important area within Kaitiakitanga as it allows the user to determine the health and vitality of a resource. This idea accompanied with the use of karakia to atua Māori allows both the spiritual and physical requirements of Kaitiakitanga application to be met.

"having our first harvest and first karakia was to give thanks to ngā atua and looking after the mauri which is quite important" - Pereri Tito. 2016

Kaitiakitanga Application

The application of Kaitiakitanga by *Pereri* varies as he moves through different arena of today's society. He believes that Kaitiakitanga is not a concept that is applied on special occasions but is a living concept. *Pereri* speaks about his current involvement with the māra kai and the tasks of managing the māra kai have allowed *Pereri* to apply the rituals and customs associated with Kaitiakitanga. This

provides a practical outlet for *Pereri* in the application of Kaitiakitanga. *Pereri* has blessed areas around the māra kai to ensure its use for the community and for the māra kai project.

"that's all part of Kaitiaki stuff and sweeping it clean to get rid of any negatives that were there" - Pereri Tito. 2016

The extensive knowledge that *Pereri* holds is testament to his continued application of Kaitiakitanga and is shown through his passion for all things Māori and his current work with the māra kai. The need to give back to his surrounding environment is what *Pereri* notes as being a key reason for the māra kai. The māra kai provides a food source for the native birds and insects within their vicinity. The māra kai not only feeds the community but also the other inhabitants of the area further emulating the connection that *Pereri* shares with his surroundings.

"we are Kaitiaki for our māra kai and the little ngahere we have here; we are trying to give back by planting a lot of our native trees as those are a food source for our manu" - Pereri Tito. 2016

Kaitiakitanga Development and use

Pereri highlights the importance of bringing the hapū together to learn and grow the concept of Kaitiakitanga. This would involve not only sharing kōrero but also addressing the social, economic and cultural issues currently facing the hapū. With addressing such issues, it will remove the negativity currently consuming members of the hapū and allow the opportunity for growth is a positive and meaningful form.

Pereri also believes that conducting a series of wānanga for the hapū will help in the growth of the hapū. The wānanga would involve kōrero about Kaitiakitanga and invite members, from all generations to share their knowledge about Kaitiakitanga and the other values and concepts that are important to Te Parawhau.

"Kia wānangahia tātou – because we still have those people with that knowledge and wisdom" - Pereri Tito. 2016

These wānanga would also play a role in the teaching and transfer of knowledge to the younger generation of Te Parawhau members. *Pereri* highlights the need to unite the younger generation and feed them the knowledge that is readily available to them from his generation of Te Parawhau. *Pereri* expresses this as a vital aspect to ensure that the concepts amongst Te Parawhau grow and flourish but that it also brings back the customary methods of whāngai.

"Get back into teaching our younger ones, make them a part of it, so they get to see and hear what is practiced" - Pereri Tito. 2016

Pereri believes the hapū must first unite and begin to function cohesively to enable growth for the hapū. He also reiterates the need to ensure that the wānanga are relevant and that people are encouraged to attend.

Whakakōtahingia tātou, e mōhio ana au kei reira te oranga mō tātou! ki te kore me pēhea tātou? me pēhea rā wā tātou tamariki? Ko rātou hoki ngā rangatira kei ngā rā e haere tonu mai. Āe I te kore whakakōtahi tātou, ka hinga tātou"- Pereri Tito. 2016

Case study 4 - Jerome Tito

Jerome Tito is a descendant of the Tangiteroria, Titoki, Poroti and is closely linked to the hapū of Te Parawhau. He currently resides in Whangārei with his whanaunga and is involved in many volunteering initiatives within the Whangārei area. *Jerome* is currently working to give back to the community and people whilst also forging a new pathway for himself into the future. *Jerome* also utilises his passions of body flips[4] to interact and teach young people within Whangārei and to also help them keep out of trouble.

Te Parawhau Generation

Jerome is placed within the younger age generation of Te Parawhau and has been chosen to participate in the research as he holds a perspective of Kaitiakitanga from this generation. His involvement in the māra kai in Onerahi and numerous other initiatives also depict his application of the concept of Kaitiakitanga. Though his knowledge of Māori concepts and values are limited, he still holds knowledge around the application of Kaitiakitanga from the perspectives of younger members of Te Parawhau.

Kaitiakitanga Understandings

Jerome's understanding of Kaitiakitanga are centred around the idea of family of which he expresses are inspirational to him and have taught him how to stand on his two feet. When asked about what he knows about the concept *Jerome* expressed the concept is likened to

---

[4] Body flips are highlighted as a movement of jumping into the air and "flipping" the body either clockwise or anti-clockwise.

"Family, friends people that have taught me things like in the past. My dad, he's like someone that looks after me". Jerome Tito. 2016

His engagement with different family members and the lessons and knowledge that they continue to bestow upon him have helped in the formation of his understandings of Kaitiakitanga. *Jerome* also addresses the fact that both his grandparents played a part in trying to teach him about the concept of Kaitiakitanga and would often do so through an oral method.

"My grandparents tried to teach me……. but I can't take it all in at one time unless I sit down and actually force myself to listen. "- Jerome Tito. 2016

He continues by noting his understanding of Kaitiakitanga as being another way of describing guardianship which has also come about from the initial correlation to the concept of family.

"Their teaching me a better way of being who I am, I don't have to act like I'm someone else"- Jerome Tito. 2016

Jerome expresses that the concept of Kaitiakitanga is held by all the members of his hapū and that each individual is practicing the concept in their own unique way.

"All of us, everyone holds something to bring to it" - Jerome Tito. 2016

Kaitiakitanga Components

Key components of *Jerome's* understandings of Kaitiakitanga are centred around concepts such as family and the idea of positive teachings. His experiences with hardship have allowed him to seek inspirational people who have shown him the different aspects of Kaitiakitanga.

Along with the positive teaching components, *Jerome* also addresses the constant actions of his whānau and wider community in teaching him who he is and from where he originates. This was also the time in which his whānau endeavoured to disclose knowledge pertaining to Kaitiakitanga. This knowledge was often passed down to *Jerome* through an oral method but was not always the best solution for the sharing and retention of such information.

"I'd like to learn it, I'd like to listen and learn but I can't take it all in at one time" - Jerome Tito. 2016

A key component that *Jerome* reflects upon is the need to be dedicated when applying the concept of Kaitiakitanga. He has seen through the many people who have helped him in his journey, the need to remain dedicated to the Kaupapa that they are passionate about. This is also shown through *Jerome's* engagement with the youth of Whangārei.

"The way I use it I try, I go out and look for kids who are getting up to mischief, no good and I try take them on and teach them flips". - Jerome Tito. 2016

Although the youth he engages with would be classed as too mischievous to teach *Jerome's* dedication to teach these students is part of his roles and application as a Kaitiaki.

Kaitiakitanga Application

Jerome's current application of Kaitiakitanga is through exercising the teaching model in which he goes out and engages with youth within the Whangārei

area. *Jerome* uses his passion of body flips to engage with youth and encourage them to forge a better pathway for themselves.

Jerome is set on giving back to the communities who have assisted in his growth as a person. *Jerome* is currently engaged with helping the local church of which he serves and also giving back to the many inspirational people of his community. *Jerome's* engagement and giving back to these communities shows the component of dedication of which is part of his understanding of Kaitiakitanga.

Jerome also applies Kaitiakitanga through the tasks and functions of the māra kai. The māra kai attracts many groups of people from across New Zealand and internationally of which *Jerome* assist in teaching them about the māra kai and its purpose. This further supports the component of manaakitanga of which *Jerome* has shown throughout his endeavours of Kaitiakitanga application.

Kaitiakitanga Development and use

For the development of Te Parawhau, *Jerome* highlights the need for better education methods in relation to Kaitiakitanga knowledge. His experiences with previous oral methods were often unsuccessful in teaching him what he needed to know about the concept of Kaitiakitanga. He notes that being a hands-on person, dialogue was not always the most appropriate method of teaching.

"Dad said the way I had to learn was to listen to learn but I'm a hands on person I can't listen and learn straight away"- Jerome Tito.2016

Jerome suggest that better strategies for information transfer need to be implemented in order to allow the growth of Te Parawhau in relation to

Kaitiakitanga. *Jerome* believes the concept of Kaitiakitanga needs to be instilled into families to ensure that the knowledge is not lost. This could be done through training one sibling of a family and allowing them the opportunity to pass the information on to their siblings and wider whānau.

"so when you teach one of your siblings they teach the rest"- Jerome Tito. 2016

Jerome also speaks about accessing information about Kaitiakitanga which predominantly were through the use of books and oral methods such as mihi. But he has never heard of the concept being discussed in a relevant way beyond its standardised interpretations such as guardianship. He believes that dialogue around what the concept means and how it can be utilised needs to be accessible to all members of the hapū both young and old.

"I think they need to start teaching us more" - Jerome Tito. 2016

Jerome believes that this dialogue should also be open and transparent. *Jerome* also suggest that both young and old generations of Te Parawhau should interact with each other in a respectful manner that not only provides the knowledge required to teach the younger generation but also teaches the knowledge in an easy and understandable way. This would require spaces for both generations to share their understandings and learn from each other and not exclude the knowledge and wisdom of those around them.

"I just think that our older ones need to teach us more, have time to sit down and talk to us"- Jerome Tito. 2016

Jerome has shown a great need for better strategies for communication between the young and old of Te Parawhau. His dedication to his community and

the other younger members of Te Parawhau show the importance of ensuring the knowledge within the hapū is known by all.

Summary

Both chapters 5 and 6 have explored the perspectives of participants on Kaitiakitanga and have highlighted the information about the participants, the generation they belong to, their understandings of Kaitiakitanga, components of Kaitiakitanga according to the participants, how they apply the concept and their ideas for development and use. Although the participants share some similarities in their knowledge, there were also areas in which the participants referred to different aspects and applications of the concept of Kaitiakitanga. The participants have provided accounts of Kaitiakitanga from their own perspectives which show that the two generations do in some ways differ in perspectives. Participants have shown similar straits of Kaitiakitanga to that of mātauranga Maori as pointed out by Royal (2012) whom speaks about mātauranga Māori being a continuum of knowledge. The idea of knowledge being transformative and able to transcend time can be seen through the case studies of the older participants of this research. Chapter 7 will further aid in the understanding of these perspectives and look to provide an analysis of the knowledge that has been gathered within these case studies.

Chapter 7

Findings and Analysis

Introduction

This chapter has been structured as followed, firstly it will make an analysis of both the youth perspectives and the old generational perspectives, this will bring out the main themes that have arisen through the case studies. These have been grouped together and a further analysis of these themes allow the reader to see the similarities and differences that have arisen in the case studies. The chapter will then highlight the differences that the case studies have shown in comparison to national perspectives of Kaitiakitanga and will then highlight the differences in generational understandings of Kaitiakitanga as seen through the cases. The chapter will then look at the ways to manage such changes as well as ways to develop the hapū. This will provide key findings of the analysis which will be highlighted before the chapter conclusion.

The analysis of these themes will further aid in showing differences in perspectives by the two generations of Te Parawhau members. Furthermore, the analysis will highlight possible causes for these changes and propose new actions for the development of Te Parawhau which are further supported by the deductive and inductive method highlighted in chapter 3.

Youth Perspectives

The perspectives of the younger participants in relation to Kaitiakitanga have shown important components in the understanding of the concepts application and theory. The younger participants spoke of **the environmental aspect of the concept and how this was an important component of Kaitiakitanga.**

Younger participants indicated that their dedication to the environment has further influenced their decision making. In *Jerome's* case he has followed this same principle of care and applied it in relation to the care and protection of his whānau.

Participant 2 highlighted **the concept of tuākana tēina in her understanding of Kaitiakitanga** and expresses that this concept was the way she was taught about Kaitiakitanga whilst in school. This was taught to her through the actions and sharing of knowledge by her peers who had more experience in the realms of environmental conservation. Not only this, she followed this component in her time as a senior and subsequently utilised it to teach her younger peers in school. This type of tuākana /tēina model is a common mode of knowledge transfer in Māori schools as outlined in section 5 of the Te Aho Matua document (New Zealand Ministry of Education.2016), which refers to the way kura Kaupapa Māori encourage the interaction and knowledge transfer between generations both young and old.

The younger participants also made reference to **the need for protection of both tangible and intangible values and practices of the hapū**. This is seen through *Participant 2's* experiences of utilising karakia in resolving issues. This highlighted her knowledge around the use and need for protection of these

90

intangible values as they too are important to the functionality of a hapū.

Participants of the younger generation also referenced the task of **assisting others in initiatives within the community** and also pinpointed this as being important to Kaitiakitanga application. *Jerome* utilises this component to guide his actions and application of Kaitiakitanga as this component is what he believes is the true application of the concept. This further shows the importance of tuākana tēina, but also touches on the values of **manaakitanga, whanaungatanga and kotahitanga.**

The younger participants encountered a **negative event that informed their decision** in defusing the negative event that has taken place. In *Participant 2's* case she was accustomed to the negative impacts affecting her local waterways and therefore needed to become more informed on ways in which she could aid in the restoration of her waterways. This encouraged her to take practical steps in the restoration process which included planting trees and re-educating the community. *Jerome* was also faced with hardship around self-development as his community is limited in young role models. This led him to volunteering in community initiatives and seeking out youth whom also need the same support.

The younger participants have shown a great emphasis on **the physical aspects of Kaitiakitanga through their application of the concept.** This is seen through both *Participant 2's* work whilst attending school and *Jerome's* interaction with whānau and the māra kai. However, such an emphasis has highlighted the lack of understanding and implementation of the spiritual aspects of Kaitiakitanga by the younger generation. The younger generation did understand to some extent that the use of karakia enhanced the spiritual components of Kaitiakitanga. However,

this was the only aspect that the participants made reference too. This shows a limited understanding by the younger generation about this aspect of Kaitiakitanga and this is prominent in their application.

Because of this limitation, it has meant that both youth were unaware, or did not speak about the possible environmental signs available when analysing their surroundings, however, they were reliant upon the information passed down to them from an older generation in their decision making. Both youth also showed the need for better education methods that are relevant to their abilities of learning. In *Jerome's* case he was unable to comprehend large amounts of information in one sitting and therefore was limited in the possession of knowledge around Kaitiakitanga and other concepts and values. However, he was still eager to learn and understand what knowledge his elders possessed. In *Participant 2's* case she was also reliant on older peers to pass down knowledge about environmental conservation and this would ultimately inform her decision making process for the future.

The younger generation did, however, mention **the vast range of components of Kaitiakitanga** and that every individual possessed the ability to learn about these areas. When asked whom are the people who practice Kaitiakitanga the most *Jerome* expressed that everyone in their own way practiced the concept. As well as this *Participant 2* expressed that the application styles of younger and older generations were completely different in that the younger generation were concerned with the physical application of the concept and the older generation were concerned with its intangible aspects. This could also link to the limitation of knowledge that the younger generation possess in relation to the

spiritual aspect of Kaitiakitanga.

In summary the younger generation perspective of **Kaitiakitanga is centred around environmental aspects directly affecting them in their physical environment**. The younger generation show a limited possession of the spiritual aspects of the concept and this is apparent in their application. They utilise the idea of tuākana tēina to guide them in their learning and also show aspects of whanaungatanga, manaakitanga and kotahitanga. The younger generation believe the protection of these values along with other intangible and tangible heritage is important for Te Parawhau to consider. The younger generation have shown that giving back to the community is one of the physical manifestations of the concept and is also important in the understanding of the concept of Kaitiakitanga.

Older Generation Perspectives

The older participants of this study highlighted the way in which **Kaitiakitanga was a concept that was not applied on special occasions** and is a practical concept that has been utilised throughout the generations before them to maintain and restore balance. Both participants spoke of the **collaborative efforts of the community in teaching them the necessary skills of Kaitiakitanga.**

This also instilled in the participants **the idea of discipline** and how to ensure they adhere to the processes created by the generations before them. The processes enable the understandings of shared responsibility to each other and to their surrounding environments. **This responsibility was then supplemented by their understanding of whakapapa** and how each and every individual is connected to each other. The participants also **showed an extensive range of knowledge about the Māori world** and in particular, *Pereri* held knowledge about

93

the tools utilised to assess the life forces around him. This was done through analysing the environmental signs and animals in the area where he grew up. The older generation **show the importance of environmental signs in influencing their decision** making process.

The teachings have further driven them **to ensure that their teachings are passed down to their children and grandchildren.** This is seen through the constant efforts by the participants to make the teachings of the past relevant for their children and grandchildren today. The participants also show efforts to ensure that the knowledge they possess is aligned with core Māori values and is not altered to suit western interpretations of Kaitiakitanga. The teachings by this generation to the next are vast but show the importance of whakapapa and what it means to be a Kaitiaki and to be tangata whenua.

A prominent driver behind this idea of teaching the next generation to be tangata whenua, is **the need to exert rangatiratanga within the hapū**. *Participant 1* shows that without the practice of authentic rangatiratanga, a person is unable to truly practice authentic Kaitiakitanga.

Understanding these values and the role they play in the application of Kaitiakitanga has allowed the two participants to understand **the need for both a physical and spiritual aspects of the concept**. Both participants have addressed that these aspects allow the user to maintain and restore balance within their surrounding environments. *Pereri* speaks about the need to restore balance within the hapū to better inform their decisions around Kaitiakitanga application and use. He believes that in order to grow and develop the hapū, balance needs to be restored to assist in the social, cultural and economic growth of the hapū. *Participant 1* also

94

touches on this idea of balance by referring to the processes that one takes when making a decision about the resources and environment. He believes that Kaitiakitanga is an act of weighing up the social, cultural, environmental and economic benefits and threats and making a decision on the best avenue forward.

With these understandings the participants were able to highlight the signs within the environment that guided their understanding and need for Kaitiakitanga. This shows the **reliance that older generations have on their environment to inform their decisions making** process. A prominent aspect that was seen throughout the case studies of the older generation was the **intergenerational transfer process of knowledge.** Both participants partook in this process and were given knowledge that they possess today from the generations before them. The older participants highlighted that they were taught through both oral and physical methods and these methods have aided in their understanding Kaitiakitanga.

However, in reference to *Participant 1's* understanding around the **notion of responsibility and obligation** this highlights a lesson in that the participants internal being is taught to care, to observe, to feel, to connect and remain responsible for their interaction with their surrounding environment. This aspect of Kaitiakitanga from the case studies, shows and gives rationale to the need to care, the need to remain responsible, the need to remain obligated to our surroundings, our whenua, our tūpuna and the generations to come.

In summary the perspectives of the older generation show their reliance on previous generations in their decision making as well as this, the older generation also show a reliance on their own experiences to inform their decisions. They have expressed the importance of both the physical and spiritual aspects of te ao Māori

in aiding in their application of Kaitiakitanga as they have acquired the necessary knowledge over their lifetime. The older generation make reference to the concept of whakapapa in helping them to understand their responsibilities and obligations. These aspects are what the older generation are currently teaching to their children and grandchildren. This learning and teaching in relation to Kaitiakitanga has enabled the discipline required to apply and understand the depths of the concept of Kaitiakitanga.

Themes

There were many themes that surfaced throughout the case studies and have been collated below. The themes show the similarities that the case studies provide and how each participant's knowledge of the concept of Kaitiakitanga was linked in some way. These themes include ideas around dedication and discipline, whakapapa, the environmental aspect of Kaitiakitanga and other areas of which will further develop our understanding of the concept.

Dedication and Discipline

Johnson & Larsen (2013) speak of the important role that Kaitiakitanga plays within a community by stating the role itself is one that is significant and holds a high level of honour for those who practice Kaitiakitanga. This idea accompanied with the theme above shows the need for dedication and discipline in ensuring the applicant understands the honour when becoming a Kaitiaki.

Participants chose to reflect upon their experience of applying the concept of Kaitiakitanga and the specific events that helped to shape their understanding of the concept. All participants made reference to the need of ensuring that when they

apply the concept that they remain ***dedicated and disciplined*** in their actions which is linked to the connection participants have with previous generations.

"it's my responsibility and obligation to our tūpuna to teach them (his mokopuna) certain areas"- Participant 1, 2016

The act of dedication and discipline was a key theme that participants addressed that ensured the proper use and functions of tasks related to Kaitiakitanga application. Both generations showed the constant efforts by generations before them in remaining dedicated in their teachings of Kaitiakitanga. This need for dedication and discipline is driven by the obligation to tūpuna and future generation as pointed out by *Participant 1*, but also by the honour associated with the position of Kaitiaki which is further supported by Johnson & Larsen (2013). Therefore, Te Parawhau perspectives share similarities to national perspectives of Kaitiakitanga in relation to the theme of dedication and discipline.

Whakapapa

Johnson & Larsen (2013) note the need to understand the concept of whakapapa as it allows the connections to be made between the user of Kaitiakitanga and their surroundings. Such an idea is prominent within the understandings of the older generation who are aware of this whakapapa connection. However, it was not clear whether the younger generation were aware of how important the idea of whakapapa was in their understanding and application of Kaitiakitanga.

Participants expressed the importance of knowing their heritage and whakapapa in order to conduct and apply the concept of Kaitiakitanga. *Participant*

1 expressed that knowing who we are will allow members of Te Parawhau to know exactly where their responsibilities as Kaitiaki come from and why it is important for them to apply the concept in today's modern society.

"So before we even go to wānanga we have to go to whakapapa. We have to go to our heke we have to find our responsibilities". - Participant 1. 2016

Whakapapa has enabled the older generation to trace their connections to their regions, further giving meaning to their roles as Kaitiaki. This idea is supported by Johnson, & Larsen (2013) above which further cements the similarities of Te Parawhau with national perspectives of Kaitiakitanga in relation to whakapapa.

Environmental Aspect

Roberts et al (1995) refer to the concept of environmental whanaungatanga which is the relationship Māori share with their environments as outlined through whakapapa. All of the participants shared a vested interest in **the protection and management of environmental resources** within their experiences of Kaitiakitanga. Each individual noted how their understandings were related to some form of **environmental protection** and their application of the concept was almost always in the form of protecting environmental interest.

"through taiao we were cleaning up the whenua and bringing life back to the awa, through all of that you get the feeling of being the Kaitiaki" - Participant 2, 2016

"what I gathered from the old people is that there are many ranges of Kaitiaki but there is a lot of it about the environment" – Pereri Tito, 2016

The environmental aspects that participants describe are; planting initiatives, food growing and gathering, environmental monitoring as well as remedying issues affecting land and water. The participants from the older generation had more focus on the use of environmental resources and measures for the health of the environment. Both generations showed that Kaitiakitanga does indeed have a strong aspect for environmental protection. These drivers are seen through the participant's reference to the need to care for the environment but also inform the ideas that the older generation have about the spiritual aspect of Kaitiakitanga. Furthermore, the environmental aspect theme is seen throughout many examples of literature in chapter 2 and is also seen through the works above by Roberts et al (1995). This supports the notion that Te Parawhau perspectives of environmental protection are similar to national perspectives.

Tasks

Roberts et al (1995) makes reference to the continued involvement of Māori in the care of their relations both human and non-human and the drivers for such an idea stem from Māori connection to Papatūānuku. Participants also speak about the **multiple tasks that were given to each individual to pursue and execute**. Participants were given opportunities at young ages to complete or participate in tasks that help to grow their awareness of their surroundings and responsibilities to those surroundings.

"responsibility and obligation as Kaitiaki for the whenua, for the people, for the moana for the awa maunga all those sort of things". - Participant 1. 2016

"through taiao we were cleaning up the whenua and bringing life back to the awa, through all of that you get the feeling of being the Kaitiaki" - Participant 2. *2016*

This idea of responsibility was cemented through the multiple tasks given to participants. This instilled in the participants the values of protection but also allowed them to understand what it means to be a Kaitiaki for their surroundings and has further helped to inform their knowledge about Kaitiakitanga. Participants also made reference to the need to ensure that each tasks had a sufficient individual who possessed the necessary qualities, knowledge and skills to ensure the correct management of that task or area. The task that participants were given at young ages can be related to this idea of connectedness with the environment as pointed out by Roberts et al (1995). It also shows that Kaitiakitanga teaches the user about the importance of being connected to their surroundings. This is further supported by the previous theme of dedication and discipline and further shows the similarities of Te Parawhau perspectives with nation perspectives of Kaitiakitanga in relation to tasks.

Spiritual and Physical

Marsden (2003) refers to the roles that spirituality plays in the use of spiritual beings as Kaitiaki or symbols. This idea further connects Māori to their environment and enables us to become curious as to the other spiritual aspects that accompany this concept, such as karakia and as rituals utilised in the application of

Kaitiakitanga. The spiritual aspect of Kaitiakitanga gives more meaning to its application and allows the user to feel part of an intergenerational process.

"It's part of all that Kaitiaki stuff because we talked about it a bit earlier about our tūpuna coming back to warn us or to help us or you know to tell us things are going to happen." - Pereri Tito. 2016

Participants of the older generation spoke about the need to ensure that when practicing the concept of Kaitiakitanga that **the user understands both its physical and spiritual components**. Understandings the benefits of the spiritual aspects of Kaitiakitanga further aids in the authentic application of the concept. The concept has been targeted to suit environmental initiatives but without a true understanding of why such initiatives should exist. It is also apparent that without the spiritual understanding the concept becomes a mere environmental conservation tool. Marsden (2003) further supports the need for the spiritual aspect as it continues to drive the idea of whakapapa and environmental whanaungatanga as also pointed out by Robert et al (1995). These ideas further aid in the connection that Te Parawhau perspectives share with some national aspects of Kaitiakitanga in relation to its spiritual component.

Tuākana Tēina

This idea of tuākana tēina is outlined by Marsden (2003) and Roberts et al (1995) in their discussion on the relationship Māori share with different beings and their surrounding environments. The responsibility to their surroundings is cemented through whakapapa which further supports the relationships that exist between Māori and their surroundings. Participants also highlighted through their

experiences the importance and the constant implementation of the concept of **tuākana tēina, which is a prevalent idea throughout Kaitiakitanga**.

"What they use to do was take children under their wings, the kaumātua and kuia, they whāngai them and feed them with the knowledge"- Pereri Tito. 2016

"The way I use it I try, I go out and look for kids who are getting up to mischief, no good and I try take them on and teach them flips". - Jerome Tito, 2016

The participants have shown Kaitiakitanga as being the shared interest between the old and young and ensuring the two can work and learn together respectfully. The concept of tuākana tēina also informs the idea of intergenerational knowledge transfer as it allows the free-flow of knowledge between the generations. The literature by Marsden (2003) and Roberts et al (1995) further support the similarities of Te Parawhau perspectives and national perspectives of Kaitiakitanga in relation to the theme of tuākana tēina.

Mauri

Marsden (2003) makes references to the living aspect of mauri and informs us that this life force is within every living thing in this world. This supports the participants need to protect their resources and surroundings. Mauri is therefore a spiritual and physical aspect for the application of Kaitiakitanga and almost all of the participants spoke of their experiences of **protecting the mauri of resources.**

"having our first harvest and first karakia was to give thanks to ngā atua and looking after the mauri which is quite important" - Pereri Tito, 2016

The rationale for spirituality within the application of Kaitiakitanga is often forgotten in endeavours for environmental protection however, with the use of the

102

concept of mauri along with other Māori values, it will aid in a better application of Kaitiakitanga by the user. This idea of mauri being a living aspect as pointed out by Marsden (2003) has helped to cement the participant's understandings of Kaitiakitanga through providing the spiritual reasoning for the protection of resources which is also supported by the theme of whakapapa. The ideas further support the relationship that Te Parawhau perspectives share with national perspectives of Kaitiakitanga in relation to the theme of mauri.

Responsibility and Obligation

Robert et al (1995) touches on the idea of obligation and responsibility of Kaitiaki in their endeavours to protect and conserve. Robert et al (1995) also show that this process was deliberate in teaching the user about the holistic thought process behind this obligation and responsibility. *Participant 1* highlighted the **need to be responsible and obligated in the application of the concept of Kaitiakitanga**.

"responsibility and obligation as Kaitiaki for the whenua, for the people, for the moana for the awa maunga all those sort of things". - Participant 1. 2016

"about obligation and responsibilities to everything that makes us a people." - Participant 1. 2016

Being held responsible for task was one area in which the generation before *Participant 1* instilled into him and gave him the opportunity to understand the benefits each task has in the wider functionality of the hapū. It also made him understand the idea of responsibility but also the need to believe he is truly responsible for that area. Accompanied with the other themes in this section and with support from the ideas of Robert et al (1995), remaining responsible and

obligated further assist in the dedication of Kaitiaki to the past, present and future generations of their hapū. In relation to national perspectives on Kaitiakitanga, the themes of obligation and responsibility as seen through the cases, support similar national perspectives.

Differences from national perspectives

The above themes show that part of the understandings and perspectives of Kaitiakitanga held by the participants do have some generalisations and are similar to national assumptions. There is sufficient literature that supports the ideas that participants have shared as part of this research and these similarities could provide a foundation of understanding in relation to Kaitiakitanga at a national scale. However, the participants did highlight other areas in which differed from generalised ideas about Kaitiakitanga.

Change in education

All most all of the participants referred to **the need for education in teaching the knowledge of Kaitiakitanga to the wider hapū**. However, some participants found that traditional methods of teaching through oral mechanisms was not appropriate for all learning abilities.

"I'd like to learn it, I'd like to listen and learn but I can't take it all in at one time" - Jerome Tito, 2016

Participants therefore addressed the need to teach to the abilities of the learners through both oral and hands-on methods.

Participants also expressed the need to change the knowledge that is being taught to the next generation of Te Parawhau members. *Participant 1* highlighted the need to re-educate Te Parawhau on **what it means to be tangata whenua and discuss the core values of what makes Māori tangata whenua.** This is centred around the need to teach the concept of Kaitiakitanga in its authentic Māori form without being confined in the spaces of western education systems.

"You see we can't be Kaitiaki under the umbrella of the pākehā system." - Participant 1. 2016

Through teaching the hapū about what it means to be authentic tangata whenua, it will become easier to equip them with the knowledge around Kaitiakitanga.

Not only this, the younger participants highlighted the need to make the information relevant and easy to understand to ensure information retention. Though this is a modern take on teaching, it transitions that knowledge in a way that will be relevant to the next generation. However, what needs to remain are the core principles and components of Kaitiakitanga for future generation use.

Rangatiratanga

With the re-education of the hapū and the growth through knowledge, the expression of rangatiratanga will occur as the retention of knowledge and practices arise. Rangatiratanga according to *Participant* allows the correct practice of Kaitiakitanga, without rangatiratanga individuals, whānau and hapū will be unable to practice the concept of Kaitiakitanga in its authentic form.

"Kaitiakitanga stems from mana whenua, from Rangatiratanga...that's where it

stems from if you don't have any of those then you are not going to be able to practice Kaitiakitanga" - Participant 1. 2016

Rangatiratanga also further instils obligation and responsibility within the user by teaching the user not only how to remain disciplined, but to also continue the act of honouring the previous generations in the quest to sustain the knowledge and people of Te Parawhau. Rangatiratanga gives further effect to the many other concepts that aid in the harmonious functionality of Māori.

Application difference

A key theme to highlight is the **differences in application of the concept of Kaitiakitanga by both generations.** In *Participant 2's* case she understood the concept to be about protection and care and subsequently applied the concept by way of protecting and caring for resources.

"what people do as a Kaitiaki it's just giving the life back and caring for the life" - Participant 2. 2016

In *Jerome's* case he understood the concept to be centred around whānau and therefore his application was by way of giving back and applying the idea of tuākana tēina within the wider Whangārei community. *Participant 1* highlighted his application of the concept as being the sustainability of whenua and his whānau. All participants show the core components of the concept but have applied the concept of Kaitiakitanga differently. The literature in chapter 2 lacks understanding about these differences in application as most of the known applications of Kaitiakitanga today are environmentally focussed.

Difference in generational understandings

There are many similarities in the understandings of the two generations of Te Parawhau in relation to Kaitiakitanga, however there are differences that both generations have shown in their understandings of the concept. Below, these differences have been set out thematically.

Environmental

Both generations have a clear understanding that Kaitiakitanga encompasses an environmental aspect however, it was apparent that the youth understandings of this aspect of environmental conservation was more pronounced in their case studies. This has meant the youth are more inclined to view Kaitiakitanga and its application in relation to environmental conservation and maintenance. This has limited the opportunity for the youth to explore its possibilities further and extend their knowledge around the concept beyond the environmental components of the concept.

The younger generation show that there is a need for exploration of the other areas of Kaitiakitanga but were unable to converse about such areas.

Spiritual Component

Both generation highlighted the need to apply the concept in a physical manner but only the older generation could explain beyond the use of karakia, the spiritual aspects of Kaitiakitanga. The older generation made reference to the environmental guardians utilised by Te Parawhau to measure the health and wellbeing of the environment. This knowledge was extremely finite within the

younger generation as shown through the case studies.

> *"It's part of all that Kaitiaki stuff because we talked about it a bit earlier about our tūpuna coming back to warn us or to help us or you know to tell us things are going to happen."* - Pereri Tito. 2016

The younger generation also highlight the concept to be a reflection of guardianship which further relates to their understanding of the environmental aspect of Kaitiakitanga. Both generations have made this remark in relation to the concept, however it was the older generation whom possessed the rationale and relevance of spirituality.

Teaching Methods

The younger generation did highlight the lack of relevant methods to teach them about Kaitiakitanga and how the concept is applied. Traditionally oral methods have been utilised to teach members of Te Parawhau about Kaitiakitanga and these efforts have been unsuccessful and have meant the information that the younger generation are wanting, will often not be retained.

> *"My grandparents tried to teach me……. but I can't take it all in at one time unless I sit down and actually force myself to listen. "*- Jerome Tito. 2016

> *"I'd like to learn it, I'd like to listen and learn but I can't take it all in at one time"* - Jerome Tito. 2016

The younger generation highlighted the need to ensure that the information is taught in a relevant and positive way to ensure its retention by the younger generation. The case studies have shown that gaps do exist between two generations of Te Parawhau members in relation to Kaitiakitanga. The case studies have also shown the need to address the gaps in the future for the betterment of the hapū.

Causes of Change

The changes in perspectives throughout the generations can be attributed to numerous factors, however the main causes have been outlined below. Although these may seem like generalisations they have severely affected the hapū of Te Parawhau in their endeavours to retain and practice their customary concepts and values. These causes of change can be seen through the case studies conducted in previous chapters.

Loss of older generation and knowledge

As the majority of the hapū naturally age, more of the knowledge of older generations are laid to rest with them. It poses as a risk towards Te Parawhau customary knowledge as the previous generation has not yet ensured the appropriate transition of that knowledge to the next generation.

"I think they need to start teaching us more" - Jerome Tito, 2016

It is therefore impacting on the unified perspective of Te Parawhau in relation to Kaitiakitanga. This has meant the older generation are now needing to teach this knowledge to younger generations.

"Get back into teaching our younger ones, make them a part of it, so they get to see and hear what is practiced" - Pereri Tito. 2016

This has resulted in more of the traditional knowledge being kept by the older generation and subsequently the younger generations of Te Parawhau are limited in their abilities to cite such knowledge.

Dated techniques

A major issue that has arisen through the case studies are the techniques utilised to transfer knowledge from one generation to another. The case studies show that oral methods were one of the prime techniques utilised by previous generations in their quest for knowledge retention and transfer. Questions around the appropriateness of these techniques as a core method have arisen as participants express that the knowledge was taught in too bigger chunks and was often too much for the younger participants to retain in one session.

"I'd like to learn it, I'd like to listen and learn but I can't take it all in at one time" - Jerome Tito. 2016

Participants did however, express that they were drawn more to hands-based techniques of learning as it was a more relevant way for them to learn. It also did not hinder those that have learning disabilities but also taught then practical ways of remembering that knowledge.

"Dad said the way I had to learn was to listen to learn but I'm a hands on person I can't listen and learn straight away"- Jerome Tito. 2016

The limitation in techniques has further aided in the loss of traditional knowledge for younger generations of Te Parawhau.

With the current differences in perspectives and the probable causes as seen through the case studies, it is important to find ways to manage these gaps and differences in perspectives to enhance the use in the application of Kaitiakitanga. Enhancing the understanding of Kaitiakitanga will aid in the further development of Te Parawhau around this concept.

Ways to manage change

Ways in which Te Parawhau could manage the perspectives is to further scope the perspectives of the entire hapū around the concept of Kaitiakitanga. As stated in previous chapters, this research is only a stepping stone in the reclamation of knowledge and practices for Te Parawhau. Therefore, it is vital that more work is put into this reclamation process. Though the participants do provide a general scope of perspectives, it is highly likely that there are more ideas around Kaitiakitanga and customary Te Parawhau knowledge that exist within the wider hapū.

It is vital that these perspectives are utilised in creating a cohesive plan to educate and share the understandings of Kaitiakitanga to the wider hapū. It also important that a cohesive understanding of the concept is reached for the purpose of re-education to develop better application strategies for the hapū in relation to Kaitiakitanga.

Ways to develop hapū

To further aid in the management of the perspectives given for this research, it is important to note the possible avenues for development. In relation to the development of Te Parawhau around Kaitiakitanga, it is important that the hapū have a basis of understanding of the concept. Therefore, the following initiatives are suggestions to aid in the development of understanding, to better inform the application process of the concept.

Similarities

Because there are similarities in perspectives by the two generations, these

could be utilised to build core components of the what Kaitiakitanga means to Te Parawhau and how the two generations are similarly applying the concept today. The two generations components could ensure that when the concept is practiced, they are guided by these components.

The core components of Kaitiakitanga that participants have outlined through their case studies are listed as being

- Physical and spiritual

- Environmental awareness

- People related

- Aligned to responsibility and obligation

- Aligns or related to the past, present and future

- Related to the other concept of te ao Māori

- Incorporates tuākana, tēina concept

- Related to whakapapa and whanaungatanga

- Protects or enhances mauri

- Encourages rangatiratanga

These core components are key in understanding the authentic application of Kaitiakitanga from the perspectives of Te Parawhau.

It is also important that these similarities in understandings are identified to further develop the consciousness of the hapū around the importance of protecting their values and concepts.

Differences

In terms of the concepts understandings, there is no way to minimise the

expansion of understandings by participants or the wider hapū. However, the differences can be addressed in a way that does not disrespect the learning journeys of some hapū members. These perspectives however could be gathered and a hub of knowledge could be built utilising these understandings. The more knowledge that Te Parawhau can gather around the concept of Kaitiakitanga could help in the process of creating strategic plans for teaching the concept to new generations. This will further enrich the hapū and ensure that generations of Te Parawhau have knowledge to interpret for future use.

Teaching

The teaching style of Te Parawhau is an area that could be developed in a more appropriate way to transition knowledge throughout the hapū. It has been identified by the participants that there were different techniques that were utilised in teaching them about Kaitiakitanga. These areas could be further developed by way of trialling different techniques on different generations and analysing which methods the participants responded more positively towards. This could also develop the skill base within the hapū by allowing both generations to share their applied knowledge in relation to Kaitiakitanga with the wider hapū. This would enable growth around what skills are required for the application of Kaitiakitanga.

Resources

What has been raised by participants is the need to ensure that those teaching the concept of Kaitiakitanga are well resourced. When referring to resources in this instance, it is not only about the materialistic resources available but also the intangible resources used to apply and understand the concept of Kaitiakitanga.

These resources would encompass the different concepts and values that enable an adequate understanding of Kaitiakitanga. It is apparent that the younger generation were limited in some aspects of these values and concepts, therefore a wider approach to teaching these concepts needs to be addressed and creative techniques of teaching this knowledge needs to be made available to both young and old.

Key findings

The key findings of this analysis chapter are listed below which further support the above statements regarding differences in perspectives and application of Kaitiakitanga.

Need for relationship building

Both generations have shown a need for better collaboration opportunities between the young and old. This has been highlighted through the case studies and also the apparent gaps that are growing between the two generations. Both generations will also enable and better inform the creation of planning around knowledge transition.

Need for resources and learning opportunities

Resources for Te Parawhau both tangible and intangible, are an area in which the perspectives of Kaitiakitanga can be better developed. It is vital that for the better understanding of Kaitiakitanga smart resources are created for the hapū with the sole purpose of educating the hapū on the concept and how it applies to their lives. This will aid in the better application of the concept by all generations. These resources need to be relevant and able to reach all members with different

learning abilities. Te Parawhau need new and innovative techniques that utilise the knowledge of past time to aid in the development of the hapū today in relation to Kaitiakitanga perspectives and applications. In order to achieve this, the hapū could look to enhance the oral methods of knowledge transition and start incorporating this method into the physical components of working within the environment.

Need for building knowledge base

With the current gaps that exists in relation to Te Parawhau and their knowledge, there is a need to continue the process of building the knowledge base of Te Parawhau through the reclamation of hapū knowledge which suggests that the knowledge within the hapū is also very limited. It can be argued that the knowledge is not making the appropriate transition throughout the wider hapū, as seen through the perspectives of the younger generation participants of this research. This knowledge needs to be given and shared throughout the hapū.

Summary

This chapter has analysed the case studies from previous chapters and has enabled a better understanding of the perspectives of the participants in this study. The chapter has made an analysis of both the youth perspectives and the old generational perspectives of the case studies. The chapter has shown the different perspectives of the case studies in comparison to national perspectives of Kaitiakitanga as well as highlighted the differences in generational understandings of Kaitiakitanga as seen through the cases. The chapter has also highlighted ways to manage such changes as well as ways to develop the hapū. Furthermore, the chapter has provided key findings from this analysis process.

The chapter has highlighted the possible avenues for Te Parawhau to further develop the relevance Kaitiakitanga can play in their daily functions as a hapū and as individuals.

This analysis provides an opportunity for further discussion around how such perspectives can be used to further develop the knowledge the hapū possess around Kaitiakitanga. This discussion will be explored in the next chapter.

Chapter 8

Discussion

The following chapter looks to critically discuss the findings and analysis of the previous chapters and will utilise this knowledge to propose avenues and ideas for Te Parawhau development in relation to Kaitiakitanga understandings. The chapter begins by first, briefly reminding the reader of the dimensions of a SWOT analysis. The chapter will then outline the suggested avenues for development and apply the SWOT process, these avenues are relationship building, wānanga, book resource, interactive resources as well as hapū workshop events. The chapter will then highlight areas for further research and propose the ideal recommendations that have arisen from the SWOT analysis before finally concluding the chapter.

This chapter incorporates the proposed ideas from participants and analyses the viability of these suggestions for Te Parawhau development through providing both the positives and negatives of each suggestion. The chapter's incorporation of a SWOT analysis better informs our decision on these proposed methods in assisting in the development of Te Parawhau concerning the revitalisation of Kaitiakitanga.

SWOT Analysis

A SWOT analysis, similar to the idea of Tautohetohe, is the acronym of a process that analyses the strengths(S), weakness(W), opportunity(O) and threats(T)

of each theme found in the analysis of the case studies, which brings to light issues around the transferring and absorption of knowledge between generations of Te Parawhau. The use of the SWOT model tests the legitimacy of proposed solutions and highlight any further considerations the hapū may need to consider when designing solutions to the gap in knowledge transfer.

Relationship Building

The case study analysis highlighted the gap that exists between the older and younger generations of Te Parawhau with regards to the knowledge and application of the Kaitiakitanga concept.

"when we need to, we will get our kaumātua kuia up there as much as we can…. we have to start fixing the relationship with them as well" - Pereri Tito. 2016

It is recommended by participants that the hapū look to build the relationships between each other to aid in the creation of better communication lines between generations. The tools available to do this, come in the form of cultural based solutions including but not limited to

- Wānanga - In the case of Gaze & Smith (2009) who report on the reclamation of Ngāti Kuia and their traditional knowledge around Tītī harvesting, wānanga provided an opportunity for the iwi to learn from their elders and share knowledge with younger generations. This aided in the revitalisation of their traditions through the use of wānanga.
- Whakawhiti kōrero - Elder & Kersten (2015) state Whakawhiti kōrero encourages hapū and whānau to participate as they would be more familiar with the term and its functions. The use of this aspect would

then ensure relevance for the hapū of Te Parawhau and encourage free flowing conversations between the young and old of Te Parawhau.

- Hapū events that support communication - Te Rūnanga o Ngāpuhi (2016) has operated the Ngāpuhi festival since 2004. Though the festival is aimed at providing entertainment for the iwi, it does however show the growth that engagement events could produce as the festival now attracts more than 40,000 people (Te Rūnanga o Ngāpuhi, 2016). A similar event could be held for Te Parawhau with the aim of re-education around Kaitiakitanga.

Strength(S)

Te Parawhau have a vast land mass and therefore are affiliated with many marae in the Whangārei district. It would be ideal to connect with these areas and start conversations between the young and old to build such relationships. Because of the affiliations that Te Parawhau have with these marae it would also begin the creation of a strong collective to grow the potential knowledge of Te Parawhau.

Weakness(W):

As pointed out by *Pereri,* there have been negative engagement experiences by the older generations and this has subsequently damaged the trust and relationship amongst generations of Te Parawhau. This negativity within the hapū will continue to hinder Te Parawhau if the issues are not addressed.

Opportunity(O)

Relationship building will aid in strategies for knowledge transition and

retention by members, as the older generation could look to create a method of training more students in the concept of Kaitiakitanga. Not only this, relationship building provides an opportunity for Te Parawhau to build its collective and begin an engagement process with other hapū and iwi throughout the Northland area, further growing their capacity for development at a national scale. However, in order for any plans to be undertaken, the relationships between generations needs to be meaningful and fulfil the purpose of building a cohesive understanding of the concept of Kaitiakitanga.

Threat (T)

The building of relationships within the hapū needs to be a meaningful process. Meaningless relationships will further encourage miscommunication between generations and could also see older generation members retain the knowledge due to mistrust within the hapū

Wānanga

All most all of the participants expressed the idea of holding wānanga to teach the knowledge that individuals within the hapū possess. The participants believed that these wānanga would benefit the wider hapū as it would provide an opportunity for the teaching of other important concepts and values.

"Wānanga could also be held for adults or the rangatahi to give them a better understanding of Kaitiakitanga too."- Participant 2. 2016

Wānanga would be an ideal forum for knowledge sharing by both the young and old in relation to Kaitiakitanga. Such an opportunity would be beneficial in allowing the hapū to share traditional kōrero similar to the project of Tītī harvesting

by Gaze & Smith (2009) of which Ngāti Kuia were able to gather first-hand physical evidence of Tītī colonies without relying on reports by other sources.

(S): Te Parawhau affiliation with different marae means the hapū could look to utilise these opportunities to grow their capacity to hold wānanga. There are also individuals within the hapū who have extensive knowledge about concepts and values that would be ideal content to teach in one forum.

(W): The hapū has not moved to hold such wānanga is this modern era, therefore there have not been any opportunities to trial a wānanga forum and evaluate where it could improve for future. The hapū is also currently in the stages of building its capacity and recognition within the region, further stretching the workforce of the hapū to other areas. Along with this, the hapū is limited in its resources both values base and monetary.

(O): Wānanga are a prime opportunity for the hapū to connect with each other and share knowledge pertaining to Kaitiakitanga. It would also allow the hapū to create more cohesive strategies and plans for future generation. Such forums would further allow Te Parawhau to retain their knowledge and provide a safe space to learn and practice concepts such as Kaitiakitanga with the support of both young and old.

(T): Possible threats to this suggestion is the fact that many of those individuals with knowledge are part of the older generation whose numbers are slowly decreasing each year. If the wānanga process is not undertaken, the knowledge that they possess will not be available to share.

Book

One participant suggested that the information pertaining to Kaitiakitanga from the perspectives of Te Parawhau should be put into a book.

"For the development of Te Parawhau, the hapū could put Kaitiakitanga into a book, like a story for the tēina to read at home or at school."- Participant 2. 2016

This resource would then be distributed throughout the hapū to further ensure the retention of information within the hapū. The book would contain the concept of Kaitiakitanga, it's components and how it is applied in different areas of daily life.

(S): The information within Te Parawhau is rich and vast, this information would be beneficial in the growth of the hapū. The hapū is also privileged in knowledge about the Whangārei district and this could also provide the younger generation of the hapū with an awareness of their surroundings.

(W): Te Parawhau capacity to fund such a resource is currently limited as the hapū is still in a stage of growing socially, culturally and economically. With the current relationships that exist within Te Parawhau, the hapū must first build its capacity to work together before they can initiate such a process.

(O): The resource would provide the opportunity for a wider research project in order to ensure that the information published is correct. The project could also allow the younger generation to participate in the collection of the knowledge. This would further enable the retention of information within the hapū and allow for the knowledge to be heard throughout the hapū of Te Parawhau.

(T): The main threat to the creation of a book resource is knowledge

depletion as generations of Te Parawhau slowly decrease. Without the customary knowledge that these generations possess, the book resource would be of no use to the hapū, it is therefore vital that the knowledge possessed by older generations is transitioned in a meaningful way to the next generation.

Interactive resources

The author suggests that the hapū look towards an interactive resource that would reach throughout the community of Te Parawhau. The resource would provide information about Kaitiakitanga perspectives of Te Parawhau in an interactive environment that stimulates the user to venture out into their environments to apply the concept. The resource would be accessible on both mobile and other forms of technological devices.

(S): The resources available to Te Parawhau are vast and accessible to those who seek to utilise such a process. The creation of an interactive resource would not only benefit those members still residing within the Whangārei district, but it would also aid in the re-education of members who live in other districts and countries about Te Parawhau perspectives of Kaitiakitanga.

(W): Te Parawhau is limited in its monetary resources therefore the creation of an interactive resource is not in the foresight of the hapū. Along with this the human capital of the hapū has not yet been assessed and there is no information about the skillset within the hapū around interactive resource creation.

(O): The resource would provide an opportunity for the older generation to work with younger members in the creation of the resource. This would entail relevant relationships being built between the generations and allow the knowledge

to further spread throughout the hapū.

(T): With the rate of technological advancements, many of the customary aspects of Māori are being influenced by western society. Though the idea of an interactive resource seems appropriate, the resource may in fact alter and change the authentic understanding of Te Parawhau around Kaitiakitanga. It could also limit the exposure that the hapū have with their outside environments further disconnecting Te Parawhau with their customary knowledge.

Hapū workshop events

Hapū workshop events, the author believes would provide an adequate opportunity to engage more widely with whānau about Kaitiakitanga, but also ensures that the events are conducted in a meaningful and interesting way. The events would be one-day marae workshops that teach both young and old about the concepts of Kaitiakitanga from a Te Parawhau perspective. It would inform the participants in interactive hands-on way about the concept and how it can be applied in day to day activities.

(S): As previously mentioned Te Parawhau is associated with many marae in the Whangārei region and therefore, has the ability to utilise these relationships in holding small hapū events at each marae. This would also allow more hapū members to familiarise themselves with the different whānau and marae of the hapū.

(W): The main weakness in initiating these events for Te Parawhau is the lack of resources available to conduct this suggestion. There has been no real scope of the capabilities within the hapū around who can initiate such events and who are

124

capable of ensuring the projects proper functionality.

(O): The events would provide great opportunities for hapū members to partake and learn about their concepts and to also share their own marae based knowledge with their whanaunga within the hapū. These events would also provide ongoing training opportunities for the hapū members who are interested in educating the wider hapū about Kaitiakitanga. As well as this, it would further aid in the growth of work and education opportunities for the hapū.

(T): As previously highlighted relationships between the young and old have been tarnished in past events. Therefore, the ability to work with marae would require the building of strong relationships between the young and the old for marae use. Not only this, much of the knowledge required for the content of such workshops is mainly in the hands of the older generations. This further highlights the threat of damaged relationships as hindering on the flourishment of such workshops.

Each suggestion has shown its viability as an option for further future development for Te Parawhau in relation to Kaitiakitanga. However, what has been shown through this SWOT analysis are the prominent issues restricting the development of Te Parawhau.

Based on the above SWOT analysis, the option that provides the most strength for initiation are the hapū workshop events and wānanga processes. Relationship building was also a strong concept that appeals to the development of Kaitiakitanga for Te Parawhau. The option that proved to be too weak for implementation was the interactive resource as it would strip the content and

provide generalisations of perspectives og Kaitiakitanga. Relationship building, wānanga and hapū workshop events proved to be great opportunities for the hapū as it provides opportunities for job and education initiatives for hapū members. This was also apparent for the case of initiating a book resource. The threats of depletion of knowledge and a lack of capacity both human and monetary were apparent throughout each suggestion.

To further supplement this SWOT analysis I make the following recommendations for Te Parawhau in order to close the gaps between the young and old in their knowledge sharing but to also aid in the wider education of the hapū in relation to Kaitiakitanga.

Recommendations for Te Parawhau development

These recommendations are informed by the information given by the participants as well as the findings and analysis of this knowledge with the hope of encouraging development of Te Parawhau around Kaitiakitanga. The recommendations are further supported by the above SWOT analysis. It is important to note that the findings have encouraged a blended process of recommendations for Te Parawhau to further support the learning experience for Te Parawhau

Relationship building

The relationships within the hapū of Te Parawhau need to be mended where appropriate. The gaps that exist between the understandings of both the young and older participants is a reflection of the distance being created from a lack of communication and engagement. In order for the hapū to develop sustainably into

the future, there needs to be strong communication lines between these generations to ensure that knowledge is shared and is being retained by the hapū. The relationship building process could provide a great opportunity for the young of Te Parawhau to further upskill in customary knowledge whilst also assisting the old with utilising the modern age of technology today. Until these gaps in communication between generations are addressed, Te Parawhau development will continue to hinder.

Hapū Workshop events

It is recommended that Te Parawhau look to initiate small workshops within their hapū to grow and gather knowledge pertaining to Kaitiakitanga perspectives and application. These workshops could be used as a combined initiative by both young and old to educate and learn from the wider hapū. These workshops would therefore need to incorporate both an oral and hands-on methods of educating. This could also be an opportunity for those running the workshops to scope the viability or interest of hapū members for future wānanga.

Wānanga

It is recommended that the hapū hold a series of wānanga to further educate the wider hapū about Kaitiakitanga. These wānanga would delve deeper into understanding the concept of Kaitiakitanga but would also allow for the education of the hapū around other concepts, values and customs that are of importance to the hapū. The opportunity of wānanga are mainly hindered by the limited resources of the hapū, however these resources can be accessed if the hapū create a plan to do so.

Book

With accessing monetary resources, the hapū could look to preserve some of their perspectives of Kaitiakitanga into a book. Although the participants of this study have shown the importance of oral and hands on methods in education, the information also needs to be available for the wider hapū to access. A book would further help in the process of retention, however it must also be noted that the book is only to support the face to face engagement initiatives above. Along with this the hapū should not rely solely on books for knowledge preservation but should only utilise it as a point of reference.

Areas for further research

It is recommended that for further development of the hapū more research is undertaken on the perspectives of Te Parawhau in relation to Kaitiakitanga.

Along with this, more research is required to discuss the current work abilities of members of the hapū. A scope of these qualities will allow the hapū to begin a strategic plan on how access these skills to aid in the development of the hapū.

With the analysis of these areas it would also be beneficial for Te Parawhau to conduct further research around the relationships between the young and old members. Doing so will allow Te Parawhau to begin the process of creating a communication strategy to ensure knowledge transition between generations.

With these recommendations the transition and retention of knowledge between generations should improve.

Summary

In summary, this chapter has briefly reminded the reader of the dimensions of a SWOT analysis, outlined the suggested avenues for development such as relationship building, wānanga, book resources, interactive resources as well as hapū workshop events. The chapter then highlighted areas for further research and proposed the ideal recommendations that have arisen from the previous chapters as well as the SWOT analysis.

This chapter encourages Te Parawhau to utilise the suggestions above to further aid in the hapū development. It is anticipated that with these suggestions the hapū will grow and prosper long into the future together with the knowledge of past times guiding the hapū forward. In the next chapter, these recommendations will be further highlighted and their role in the overall outcomes of this research.

Chapter 9

Conclusion

The final chapter in this thesis highlights and summarises the overall findings of this research. In this chapter the author looks to recap on the hypothesis and research questions and discuss the perspectives that have arisen from the thesis as well as highlight the limitations faced by the author in the research process. The chapter will recommend future improvements and finally, highlight the main outcomes of the research before concluding the thesis.

The purpose of this research was to scope the perspectives of Kaitiakitanga between two generations of Te Parawhau members. These perspectives were then analysed and discussed in order to highlight any differences and similarities that exist between the two generations. Similarities and differences have arisen that exist within Te Parawhau perspectives in relation to Kaitiakitanga through this research and these have also provided avenues for ways in which this knowledge could aid in the development of the hapū as seen through previous chapters. This research set out to answer questions about these perspectives and what this could mean in terms of development for Te Parawhau and these are outlined below;

Hypothesis Covered

The primary hypothesis of this research was (H1) - <u>A change in perspectives of Kaitiakitanga has occurred over two generations of Te Parawhau members</u>. This statement has proven to be true as younger generation show a huge limitation in

their knowledge around the spiritual aspects of the Kaitiakitanga concepts. This ultimately affected their application of the concept and therefore their perspectives about the concept differed from the older generation.

Along with this primary hypothesis, the primary question of this thesis was **How have perspectives of Kaitiakitanga changed over two generations of Te Parawhau hapū members?**

The case studies highlight the reliance that the older generation has on all senses of the environment both physical and spiritual. This was, however not prominent within the younger generation perspectives as well as this, the younger generation were also more inclined to apply the concept through environmental initiatives. This difference in perspectives and application shows how over time the information given to the younger generation is becoming sparse but also highlighted the importance of intergenerational knowledge transfer in ensuring the appropriate application of Kaitiakitanga by members of Te Parawhau.

The case studies also touched on the different areas in which Kaitiakitanga can be applied, but mainly showed that the concepts focussed on the preservation of heritage both tangible and intangible. These are described as being areas such as the arts, historical resources and land, resources for food, knowledge, practices and people. Each area according to the cases required a skilled individual who also shared this knowledge and was responsible and obligated to both up-coming generations and generations before them. The concepts also showed that Kaitiakitanga focussed on a wide range of aspects and not just the environmental.

The research also exposed the growing disconnect between the young and old of Te Parawhau. This disconnect has meant that the younger generation now apply the application in a different way to that of the older generation. A shared understanding of the core components of Kaitiakitanga would allow the younger generation to grow their application process of the concept and to further aid in an ongoing learning process for Te Parawhau.

When answering the thesis question <u>Can Māori develop appropriately into the future whilst missing aspects of Kaitiakitanga?</u> It is important that in order for Māori to develop appropriately, the core components of Kaitiakitanga need to be understood and applied by the user. The different applications of the concept can still be beneficial to the development of the hapū however, these applications must entail the core components of Kaitiakitanga that align to its physical and spiritual components. The core components of Kaitiakitanga from the perspectives of Te Parawhau hapū members that have been highlighted by this thesis as:

- Physical and spiritual

- Environmental awareness

- People related

- Aligned to responsibility and obligation

- Aligns or related to the past, present and future

- Related to the other concept of te ao Māori

- Incorporates tuākana tēina concept

- Related to whakapapa and whanaungatanga

- Protects or enhances mauri

- Encourages rangatiratanga

132

The perspectives of the participants around Kaitiakitanga have shown a need to ensure that the practices of previous generations be maintained and shared to new generations of Te Parawhau. This thesis has provided some guidance for this process, however it is up to Te Parawhau to ultimately decide which pathway they take in the preservation of customary knowledge. Therefore, it is vital that the core components of Kaitiakitanga from a Te Parawhau perspective are taught to all hapū members.

Other hypothesis that this research aimed to prove are outlined as being;

(H2) - A *deeper understanding of Kaitiakitanga will bring increased benefits to Te Parawhau and increase the concepts use when considering future development"*

A deeper understanding is needed by the younger generation of Te Parawhau in order to grow the possibilities of development in future. It is clear that this area of understanding is still limited and further collaboration between generations is needed.

(H3) - Current understandings about Kaitiakitanga from the younger generation of Te Parawhau are viewed first and foremost as a concept that relates to environmental issues.

The case studies have shown this hypothesis to be true and it is important that Te Parawhau teach its younger generation as to why this is important. Furthermore, it would be beneficial for the younger generation to also learn about the values of responsibility and obligation in order to understand all senses that relate to Kaitiakitanga, both its physical and spiritual components.

(H4)- A unifying understanding of Kaitiakitanga will improve practice in targeted parts of Te Parawhau and ensure its future application by the next generation.

This hypothesis in some parts is correct however, the research has shown that though there are differences in perspectives, with a unified understanding of the core components of the concept the hapū is still able to apply the concept differently. A difference in application as shown in the case studies still allows the individual to have responsibilities and obligation to their whānau and hapū so long as they are following the core components of the concept.

(H5)- Those who are actively involved in Kaitiakitanga are more likely to be knowledgeable about a diverse range of Māori concepts and how they may be interpreted in modern society.

This was the case of the older generation, however those of the younger generation who had experience with Kaitiakitanga showed they possessed a lot less than their older counterparts. Therefore, this hypothesis is only partly proven and only applies to the older generation.

(H6)-Outside/western influences have led to a disconnect of knowledge transfer between the old and young generations of Te Parawhau concerning Kaitiakitanga

The research highlighted the probable causes of a disconnect, however much of this disconnect was not initiated by outside influence. This breakdown in communication between young and old has been perpetuated by the limited communication between generations. It is therefore important that the relationships within the hapū be rebuilt and strengthen to ensure the appropriate transition of knowledge.

Perspectives

The research was an opportunity to scope the influence that a change of perspectives could have on the development of the hapū, if such a change or difference did exist. As shown in previous chapters **this difference does exist** and therefore has influenced the application by of hapū members. However, the differences also provide a prime opportunity for Te Parawhau to re-educate their hapū about the core components of Kaitiakitanga, this would provide further work opportunities for the hapū as well as reiterating the idea of responsibility throughout the hapū in regards to their concepts and values.

This thesis has provided the first steps for Te Parawhau in reclaiming the meaning and application of Kaitiakitanga. The research has highlighted many issues that are currently affecting the transition of knowledge between generations of Te Parawhau. It is vital that for the development of Te Parawhau the hapū understands its core components to the concept, how it was applied in both the past and present and how it is relevant to their lives. Through the suggested avenues for development around the sharing of this information, Te Parawhau will undoubtedly flourish. It will also benefit the hapū to take responsibility for their concepts and knowledge and begin the process of re-educating each other about the importance of these concepts. This will allow for more buy-in from both young and old in the direction that Te Parawhau will take in terms of their development.

Limitations

The research did present some limitation that affected the conduction of research in relation to Kaitiakitanga perspectives of Te Parawhau, and these limitations are presented below.

Younger Generation- Because of the limited knowledge possessed by the younger generation in relation to Kaitiakitanga, it was difficult to discuss and record the participant's knowledge around the concept. There was also a lack of younger Te Parawhau members who were identifiable for the purpose of taking part in this research process. For future research, it may be more appropriate to conduct a wānanga for the purpose of gathering perspectives from younger generations.

Scope of study- The scope of the research was very specific, this therefore meant the research was limited in the participants available to be interviewed. Along with this, the limitation in finding youth members who were well versed in all aspects of te ao Māori and Kaitiakitanga was also difficult throughout the research process, this therefore decreased the participant numbers to four. For future studies a wider scope could be implemented to aid in an increased participant rate for the purpose of research.

Marae of Te Parawhau -The marae within the hapū are vast and widely spread, being able to connect with each of these marae proved to be too difficult in the time allocated for this research. Though this was not a major issue affecting the research, it would have been more effective to have the input of all marae and members in this research. However, this input would not have been possible through the method utilised for the purpose of this research.

Future Improvements

For future improvements of research, it is recommended that a wider study is under taken to scope the understanding of the hapū around the concepts and values of te ao Māori from a Te Parawhau perspective. It may also be beneficial to conduct research which does not focus on comparison rather it focusses on one

generational perspective at a time. However, as previously stated, this research is only a stepping stone in the reclamation of concepts important to the functionality of Te Parawhau hapū. It is also recommended that for future research a wānanga method is utilised as the means to gather knowledge from Te Parawhau to reach a wider base of the hapū.

Main outcomes

Main outcomes of this research have been summarised below to further aid in the conclusion of thesis.

Change- A change in perspectives has definitely occurred over two generations of Te Parawhau hapū members, and this change along with avenues for improvement have been noted within this thesis.

Spirituality- There is a lack of spiritual connection between younger generations of Te Parawhau as well as this, literature in the academic arena fail to address this key component of Kaitiakitanga.

Te Parawhau Kaitiakitanga components- The key components of Kaitiakitanga as seen through this thesis are noted as being

- Physical and spiritual

- Environmental awareness

- People related

- Aligned to responsibility and obligation

- Aligns or related to the past, present and future

- Related to the other concept of te ao Māori

- Incorporates tuākana tēina concept

- Related to whakapapa and whanaungatanga

- Protects or enhances mauri

- Encourages rangatiratanga

Environmental- The younger generation of Te Parawhau are limited in their understanding of spirituality in relation to Kaitiakitanga and are therefore, more inclined to understand the environmental component of the concept.

Disconnect- There is a growing disconnect between older generations and younger generations of Te Parawhau and these issues need to be addressed.

Te Parawhau Analytical Framework- An analytical framework was created for use in chapters 5 and 6 of this thesis for the purpose of ensuring that the perspectives of the members are addressed in a culturally appropriated manner. The analytical framework created for the purpose of this research aided in the analysis process and is available for use by hapū members.

Summary

In conclusion, this chapter has recapped on the hypothesis and research questions and discussed the perspectives that have arisen from the thesis as well as highlighted the limitations faced by the author in the research process. And finally, the chapter has then recommended future improvements for the research process as well as summarised the main outcomes of this research.

This research has shown the importance of understanding the rationale behind Māori concepts and values as well as how these are relevant in the daily

138

lives of Māori, in particular members of Te Parawhau. The research has also brought out the importance of relationships and how these can either develop or hinder a process of a hapū. It is hoped that with this knowledge gathered, Te Parawhau continues its journey of development and continue to strengthen the bonds between each other for the benefit of future generations.

This research encourages other hapū and whānau to begin the process of reclaiming our kōrero, concepts and values for the purpose of reigniting the responsibilities and obligations that we have and share with our whenua and the intangible aspects that make us Māori. In doing so, we are not only ensuring the life of future generations but we are also securing and honouring the work of those generations that have gone before us.

The work done for the purpose of this thesis is therefore, an indicator for Te Parawhau on their journey so far and an opportunity for growth for present and future generations.

Awatere, S. (2010). What is the degree of mātauranga Māori expressed through

    measures of ethnicity? AlterNative: An International Journal of Indigenous

    Peoples, 6(1), 1-14.

Best, E. (1924). Maori – volume I.S.I: Board of Maori Ethnological Research for

    the Author and on behalf of the Polynesian Society. Retrieved from

    http://nzetc.victoria.ac.nz/tm/scholarly/tei-Bes01Maor-t1-body-d4.html

Best, E. (1976). Maori religion and mythology part 1. S.l.: A. R. Shearer

Bishop, R. (1998). Freeing ourselves from neo-colonial domination in research: A

    Māori approach to creating knowledge. International Journal of Qualitative

    Studies in Education, 11(2), 199-219. doi:10.1080/095183998236674

    p.201

Broughton, D., (Te Aitanga-a-Hauiti, Taranaki, Ngāti Porou, Ngāpuhi), McBreen,

    K., & (Waitaha, Kāti Māmoe, Ngāi Tahu). (2015). Mātauranga māori, tino

    rangatiratanga and the future of new zealand science. Journal of the Royal

    Society of New Zealand, 45(2), 83-88.

    doi:10.1080/03036758.2015.1011171

Cooper, G. (2012). Kaupapa māori research: Epistemic wilderness as

    freedom? New Zealand Journal of Educational Studies, 47(2), 64-73.

Crowe, M., Inder, M., & Porter, R. (2015). Conducting qualitative research in

    mental health: Thematic and content analyses. The Australian and New

Zealand Journal of Psychiatry,49(7), 616-623.

doi:10.1177/0004867415582053)

Dick, J., Stephenson, J., Kirikiri, R., Moller, H., & Turner, R. (2012). Listening to
the Kaitiaki: Consequences of the loss of abundance and biodiversity of
coastal ecosystems in aotearoa new zealand.

Durie, M. H. (2003). Nga Kahu Pou: Launching Maori futures. Wellington: Huia
Publishers

Environment Foundation. (2015). What is Kaitiakitanga? Retrieved from
http://www.environmentguide.org.nz/issues/marine/Kaitiakitanga/im:2080
/

Elder, H., & Kersten, P. (2015). Whakawhiti kōrero, a method for the
development of a cultural assessment tool, te waka kuaka, in māori
traumatic brain injury. Behavioural Neurology, 2015, 1-8.
doi:10.1155/2015/137402

Fletcher, M. (2016) Brief of evidence WAI 2561.Deed of Mandate Urgency
Application

Forster, M. (2013). Imagining new futures: Kaitiakitanga and agri-foods. New
Zealand Sociology, 28(4), 9-32.

Fossey, E., Harvey, C., McDermott, F., & Davidson, L. (2002). Understanding
and evaluating qualitative research. Australian and New Zealand journal of
psychiatry, 36(6), 717-732.

Gabriel, D. (2013) Inductive and Deductive Approaches to Research. Retrieved from http://deborahgabriel.com/2013/03/17/inductive-and-deductive-approaches-to-research/

Gaze, P., & Smith, R. (2009). A harvesting wananga on titi island: Maintaining connections by rekindling a wildlife harvest. Journal of the Royal Society of New Zealand, 39(4), 193-196. doi:10.1080/03014220909510578

Guardianship. (2012). In Mosby, Mosby's dictionary of Medicine, Nursing & Health professions. Philadelphia, PA: Elsevier Health Sciences. Retrieved from http://ezproxy.waikato.ac.nz/login?url=http://search.credoreference.com/content/entry/ehsmosbymed/guardianship/0

Harland, T. (2014). Learning about case study methodology to research higher education. Higher Education Research & Development, 33(6), 1113-1122. doi:10.1080/07294360.2014.911253 - Case Studies

Helms, M. M., & Nixon, J. (2010). Exploring SWOT analysis - where are we now?: A review of academic research from the last decade. Journal of Strategy and Management, 3(3), 215. doi:10.1108/17554251011064837

Hongi, H. (1920). the gods of maori worship. sons of light. The Journal of the Polynesian Society, 29(1(113)), 24-28.

Johnson, J. T., & Larsen, S. C. (Eds.). (2013). Deeper Sense of Place: Stories and Journeys of Indigenous-Academic Collaboration. Corvallis, OR, USA: Oregon State University Press. Retrieved from http://www.ebrary.com

142

Kaitiakitanga (2005). (1st ed.) Oxford University Press.

Kawharu, M. (2000). Kaitiakitanga: A maori anthropological perspective of the maori socio-environmental ethic of resource management. The Journal of the Polynesian Society, 109(4), 349-370.

Kelly, D., & Gibbons, M. (2008). Marketing methodologies: Ethnography: The good, the bad and the ugly. Journal of Medical Marketing, 8(4), 279.

King, D. N. T., Goff, J., & Skipper, A. (2007). Māori environmental knowledge and natural hazards in aotearoa-new zealand. Journal of the Royal Society of New Zealand,37(2), 59-73. doi:10.1080/03014220709510536

Laenui, P. (2000). Processes of decolonization. Reclaiming indigenous voice and vision, 150-160.

Macfarlane, A. H. (2015). Restlessness, resoluteness and reason: Looking back at 50 Years of māori education. New Zealand Journal of Educational Studies, 50(2), 177-193. doi:10.1007/s40841-015-0023-y

Marsden, M., Henare, T. A., & New Zealand. Ministry for the Environment. (1992). Kaitiakitanga: A definitive introduction to the holistic world view of the Māori. (). Wellington, N.Z: Ministry for the Environment.

Marsden, Māori. (2003). Kaitiakitanga. A definitive introduction to the holistic worldview of the Māori. In T. A. C.

Marsden, M., & Royal, T. A. C. (2003). The woven universe: Selected writings of rev. Māori Marsden. Otaki, N.Z: Estate of Rev. Māori Marsden.

Mead, S. M. (1983). te toi mātauranga māori mō ngā rā kei mua: Maori studies tomorrow. The Journal of the Polynesian Society, 92(3), 333-351

Mead, S. M. (2013). Tikanga Māori: Living by Māori values. New York: Huia (NZ) Ltd.

Mead, S. M., & Hui Taumata Action Taskforce. (2006). Scoping paper: Māori leadership in governance. Wellington, N.Z.: Hui Taumata Action.

Morad, M., & Jay, G. M. M. (2000). Kaitiakitanga: Protecting new zealand's native biodiversity.

Mutu, M. (2015). Māori issues. The Contemporary Pacific, 27(1), 273.

Northland Regional Council. (n.d). Council and Committees. Retrieved from http://www.nrc.govt.nz/Your-Council/About-us/Council-and-Committees/

New Zealand Ministry of Education. (2016). He Āpitihanga – Te Aho Matua. Retrieved from https://www.educationcounts.govt.nz/publications/91416/105966/79522/he-pitihanga-te-aho-matua

New Zealand Ministry of Culture and Heritage. (2012). Differences between the text. Retrieved from https://nzhistory.govt.nz/politics/treaty/read-the-Treaty/differences-between-the-texts

Pihama, L., Cram, F., & Walker, S. (2002). Creating methodological space: A literature review of Kaupapa Māori research. Canadian Journal of Native Education, 26(1), 30.

Piper, D. (2009). Fears in wake of land sale. Whangārei Leader. Retrieved from

    http://www.stuff.co.nz/auckland/local-news/northland/Whangārei -

    leader/2265654/Fears-in-wake-of-land-sale

Reedy, T. (2000). Te reo māori: The past 20 years and looking forward. Oceanic

    Linguistics,39(1), 157-169. doi:10.1353/ol.2000.0009

Resource Management Act. (1991). New Zealand Act of Parliament. Retrieved

    from

    http://www.legislation.govt.nz/act/public/1991/0069/latest/DLM230265.ht

    ml

Royal, T.A.C (2012). 'Kaitiakitanga – guardianship and conservation - Traditional

    Kaitiakitanga' Te Ara The Encyclopedia of New Zealand. Retrieved from

http://www.TeAra.govt.nz/en/Kaitiakitanga-guardianship-and-conservation/page-

    3

Royal, T. A. C. (2012). Politics and knowledge: Kaupapa Māori and mātauranga

    Māori. New Zealand Journal of Educational Studies, 47(2), 30-37.

Roberts, M., Norman, W., Minhinnick, N., Wihongi, D., & Kirkwood, C. (1995).

    Kaitiakitanga: Māori perspectives on conservation. Pacific Conservation

    Biology,2(1), 7-20. Retrieved from

    http://ezproxy.waikato.ac.nz/login?url=http://search.proquest.com/docview

    /862945497?accountid=17287

Rosenblatt, D. (2011). Indigenizing the city and the future of Māori culture: The construction of community in auckland as representation, experience, and self- making. American Ethnologist, 38(3), 411-429. doi:10.1111/j.1548-1425.2011.01314.x

Santillo, D. (2007). Reclaiming the definition of sustainability (7 pp). Environmental Science and Pollution Research - International, 14(1), 60-66. doi:10.1065/espr2007.01.375

Selby, R., Moore, P. J. G., Mulholland, M., & Te Wānanga-o-Raukawa. (2010). Māori and the environment: Kaitiaki. Wellington, N.Z: Huia.

Shaharir, b. M.Z., & Alinor, M. b. A. K. (2013). the need for a new definition of sustainability. Journal of Indonesian Economy and Business: JIEB, 28(2), 257.

Smith, L. T. (2012). Decolonizing methodologies: Research and indigenous peoples (2nd ed.). New York; London; Zed Books.

stewardship (2013). (2nd ed.) Oxford University Press.

Stewart, A., Ahuriri-Driscoll, A., Boulton, A., & Hudson, M. (2014). Enacting Kaitiakitanga: Challenges and complexities in the governance and ownership of rongoa research information. International Indigenous Policy Journal, 5(2), 1.

Schwimmer, E. (1963). guardian animals of the maori. The Journal of the Polynesian Society, 72(4), 397-410.

Te Aho, L. (2011). Indigenous aspirations and ecological integrity: Restoring and protecting the health and wellbeing of an ancestral river for future generations in aotearoa new zealand. Cambridge Scholars Publishing.

Te Kete Ipurangi. (2015) Guidelines for Environmental Education in New Zealand Schools. Retrieved from http://nzcurriculum.tki.org.nz/Curriculum-resources/Education-for-sustainability/Tools-and-resources/Guidelines-for-Environmental-Education-in-New-Zealand-Schools#collapsible5

Te Rūnanga o Ngāpuhi. (2016). Past Festivals. Retrieved from http://ngapuhifestival.com/past-festivals/

Te Tai Tokerau Māori Advisory Committee. (2016). Committee Agenda August. Retrieved from http://resources.nrc.govt.nz/upload/23411/Te%20Tai%20Tokerau%20Māori%20Advisory%20Committee%20Agenda%20-%2011%20August%202016.pdf

Tito, T I. (2010). Brief of Evidence WAI1040: Te Paparahi o Te Raki.

Tomas, N. (2011). Maori concepts of rangatiratanga, Kaitiakitanga, the environment, and property rights. 11 219-248.

Walker, S., Eketone, A., & Gibbs, A. (2006). An exploration of Kaupapa Māori research, its principles, processes and applications. International Journal of Social Research Methodology, 9(4), 331-344. doi:10.1080/13645570600916049

Wehi, P. M., Whaanga, H., & Roa, T. (2009). Missing in translation: Maori
language and oral tradition in scientific analyses of traditional ecological
knowledge (TEK). Journal of the Royal Society of New Zealand, 39(4),
201-204. doi:10.1080/03014220909510580

Wengraf, T. (2001). Qualitative research interviewing: Biographic narrative and
semi-structured methods. London; Thousand Oaks, Calif: SAGE.

Williams, H. W., & Herbert W. Williams, M. A. (1957). Dictionary of the maori
language (6th ed.). S.l.: Government Printer.

Wiri, R. (2013). Mana whenua and the settlement of treaty of waitangi claims in
the central north island of new zealand. AlterNative: An International
Journal of Indigenous Peoples, 9(1), 3-15.

Worster, W. T. (2014). The inductive and deductive methods in customary
international law analysis: Traditional and modern
approaches. Georgetown Journal of International Law,45(2), 445.

Bibliography

Alfred, T., & Corntassel, J. (2005). Being indigenous: Resurgences against contemporary colonialism. Government and Opposition, 40(4), 597-614. doi:10.1111/j.1477-7053.2005.00166.x

Block, P., & Books24x7, I. (2013). Stewardship: Choosing service over self-interest, second edition (2nd ed.). San Francisco, Calif: Berrett-Koehler Publishers.

Henwood, W., & Henwood, R. (2011). Mana whenua Kaitiakitanga in action: Restoring the mauri of lake omapere. AlterNative: An International Journal of Indigenous Peoples,7(3), 220-232.

Hiroa, R. (1949). The Coming of the Maori. Maori Purposes Fund Board. Wellington. Retrieved from http://nzetc.victoria.ac.nz/tm/scholarly/tei-BucTheC-t1-g1-t4-body1-d2-d6.html

Huia, A. T. (2015). Kia aha te maori kia maori ai? perspectives towards maori identity by maori heritage language learners. New Zealand Journal of Psychology (Online), 44(3), 18.

New Zealand. Māori Land Court, & New Zealand. Ministry of Justice. (2010). Kaitiaki whenua Māori: Te ture whenua Māori act 1993. Wellington, N.Z.: Ministry of Justice.

Pere, L., & Barnes, A. (2009). New learnings from old understandings: Conducting qualitative research with māori. Qualitative Social Work, 8(4), 449-467. doi:10.1177/1473325009345796

Tipa, G & Nelson, K. 2007. Cultural considerations when naming new species,

      Wellington, New Zealand: NIWA.

Walker, R., Jojola, T. S., Natcher, D. C., & ebrary, I. (2013;2014;). Reclaiming

indigenous planning. Montreal: McGill-Queen's University Press. Retrieved from

http://site.ebrary.com.ezproxy.waikato.ac.nz/lib/waikato/reader.action?docID=107

40369&ppg=336

Research Information Sheet

Title: Reclaiming Kaitiakitanga: An intergeneration perspective from Te Parawhau

Tēnā koe,

My name is Erana Walker. I am conducting research on the perspectives of Kaitiakitanga within the hapū of Te Parawhau. The aim of this research project is to gather the understandings and perspectives of Kaitiakitanga within Te Parawhau. The research will look to gather these perspectives from two generations of Te Parawhau members. The findings of the research will allow discussion on how Te Parawhau can use these perspectives of Kaitiakitanga for future hapū development.

As part of our research we are interviewing key informants. We would like to interview you for this project to discuss your thoughts on Kaitiakitanga. Interviews would take about one hour and would be set at time and place convenient for you. All information you provide in an interview is confidential and your name will not be used, unless indicated by yourself. If possible we would like to record the interview on audio tape in order to develop clear and full transcripts of the interview. You have the right to among other things 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 Masters' thesis. 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:

Erana Walker

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: eranawal@hotmail.com

Phone:0279489133

For any queries regarding ethical concerns please contact my supervisor:

Sandy Morrison

Te Pua Wānanga ki te Ao

Email: samorr@waikato.ac.nz

Ethics and confidentiality will be discussed and explained at the beginning of the interview.

CONSENT FORM

Title: **Reclaiming Kaitiakitanga: An Intergenerational Perspective from Te Parawhau**

Researcher: Erana Walker

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: Erana Walker

Researcher's Signature: _____