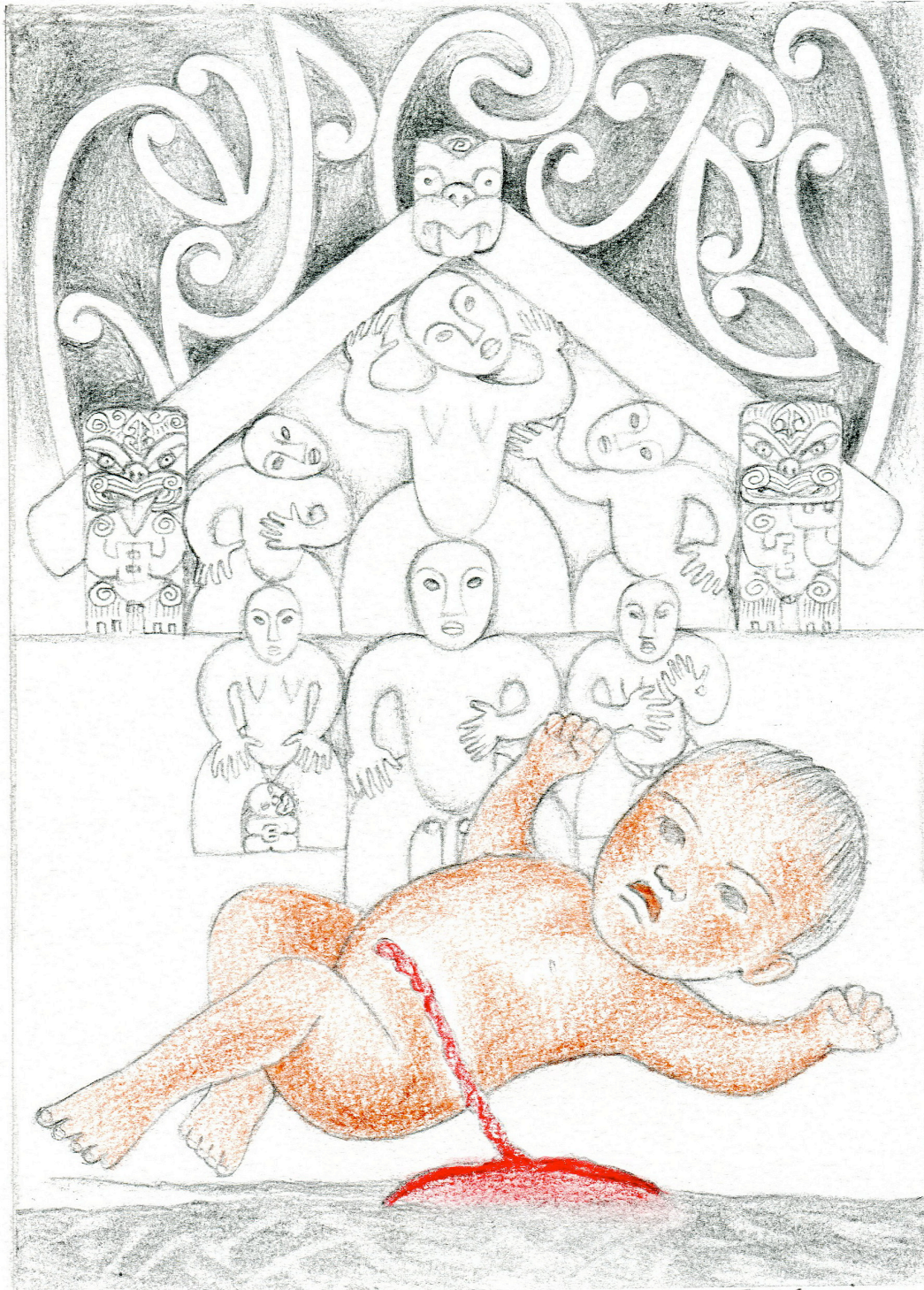


# TIAKINA TE PĀ HARAKEKE



29/30

Tamati

Roby F. Kahukura 2012



NGĀ PAE O TE MĀRAMATANGA

**Final Contract Report**

**TITLE:** Tiakina Te Pā Harakeke: Māori childrearing practices within a context of whānau ora.

**NGA PAE O TE MARAMATANGA CONTRACT NUMBER:** 11RF13

**PRINCIPAL INVESTIGATOR:** Associate Professor Leonie Pihama, Te Kotahi Research Institute, The University of Waikato

**FUNDING PROVIDED: \$500,000**

## STAFF



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## 1. Introduction.

‘Tiakina Te Pā Harakeke’ was developed to support the investigation and identification of Kaupapa Māori approaches to Māori childrearing and parenting. The project investigates how we can draw upon such frameworks to support intervention in the area of child abuse and child neglect within our whānau. ‘Tiakina Te Pā Harakeke’ is a research project that brings to the fore the successful values and practices of childrearing that have been held within whānau, hapū and iwi for many generations. It is an exploration and sharing of knowledge that supported the belief held by our tūpuna that our tamariki and mokopuna are treasured parts of whānau, hapū and iwi, as is expressed in the saying ‘he taonga te mokopuna’.

‘Tiakina Te Pā Harakeke’ is a research project that explores the positioning of tamariki Māori as taonga within our whānau, hapū and iwi<sup>1</sup>, with the aim of providing knowledge and information about those success elements of raising children that were practiced for generations amongst our people and which promoted both tamariki ora and whānau ora. Historical documentation about early contact indicates Māori children were indulged by all generations of a whānau and hapū.<sup>2</sup> It is clear that physical punishment was unacceptable in the raising of Māori children and therefore there existed particular approaches that ensured that such discipline was not required. Whānau relations were traditionally embedded within wider hapū and iwi structures and therefore whānau resiliency was also embedded in wider collective and collaborative responsibilities and support.

There is clear evidence that the impact of colonisation has been devastating in regards to whānau wellbeing. Dr Rangimarie Rose Pere highlighted this in the documentary ‘Te Taonga o Taku Ngakau’ (2007) when she stated;

*I te wā i haramai ngā mihingare mai i Ingarangai i ērā whenua. I tīmata mai ēnei tū āhuatanga i a rātou, kaore i hanga mai i a ngai tāua, te tamariki he ariki katoa, te tamariki he rangtira katoa kāore kē e pā atu a rātou ringaringa kāore rātou e tūkino ana i tēnei mea te tamariki. I te wā i tae mai te Pākehā ae katahi ka tīmata ki te whakaaro... ngā tamariki mokopuna me whakatikatika ki a rātou i te kōrero a ngā mihingare me patua e koutou kāore e tika kia mahi pērā ngā tamariki*

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<sup>1</sup> Pere, Rangimarie Turuki Rose 1997 *Te Wheke: A Celebration of infinite wisdom*. (Reprint) National Library  
<sup>2</sup> Review of Inspectors of Native Schools, 1862 pg 35 cited by Hohepa, M 1994 ‘Whakatipu Tamariki’ in *Te Pua volume 3, Number 2*, Te Puawaitanga, Te Whare Wānanga o Tāmaki Makaurau, Auckland

*mokopuna i tīmata mai i te wā i tae mai a tauīwi i tae mai ngā Pākehā ki tēnei whenua. Ka mutu.*

*This behaviour came with the arrival of missionaries from England. It did not exist in our culture as children were revered. Children were considered chiefly and so we would never hit them or expose them to abuse. However, through colonization we experienced significant cultural change. Our children were chastised by order of the missionaries. It was not our way, but rather, it began with the arrival of Pākehā. That is all that can be said.*

The fragmentation of whānau, hapū and iwi through colonisation has meant a denial of the cultural knowledge and practices that can facilitate wellbeing. Over the past thirty years the defining of Māori whānau and parenting has been done predominantly through a deficit paradigm. This has had a serious impact on the denial of tikanga Māori and the transmission of cultural notions of childrearing. For many Māori the fragmentation of whānau, limited access to support and a shift in values in regards to the place of tamariki has had serious consequences. The over-representation of Māori in child abuse and whānau violence statistics is a serious indicator of those consequences. It is against this background we have seen an increase in the assertion for Kaupapa Māori approaches to whānau health and wellbeing. ‘Tiakina Te Pā Harakeke’ engages directly with the issue of Māori childrearing practices to draw upon traditional and contemporary Māori expertise and knowledge to identify key elements that support and enhance interventions in the area of tamariki and whānau ora.

‘Tiakina Te Pā Harakeke’ provides access to information and knowledge that supports whānau, and organisations to shape positive outcomes for whānau through drawing upon those elements that support whānau through a strengthening of our parenting and childrearing approaches. It provides access to the wisdom and approaches of a range of people who have a depth of knowledge in tikanga Māori and te reo Māori and who can identify and define those success elements that ensured whānau wellbeing within traditional Māori society. The view that within tikanga and te reo Maori is a vast amount of knowledge about childrearing and enhancing our ways of doing things in relation to the care of our children motivated the development of project. Alongside a desire to draw more understanding of traditional knowledge and practices we were also inspired and motivated by a series of conversations with Māori Health Providers working with our whānau. Those conversations over a number of years highlighted that many Māori Providers and counsellors, social workers. Whānau ora workers, were

wanting more information to be available to them to support and inform their approaches, programmes and professional development.

Another development that influenced this project was the introduction in 2007 of 'The Crimes (Substituted Section 59) Amendment Act 2007, a Bill that provided an amendment to the New Zealand Crimes Act 1961 to remove Section 59 which enabled a legal defence of 'reasonable force' for parents that were being charged for assault of their children. The Bill became more generally known nationally as the 'Anti-smacking' Bill. The debate around the Bill raised critical issues about how many people within Aotearoa viewed their role as parents and the 'disciplining' of their children. In a country where to hit another adult is considered assault there was a disturbing number of people that advocated that to hit a child was not assault but was a part of ensuring discipline. The contradictions in such assertions are obvious.

'Tiakina Te Pā Harakeke' is a project focused upon tikanga and mātauranga Māori models of wellbeing for whānau. Te Pā Harakeke is a metaphor for whānau wellbeing. The project shares with whānau, and others, knowledge about raising children in ways that are grounded within tikanga Māori. The project provides access to the wisdom and approaches of a diverse range of people who have a depth of knowledge in tikanga and childrearing practices. The project supports the wellbeing of tamariki and whānau by providing information that helps to identify, learn and practice positive, cultural approaches to childrearing as practiced by our tupuna.

The overall aim of 'Tiakina Te Pā Harakeke' was to undertake a research project that:

*... identifies tikanga Māori that informs Māori approaches to childrearing that will support the development of approaches to intervene in current adversities faced by whānau and supports the wellbeing of whānau Māori through the strengthening of childrearing and parenting practices.*

The project sought to provide knowledge and information about the successful elements of raising children that have been, and continue to be practiced for generations amongst our people. The project also provided a process to develop knowledge that would support the overall wellbeing and resilience of whānau by providing information of tikanga and mātauranga Māori to assist whānau and others to identify, learn and practise positive, culturally enriched and effective approaches to childrearing as defined and practiced by our tupuna.

## **Kaupapa Māori Methodology**

Kaupapa Māori provides the methodological approach to this research. Linda Tuhiwai Smith<sup>3</sup> states *“The concept of kaupapa implies a way of framing and structuring how we think about those ideas and practices”*. As an approach Kaupapa Māori has been summarised by Graham Hingangaroa Smith as providing a combined structuralist and culturalist approach to Māori issues (1997). He describes this as enabling the development of interventions and transformation at the level of both ‘institution’ and ‘mode’. This approach enabled the research team to utilise a range of methods that highlighted that there are multiple layers of influence and relationships that must be engaged in the analysis of and understanding of the experiences of takatāpui.<sup>4</sup>

Kaupapa Māori enables an analysis of issues within Aotearoa from an approach that is distinctively Māori. Kaupapa Māori is an Indigenous theoretical and research approach that interrogates and investigates issues as they are contextualised within Aotearoa. This approach defined, informed and shaped the methods employed throughout the research process. As noted a key driving force behind this research was the call by Māori Providers and those that support whānau to continue to add to the existing knowledge about traditional childrearing practices of our tupuna. Bringing to the fore the tikanga and the associated practices is critical to a broader intent that is to utilise this traditional knowledge as a means by which to support interventions in our communities that are developed by our people, from a basis of our own knowledge. This is a part of a broader Kaupapa Māori approach, which as Graham Smith states, includes;

*A Kaupapa Maori base (Māori philosophy and principles) i.e. local theoretical positioning related to being Maori, such a position presupposes that:*

- *The validity and legitimacy of Maori language and culture is taken for granted*
- *The survival and revival of Maori language and culture is imperative*
- *The struggle for autonomy over our own cultural wellbeing, and over our own lives is vital to Maori survival.*<sup>5</sup>

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<sup>3</sup>Smith, L.T. 1996. Kaupapa Māori Health Research. In Hui Whakapiripiri: A Hui to Discuss Strategic Directions for Māori Health Research. Wellington School of Medicine: Te Ropu Rangahau Hauora a Eru Pomare. p.204.

<sup>4</sup>Smith, Graham Hingangaroa 1997 The Development of Kaupapa Māori Theory and Praxis. Unpublished PhD thesis, School of Education, University of Auckland, Auckland

<sup>5</sup> Smith, G.H. 1990 'Notes On: The Business Roundtable and the Privatization of Education: Individualism and the Attack on Māori' in Gordon, L. & Codd, J., 1990 *Education Policy and*

Each of these three presuppositions provide key positions in terms of Kaupapa Māori methodology and have informed this research. ‘Tiakina Te Pā Harakeke’ is informed by the “validity and legitimacy of” and the revitalisation of tikanga and te reo Māori. The need for Māori to gain greater autonomy over our own wellbeing has been argued across a broad range of sectors including health, education and justice (refs). Developing culturally defined programmes for childrearing and parenting has also been argued for many years, however we continue to see a prevalence of parenting programmes that are imported from overseas with no cultural relevance to Māori (Pihama 1993).

Whānau ora informs all aspects of the project and therefore all research processes and approaches to the project have been informed and determined by a whānau ora approach. What we mean by whānau ora is the ability for whānau to take control and experience wellbeing across all parts of our lives. Within such a understanding whānau ora is the basis of hapū ora, iwi ora and Māori ora. The wellbeing of whānau is fundamental to the wellbeing of Māori people as a nation. A key contribution is then the need for intergenerational wellbeing. That is a key rationale for this project. To support whānau ora is critical to advocating for tamariki and for an experience of wellbeing throughout our many layers and links within whakapapa.

The concept of whanaungatanga is central to whānau ora and is also central to the Kaupapa Māori methodology being employed. Exploring traditional childrearing understandings and practices means prioritising whānau as it is within the context of whānau that tamariki are raised. Whānau is the fundamental building block for hapū and iwi, and therefore for Māori society more generally. Whānau provides a support base from which we as individuals are located in the wider dimensions of whakapapa. Margie Hohepa<sup>6</sup> highlights that within a contemporary context whānau has both traditional and more 'evolved' meanings. Traditional in the extent that the construct of whānau through whakapapa connections remains as a key definition, and more recently the co-option of the term whānau in the linking of groups of common interest, or common kaupapa. Hohepa (ibid.) describes these groupings as follows;

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*the Changing Role of the State*, Delta, Studies in Education No.1 Massey University, Palmerston North:100

<sup>6</sup> Hohepa, Margie 1999 'Hei Tautoko I Te Reo': Māori Language Regeneration and Whānau Bookreading Practices, Unpublished Doctor of Philosophy thesis, University of Auckland, Auckland

*Whānau based on unity of purpose rather than whakapapa lines, sometimes termed 'kaupapa whānau' or 'metaphorical whānau', develop around a particular aim or goal.<sup>7</sup>*

The involvement of a wide range of whānau in the research has enhanced both the process and outcomes of the research. The multiple methods utilised enabled a much greater engagement of whānau around the country, and in particular within the six regional hui that were hosted by Iwi and Māori organisations and Providers. Whānau brings with it reciprocal roles and obligations. The role of whānau in Kaupapa Māori initiatives is essential in that it affirms the roles and obligations that we as Māori have as a collective group to each other. It also relates directly to a process of intervening in socio-economic areas, which Graham Smith refers to as 'Kia piki ake i ngā raruraru i te kainga - the socio-economic mediation principle'.<sup>8</sup> The connection between whānau and 'kia piki ake i ngā raruraru i te kainga' is also critical within the research approach taken and emphasised the belief that within whānau are key processes for providing not only healthy and culturally strong relationships but also for enabling whānau to take control in the development of prevention and intervention approaches in areas of difficulty experienced through contemporary whānau experiences.

### **Research Methods**

The research methods for 'Tiakina Te Pā Harakeke' have been multiple and enabled a wide range of interactions and involvement with whānau around Aotearoa including hui, wānanga, whakawhitiwhiti kōrero and a review of a range of literature including exploration of selected whakataukī and mōteatea that relate directly to understandings of childrearing within Māori society. These methods were seen as appropriate to this work as they enabled for diverse ways of engaging and sharing with our people and ensured opportunities for collective and collaborative knowledge sharing. Such processes align to a Kaupapa Māori methodology and elements such as 'taonga tuku iho' and 'ako' both of which challenge us as researchers to facilitate the 'handing on' of traditional knowledge and utilising Māori forms of knowledge sharing that are simultaneously about learning and teaching as a form of research praxis. Hui and wānanga are collective processes.

### ***Hui ā rohe***

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<sup>7</sup> *ibid*:18

<sup>8</sup> Smith, G.H., 1998 *op.cit.*:pp 468-469

Hui ā rohe were held in six regions around Aotearoa with people working within Māori initiatives that are associated with childrearing and whānau ora. The hui were a collaborative development with Iwi or Māori Providers in each region. The process moves beyond an idea of the researcher entering into iwi territories and holding hui for our own purposes. Such an approach is in our view more reflective of a process of consultation rather than one of collaborative engagement. The process agreed upon with each of the Māori Providers was that they would select people in their regions that they wanted to hear, that they wanted to share their knowledge and experiences in regards to key elements of Māori childrearing. Each of the Providers approached their own guest presenters and after discussing the project they decided upon the focus of the presentations. The role of the research team was to provide the financial resources required and to then to be a part of the gathering, listening to and sharing with those in attendance. These hui provided an opportunity for those in attendance to share their thoughts and experiences of mātauranga Māori in the area of childrearing practices which were

### ***Rāranga Wānanga***

Additional to the six hui will be two wānanga with weavers who will explore the notion of Te Pā Harakeke, it's expression through rāranga and the metaphorical relationship to whānau and the place of tamariki within whānau. Te Pā Harakeke provides cultural representation and understandings of the essential role of whānau within Te Ao Māori. A wide range of whakatauākī articulate both the representation of and the practices linked to whānau ora through the imagery of Te Pā Harakeke. The wānanga provided an opportunity to explore this notion through the tikanga of weaving. Mahi rāranga links to tamariki and whānau ora in diverse ways and these will also be engaged with weavers. For example, an atua associated to rāranga is Hineteiwaiwa, she is also the atua associated directly with fertility and childbirth.

### ***Whakawhiti kōrero***

The kanohi ki te kanohi interviews were done by the research team over the first year of the project and the transcripts of each interview return to those who shared their wisdom with us. A number of people amended their transcripts and some added additional thoughts over the months that followed. Determining themes and the practices of childrearing was a collective process which included the research team and

advisors discussing each of the interviews and how particular tikanga and practices were talked about by the various Māori knowledge holders.

There remains a focus in much research on one to one interviews as the key means by which to gather information however such a process as a stand alone approach does not provide any means by which to intervene in the dominant approach of the researcher as the determiner and selector of knowledge. Within an individual qualitative interview process it is the researcher, on the whole, who determines the questions, who engages with the person who is the holder of the knowledge and who makes decisions about what information is important and what is not. Additionally in a context where we as researchers are privileged to be sitting with deeply knowledgeable people from within our whānau, hapū, iwi and communities the exchange is very much on an individual level. As such it is important that in such a context we as researchers are in a very privileged position, we get to have one to one time with incredible people who bring great significance to our lives and the lives of our people. We must also acknowledge that the role of researchers as knowledge selector in the research process is a powerful one and should not be taken for granted by Māori research teams. The research included 25 qualitative interviews with kuia and koroua who have knowledge of the tikanga associated with Māori childrearing practices. The numbers of interviews selected enabled a range of whānau, hapū and iwi views across the motu.

### ***Rōpū Āwhina***

In developing and proposing this project it was decided that we would work collectively as a team and with a rōpū āwhina (advisors) to the project to make decisions both on who we would invite to participate and share their knowledge, and also how we would engage with the information and knowledge shared. The process is one of whanaungatanga. It is about shared knowledge. It is also more collaborative and acknowledges that one individual cannot make all determinations about what knowledge is selected and how that is shared with our people. This also needs to be viewed within a context that all those interviewed and all that gave their time in the rāranga wānanga (weaving gathering) and the hui ā rohe (regional gathering) did so because they want to the knowledge that they hold about childrearing, tamariki, whānau to be available more widely and to support whānau ora. The generosity of such collective knowledge sharing was evident from all who supported and have been involved in the project.

## 1. Performance (Achievement) against objectives.

	Objective	Comments/Achievements
1	To undertake a literature review of material related to tikanga Māori in the area of childrearing practices, the place of tamariki within whānau, the concept of Te Pā Harakeke and other associated cultural frameworks of relevance to this project.	An extensive literature review has been conducted. Sources included both published and archival material. The project has also secured three summer interns who contributed to the body of literature in areas of historical childrearing practices, exploring the concept of Te Pā Harakeke, and analysis of waiata oriori and moteatea. The literature review is currently being edited by the Principal Investigator as the basis for a chapter in the upcoming publication to be completed by the end of 2014
2	To undertake 2 rāranga wānanga through which to explore the concept of Te Pā Harakeke through the knowledge of weavers and develop a series of digital stories through which to share those understandings.	<p>Two rāranga wānanga were completed and an exhibition of works 'Ngā Kura ā Hineteiwaiwa' was held at Creative Waikato in May drawing weavers and people from around the Waikato region and including attendance of the weavers involved in the project.</p> <p>The digital stories have been completed and video footage edited. The edited material has been sent to those interviewed on receipt of final agreement they will be uploaded to the Tiakina Te Pā Harakeke webpage that has been developed in preparation for all final publications and materials. An additional two stories have been included in the dvd development.</p>
3	To interview 25 key informants who have knowledge of mātauranga and tikanga Māori that contributes to positive parenting practices for whānau.	Interviews completed and qualitative data utilised for a range of presentations both nationally and locally. The team has presented extensively on this kaupapa and are now bringing together a book publication.
4	To run 6 Hui around Aotearoa to engage with whānau and those working in the area of wellbeing for tamariki and whānau.	All hui were completed and well attended. Hui notes provide the basis of the chapter of the publication currently being developed and have been shared extensively both Nationally and Internationally as a basis for engaging Māori, Indigenous and other communities in discussions related to traditional childrearing practices as intervention processes.

## 2. Publications and Conference papers.

### Community Based Hui

*'Tiakina Te Pā Harakeke: Raranga Wānanga.'* (November 2012) Rotorua, NZ.

*'Tiakina Te Pā Harakeke: Raranga Wānanga.'* (November 2012) Ahipara, nz.

*'Tiakina Te Pā Harakeke: Traditional Māori views of Childrearing.'* (17-April 2013)  
Taranaki, NZ.

*'Tiakina Te Pā Harakeke: Traditional Māori views of Childrearing.'* (30-April 2013)  
Manawatu, NZ.

*'Tiakina Te Pā Harakeke: Traditional Māori views of Childrearing.'* (18-May 2013)  
Rotorua, NZ.

*'Tiakina Te Pā Harakeke: Traditional Māori views of Childrearing.'* (10-September 2013)  
Otiria Marae, Moerewa, NZ.

*'Tiakina Te Pā Harakeke: Traditional Māori views of Childrearing.'* (27-September 2013)  
Te Rehua Marae, Christchurch, NZ.

### Other (Public Presentations)

Greensill, H. (2013) *'Mā te tamaiti te iho: An exploration of traditional Māori childrearing through kaumātua narratives'* He Manawa Wheuna Conference, Hamilton. 1-3 July 2013.

Campbell, D. (2013) *'Knowingness and the cultural body: Raranga as methodology. A unique cultural experience with Maori fibre.'* He Manawa Wheuna Conference, Hamilton. 1-3 July 2013.

Pihama, L. (2013) *Tiakina Te Pā Harakeke: Māori childrearing practices within a context of whānau ora.'* Research for Indigenous Community Health (RICH) Centre, Minnesota, USA 12-16- August 2013.

Pihama, L. & Te Nana, R. (2013) *Tiakina Te Pā Harakeke: Māori childrearing practices within a context of whānau ora.'* Indigenous Wellness Research Institute (IWRI), Seattle, USA 19-20- August 2013.

Pihama, L., Campbell, D. & Miller, J. (2013) *Tiakina Te Pā Harakeke: Māori childrearing practices within a context of whānau ora.'* Children in Crisis Conference, Hamilton, NZ 7-9- October 2013.

Pihama, L. (2013) *Tiakina Te Pā Harakeke: Māori childrearing practices within a context of whānau ora.'* Ngā Pae o te Māramatanga Annual Symposium: Fostering Te Pā Harakeke, Tauranga

Greensill, H. (2014) *'Mā te tamaiti te iho: An exploration of traditional Māori childrearing through whakatauki'* Tiakina Te Pā Harakeke, Symposium 10-11 February, Hopuhopu, Ngaruawahia

Campbell, D. (2014) *'Raranga and childrearing Practices'* Tiakina Te Pā Harakeke, Symposium 10-11 February, Hopuhopu, Ngaruawahia

Pihama, L. (2014) *Tiakina Te Pā Harakeke: Māori childrearing practices within a context of whānau ora.* Tiakina Te Pā Harakeke, Symposium 10-11 February, Hopuhopu, Ngaruawahia

Te Nana, R. (2014) *Tiakina Te Pā Harakeke: Themes from Regional Hui.* Tiakina Te Pā Harakeke, Symposium 10-11 February, Hopuhopu, Ngaruawahia

Greensill, H. (2014) *'Mā te tamaiti te iho: An exploration of traditional Māori childrearing through whakatauki'* Thought Space Wānanga, March 19-21 Hopuhopu, Ngaruawahia

Campbell, D. (2014) *'Raranga and childrearing Practices'* Thought Space Wānanga, March 19-21 Hopuhopu, Ngaruawahia

Pihama, L. (2014) *Tiakina Te Pā Harakeke: Māori childrearing practices within a context of whānau ora.* Thought Space Wānanga, March 19-21 Hopuhopu, Ngaruawahia

Te Nana, R. (2014) *Tiakina Te Pā Harakeke: Themes from Regional Hui.* Thought Space Wānanga, March 19-21 Hopuhopu, Ngaruawahia

Smith, L.T. (2014) *Thought Space: A Process of critical Reflection for Policy Development,* Thought Space Wānanga, March 19-21 Hopuhopu, Ngaruawahia

### **Other: Publications in process**

Two book chapters publications are currently under review.

The team is also developing a book publication that will provide a Kaupapa Māori analysis of Traditional childrearing as presented through the data collected across all aspects of the research.

The team is looking to develop a Whakatauki resource that highlights key whakatauki used to describe traditional childrearing practices.

### **3. Work done in addition to the defined objectives in this and related fields.**

Tiakina Te Pa Harakeke is a project that has seen a range of broad links made with the researchers and Māori, whānau, hapū and iwi organisations. A direct result of the project has been a series of meetings held with Māori Provides working the area who are seeking more knowledge to inform their work. That development is still in progress. It includes meetings also with organisations such as the Henwood Trust who are at the

cutting edge of work related to what is being termed “The Crossover Children” which draws the link between state care and entry into the prison system. Far too many Māori children are experience incarceration as a direct result of being placed into ‘state care’ systems. This is an area that Te Kotahi would like to develop further.

#### **4. Possible future research directions and proposals arising from the project.**

Tiakina Te Pa Harakeke is a project that has enabled the opening of national discussions amongst Maori whānau, hapū, iwi and communities in regards to the utilisation of matauranga Māori as a means by which to develop understandings and practices for childrearing in a contemporary context. The duration of the project has limited the ability of the team to work in more than the six nominated hui regions and has meant constraints in terms of the numbers of traditional knowledge holders that could be interviewed. What is clear is that there is a need for a similar project to be done at a hapū and iwi level to enable the range of tikanga and kawa to be shared and to provide the basis for understandings that are relevant and appropriate to the whānau within those regions. As a research team we are of the view collectively that we have documented only really ‘the tip of the iceberg’ in terms of the depth of knowledge and practices that exist. It would have been more ideal for the project to have been 3-5 years in duration and for more depth to have been undertaken at a hapū/iwi level.

Further areas of research identified by the team include:

1. Poverty and the impact upon whānau Māori
2. Developing processes for collective caring and support for whānau within urban contexts
3. Analysis of the impact of government policies upon tamariki and their whānau
4. Kaupapa Māori understandings and support for single parent whānau
5. Māori approaches and support for young parents
6. Raising tamariki Māori in te reo Māori – a whānau approach
7. Understanding the impact of gender colonial ideologies on roles within whānau
8. Creating positive whānau experiences in the context of colonialism
9. The role of Te Kōhanga Reo and Kura Kaupapa Māori in providing whānau support
10. Kaupapa Māori approaches to hapū ora

**5. List of all the people who were involved with the project for the principal investigator(s), associate investigator(s), post graduate students, post doctoral fellows and research/technical assistants, contracted researchers and visitors, unfunded collaborators and reviewers.**

AP Leonie Pihama	Principal Investigator
Dr Jenny Lee	Co-Investigator
Rihi Te Nana	Researcher/ Hui Facilitation
Hineitimoana Greensill	Researcher
Donna Campbell	Researcher /Wānanga Facilitation
Tammy Tauroa	Project Manager, Rangahau Hauora [HRC]
Papahuia Dickson	Part time Administrative support
Dr Jamee Mahealani Miller	International Guest: Hawaii
Te Urukeiha	Summer interns [University of Waikato]
Kristen Ross	Summer interns [University of Waikato]
Marlana Maru-Turner	Summer interns [Ngā Pae o te maramatanga]
Dr Sarah-Jane Tiakiwai	Regional Hui Facilitator [Waikato]
Tania Mataki	Regional Hui Facilitator [Christchurch]
Hakopa Paul	Regional Hui Facilitator [Rotorua]
Moe Milne	Regional Hui Facilitator [Northland]
Ngaropi Cameron	Regional Hui Facilitator [Taranaki]
Brenda Soutar	Regional Hui Facilitator [Manawatu]
Hinekura Smith	Raranga Wānanga Facilitator [Ahipara]
Donna Campbell	Raranga Wānanga Facilitator [Rotorua]

## **6. Summary for a general audience**

Tiakina Te Pā Harakeke' is a project focused upon tikanga and mātauranga Māori models of wellbeing for whānau. Te Pā Harakeke is a metaphor for whānau wellbeing. The project shares with whānau, and others, knowledge about raising children in ways that are grounded within tikanga Māori.

The project provides access to the wisdom and approaches of a diverse range of people who have depth knowledge in tikanga and childrearing practices. The project supports the wellbeing of tamariki and whānau by providing information that helps to identify, learn and practice positive, cultural approaches to childrearing as practiced by our tupuna.


## Regional Panui : Taranaki

**Tu Tama Wahine o Taranaki  
and Te Kotahi Research Institute,  
University of Waikato**

*invites*

.....

*to*





**TIAKINA TE PA HARAKEKE  
Maori Childrearing Within a Context  
of Whanau Ora**


**Wednesday 17th April  
(Please see reverse for more details)**

A one day wananga that will investigate how the mana of Te Pa Harakeke, the collective values that nourish all whanau members, enhances the wellbeing of tamariki Maori within our whanau, hapu and iwi.

**Guest Speakers:**  
**Aroaro Tamati**  
**Herarere Clark-Dancer**



**RSVP by 12th April 2013**  
**Phone: 06 758 5795**  
**Email:**  
**[Awhina.Cameron@tutamawahine.org.nz](mailto:Awhina.Cameron@tutamawahine.org.nz)**



**PROGRAMME**

9:45am - Mihi Whakatau  
*Morning Tea will be available from 9:30am*

10am - Research Overview

10:15am - First Guest Speaker  
**Aroaro Tamati**

11:15am - Second Guest Speaker  
**Herarere Clark-Dancer**

12:15pm LUNCH


1pm - Overview of Afternoon Session

1:15 - Group Discussions

2:45 Afternoon Tea

3pm - Wrap up / Evaluations

4pm - Mihi Whakamutunga



## Thought Space Wānanga Pānui & Booklet

# THOUGHT SPACE WĀNANGA

Facilitated by Professor Linda Tuhiwai Smith

12-13 May 2014

Māori Childrearing within a context of Whānau Ora.



### Background

'Tiakina Te Pā Harakeke' is a research project that investigates the collective values that nourish and enhances the well-being of tamariki Māori as taonga within our whānau, hapū and iwi. It explores ways in which Māori values and tikanga are harnessed in contemporary whānau contexts to provide safe, vibrant and enriched childrearing, parenting and child-focussed strategies.

The Tiakina team will be hosting two 'thought spaces' over 2 days. These wānanga are specifically designed to facilitate a space to develop thoughts around policy direction, and will be guided by findings from the Tiakina Te Pā Harakeke Research Report. It will provide a facilitated opportunity in a retreat situation for reflection, engagement with new ideas, dialogue and the development of new courses of action.

### Programme

#### THOUGHT SPACE ONE

Date: Monday 12-May 2014

Time: 9.00am-overnight

Kaupapa: Tiakina research team to present the idea

#### THOUGHT SPACE TWO

Date: Tuesday 13-May 2014

Time: 9.00am-4.00pm

Kaupapa: Thought spaces

*Professor Linda Smith, Associate Professor Leonie Pihama, Rihī Te Nana, Donna Campbell & Hīneiti Greensill*

### Overview

#### The purpose

To enhance thinking around key issues of traditional childrearing practices and influence the courses of action that leaders and managers take in their work. This wānanga would suit managers, policy advisors, developers, strategic planners, directors, and public service leaders who work in the area of Māori childrearing and Whānau Ora contexts.

#### Further information

Tammy Tauroa

07 838 4696 or 027 524 2249

### Wānanga Details

#### Venue

Waikato-Tainui College for Research & Development  
451 Old Taupiri Road, Ngaruawaahia,  
Hopuhopu

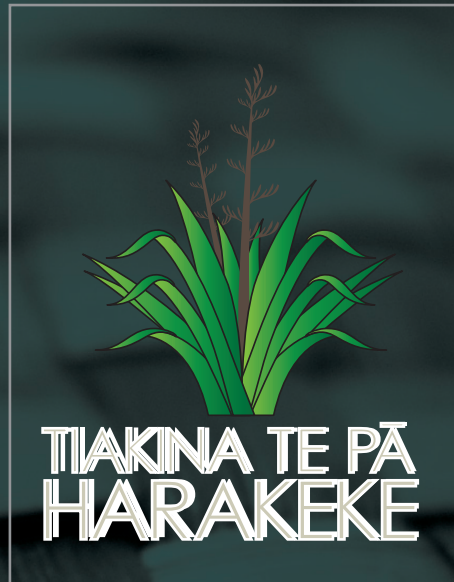
#### Participant Information

We have a **maximum of 30 spaces** available and registrations are essential. Please register online at [www.waikato.ac.nz/tiakina-te-pa-harakeke/thoughtspaces](http://www.waikato.ac.nz/tiakina-te-pa-harakeke/thoughtspaces)

#### Fee

\$200 per person excluding gst. Payment includes accommodation, registration and catering





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## THOUGHT SPACE WĀNANGA

TRADITIONAL MĀORI CHILDREARING IN A CONTEXT OF  
WHĀNAU ORA

12- 13 May 2014

Te Kotahi Research Institute

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# PROGRAMME

## Thought Space One

Date: Monday 12-May 2014  
Time: 9.00am-overnight  
Kaupapa: Tiakina research team to present the idea

- 9.00am Mihi Whakatau | Associate Professor Leonie Pihama
- 9.30am Overview | Associate Professor Leonie Pihama
- 10.00am Paramanawa | Morning Tea
- 10.30am Presentation of the idea | Tiakina Research Team
- 12.00pm Kāi & te pouputanga o te rā | Lunch
- 1.00pm Thought Space | Professor Linda Tuhiwai Smith
- 3.00pm Paramanawa | Coffee & Afternoon tea
- 3.30pm Thought Space | Professor Linda Tuhiwai Smith
- 5.00pm Wā Watea | Free time
- 6.00pm Kai Tahi | Casual Dinner
- 7.30pm Wānanga

## Thought Space Two

Date: Tuesday 13-May 2014  
Time: 9.00am-3.30pm  
Kaupapa: Thought spaces

- 9.00am Karakia | Associate Professor Leonie Pihama
- 9.00am Overview of the day | Professor Linda Tuhiwai Smith
- 9.30am Thought Space | All participants
- 10.30am Paramanawa | Morning tea
- 10.45am Thought Space | All participants
- 12.30pm Kāi & te pouputanga o te rā | Lunch
- 1.00pm Thought Space | Professor Linda Tuhiwai Smith
- 3.00pm Concluding thoughts | Professor Linda Smith & Associate Professor Leonie Pihama
- 3.30pm Karakia | TBC

## KAIRANGAHAU - RESEARCH TEAM

Associate Professor Leonie Pihama - Principal Investigator  
Dr Jenny Lee - Senior Researcher  
Tammy Taurua - Project Manager  
Papahuia Dickson - Project Administrator  
Rūhi Te Nana - Community Researcher  
Hine-iti-moana Greenhill - Researcher  
Donna Campbell - Researcher

Ipurangi: [www.waikato.ac.nz/rangahau/tiakina-te-pa-harakeke](http://www.waikato.ac.nz/rangahau/tiakina-te-pa-harakeke)  
Imera: [rangahau@waikato.ac.nz](mailto:rangahau@waikato.ac.nz)  
Waea: 07 838 4426

## TE HUNGA TAUTOKO - SPONSORS

Hosted by Tiakina Research Team



Supported by



Wānanga venue



## PROJECT OVERVIEW

### Tiakina Te Pā Harakeke

*Traditional Māori Childrearing in a context of Whānau Ora*

*Uea, uea, uea te pou o tō whare kia tū tangatanga. He kapua whakairi nā rātou i Taupiri. Taku kiri ka tokia e te anu mātao. Nau mai e te tini, haere mai e te mano ki te riu o Waikato.*

I extend, on behalf of the Tiakina Research Team, and Te Kotahi Research Institute our welcome to all that have gathered here on the lands of Waikato-Tainui for these thought spaces.

'Tiakina Te Pā Harakeke' investigates the collective values that nourish and enhances the well-being of tamariki Māori as taonga within our whānau, hapū and iwi. It explores ways in which Māori values and tikanga are harnessed in contemporary whānau contexts to provide safe, vibrant and enriched childrearing, parenting and child-focused strategies.

*Heoti anō rā koutou e ngā manuhiri tiārangi nei rā te karamihi o te ngākau ki a koutou katoa.*

Associate Professor Leonie Pihama  
Director - Te Kotahi Research Institute  
Principal Investigator - Tiakina Te Pā Harakeke  
Te Whare Wānanga o Waikato



## WĀNANGA DETAILS

### Thought Space Wānanga

*Facilitated by Professor Linda Tuhiwai Smith*

These two 'thought spaces' are facilitated across 2 days and are specifically designed to facilitate a space to develop thoughts around policy direction and to enhance thinking around key issues of traditional Māori childrearing practices and whānau ora contexts and influence the courses of action that leaders and managers take in their work. Discussion in these spaces will be guided by findings from with the Tiakina Te Pā Harakeke Research Report and will further provide a facilitated opportunity in a retreat situation for reflection, engagement with new ideas, dialogue and the development of new courses of action.

#### THOUGHT SPACE ONE

Date: Monday 12-May 2014  
Time: 9.00am-overnight  
Kaupapa: Tiakina research team to present the idea

#### THOUGHT SPACE TWO

Date: Tuesday 13-May 2014  
Time: 9.00am-4.00pm  
Kaupapa: Thought spaces



*Heoti anō rā koutou nei rā te mihi ki a koutou katoa.*

Professor Linda Tuhiwai Smith  
Pro Vice-Chancellor Māori  
Dean - The School of Māori and Pacific Development  
Senior Advisor - Te Kotahi Research Institute  
Te Whare Wānanga o Waikato



## Panui for Rāranga Exhibition



# NGĀ KURA A HINE-TE-IWAIWA

*Weavers of the Research Wānanga for Tiakina Te Pā Harakeke*

## 14 - 27 MAY 2014

An exhibition of finely woven taonga that celebrate the skill and dexterity of a diverse group of weavers, honouring Te Pā Harakeke. Te Pā Harakeke represents whanau wellbeing and the importance of nurturing our tamariki. Ngā Kura Hine-Te-Iwaiwa reflects on the creative spirit and the way in which this can contribute to whanau ora.

Featuring taonga created by:  
Christina Wirihana, Matekino Lawless, Cathy and Jim Shuster, Edna Pahewa,  
Pare Nathan, Sue Clarke, Joy Wikitera, Hinekura Lisa Smith, Donna Campbell  
and Aroha Mitchell, with invited weavers

### VENUE

Creative Waikato  
131 Alexandra Street,  
Hamilton

Poster image: Aroha Mitchell & Hinemoa Tuahine



TIAKINA TE PĀ  
HARAKEKE

### Exhibition Opening

Tuesday  
13-May  
5.30-7.30pm

—

NAU MAI,  
HAERE MAI

Open daily  
10am-3pm  
Mon-Fri



Te Kotahi  
Research Institute  
THE UNIVERSITY OF WAIKATO



NGĀ PAE O TE  
MĀRAMATANGA



CREATIVE WAIKATO  
ALIAHA TAINUI