Urban Māori Whānau Connection/ Re Connection

to Cultural Confidence Via

Whānau Wānanga:

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Abstract

The purpose of this research is to explore and interrogate dynamics involved with positive health and transformation of urban Māori whānau and the challenges of pursuing this using the medium of wānanga. The research component of this thesis rest around a recent series of whānau wānanga held and embarked on in partnership with my whānau through a journey of re-connecting back to our whakapapa, marae and our culture. Current statistics for Māori reflect health and well-being as a site of continuous struggle and one where much work is necessary to ensure equitable outcomes for Māori. While equitable outcomes are an 'in the future' dream what remains is asking what steps do we have to take as a whanau? What is the Māori culture that we must capture, know, and strive for, in our whānau journey of self-discovery?

 The theoretical framework guiding this thesis is that of Kaupapa Māori. Within Kaupapa Māori theory acknowledgement and recognition of the effects of colonisation, destruction of culture and power imbalances are known as a given, with no need to question the validity of whether or not these are true accounts. A comprehensive literature review covering wānanga, Māori culture, Māori health & well-being, sustainability and more is included in this study. In terms of the research component, five significant themes have been sourced from a series of semi-structured interviews to best represent the experiences of my whānau members pertaining to connection to whakapapa; te reo Māori; tikanga Māori and marae. They are as follows: structural inequality; influences on Māori identity; cultural confidence; whānau capacities; and resistive strategies.

Results identified spaces of progress and spaces that needed strengthening in relation to whānau building cultural confidence and connection to a Māori identity. In conclusion, this thesis ascertains a need for whānau to foster appreciation for lifelong learning and a compassionate approach for those teaching as key markers for nurturing and reconnecting urban Māori whānau to their cultural roots.

He mihi / Acknowledgements

Ko Rangi ko Papa

Ka puta ko Rongo

Ko Tāne Māhuta

Ko Tangaroa

Ko Tūmātauenga

Ko Haumietiketike

Ko Tawhirimātea

Tokona te Rangi ki runga

Ko Papa ki raro

Ka puta ki te whai ao, ki te ao mārama

Tihe Mauriora!

Tēnei te mihi ki tō tātou kīngi, ko Tuheitia me te makau ariki, ā Te Atawhai, me
ōna tūpuna mātua, me ā rāua tamariki mokopuna, ngā mihi.

Mihi kau ana ki ōku tūpuna.

Nā rātou i whakatakoto i te ara mā mātou ngā uri ki te hīkoi.

Mihi kau ana hoki ki te Whare Wānanga nei mō te pūtea rauemi hei āwhina i te
whānau i runga i tō mātou haerenga whakapiki wāwata, whāinga Māori me kī.

Koutou ko ōku kaiārahi , ki ōku kaiwhakaako, e kore e mutu te mihi mō ōu
koutou tautoko.

Tae mai nei te mihi ki tōku whānau.

Kore mutunga te mihi ki ōku mātua, ki ōku whaea mō ōu koutou mahi tauira kei ia
wānanga kei ia wānanga.

Koutou hōki ngā huanga, ngā karangarua, arā ko ōku tuākana, ōku tungāne me āku
tēina. Nā ōu koutou kaikaha ki te whakapiri ki te kaupapa, te mea aroha nui atu ki a
au.

He mīharo ki te kite te aroha o te whānau arā tētehi ki
tētehi. Nō reira, kia kaha, kia māia, kia manawanui!

Ahakoa he torutoru āku mihi, nō te ngākau, nā te aroha.

Rire rire hau! Pai mārire!

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Figure 1: Maihi Whānau Wānanga / Te Tihi o Moerangi Marae (Source : B.Maihi 2016)

1.1 Introduction

Urban Māori whānau today face many challenges, the foundational structure of what embraces whānau continues to be questioned by the implicit effects of colonisation.

Current issues of whānau abuse, violence, neglect and poverty are symptomatic of this continuing process (Durie, 2004; Walker, 1990; Smith, 2000; Mitchell, 2009; Harris, 2009) here in Aotearoa. There have been significant efforts made to assist whānau that align to traditional well-being, adopting and adapting contemporary iterations of holistic healing by Māori practitioners and theorists (Durie, 2006; Durie & Kīngi, 1997;

Marsden, 2003; Mikaere, 1999; Royal, 2012). These iterations have created a growing awareness and deeper understanding of the above issues in a colonised context. To some extent, they assist government in targeting problematic areas, supporting various whānau regeneration strategies on a local, regional and national level.

However, there remains much practical work left to do in order to build and create the change that is necessary for improved health and well-being of our whānau collectives. One of many dimensions acknowledged as central in the holistic model of wellbeing is the importance of identity, of connection to your people and the homelands from whence you come. Reconnecting to both in a colonized Aotearoa, where Māori land

and language loss, growing cultural and economic deprivation and a growing sense of alienation to both Māori and Pākehā worlds is, for some whānau, frank challenges. Who are we? Where do we come from? Where do we belong? These are questions some Māori whānau spend a lifetime asking with no guarantee of an answer.

There are multiple dimensions to, and definitions of, Māori identity, that appear through a colonising lens and reality spoken about previously. A directed study undertaken in 2013, titled, '*Cultural transformation in an urban setting: Ā case study of my whānau'* (Maihi, 2013), identified a disconnect between whānau members from te reo Māori and tikanga Māori due to urbanisation over a relatively short space of two generations. This fuelled the decision to initiate Whānau Wānanga, a strategy to counter loss. This thesis is a record and analysis of growing and nurturing whānau identity to strengthen whānau wellbeing not just in present but also for our future, our children, grandchildren, great grandchildren and beyond.

My whānau contain a diverse range of individuals, from schoolteachers, labour workers, gang members, ex drug dealers, at risk youth and solo mothers. We are a reflection of many Māori whānau throughout Aotearoa. We reflect the complex social challenges that urban Māori and Pacific people face today, therefore this study offers additional insight into some of these challenges. I offer this intimate study to share and add to a growing basket of knowledge that may help individuals and whānau working through similar experiences *'Ahakoa he iti he pounamu'*.

1.2   The research question

The purpose of this research is to explore and interrogate dynamics involved with positive health and transformation of urban Māori whānau and the challenges of pursuing this using the medium of wānanga. The research component of this thesis rest around a recent series of whānau wānanga held and embarked on in partnership with my whānau through a journey of re-connecting, back to our whakapapa, marae and our culture. Using whānau experiences as we work through aspects of connection and re-connection to our Māori identity via wānanga this thesis will look at the following questions: is the role of wānanga and mātauranga Māori a realistic medium to nurture urban Māori whānau to instigate health and well-being transformation for the collective

and whānau members individually? Are present health and wellbeing criteria, definitions and strategies actually effective for urban Māori whānau?

1.3 The thesis structure

Fostering positive health and well-being for our urban Māori whānau has its challenges within the spheres of social, health, and cultural development. Well documented these issues are and for the sake of this thesis will be highlighted once again to form the basis in which the insights of my whānau members will sit within. The overall approach underlying the research is informed by Kaupapa Māori theory. Kaupapa Māori theory is an approach, which takes as, a given the need to respect Māori perspectives and ways of being and, in particular, it involves each of the following principles as outlined by Graham smith (1997), listed below:

1. Tino Rangatiratanga (the 'self-determination' principle);
2. Taonga tuku iho (the 'cultural preferred pedagogy' principle);
3. Ako Māori (the 'culturally preferred pedagogy' principle);
4. Kia piki ake i ngā raruraru o te kāinga (the 'socio-economic' mediation principle);
5. Whānau (the extended family structure principle);
6. Kaupapa (the 'collective philosophy' principle).

These principles assist with guiding this thesis in the correct manner, within a space that nurtures my whānau to develop ourselves without any misinterpretation. The ontological positioning of Kaupapa Māori theory provides the backdrop for my study, and enables a solid starting point in which to address my thesis topic. The use of kaupapa Māori is relevant in its position towards inclusiveness of the Māori perspective and is directly favourable to the exploration of my topic that embraces experiences of being Māori and connection.

Chapter Two outlines Kaupapa Māori theory and its guiding principles focusing on the following, in particular tino rangatiratanga, whānau, and kaupapa as those that collaborate most closely with this mahi. The use of kaupapa Māori is relevant in its

position towards inclusiveness of the Māori perspective and is directly favourable to the exploration of my topic which embraces experiences of being Māori and connection

Chapter Three focuses on the methods used within the research component of this work. It will begin with a brief description of the research participants to enable familiarity with some of their attributes during the research write-up. Ethical considerations will then follow, in concurrence with this, a brief introduction to research, followed by a brief outline of the benefits and limitations to a qualitative research study. The final segments of this chapter relate to the procedure taken to action the research and data that was analyses.

Chapter Four will review literature by various authors and their works that address the themes and dynamics of traditional and contemporary whare wānanga, whānau health and well-being, Māori culture and connection, indigenous people and colonisation, and sustainable health and well-being. The review gives a comprehensive picture of the major challenges Māori whānau collectives, and individual whānau member's face.

Chapter Five will deliberate the resilience of our urban Māori whānau and look at some of the ways they navigate the terrain that is urban living. Also reviewed in this chapter will be a brief review of Māori health policy on a government, regional and iwi level to assess strategies put in place to address the needs of our urban Māori whānau collectives and their viability in producing improved health and well-being for our whānau.

Chapter Six will be an exploration into the insights of my whānau members and in conjunction with the themes looked at in Chapter Two and three I will weave together and identify the common themes which emerged from whānau member's insights. The significant themes will have been chosen from the dataset to best represent the experiences of my whānau members pertaining to connection to whakapapa, te reo Māori, tikanga Māori, and marae and whānau wānanga. The ways in which this will be actioned are through data compiled from one on one interviews with prominent whānau members who engaged in the wānanga.

Finally, Chapter Seven will discuss key findings to develop an interpretation of whānau members' shared experience in an attempt to offer some answers to the research questions. This chapter will also endeavour to conclude and summarise the above six chapters, highlighting their connection to each other and the relevance each has in the overall summary of this thesis and to the research questions at hand. The final summary will also include the limitations of this study and the overall ability to answer the research question. It will also attempt to provide future avenues of investigation based on the findings of the research component.

That aside, the choice I have made to focus on Urban Māori Whānau is simply due to myself growing up in an urban setting and observing its many facets. The experiences within my immediate and extended whānau collective prior to, and during the months of writing and completing this thesis, continue to highlight the structural inequalities and the colonizing agenda that has such detrimental effects on us.

Those who suffer the most are indeed our children, and I continue to hold a space of reverence for our tama-Ariki, they are the incentive to complete this thesis. It is for their sake that we must continue to think on and put into practice strategies to assist with truly empowering our urban Māori whānau to empower themselves. An empowered whānau are a healthy whānau, able to protect and nurture our children, able to provide them with all that they will need to grow and prosper, to not only survive but also thrive.
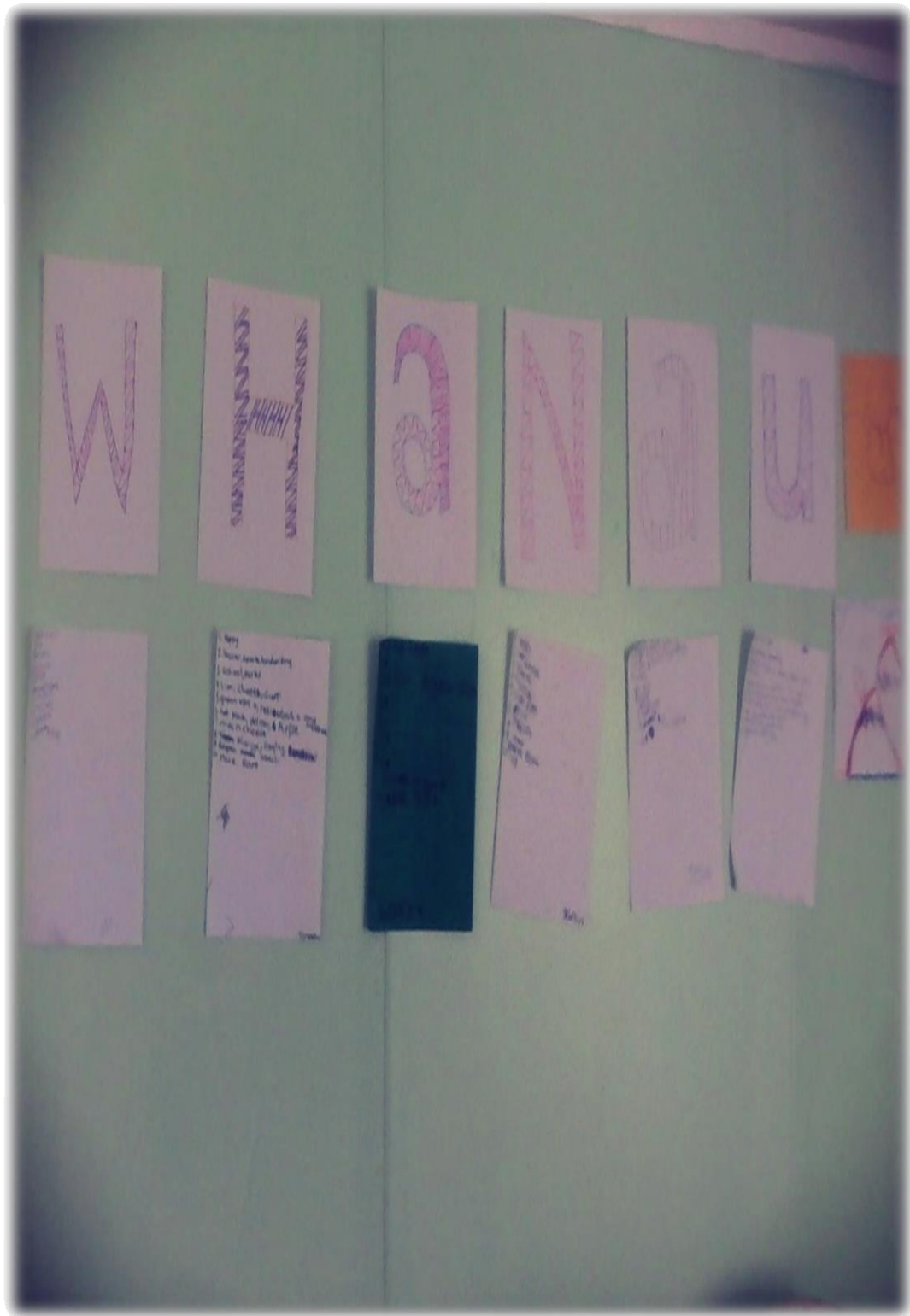
Figure 2: Maihi Whānau Wānanga / what is Whānau Exercise (B.Maihi 2016)

Chapter Two
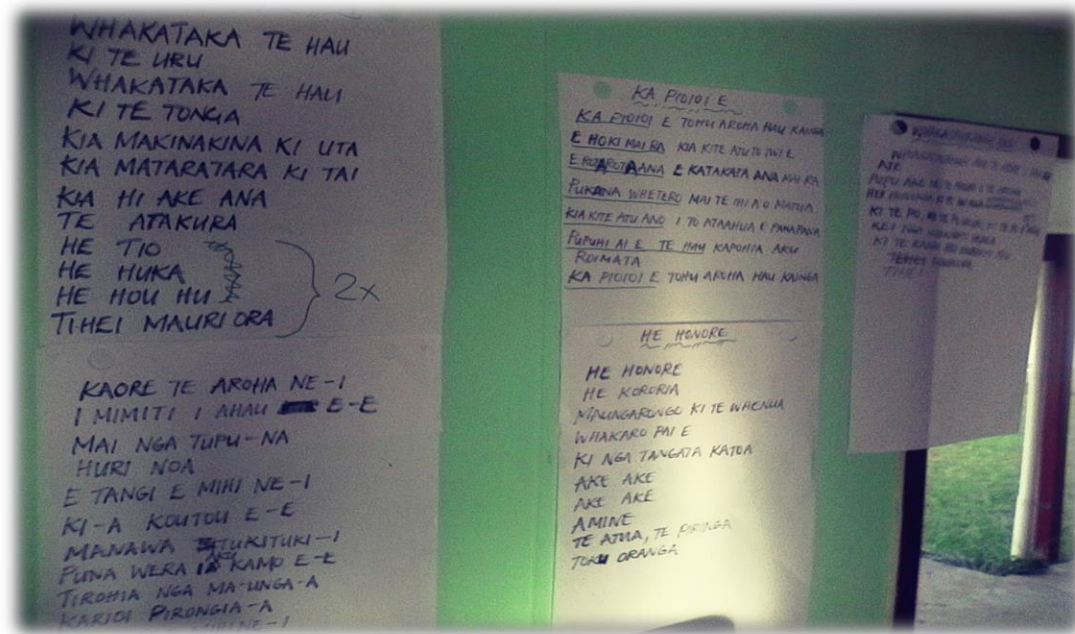
Figure 3: Maihi Whānau Wānanga / Waiata (Source: B. Maihi 2016)

2.1   Kaupapa Māori Theory

The theoretical framework guiding this thesis is that of Kaupapa Māori. The ontological positioning of Kaupapa Māori theory provides the backdrop for my study, and enables a solid starting point in which to address my thesis topic. The use of kaupapa Māori is relevant in its position towards inclusiveness of the Māori perspective and is directly favourable to the exploration of my topic that embraces experiences of being Māori and connection.

Therefore, the alignment of a view that empowers the vision and understandings of whānau participants and provides for my chosen family members a net of protection in which their views are appreciated and given due respect is that of a kaupapa Māori framework. This is a significant aspect that resounds as highly important to myself as the act of sharing one's knowledge and experiences can only bring benefits to the whānau members and in turn the whole family.

Within Kaupapa Māori theory acknowledgement and recognition of the effects of colonisation, destruction of culture and power imbalances are known as a given, with

no need to question the validity of whether these are true accounts (Pīhama, Smith, Taki, & Lee, 2004. P.10). Research into the above themes by Māori utilizing Kaupapa Māori theory have found these accounts to be accurate, therefore it makes sense that the conceptual and theoretical frameworks utilized in this study be that of Kaupapa Māori. Furthermore, research that encompasses a kaupapa Māori approach provides a rich contrast in which to develop one's mahi/work within. It leaves a neutral space and provides the flexibility to navigate this study in ways that are supportive and conducive to Māori autonomy and self-determination. As noted by Smith (2000, p. 15);

> The principle of Tino Rangatiratanga goes straight to the heart of Kaupapa Māori. It has been discussed in terms of sovereignty, autonomy and mana motuhake, self-determination and independence… The principle of tino Rangatiratanga has guided Kaupapa Māori initiatives, reinforcing the goal of seeing more meaningful control over one's own life and cultural well-being…

What assists in navigating and creating this space is the fundamental principles that shape Kaupapa Māori theory. These principles are outlined by Graham Smith as (1997) tino rangatiratanga; taonga tuku iho; ako Māori; kia piki ake i ngā raruraru o te kāinga; whānau; kaupapa. These principles underlie the impetus for Māori to share our experiences of being Māori from a primarily Māori perspective that incorporates our ways of being and knowing.

The three principles that are most pertinent to this study are Tino Rangatiratanga , Whānau , and Kaupapa.

2.2   Tino rangatiratanga (the Self-determination principle)

Tino rangatiratanga can be seen in the interventionist strategies Māori have had to undertake politically to continue to assert some form of Māori autonomy and self-determination in the face of colonizing laws and infrastructure (Pīhama, 2010, p. 14). Kaupapa Māori therefore creates the platform on which Māori are able to stand upon to create substantial works in whatever form that adjudicates for the position of Māori and addresses the gross power imbalances that have played out and continue to play out. Highlighted by Pīhama (2010, p. 15)

Kaupapa Māori theory is part of a wider resurgence for Māori; it is a part of what is often termed the Māori renaissance. That renaissance is an outcome of the struggles by many Māori to regain the fundamental Indigenous rights. From these struggles have emerged the Māori educational initiatives of Te kōhanga reo, Kura Kaupapa Māori, Whare Kura and Whare Wānanga… Fundamental to this is the revival, maintenance and development of te reo and tikanga Māori for present and future generations of Māori (p.15).

The above theme of revival and maintenance of te reo and tikanga Māori is also relevant to my thesis topic. At the very core of this thesis question is the wish to investigate and determine for the self whether re-connection to aspects of our traditional Māori identity will assist with fuelling greater health and well-being. A plethora of research backs this assumption to be the case (Ministry of Health, 2006, Durie, 2004, Walker, 1989, Kara, 2011, Durie 1998, Whānau Ora Taskforce, 2010), therefore utilizing a journey of re-connection by my whānau back to our tūrangawaewae and aspects of tikanga Māori will further add to this research.

What remains focal, however, is that the process is done where self-determination is actioned and the undertaking of any type of re-connection is done in an empowering way that enables whānau members to be self-directed in their attempts to make connection. As a whānau, the decision to undergo whānau wānanga has come at a pivotal time where change is afoot, and as whānau members age there is more awareness around the need to engage with our marae and the various forms of tikanga prevalent on the marae. As individual whānau members face various challenges that modern day living can create, a specific sect of whānau members have come to agree on this route as a means to enhancing our base and foundation as a whānau.

2.3 Whānau (the Extended Family Structure principle)

What shapes the Māori philosophy of living and being is a series of interrelated connections, whānau being the core of this. It is through whānau that we can begin to understand our responsibility to ourselves and our larger collective (Royal, 1998; Smith, 2000)**.** Therefore, whānau also sits at the heart of Kaupapa Māori theory and

due to the nature of this thesis that sits within a context of whānau and whanaungatanga, this principle is directly relevant to the mahi being undertaken.

The seriousness with which one takes their responsibility to themselves and their whānau is paramount. Responsibility strengthens the link of one to another, a manifestation of aroha/love for those we consider most precious to us, and is related to the amount of health and well-being one feels (Ministry of Social Development, 2016; Durie, 1999)**.** Our whānau have the ability to affect us in a multitude of ways.

The most profound learning we will engage in throughout our lifetime will be within the whānau corpus. Our first teachers are our parents, our siblings also provide us with valuable learning, not to mention the various connections we experience with our extended whānau. These relationships set up our programming, beliefs and conditioning that will affect us long into our adult lives.

Smith (2000) noted

> The whānau and the practice of whanaungatangā is an integral part of Māori identity and culture. The cultural values, customs and practices, which organise around the whānau and 'collective responsibility', are a necessary part of Māori survival and educational achievement (p. 16).

Māori have endured various shifts in the foundation of whānau, much of which are detrimental. The breakdown of a once familiar tribal setting has meant we have lost the capacity to rear our whānau in a collective way. Modern day living has whānau somewhat isolated and disconnected from each other, as it becomes a near struggle just to keep your own whānau afloat, extending a helping hand outwards can be challenging.

2.4   Kaupapa (the Collective Philosophy principle)

There remains a large majority of Māori whose understanding of colonization and its impacts are somewhat fragmented. Mainstream education continues to perpetrate this confusion by teaching a predominantly Pākehā view of the history of Aotearoa. Even though the impacts on us due to colonization remains fragmented for some Māori on some level, we do understand that something isn't quite right and from this place we

ask questions and form our own ideas and opinions as to why it seems we face more challenges than the average New Zealander.

Pīhama, Smith, Taki, & Lee (2004)

> Kaupapa Māori thus challenges, questions and critiques expressions of dominant Pākehā hegemony. In doing so Kaupapa Māori engages with and seeks to intervene in and transform unequal power relations that exist within Aotearoa and which continue to subordinate Māori aspirations (p.10).

Kaupapa Māori in its stance to affect change and transformation recognises the elemental function of resistance initiatives and thinking employed by Māori to counter the dominant entrenched in our everyday experiences by pooling collective intellect and practices. Underpinning this element, Kaupapa Māori theory posits to assist with a structural philosophy in which Māori are able to create our own bases for living which are influenced by our own cultural knowledge centres and beliefs, consequently enacting empowered transformation that is expressive and relevant to the people (Smith, 2003).

Increased control over the decisions that affect our own lives provides the bases for empowerment. Empowerment happens with the realisation that much, if not all of these dominant influences negatively affect how we see ourselves as Māori. Ways must be found to stop us believing that our beliefs, our language, our ways of doing are less, are insufficient, and are regressive. Another layer of complexity is added for urban Māori whānau navigating the terrain of reconnecting to a whakapapa or papakāinga that may or may not be known, yet retaining the new strands of what comprises our present identity is the issue at hand in this study.

 As a result, we must consider ways of allowing the emergence of a contemporary Māori identity and culture to occur naturally and to be defined by Māori, with Māori and for Māori (Walker, 1990, p. 28). Some would argue that this change is unavoidable or inevitable and for my whānau at least whānau wānanga may help us embrace both these realities so that we can create a path made by us for us. In this small way, we are

the agents of our own destiny, in this small way we become the embodiment of empowerment as seen in a kaupapa Māori framework.

The challenge of diversity of great or little knowledge of Māori being, of circumstances that allows the luxury to act outside of survival mode within whānau posits that a way forward for all is a unification of purpose to create viable solutions that address the needs of the collective. There is a large amount of literature that identifies the need for Māori to sustain for some, and reconnect for others, to our culture as a means of returning to a natural state of balanced health and well-being (Walker. 1990. p. 9, Marsden, 2003. p. 13, Te Aho, 2011, p. 347).

Current statistics for Māori reflect health and well-being as a site of continuous struggle and one where much work is necessary to ensure equitable outcomes for Māori. While equitable outcomes are an 'in the future' dream, what remains is asking what steps do we have to take as a whanau? What is this Māori culture that we must capture, know, and strive for in our whānau journey of self-discovery? Mikaere (2011, p. 314) encapsulates a framework born from a concept of interconnectivity and embraced within it a multi-dimensional interpretation of all things which encompassed a certain amount of humility in regards to oneself, others and all those things which contained a life force. This attribute was a pre requisite to a society functioning on and consciously aware of the principles of balance.

These dynamics of traditional Māori identity have their bearings in Māori history and narratives that in turn offered Māori a setting in which to place themselves. Effects of colonisation on our culture and our people have created fragmentation in relation to our understandings of our place and position here on earth. This division appears and is felt in a myriad of ways. In terms of my whānau what is obvious is a gap in transmission of aspects of our Māori identity. There remains a need to re-connect to these aspects in order to sustain and obtain a secure foundation that encompasses a confident cultural identity.

Traditional Māori identity was built on a framework that encompassed a system of values, which instilled a certain code of ethics into a Māori individual. This code of ethics pertained to an understanding of balance and the elements that were necessary in order to sustain equilibrium of an individual internally and externally (Rev. Maori

Marsden 2003. p. 3). Such terms as mana, tapu and utu are appropriate to mention here, as a person's mana gave one the authority to influence and gain respect from others due to good deeds, which demonstrated astute thinking and bearing the collective in mind.

The concept of tapu provided the impetus to show reverence to unseen forces in the guise of our tūpuna with an understanding that we are an extension of them and they are eternally linked to all that we do. Acknowledgement of this through the use of tapu ensured that collective outcomes would be beneficial and that this understanding should remain paramount. The concept of utu relates to compensation, revenge or reciprocity and action that is necessary to ending conflict and re-establishing right relations or balanced relations (Mead, 2003, p. 25-28).

These components could be found in the intricate relationships of a person to their lands and their surroundings. An awareness of nature was central to this equilibrium. The deterioration for Māori being appear through the lens of mana, tapu and utu. The land, the papakāinga, that was forever changed by colonial forces and legislation that diminished and took away a space that we can now see was and is more than a mere physical loss. The enormity of nothing that was left for us is captured by Mikaere (2011. p. 333) that space that enabled the learning of nature and her natural cycles, we understood they were not separate from us but were a part of us as we were a part of them.

This understanding that for our whānau at least became in our previous generations, a theory that has in this time and place become a goal that allows us as a whānau to forgo a 'me first' mentality and instead encourage a collective intent to allow a foundation to emerge with a central focus on the whole and all of its encompassing components. The concept of ahi-ka becomes important to deflect the effects of urbanisation and the pulling away from our land sources. It is, however, an extreme challenge to return and re-create this connection for some urban Māori who are disconnected from the land.

There is further suggestion that colonisation of our culture has resulted in historical trauma. This trauma has affected not one but many generations of whānau in which I agree, this trauma appears intergenerationally and affects whānau in subtle ways such as the rejection or knowing their sense of belonging to whānau, hapū and iwi. The

and writings of Dr Eduardo Duran focuses on this concept of 'historical trauma' that emphasizes healing and growing an awareness of trauma inflicted upon certain collectives from external forces (Wirihana & Smith, 2014).

This demonstrates the multiple levels involved with this type of analysis. The worldview of the Native American people can be found to be similar to that of Māori and indeed all indigenous cultures, in that we share aspects of a holistic approach to life. It spans from our origins, to our position in the world, and what our function is, igniting within it a sense of purpose that has the ability to motivate, inspire and direct an individual or whānau to beneficial collective focused outcomes.

2.5   Chapter Two summary

Chapter Two provided a contextual backdrop into the theory underpinning this thesis. It outlined Kaupapa Māori theory and its guiding principles and identified Tino Rangatiratanga (Self-determination principle), Whānau (Extended Family Structure principle) and Kaupapa (Collective Philosophy principle) as those that collaborated most closely with this mahi. It also identified the beneficial nature of incorporating Kaupapa Māori theory into this work. The use of kaupapa Māori is relevant in its position towards inclusiveness of the Māori perspective and is directly favourable to the exploration of my topic, which embraces experiences of being Māori and connection.

Chapter Three

Figure 4: Maihi Whānau Wānanga / Activities (Source: B. Maihi 2016)

3.1 Methodology

The primary focus of this chapter is to explore the function of research and the methods utilized in this thesis along with the theory underpinning it. It will begin with a brief description of the research participants to enable familiarity with some of their attributes during the research write-up. Ethical considerations will then follow, in concurrence with this, a brief introduction to research is discussed followed by a brief outline of the benefits and limitations to a qualitative research study. The final sections of this chapter are related to the procedure taken to action the research and data that was analysed.

3.2 Participants

In 2013, I undertook a directed study called '*Cultural transformation in an urban setting: A case study of my whānau'.* During the research component of this study what was identified by two whānau participants was a disconnect from te reo Māori and tikanga Māori due to urbanisation. This in turn fuelled the decision to instigate 'whānau wānanga'. This also contributes to why I have continued to pursue research

along these lines. Therefore, the exploration component of this thesis will be undertaken in partnership with four of the older members of our whānau and will be instigated alongside whānau wānanga.

The intention is to gather their thoughts and insights around their understanding and experiences on being Māori, our extended whānau collective, and connections to our whakapapa, to our marae and to our culture using the medium of wānanga to engage them. These themes mirror to a certain extent the complex social challenges that Māori and Pacific people face today, therefore, this study also offers additional insight into some of these challenges. '*Ahakoa he iti he pounamu*'.

3.3   Description of participants

As mentioned a maximum of four participants will contribute in the semi-structured interviews. These participants were selected based on being the older members of our whānau. The interviews began after the first wānanga and followed through pending availability of the participants. The choice in deciding on the research participants was a given, as mentioned the first study I undertook involved two older whānau members and it felt appropriate therefore to continue to gather the thoughts of the remaining whānau members whom are brothers and sisters. The following will be a brief description on all four whānau members, where I make a conscious decision to highlight attributes that are pertinent in creating the contextual background pertaining to the insights my whānau members will be sharing in their one-on-one interviews.

Participant one is the second eldest of all the siblings; she has six children ages ranging within thirty-nine to twenty-seven and has thirteen grandchildren. She is an example of an influential female figure with a long history of association with the Waikato Mongrel Mob. The position she holds within that collective is one of advisor and long-time associate who has a particular status that enables her to mediate situations of conflict that arise. The influence she exhibits within our whānau collective is one of authority and wisdom that is respected and appreciated by all.

Participant two is the youngest of the siblings and has a wife and whānau of his own. He has seven children ranging from twenty-one to seven, and has three grandchildren.

Having spent a portion of his earlier years as a Black Power Waikato member, he made a testing decision to revoke his membership and focus on being a father. He remains a loyal husband to his wife and as the potiki a cherished son to my grandmother. The influence he exhibits in the whānau is one of quiet leadership and humility that never fails to be felt throughout the collective.

Participant three is the fifth eldest of the siblings and has seven children whose ages range within twenty-seven to seventeen. He has spent a large portion of his life teaching high school students specializing in te reo Māori, tikanga Māori and sports. He has held positions such as head of various Māori departments within the Manawatu and Taranaki regions, only now being in a position to return to Waikato rohe and retain a role on the paepae for our whānau and hapū collectives. His influence within the whānau is that of perhaps the staunchest advocate of education utilizing both te ao Māori and te ao Pākehā, and he exemplifies this in all that he does.

Finally, participant four is the second youngest of the siblings and has five children and nine grandchildren. Her and her husband reside in Raglan, New Zealand and hold numerous roles within the community. She is a celebrated mother, wife and appreciated daughter to my grandmother. She plays a pivotal role within the whānau of kaitiaki and whāngai mother to the extended children in the whānau who are placed in her care from Child Youth and Family. Her influence within the whānau is one of compassion and kindness. She exhibits this by her selfless actions that are reflected in her willingness to ensure the safety of our children and through the example she offers of prioritizing our babies and putting whānau first in all instances.

3.4   Ethical considerations

This study was approved by the University of Waikato ethics committee (refer to appendices). All whānau participants were informed of their rights as detailed in the information sheet they were given prior to the interview. Participants voluntarily consented to participating in this study and were encouraged to share whatever insights they may have to offer. All participants were asked whether they would consent to having the interview videoed to ensure that their experiences were accurately documented by the interviewer.

Participants were informed that all interviews were kept confidential unless it became apparent that there was risk either to themselves or to others. This confidentiality was important when considering the power imbalance that can form between the researcher and participants. Furthermore, utilization of tikanga Māori and manaakitanga in alignment with a kaupapa Māori framework was adhered to, to ensure this research is undertaken in a respectful manner towards my whānau participants and that the sharing of their kōrero and knowledge is given in a space that is safe for them. Assistance by my supervisor was forthcoming to provide a neutral perspective should it be necessary due to the close relationship between my whānau participants and myself.

3.5   Introduction to research

Research is a powerful tool used to interpret, to inform, and to shape understandings we have about the world we live in. It assists with providing observations of phenomena using theory and method to assist with an articulation and interpretation. It is also a powerful tool for creative manifestation of solutions to various issues we face today. With the help of research, new knowledge can be produced. Through this knowledge, ways of being and living can be examined and interrogated. Research also allows for the emergence of diverse realities and different perspectives therefore enabling illumination of the diversity prevalent in our societies.

However, research also has a dark side. It has been utilized in the past by those in positions of power to overwrite, re-interpret, and create history that is beneficial only for that specific set of people while simultaneously destroying and attempting to eliminate history for others. An example of this, which can be felt close to home, is the interpretation of Māori and our culture through the lens of early European historians and anthropologists. It is only presently that Māori have taken this space back and formed a studious group of Māori researchers to correct and attempt to re-align the balance in regards to knowledge of our history and allowing its emergence within the correct context, this context being backed by a Māori worldview that encompasses Māori values and tikanga.

The methods employed in undertaking this research will be that of semi-structured interviews (see Cohen, Manion & Morrison, 2000, pp. 288-289). This method sits 24

under the classification of qualitative research. Qualitative research is a process of analysing and interpreting texts and interviews to find significant forms that describe a specific occurrence or event (Auerbach & Silverstein, 2003). The essence of conducting qualitative research is to gain comprehension into the personal understandings of people's socio-cultural context and the impact this context has on their feelings and behaviours (Yardley & Marks, 2004). Semi-structured interviews can be of particular value in cases where research participants are able to freely, and fully express their views in a one-to-one situation with a researcher, and participants are able to offer their insights in a safe space.

3.5.1 Benefits

Key benefits of conducting qualitative research are that it allows researchers to explore the intricate and intimate meanings that participants attribute to various occurrences. Therefore, the researcher can explore the participants' context and consider the influence this has on their attitudes and beliefs. By emphasizing the importance of this information, researchers can begin to understand how it feels to experience various conditions and the types of coping strategies participants employ in certain situations (Willig, 2001). The capacity to conduct research in such a manner is beneficial when studying marginalized peoples due to the lack of scientifically validated data that exists (Hughes, 2005).

3.5.2 Limitations

While there are numerous benefits to conducting qualitative research, there are also drawbacks. Assumptions based around the understanding that the researcher has admittance to all personal recollections of the research participants can be made (Cohen, Manion & Morrison, 2000). While the role of qualitative research may be to asses' personal information, ultimately the researcher orders the interpretation (Cohen, Manion & Morrison, 2000). The researcher must therefore be honest and reflective in their role when critically assessing the analysis of the participants' dialogue. Considering this challenge, qualitative research also requires researchers to be as objective and non-judgmental during both the information gathering process and data collation phase.

As the researcher, I decided on this topic due to its relevance to my whānau. Therefore, there is an element of personal attachment and a level of interest that highlights a component of subjectivity that is inevitable (Diefenbach, 2009). Therefore, the influence of human dynamics in qualitative research is present, but one can minimize the impact of the researcher by being explicit about assumptions, interests and objectives of the research project (Diefenbach, 2009).

3.5.3   Procedure

The research components of this thesis were structured around three-whānau wānanga
The three-whānau wānanga assisted in engaging whānau participants in the semi-structured interviews. An element of planning, organizing and co-ordinating was necessary to ensure marae venue dates were confirmed, whānau were informed and a creation of a program that observed tikanga and protocol was undertaken. The whānau wānanga incorporated standard wānanga process that aligns with tikanga Māori and te reo Māori such as whakapapa, waiata, whaikōrero and karanga. Discussions at whānau hui saw a consensus reached in regards to connecting back to our marae on both my grandmothers and grandfather's sides, and to the tikanga and te reo Māori aspects. Because this is predominantly a whānau where the majority are unable to speak te reo Māori or who do not have a thorough understanding of tikanga Māori as mentioned, we sourced the assistance from key people within our hapū who kindly came on-board to facilitate various components. The focus on learning as a whānau was emphasized with the overall purpose to find out more about ourselves and where we come from.

Pending completion of the first wānanga I began arranging times with whānau members for the semi-structured interviews. Arranging the time to undergo these interviews were challenging due to work and whānau commitments on both my side and the whānau participants side, therefore interviews were actioned throughout the duration of the all three wānanga. The process for these are as follows:

1) Source permission from interview participants

2) Commencement of first wānanga

3) Arranging suitable times to meet with the participants

4) Cup of tea and light kai before undergoing the interview

5) Set up of camera equipment

6) Begin the semi-structured questions a total of seventeen.

7) Transcribe the interview.

The interview questions focused on the themes of being Māori, connection to te ao Māori, whānau dynamics, and visions for the whānau. The intention was to gather whānau participant's familiarity with the te reo Māori, tikanga Māori and gauge comfortability on our marae, and also knowledge about our whakapapa. Another point of interest was their childhood experiences around being Māori and what that meant for them. What follows next are the questions.

Semi structured interview questions:

1) What are your thoughts and experiences on being Māori?
2) What are your thoughts and experiences on and around Māori culture?
3) What are your thoughts and experiences to our whakapapa and to our marae?

4) Are you able to kōrero Māori and what level of understanding do you hold in regards to tikanga Māori?

5) Are you comfortable on the marae?

6) What do you see as whānau strengths?

7) What do you see as whānau challenges?

8) The work and writings of Dr Eduardo Duran focuses on this idea of 'historical trauma'. Some of the main findings of this theory in today's context is that family violence, self-harm, substance abuse, depression and many other symptoms of imbalance and soul hurt are carried from one generation to the next.

9) What are your thoughts around this?

10) What is your level of understanding around colonisation and the impacts that Māori have endured because of it?

11) What are your thoughts on whānau wānanga?

12) What are your thoughts on everyone engaging in learning whakapapa?

13) How do you feel about perception and the way that you are viewed by others?

14) Do you feel that learning who you are and where you come from is important?

15) Do you feel that a person should earn the right to know who they are and where they come from?

16) What is your vision for our whānau as a whole?

17) And finally, do you have any other comments you would like to add about the research and its aims and about the wānanga that we held? Can you suggest some other things that will keep our whānau engaged in reconnecting back to ourselves and our marae knowing our whānau as you do?

After each interview, appreciation was shown to the participants and a brief kōrero ensured reflecting on the interview and how they felt about it. All feedback was positive and whānau members shared their thanks in being able to share their insights. Whānau members were aware that I would be transcribing the interviews and that they would receive a copy of the completed work once it was complete. All were happy with this.

3.6   Data analysis

Upon accomplishment of the four semi-structured interviews, transcribing would take place. Transcripts were then filed until completion of the final interview. Each interview varied in time and ranged between thirty-five minutes up to one hour and a half. Examination of patterns and themes was undertaken once data compilation was complete. A theme can be defined as a reoccurring set of patterns that captures something significant in a data set and has applicability to the questions posed in the research (Braun & Clarke, 2006). Therefore, the researcher plays the role of adjudicator at their discretion in terms of what patterns constitute a theme. Consistency in identifying themes is therefore necessary (Braun & Clarke, 2006).

The four steps taken throughout the data analysis have been summarised below and echo those defined in Braun & Clarke (2006).

1. **Become familiar with the data:** Transcription of the interviews included viewing the material multiple times alongside reading and re-reading participant observation notes resulting in a familiarity with the data.

2. **Generate initial codes:** Once stage one was completed, the initial coding process began which involved using multiple highlighters. The data was then grouped under these initial codes.

3. **Search for themes:** Examining relationships that emerged in the initial coding process resulted in the emergence of possible themes. Once again, a grouping of data took place to determine the themes that emerged and their relevance and strength relating to the research question.

4. **Defining and re-naming themes:** This process was undertaken with two points of references. Firstly, identification of themes was refined to those that held the most pertinent data, which therefore became the core themes, these themes and patterns were then paraphrased. The second process was utilizing the data and material to show its relevance to the research questions and consider the insights of the participants and how they fit within this thesis.

3.7 Chapter Three summary

Chapter Three focused on the method used within the research component of this work. It began with a brief description of the research participants to enable familiarity with some of their attributes during the research write-up. Ethical considerations then followed which outlined the process taken to ensure this study was commenced with ethical approval. In concurrence with this, a brief introduction to research ensued, followed by a brief outline of the benefits and limitations to a qualitative research study. The final sections of this chapter related to the procedure taken to action the research and the method that the data was analysed.

Chapter Four

Figure 5: Te Whati Tamati Potene 1885-1985 (B.Maihi 2016)

Literature Review

4.1 Introduction

At one time, we were whole. In our wholeness, we were balanced, and from this balance, we understood. Everything in balance meant we were open channels, able to move unencumbered in our worlds. Able to manifest abundance. Able to see and seek clarity with ease. No fragmentation just a cohesive comprehension of all things that pertained to ourselves. Able to decipher the patterns to illuminate the unknown and to seek comfort in understanding ourselves, our whānau, our environment, our world and in turn, the universe.

This chapter will focus on literature pertaining to whānau health and well-being, Māori culture and connection, indigenous people and colonisation, and sustainable health and well-being. The above topics will be conceptualised within a kaupapa Māori framework, thus positioning it from that of a counter hegemonic viewpoint. What is counter hegemonic? Alongside such words as structural inequalities, cultural pressures and potential for positive response, how does this mahi being

undertaken contribute to a kaupapa Māori framework? Further questions to take into account are what is sustainable health and well-being? How is this achieved? What role would wānanga play towards such endeavours?

4.1.1 Traditional and contemporary whare wānanga

Traditional concepts of whare wānanga provided a sacred learning space that was highly ritualistic and responsible for the teaching of esoteric knowledge and the connection between us and the environment in which we were placed. Traditional whare wānanga were also concerned with historical mores, tikanga Māori and other material significant for the preservation of Māori society (Winiata, Winiata, 1995). Encapsulated in the thesis of Taiarahia Melbourne is an ancient definition of the word whare wānanga as described by an educator by the name of Parāone Tai Tin from Ngāti Hine in the Taitokerau. His definition is as follows.

Tai Tin (as cited in Melbourne, 2009, p. 12):

> …an ancient translation of the term *whare* as 'longevity of vision' (*whā* translates as 'distance of time, while *re* means to 'watch' or 'observe').
> Hence when the term Whare precedes the word *wānanga* as in Whare – wānanga, those chosen for this education must be prepared to commit 'time' and 'focus' to the realm of wānanga and the curriculum therein.

Learning was a gradual process that began in childhood. Children would undertake a variety of lessons and the relationship between teacher and student was symbiotic. Both the student and the teacher had something to learn from each other. Another point of interest is the fact that children who were seen to be gifted continued on to 'higher learning' and oftentimes the learning of a child would be identified before the child had been born (Hemara, 2000). According to the research outlined in the thesis of Taiarahia Melbourne education was extremely important in traditional Māori society and aided the intellectual, spiritual, emotional and physical development of hapū. The ways in which this education was disseminated was through whare wānanga and was embodied within our pūrākau/narratives, our creation myths personifying primordial deities, genealogy, karakia (incantations), verse, and various practices (Melbourne, 2009).

The need for contemporary whare wānanga derived from a mainstream education system that is and remains to be predominantly western in its structures and

exemplifies the meaning of structural inequalities that fails to take into account the Māori worldview and how we demonstrate learning. Contemporary wānanga compromise of tertiary courses in a Māori controlled environment and institutes such as *Te Wānanga o Aotearoa* and *Awanuiārangi* provide this environment of learning. The core motivation of these establishments were to convey te reo Māori and mātauranga Māori to their pupils.

These wānanga were created by key people within iwi to cater for the very real loss of culture and cultural practices due to colonisation. Contemporary whare wānanga have had an arduous journey in establishing themselves and endured much the way kōhanga reo and kura kaupapa have. The creation of these institutes have come off the back of dedicated individuals and collectives who tirelessly worked and navigated around structural inequalities and institutional racism to make sure contemporary whare wānanga were established. The final assessment saw these institutes giving Māori the option of a tertiary education from within an environment that encourages a Māori perspective. The value of this method is reflective in the success outcomes for Māori students who attend these institutes that otherwise would not have existed (Waitangi Tribunal, 1993).

An obvious point of difference between traditional and contemporary whare wānanga appear in the context of which they sit. Contemporary wānanga still maintain the core essence of traditional wānanga in that pedagogically it remains based on an ancient Māori system of advanced knowledge, with te reo Māori and mātauranga Māori at its heart. However what differs is the various lessons, which reflect the present world we are now living in with subjects such as, business administration, accounting, and development for example.

Another point of difference is the fact that Māori, Pākehā and Asian alike are allowed access to learn within contemporary whare wānanga. Traditional wānanga, on the other hand, was at the time of its establishment a given norm. They were an integral part of Māori society that housed the education of whānau and hapū members and focused on learning in the areas that were pertinent to Māori society at the time. Examples such as wānanga for whakairo, wānanga for gathering of kai, wānanga for the teaching of esoteric knowledge etc. were the subject matter relevant to these times. Therefore, it appears that the concept of whare wānanga has

withstood to the present day although has significantly depleted in comparison to pre-European contact (Melbourne, 2009).

However, in light of this thesis the focus is more aligned to whānau wānanga and its validity as a vehicle to engage transformation of health and well-being for urban Māori whānau and its individual whānau members through the process of re-connecting, or connecting for some, back to our culture, our reo and our whakapapa. Research that takes into account the importance of whānau as key agents of change within our hapū and iwi has already been undertaken and has been the impetus for government strategies such as 'whānau ora'.

The success of this strategy appear through feedback from whānau who banded together with the help of whānau ora funding to bring their whānau collectives back to the marae to learn about and celebrate their mutual connection, whakapapa, reo and tikanga (Maika, as cited in McLeod, 2014). This chapter will attempt to examine these important elements by focusing on the above questions as a guideline to begin to build a solid foundation on which to launch this research project upon.

4.2   Whānau health and well-being

Our Māori whānau today are facing very real and severe challenges. We are seeing statistics that reflect poverty, adversity and a basic lack of health and well-being (Ministry of Health, 2006, Durie, 2004, Walker, 1990). To an informed person aware of the effects of colonisation and educated in the history of colonisation, an understanding prevails and this knowing enables the individual and whānau to navigate this terrain in such a way that the outcome is re-empowerment through Tino Rangatiratanga (Durie, 1998. Smith, 2000).

Connections between whānau collectives influence the individual. There is no forward movement for me if there is no progression for we, or positioned in another way this can be demonstrated by the timeless Aristotle quote 'the whole is greater than the sum of its parts'. The use of the word forward movement or progression in this context simply put means a move towards greater health and well-being (Kara et al., 2011, Durie 1998, Whānau Ora Taskforce, 2010).

The ability of whānau is such that largely it influences, conditions and assists with shaping an individual in direct and subtle ways. An example of this can be found at the heart of the current government's Māori health development strategy 'Whānau

ora'. This strategy understands the importance of connection and working with the entire whānau as opposed to concentrating primarily on the individual. It permits an approach that can appreciate the significant factor that whānau play in the lives of one another. This is also echoed in the writings of Ani Mikaere (1999, p. 2-3) in her works pertaining to Māori and our collective units, she states the following

> The very survival of the whole was dependent upon everyone who made it up, and therefore each person within the group had his or her own intrinsic value. They were all a part of the collective; it was therefore a collective responsibility to see that their respective roles were valued and protected.

The aptitude to interpret and understand the interrelated needs of the whānau collective was something inherent in traditional Māori society and example of this can be found in the ways the whānau collectives functioned with the gathering of kai, looking after tamariki, or sharing and passing on knowledge. Everyone had a role to play whether big or small (Mead, 2003, p. 13). Presently in Māori society, the understanding of collective well-being, alongside additional traditional tikanga is fragmented due to the process of colonisation as it successfully created, on various levels, a disconnect to our cultural knowledge base and a loss of characteristics important to our identity (Walker, 1989. Durie, 1998. Durie & Kīngi, 1997).

The detriments of this loss/fragmentation can be seen in the example through the existence of a divergence now depicted within Māori whānau whereby at one end of the spectrum rest those who are thriving and surviving and on the other, those who are merely surviving. This loss appears reflected within the parameters of my own whānau collective. Furthermore, this is also a reflective trend that is found in society and can be articulated by the debate of the 'have and have nots'. It is this faction of Māori where a need to reclaim their tino rangatiratanga is paramount as we face challenges linked to adverse physical, social, emotional and mental health concerns, making the obstacle of overcoming these a disconcerting task that requires well thought out, practical, realistic and effective solutions. (Whanau Ora Taskforce, 2010).

4.2.1 Te Tiriti o Waitangi

Of further importance are the socio-political circumstances that shape this dilemma. What is the connection of the words assimilation, integration and multi-culturalism to the current state of our whānau today? What role does Te Tiriti o Waitangi play in protecting our whānau? Māori, a once wealthy people in terms of land and resources presently live in a colonial system and exist within the confines of oppression. We have endured a loss of culture through racist legislation created to dispossess us of our lands and our resources under the pretext of a treaty formed in 1840, namely *'Te Tiriti o Waitangi'*. Disputes concerning the English and Māori versions of the treaty are well-mentioned (Orange, 1987. p. 30).

The Māori version, signed by the majority of the chiefs, endorsed to protect Aotearoa and Māori by sanctioning our right to tino rangatiratanga that was articulated in the three articles of Te Tiriti o Waitangi. In our version, it was clear that the Crown and her people were authorised to govern their people within our country and had various rights pertaining to land sales. However, the English version documented for absolute sovereignty of all of New Zealand and its 'people to the Crown (Orange, 1987. p. 40), thus creating major conflict with Māori which has spanned over 150 years and continues today.

In light of this, the question presently is what does Te Tiriti mean for Māori whānau today? Due to the difference in both the English and Māori versions, the treaty is now determined under a set of principles, they are as follows; the treaty set up a partnership and the partners have a duty to act reasonably and in good faith; the Crown has freedom to govern; the Crown has a duty to actively protect Māori interest; Māori retain rangatiratanga over their resources and taonga and have all the rights and privileges of citizenship; the Crown has a duty to consult Māori (Waitangi Tribunal Report, 1999). The principle that most vigorously protects our whānau sits under the *Crown's duty to actively protect Māori interest.* What this principle allows is support by government to assist with implementation and action of policy that directly aligns with the ways in which our Māori whānau can be nurtured and protected in their journeys towards tino rangatiratanga.

4.2.2 Colonisation processors

It has been through a history of systematic discrimination and integration of our people into a way of being and living not aligned with our own that led to the decrease in the wealthiest of our possessions, this being our health and well-being. Heather Anne Came provides in her doctorate work titled *Institutional racism and the dynamics of Privilege in Public health* a summary of the effects of colonisation as she states,

> Processes of colonisation directly and indirectly led to significant decline of indigenous people through diverse sources of introduced mortality and morbidity, such as heightened levels of warfare, disease, and land confiscation, destruction of economic base, legislative injustice and systemic discrimination (Came, 2012, p.56).

The direct and indirect way these processors have created an obvious history for Māori of negative outcomes were briefly touched on in Chapter Two. These challenges take the form of identity crisis, who am I? New Zealand's assimilation policies of the late 1950's and early 60's formed the backdrop for a dismantling of our culture that ensured a fragmentation of identity. Examples held within my own whānau are indicative of this fragmentation through the gaps in the transmission of knowledge generationally/taonga tuku iho (Smith, 1997) and through the understanding of the traditional aspects of our own culture/ako Māori (Smith, 1997).

Colonisation processors are also felt in terms of power imbalances reflecting inequality and lack of equity for Māori and Māori whānau within the sectors of health, education, and social policy/ kia piki ake i ngā raruraru o te kāinga. This becomes easy to see when statistics reflect Māori and Māori whānau at the end of negative figures. Issues around land loss and building of a Māori economy coupled with the continuous site of struggle for Māori to obtain tino rangatiratanga are also obvious markers for the effects of the colonial agenda.

These components have impacted on the way whānau members individually and collectively engage within various levels of their development. Due to the nature of our connection to one another which can be understood in its 37

extension as whanaungatanga, the action of living and being as a whānau is important. This is demonstrated by Professor Charles Royal in the following,

> Whānau literally means birth. All life is birthed. Whānau then is a group of individuals who share in the one life - facilitating one another. Whanaunga is a relative and it is important to understand that for Māori the whole world is one whānau. Therefore, whanaungatanga is the art of relating and relationship. In this context life is understood through relationships, and everything is in a state of interconnectedness… (Royal, 1998, p. 215-216).

The danger of living in a contemporary world is that behaviours and patterns of connection which derive from whakapapa, whanaungatanga, knowledge of living in close physical and emotional contact with each other when broken leads to a state of fragmented individuals or groups of individuals. Therefore, we see that the lack of access to a collective, impact upon whānau in numerous ways. Some aspects are obvious and take the form of drug and alcohol abuse, domestic violence, limited education and so forth. Other effects are understated and may remain invisible yet potently active in everything we do and every avenue we attempt to take.

What these tumultuous experiences have tended to create, however, is a certain resilience that is deeply instilled in our Māori whānau. Regardless of the actions of our colonisers, the attempts to assimilate and integrate Māori has proven an arduous task. Though we are in a challenging position and there continues to be suffering within our whānau, there also remains a steadfast commitment to our Māori identity in whatever form it is currently taking. Though there is some lack in the whole spectrum of our Māori identity we know we are Māori. It is in our blood and as we progress in numerous ways, a reshaping and re-establishment of our identity is taking place.

This is further elaborated by Walker (1990, p.287),

> For the Māori, the inheritors of a millennial culture, theirs is a struggle
> without end into the world of light. They know the sun has set on the empire

that colonised them. They know to it will set on the coloniser even if it takes a thousand years. They will triumph in the end, because they are tangata whenua.

Therefore, the need to see a transmission of knowledge/wisdom becomes paramount from one generation to the next. Knowledge transmission becomes necessary to assist with challenges and the breakdown of destructive patterns that continue to emerge within the whānau history due to our whakapapa with colonisation. Illumination of dysfunctional aspects of the whānau unit can assist with elevation or movement into conscious understanding of the self. Who am I? Why was I born into a particular whānau collective? What is my function within this unit? What is my part to play?

4.3 Māori culture and connection

Māori culture in its traditional form allowed a Māori individual to live collectively in alignment with various values that were upheld and relevant to the time. These values acted as a guideline or blueprint for the individual and encompassed such notions that have been touched on, for instance whanaungatanga, the interconnected nature of all things to each other and the importance of understanding connection and how it relates to the individual. The common consensus rest on becoming somewhat removed from our culture and the intrinsic value it offers as a large majority feel it has no relevance for them in today's context and tend to view parts of it as alien to us (Royal, 2008).

How did this happen? There are various factors to take into account as to how our cultural values have been influenced by colonial forces and in several cases what we think are our traditional Māori ways are in fact not. Building research is supporting this fact (Smith, 2012; Mikaere, 1999). A pivotal example of this can be found in the works of esteemed indigenous lawyer and writer Ani Mikaere in her article *Colonization and the Destruction of Gender Balance in Aotearoa.*

Her comparison of the positioning of Māori women pre-colonization and post colonization provides a potent example into the effects Pākehā law had on influencing Māori culture. Where once the domain of leadership rested with both male and female, there is now a clear indication that in contemporary Māori society

a disparity is prevalent and what remains is the underlying assumption that leadership predominantly rests with the men. A further example of this can be identified by the superior positions of Māori men when engaging in the political arena of New Zealand government. This being further enforced by English law and the patriarchal framework it was and continues to be governed by.

I find this to be an informative example in terms of traditional Māori culture and its considerations. It helps with understanding the eroding of a culture over time and the drastic changes that can be employed through subtle and overt alterations. I found the following to be quite a poignant quote and I feel the knowledge inherent within it is paramount for re-introduction into our whānau to uplift the principle of tino rangatiratanga. Noted by Mikaere (1999, p. 2),

> The roles of men and women in traditional Māori society can be understood only in the context of the Māori world view, which acknowledged the natural order of the universe, the interrelationship of all living things to one another and to the environment, and the over-arching principle of balance. Both men and women are essential parts of the collective whole, both formed part of the whakapapa (genealogy) that linked Māori people back to the beginning of the world.

What I also find encouraging in this article is the use of Māori cosmogony to further substantiate her argument. Her identification of the pivotal role strong Māori women played in our creation narratives, further expounded on her theory of the essential position Māori women held in traditional Māori society. I agree that to understand the traditional balance of gender roles in terms of a Māori perspective or anything pertaining to Māori a need to understand the context of a Māori worldview is indeed necessary.

4.3.1 A Māori worldview

Therefore, it would be appropriate to explore the meaning of culture within the context of a Māori perspective, which brings me to the following. In the same article a brief but accurate depiction provided by Ani Mikaere (1999) was that "Māori culture was an oral culture" (p. 5). The songs, chants and proverbs were therefore the primary means of transmitting knowledge, the vehicles through which ancient concepts and beliefs have passed down to us today.

In present times, we would understand the above quote to be captured in its essence as 'kapa haka', the singing of 'waiata', the fierce combat of the 'haka'. These were and still are the vehicles that hold and carry forward the rich histories and knowledge of our culture to be transmitted to future generations. Personal experience ascertains this to be correct. As a young child in kōhanga and kura kaupapa we learnt many waiata further along the path in my late twenties and at this point far removed from te reo and tikanga Māori, what I always retained were snippets and memories of a melody or a waiata with the sentence or kupu that would remain with me no matter what.

Furthermore, the learning of mōteatea steeped within me knowledge of the Waikato region, its trials and tribulations and the importance of the Kīngitanga. As the exact knowledge faded what remained was a trigger. If I heard anything spoken about these subject's I was able to capture the gist of what was being said and follow the train of thought. This is further supported by Rachael Te Āwhina Ka'ai Mahuta in her PhD thesis titled *He kupu tuku iho mō tēnei reanga: Ā critical analysis of waiata and haka as commentaries and archives of Māori political history.*

Ka'ai Mahuta (2010), states that

> …waiata are bound to Māori identity and the identity of whānau, hapū and iwi. Furthermore, waiata are linked to the identity of Māori as Indigenous people of Aotearoa/New Zealand…Waiata and haka can be likened to the archives of the Māori people, preserving important historical and cultural knowledge, and it is logical that in traditional Māori society these compositions would have acted as the 'newspapers', 'history books' and perhaps even tribal philosophical doctrine of the time (p. 11-12).

In understanding that our culture in its traditional form was predominantly oral I make another immediate connection to the problematic statistics that leave young Māori struggling within the confines of mainstream education. This is why institutes like *Te Wānanga o Aotearoa* and the like play such a vital role in recognizing the different approaches to learning that are so necessary for Māori success. The opportunity we have in front of us at this point is to creatively use what remains from our ancestors and our now experiences to direct ourselves and future generations in progressive and viable directions, as what we deem as

important to ourselves and to them will be determined by what we wish to re-establish into out baskets of knowledge or knowledge bases.

4.3.2   Culture definitions

In this section a review of culture and its connection to health and well-being will be investigated. A common interpretation of culture can be defined as followed by Oxford Dictionary (2015) 'The attitudes and behaviour characteristic of a particular social group', another definition provided by Ministry of Social Development (2010. para. 1) is Culture referring to customs, practices, languages, values and world views that define social groups such as those based on nationality, ethnicity, region or common interest.

These definitions are fairly simplistic and very literal in their interpretation. A more in-depth definition can be found according to Clyde Kluckhohn who was an esteemed American anthropologist from the late 1940's and 50's. He was also a social theorist best known for his long-term ethnographic work among the Navajo and his contributions to the development of theory of the culture within American anthropology.

Kroeber, L. & Kluckhohn, C. (1952)

> Culture consists of patterns, explicit and implicit, of and for behaviour acquired and transmitted by symbols, constituting the distinctive achievements of human groups, including their embodiments in artefacts; the essential core of culture consists of traditional (i.e. historically derived and selected) ideas and especially their attached values; culture systems may, on the one hand, be considered as products of action, and on the other as conditioning elements of further action (Kroeber, L & Kluckhohn, C, 1952. p. 35).

The reference to traditional albeit historically derived and selected ideas indicates the permanency or longevity that prevails within the concept of culture and the way in which we can understand this from a Māori worldview can be related back to Ka'ai highlighting of moeteatea and waiata used as a political tool that held knowledge within it, transmitted down from our ancestors (Ka'ai, 2010, p. 11-12). Culture is a useful tool to enhance the journey of an individual. It assists the

individual with acquiring values and virtues necessary for good health and well-being that may otherwise be challenging to access. To put it in a simple way, culture is a readymade construct that allows an individual to direct his/her place in the world.

Such factors as customs, practices, languages, values etc. implies a specific view held by a set culture. It can be suggested that this view will affect or influence the factors of health and well-being in the sector of social environment and interactions. It has been acknowledged that these two elements are a facet of health and well-being that are conducive to a sense of security that a person experiences (Ministry of Social Development, 2010, p. 84). Furthermore, a strengthened cultural identity has the capacity to empower an individual and allow them to feel a sense of belonging and safety, two attributes that have been identified as contributors to a person's overall health and well-being (Ministry of Social Development, 2010; Durie, 1999).

There is a large amount of literature that identifies the need for Māori to sustain for some, and reconnect for others, to our culture as a means of returning to a natural state of balanced health and wellbeing (Walker. 1990; Marsden, 2003; Te Aho, 2011). This attribute was a pre-requisite to a society functioning on and consciously aware of the principles of balance (Mikaere, 2011. p. 314). These dynamics of traditional Māori identity have their bearings in traditional Māori history and narratives which in turn offered Māori a setting in which to place themselves (Mikaere, 2011, p. 313).

This understanding of the nature of relationships was maintained through genealogy (whakapapa) lines. The function of whakapapa was extremely important in not only understanding where one comes from in terms of physical connections but it emphasized once again this concept of interconnectedness (Mead, 2003, p. 30), further enforcing the notion of balance and reciprocity.

4.3.3 Mātauranga Māori

The values underlining traditional Māori identity were framed by various concepts, each concept held within it knowledge and wisdom that could be deciphered and understood to be offerings from ancestors thereby creating a connection to the gods and the universe (Marsden, 2003). What is pertinent in this brief exploration of

traditional Māori identity is the strong emphasis on a spiritual connection and a high level of consciousness. The evidence points to this connection being an undeniable characteristic of traditional Māori culture in so far as its very essence created and governed the framework in which traditional Māori society functioned within.

The values encapsulated within the narratives discussed here are composites of mātauranga Māori. The next question is, what is mātauranga Māori? Professor Charles Royal, an esteemed Māori scholar and researcher has done much exploration to uncover and define the parameters of mātauranga Māori and has published his findings in his book titled *Mātauranga Māori: An introduction*, he shares,

> Mātauranga Māori, is a modern term for a body of knowledge that was brought to the islands by Polynesian ancestors of present-day Māori. Here this body of knowledge grew according to life in Aotearoa and Te Wai Pounamu. Despite an initial period of change and growth, the arrival of European populations in the 18th, 19th and 20th centuries brought major impacts to the life of this knowledge, endangering it in many substantial ways (Royal, 2012, p. 31).

The first part of his definition begins to describe mātauranga Māori in its overall function, that of a knowledge base which derives from our ancestors. We can see Professor Royal alluding to the arrival of European's and the effects this had on mātauranga Māori. The second part describes a fragmentation of knowledge. The fragmentation Professor Royal is referring to has its roots in the themes of colonisation, assimilation and integration. These themes had a major impact on mātauranga Māori and what can be ascertained is that through this break-up Māori were forced to review their knowledge bases and find creative ways to retain and enhance them.

The second point of deliberation rests with the acknowledgement of what is the contents of this knowledge base of ours? What is it made up of? The distinguished Professor Sir Hirini Moko Mead offers a description of these elements in his writings printed in the publication *Conversations on mātauranga Māori*. The various methods of deploying our knowledge as mentioned above are presently familiar that we can relate it to waiata conducted through kapa haka, our creation

myths and narratives found in our stories, the words of wisdom found in our whakatauki and whakatauāki, and the observations made and shared about our natural environment.

Furthermore, Professor Mead infers that traditional mātauranga Māori was connected very much to the daily lives of the people and makes the comparison that this is no longer the case when we consider today's Māori society (Mead, 2012). He attributes this to the social, economic and the political elements that affect the way we live today. He also posits that the Māori sages of today have the challenging task of defining a space for mātauranga Māori and its relevance to Māori people in amidst the aforementioned aspects.

Highlighting alongside this that modern Māori would do well to continue to heed the knowledge left by our tūpuna. His final assessment is related to the revival of mātauranga Māori and its ability to enable us a lens in which to view the world that creates empowerment of our Māori identity (Mead, 2012).

Mead (2012)

> The revival of mātauranga Māori has given us a way to view the world that reinforces positively our identity as Māori. This does not mean that we are regressing… or becoming repressive in our attitudes… we will continue to use, adapt, and incorporate into our lives those portions of the traditional Māori knowledge system that we can use and enjoy today. Meanwhile, there is a host of new ideas and new technologies surrounding us and, as a people, we have never been slow to grasp new ideas and use them (p. 13-14).

As has been previously demonstrated mātauranga Māori enables the creation of new knowledge to be added to, if you like, our knowledge database. In a time of constant change what is clear is that what is not retained will be lost. In understanding the diversity of what Māori culture is, wānanga and its means of facilitating the dissemination of knowledge can assist in allowing a space for those wishing to participate in this process of new knowledge creation, adding to it what they see fit to contribute. This can be actioned on a whānau, hapū or iwi level, it matters not. What matters is that the transmission of lessons learnt from experiences are passed on and added to the knowledge base. This is to inform and instruct those present

and future descendants who find themselves in similar situations and needing guidance.

Within this space that is termed 'mātauranga Māori' what we have is the ability to conserve, to safe keep and to create a space of acknowledgement of our ways of knowing and understanding our world. The choice of defining and interpreting our experiences within a lens that can allow these interpretations to arise without conflicting agendas will be a given. It will be within this basis that ideas will be derived about Māori culture and sustainability taking into accounts the various forms this will take shape as.

Figure 6: Maihi Whānau Wānanga / Te Papa-O-Rotu Marae (Source: B.Maihi 2016)

4.4 Indigenous Peoples and Colonisation

Sustainability of culture is not only applicable to Māori, it is a global issue that has found its voice within the indigenous people's movement which in the recent decade has been integral in identifying and assisting with a global shift in the ways we choose to think about sustainable development, as observed by Hiwaki, (2012),

> Constant generation, maintenance and augmentation of human sustainable entelechy/vitality in the prospective global community may, indeed, represent Sustainable Development that needs to be firmly based on a perpetual Cultural enrichment worldwide... Ā constant and perpetual enrichment of diverse Cultures across the world can provide continuously the enriched foundation for human vitality, morality, cooperation, sound common values and amicable human relations (p.17)

This view by Kensei Hiwaki points to cultural sustainability, or as he calls it, cultural enrichment as a guiding function to assist with sustainable development on a global scale. This view is further supported by Gabrielle Slowey (2005) in her paper *'Globalization and Development in the Fourth World: Indigenous Experiences in Canada and New Zealand Compared',* "In reality indigenous development is best understood as a phenomenon influenced by globalization and its promise that societies around the world will be taken in new, interwoven and positive directions" (Slowey, 2005, p. 2).

From the drafting of the indigenous rights declaration and the aims of the Millennium Development Goals, it is clear to see a paradigm shift occurring on a global scale that has been influenced by a cultural renaissance on the backs of indigenous people (Slowey, 2005. p. 2). The challenge now is for cultural sustainability to allow its many interpretations a platform on which to be identified and for understanding the spaces contained within cultural sustainability.

Indigenous is the phrase coined for a collective of people who span the globe and who have been banding together with a common cause. This cause looks like unity. It holds within it a different view of the world and how we human fit. It is a natural perspective, one that allows for multiple levels of understanding affecting the relationship with ourselves, with others and the relationship to our environments.

This movement is 'the indigenous movement' and it is growing stronger within its positioning, experience and knowledge with a host of committed groups of people who heed the call and toil tirelessly to forge the work forward, to re-adjust power dynamics that are glaringly unequal, and to empower the disempowered. The following descriptions accurately describes this work:

Cobo (1981)

> Indigenous communities, peoples, and nations are those that, having a historical continuity with pre-invasion and pre-colonial societies that developed on their territories, consider themselves distinct from other sectors of the societies now prevailing in those territories, or parts of them. They form at present non-dominant sectors of society and are determined to preserve, develop, and transmit to future generations their ancestral territories, and their ethnic identity, as the basis of their continued existence

as peoples, in accordance with their own cultural patterns, social institutions and legal systems (Cobo, 1981).

4.4.1   Indigenous exploitation and colonisation

We as Indigenous people have been exploited. We have endured subjugation by dominant factions wishing to monopolize upon our resources, with extreme disregard and total lack of understanding our indigenous natures. Still problematic today are the effects of these exploitations. As Indigenous people, we are the natural inhabitants of a particular area, territory or lands, our linage and historical links are intricately related back to the lands upon which our ancestor's thrived and survived upon. Maori are Indigenous to Aotearoa. Pre-European contact seen our ancestors cultivating, adapting and applying knowledge learnt on these lands to direct proper relations with our environment. Highlighted by State of the Worlds Indigenous Peoples (2009);

> For centuries, since the time of their colonization, conquest or occupation, indigenous peoples have documented histories of resistance, interface or cooperation with states, thus demonstrating their conviction and determination to survive with their distinct sovereign identities. Indeed, indigenous peoples were often recognized as sovereign peoples by states, as witnessed by the hundreds of treaties concluded between indigenous peoples and the governments of the United States, Canada, New Zealand and others (p.1).

Indigenous peoples globally have endured abuse and oppression by those in power whom represent dominant factions. These factions desired and succeeded and are still succeeding in raping natural resources and disrupting natural cultures through assimilation and integration policies. The core of an indigenous worldview can be accredited to the recognition of the importance of land, ancient knowledge, knowledge of the stars and similar genealogical links.

As Māori, we hold to the view that the earth (Papatuanuku) is our mother and the sky (Ranginui) is our father (Mead, 2003). The land and the sky for Māori symbolize that from which human beings descend from and are indeed comprised of. It is within this knowing that Māori can decipher the necessity

for the land and what would be best for it guided by the understanding of the intrinsic link between these elements.

In contrast, the Native American's hold a similar view in that they embrace ancient knowledge passed down from their ancestor that reveal prophecy and highlight connections of the people to the land. Fellow indigenous people in the Pacific also hold a similar view regarding the association of mankind to the land (Royal, 2012). It is within this context that indigenous people globally have had to navigate and develop strategies to gain recognition of the right to live in a way that incorporates our way of looking at the world.

Western dominance in New Zealand politics outline the continuing challenges Māori and Pacific people face in attempting to balance this scale of power. Mason Durie (1998) outlines this with clarity where he states, "The Māori centred approach does not ignore the importance of other approaches, and the contributions which have derived from a variety of policy...it requires that Māori themselves are involved in the design, delivery, management, and monitoring of services" (p. 91-92).

The western perspective fails to identify indigenous knowledge and its relevance as epistemologically these viewpoints run counter to one another. At the heart of the Western perspectives rest a deep need to consume, own and develop without a point of relation to nature and our place within it. It is individualistic and detrimental due to its lack of accountability to the collectives and to our larger environments.

Māori and Pacific people offer New Zealand an alternative way of living about the earth and utilizing her resources in a way that is sustainable and therefore beneficial for all. The continuous effort made by us to further the indigenous agenda will continue to endure as stated by Royal (2007). "In a twenty-five-year period…and despite elements of reluctance and intermittent retrenchment, New Zealand has given greater acknowledgement to Māori as indigenous New Zealanders, and to New Zealand as a Māori home" (p.3).

With growing research and findings in indigenous studies, indigeneity will in future receive more support as worry about environmental sustainability comes into question. The shift that is required within New Zealand is a theme that has its bearings on a global scale. Unequal power dynamics between factions is all too

familiar. In this sense, we are not alone in this journey for balance and fairness and what can be acknowledged is that practices must be introduced as to how all can cooperate with living side by side in a respectful manner.

Though not without challenges, mainly in the form of western control over political outcomes, it is hopeful to see that a shift is occurring and more thought, awareness and research is currently underway. As we bring it closer to home a current exploration here in Aotearoa is the identification by us that there remains a need to rethink and reframe our native knowledge into a new understanding that encompasses the times in which we live in with the appreciation that indigenous knowledge need not be a historical resource but can progress and evolve over time.

4.5   Sustainability and sustainable health and well-being

As briefly touched on in Chapter One, diversity remains a contentious issue for Māori, the necessity of understanding our diversity is a pressing if not highly important need based on producing policy that can target and create opportunities in alignment with Māori aspirations (Houkāmau & Sibley, 2010). But what are Māori aspirations? What needs are contained within them? What do these needs look like? It is common knowledge, a consensus, that on a whole

Māori people are challenged more so than other ethnicities residing here in Aotearoa, alongside and on par with our Pacific Island brothers and sisters, yet without focusing on deficit thinking acknowledgement of this fact is necessary to continue (Mitchell, 2009; Robson & Harris, 2007; Durie, 1998).

This further alludes to another area of importance, that of sustainable health and well-being of Māori and what exactly is the criteria around this? Durie (1999) argues that "the healthy development of Māori mental health begins with a secure cultural identity" (p. 9). This in turn begs the questions, what then are the experiences lived by those Māori who have a secure cultural identity in relation to Māori who do not? This is, however, a very broad generalisation yet what I wish to indicate to in this simple comparison is the dynamic of 'connection'. Connections within a Māori worldview are interrelated and interconnected (Mikaere, 2011. Marsden, 2003). Therefore, while undertaking the research component of this thesis specific observation and importance will be given to 'connecting and connections'

and understanding the motivation people have in creating or not creating connections to certain things.

Sustainable health and well-being sits under the caveat of sustainable development. Sustainable development appears to be the popular catchphrase of the 21st century. It is a recently figured concept that has come to the forefront established by the likes of the World Trade Organization and various bi-lateral and regional trade treaties in the creation of sustainable development goals. What we have at present are various approaches globally and locally involving governmental bodies and otherwise, underpinned by a sustainability context that aims to build a capacity for healthy and sustainable futures (Vaioleti & Morrison, 2015). A common definition of sustainability that readily sums up and defines this term can be described by Brundtland (1987):

> Sustainable development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs. It contains two key concepts: the concept of 'needs', in particular the essential needs of the 'worlds' poor, to which overriding priority should be given; and the idea of limitations imposed by the state of technology and social organization on the environment's ability to meet present and future needs (p.41).

Common sense would have one believe that sustainable development and cultural sustainability run concurrent, however, cultural sustainability as it appears, does not receive adequately the attention that it should, and therefore there is much criticism about the use of the term in the global dialogue that represents sustainable development (Kavaliku, 2005). This lack of attention to an obviously important aspect of human societies creates a myriad of issues that require balanced solutions and until mediated produce dysfunction and imbalanced strategies and attempted solutions. This ultimately proves problematic for forward movement and progression (Hooper, 2005). The ways in which culture is important to the sustainable development dynamic is articulated quite nicely in the following by Kavaliku (2005),

Culture is both instrumental for decision-making and implementation as well as the end result of those policies and of the decisions implemented. Furthermore, culture is a dynamic reality. It changes, either gradually or rapidly, over time. Indeed, it is a system that changes with each new idea, new development, each new generation and each new interaction with other cultures and/or peoples (p.23).

There is also a growing worldwide movement that acknowledges indigenous people and their knowledge systems in relation to sustainable living. The way in which indigenous people understand how they fit within the natural environment and the systems in which they utilize this understanding are seen to be key components to sustainable living. The proof is found within the many indigenous generations who have sustained themselves for consecutive generations without degrading and over using natural resources.

Various global forums have recognized the link between indigenous knowledge and sustainable development in such documents as the Rio Declaration on Environment and Development 1992, the Convention on Biological Diversity, and the Earth Charter 2000. The United Nations Document Agenda 21 demonstrates the far wide support of indigenous people and their knowledge systems;

In view of the interrelationship between the natural environment and its sustainable development and the cultural, social, economic and physical well-being of indigenous people, national and international efforts to implement environmentally sounds and sustainable development should recognize, accommodate, promote and strengthen the role of Indigenous people and their communities (United Nations Conference on Environment and Development, 1992, p. 279).

In turn Ann Slowey's research shows that indigenous people have worked determinedly to achieve this acknowledgement by walking their talk (Slowey, 2005). For indigenous peoples, it has been an onerous journey of building these frameworks within a system that ultimately attempts to undermine them as

demonstrated by the following, "Attempts by Indigenous peoples internationally to achieve sustainable development have been based on holistic approaches and frameworks that seek to balance economic, social, cultural and environmental objectives, and these provide effective models for viable sustainable development approaches" (Harmsworth, Barclay-Kerr, & Reedy, 2002).

The plight mentioned above is one that is shared by Māori as well. Attempting to fit this holistic approach into Māori organisations and Māori development schemes has been central to this struggle, due to a conflict of interest between government funding departments and Māori core values (Walker, 1990). A focus on an economic only aspect proves not effective to Māori aspirations for self-determination. Experience has shown us that the political, cultural, social, environmental and financial aspects need to be taken into account as parts of a whole picture. Distinguished by Harmsworth, Barclay-Kerr, and Reedy, (2002);

> A cultural and social assessment is essential to identify the cultural health and condition of Māori wellbeing in Aotearoa - New Zealand, and to build a strong cultural, economic, and social base to capitalise on future development opportunities whilst maintaining cultural integrity and resilience's (p. 42).

Cultural and social assessments require the need for adequate tools/ resources in which to identify effectively the condition a set people or peoples find themselves in. Therefore, sustainable development must consider three pillars, these being, environmental, economic and social/cultural factors (Vaioleti & Morrison, 2015). It is within the sphere of social/cultural that we take sustainable health and well-being into account. Only then are we able to determine the attributes, challenges and goals to determine successful outcomes for sustainable health and well-being.

The dominant theory in Aotearoa for assessing health and wellbeing primarily sits with the Western model although over the past two decades there has been a shift,

this description is also in alignment with the consensus on a global scale. A definition of health and well-being from this platform can be described as follows,

> …defined health along three dimensions: Body functions (physiological) and structure (anatomic parts of the body); Activities (the integrated use of the body functions in life tasks); and participation. Impairment involves an anomaly, defect, loss or other significant deviation in body structure... (The World Health Organization, 1999, p. 16).

Highly apparent in this definition is its emphasis of the physical attributes. Factors such as the emotional and spiritual aspects which appear to be missing. Another definition can also be found from the World Health Organisation definition that encompasses more compelling diameters where health is viewed as the complete physical, mental and social well-being and not the absence of disease (The World Health Organization, 2000).

Although this definition attempts to integrate mental elements it still fails to consider spiritual dimensions in which to measure successful health and well-being upon. In terms of sustaining health and well-being, how is this to be accomplished when what has been the common dominant model of use is faulty in its measurement and fails to consider a whole picture? This is perhaps one of the most compelling arguments against the western model of health and well-being and has been the stepping stone on which those aligned with more holistic styles of measurement have been able to get a footing (Stevenson, 2001).

4.5.1 Māori health models

Māori models to measure health and well-being, however, contain a more all-inclusive approach that can take into account the parameters of Māori health and well-being and also the ever-changing dynamics of what it means to be Māori. The two models I will be considering here are Te Whare Tapa Whā and The Putangitangi model.

4.5.2 Te Whare Tapa Whā

Earlier models created to assist with this was *The Whare Tapa Whā* shaped by Mason Durie which relates directly to the traditional Māori world view and offers a holistic approach for a means to understanding oneself as a Māori (Durie, 2006)

Durie, M., & Kīngi, T. K. (1997);

> Literally, Whare Tapa Whā translates as the four sides of a house, each linked and each Co-dependent in terms of creating a sustainable structure. The model illustrates that Māori health and well-being is viewed holistically and that all components of health (taha wairua, taha hinengaro, and taha tinana and taha whānau) need to be addressed and sustained in order to create a totally healthy person (p. 37).

However, this model for measuring Maori health and well-being assumes that all Maori have an understanding of this traditional holistic view of what underpins Māori ways of thinking and being (Niuapu, 2014. para.5). In comparison, the Putangitangi model considers the position of contemporary Maori and caters for this by creating spaces that allow diversity a place.

Davis et al., (1993);

> Since colonisation cultural meanings cannot be considered without taking into account the relationship between cultures which have been forged in the fires of colonialism and post- colonialism European domination of Indigenous cultures. For contemporary Maori the formation of cultural identity has to be accomplished in this context (p. 2).

4.5.3   The Putangitangi model

The Putangitangi model identifies the ways people choose to think about themselves in relation to impacts of dominant western culture and the strength of ethnic identity on the individual is what holds these spaces together. This model utilizes the Putangitangi duck which is indigenous to New Zealand, and is used due to its ability to transverse the domains of the sky, the sea, the land and the rivers of Aotearoa. Each domain is then used to example these spaces that have been mentioned above. Davis et al. (1993),

> At any one time Putangitangi may inhabit any one of these domains but as a bird it may move with ease from one habit to another… These characteristic make Putangitangi useful as a metaphor for our understanding of Maori worldview (p. 2).

The sky elements represent people who are extensively impacted by the dominant culture and who has not had much to do with or much knowledge of their traditional cultural background. The land element represents those who are strong in their knowledge of their traditional cultural background and whom have not allowed the dominant culture to impinge on their sense of identity.

The next element is the river and this symbolizes the people who can steadily adapt to and are strongly impacted by both the dominant culture and a solid sense of traditional cultural meanings. The final element is the sea and represents those people who are unsure of themselves and their identity in either the dominant or ethical culture (Davis et al., 1993).

Niuapu (2014);

> Racial stereotypes run both ways, the social labels created by the dominant culture for indigenous people are a given – criminals, state beneficiaries, savages, uneducated, poor, etc. – but seldom is there acknowledgement of racial stereotypes 'within' indigenous cultures. Although the Pūtangitangi model is a counselling guideline, it can be used to extend cultural empathy for indigenous diversity within Māoridom (Niuapu, 2014. para. 7).

This diversity within Māori brings us to our final point which is the necessity to create policies that compliment and are conscious of cultural diversity. This assists with sustainability of culture that appeals to the people across the board. Policies created that are fully informed of whom they are intended for can only be beneficial for a nation-state and its wish for a sustainable future (Houkāmau & Sibley 2010).

Therefore utilizing an idea like the Pūtangitangi model which identifies characteristics that build/reinforce cultural sustainability are important to identify these spaces within cultural sustainability. This is where the Pūtangitangi model is utilized as providing insight into these other experiences of being Māori. The Pūtangitangi model creates a means of expression for urban Māori and marginalized Māori who don't feel they fit into the traditional Māori view (Niuapu, 2014. para.5).

This assists in understanding the intricate dynamics of how to effectively sustain culture in all its facets by allowing a model that takes into account a broader measure of distinctiveness which captures a more accurate picture of Māori culture

in the 21st century. This may perhaps allow cultural sustainability to capture the minds and hearts of all the people.

4.5.4 Three pillars of sustainability

Another contested argument for sustainable health and wellbeing concerns the point made above, that is, a balancing act between the three pillars of sustainable development, environmental, economic, and social/cultural. A balancing act is required in order to deduce optimal outputs for success in these three areas. This alludes to the concept of equality and equity as necessary components for healthy outcomes and healthy futures (Vaioleti & Morrison, 2015). Health indicators and determinants are the signs and factors used to measure the condition of a person's health. The Committee on Indigenous Health (1998; as cited in National Advisory Committee, 1999) claim that "The health of Indigenous peoples is overwhelmingly affected by the determinants outside the realm of the health sector, namely social, economic, environmental and cultural determinants. These are the consequences of colonisation" (para. 3).

Some of the socio-economic indicators which can greatly affect Māori health are the following: employment status, inadequate housing, income, education, living standards (Durie, 1998; Robson & Harris, 2007). The following are some of the detriments which have the greatest effect on health status: income, employment, housing, and education (National Advisory Committee, 1999; Robson & Harris, 2007).

As previously identified education is an indicator and determinant of health. Education provides better prospects of employment and therefore income. Emphasis is put on education in determining social and economic standing and therefore their health (National Advisory Committee, 1999). What can also be seen is the powerful significance of education to the employment and occupational standings of people (Noone & Stevenson, 2008).

Research shows that those who are financially challenged are more than likely to suffer consequences of illness, injury and health which can lead to premature death (Robson & Harris, 2007; National Advisory Committee, 1998). Redundancy, unemployment, working environments which are unsafe, insecure and poorly paid

all add to poorer health (Robson & Harris). The strain of providing financial support must be prioritized for future research and initiatives that are aimed at improving the future wellbeing of Māori (Noone & Stevenson, 2008). This alone won't resolve the issue, instead it will contribute to the overall improved health of Māori.

While sustainable development has grown in momentum and has firmly entrenched itself as a new paradigm in the present era, there remains contention around its use. Under the guise of sustainable development many with agendas of their own continue to exploit and undermine people and resources in the name of sustainable development in all three of its primary areas (Markus, Segger & Newcombe, 2011).

Thus, in effect creating imbalance and setting up probable dynamics of unhealthy outcomes and conditions in which all must adapt to and learn to survive within (Adelman, 2007). In effect the properties of imbalance in one sector ultimately filters through to the remaining sectors and this interconnection is demonstrated in the following when contemplating effective policy

Adelman (2007) states that;

> As Harvard sociologist David Williams points out in the series, "Housing policy is health policy, education policy is health policy; neighbourhood improvement policies are health policies. Everything we can do to improve the quality of life of individuals in our society has an impact on their health and is a health policy (p.1).

What can be derived from this interpretation is a need for sustainability of health and well-being to encompass multiple levels in which to measure and determine successful outcomes for sustainable health and well-being. An approach of one size fits all becomes problematic when we look at creating and assessing goals to align with high success rates of sustainable health and well-being in general. As mentioned by Siri & Capon (2015),

> Goals, targets and indicators should be multi-dimensional and information-rich, applying to more than one problem where possible-the more such linkages are recognized in planning the better the likelihood that they will

generate usable date. In particular, they should be geared towards inclusion in system models and flexible enough to fit research and practice in multiple sectors, and they should aim to realize co-benefits accruing from a policy beyond the intended benefit, often or usually in other sectors (p.2).

Therefore, considering the question what is sustainable health and well-being, we can begin to see what takes shape is an interconnection of the three pillars that encompass sustainable development. What is also seen is at the core of most policy and incentives for global and national strategies is the underpinning of sustainable health and well-being at their centre.

4.6   Chapter Four summary

In summary, this chapter attempted to utilize literature that provides the contextual backdrop for this thesis. Various themes that arose highlighted the challenges we presently face as deriving from colonization and colonization processors which succeeded in a fragmentation of our culture and our traditional ways of being and living in the world creating a confusion in identity. In conjunction to this, highlighted were the structural inequalities that exist through government institutions that impede the progress of Māori to rise above cultural pressures and make a space for positive response. The theme of sustainability of health and well-being then became necessary as we explored ways in which a counter hegemonic stance could be advanced by utilizing two Māori health models that could consider a Māori worldview that reflected our principles and values.

It was within this sphere that the mode and function of wānanga was investigated and proved its validity as an ancient yet still viable means of educating Māori people. Couple this with the content of Māori mātauranga and what could be seen were the resources to enact the following principles of tino rangatiratana, taonga tuku iho, and kia piki ake I nga raruraru o te kāinga within the space of a kaupapa Māori framework. Indigenous pathways of resistance and sustainability on a global scale was also examined to engage the global scale that the following challenges are assembled upon.

Chapter Five

Figure 7: Maihi Whānau Wānanga / Whanaungatanga (Source: B.Maihi 2016)

5.1   Urban Māori whānau resilience and challenges

This chapter will deliberate the resilience of our urban Māori whānau. Research pertinent to this area will be examined to determine what shape or form does this resilience take root in? Having covered the various effects colonization has had on our Māori whānau in Chapter Three, we will further expound on key points made to emphasize the strengthening in areas which create challenge for our urban Māori whānau.

The second part of this chapter will examine the current strategies in place and determine the practicality of these approaches with the underlying question of, are these solutions in touch with the needs of our urban Māori whānau? Are they realistic? Are they practical in their application? Are they obtainable for our urban Māori whānau and the journey towards improved health and well-being for our urban Māori whānau collectives?

5.2   Resilience definition

The following is a definition of 'resilience' which is understood as the capacity to recover quickly from difficulties; toughness: the ability of a substance or object to

spring back into shape (Oxford, 2016). When one thinks of the term resilience the above definition is one that comes to mind and directly infers for myself an action of challenge, difficulty and the ability of an individual to overcome this by various means. The question then begs how does this become relevant to our urban Māori whānau?

The resilience of Māori can be seen in the struggle to regain tino rangatiratanga. The dynamics of this struggle have been reflected on in some depth in the previous chapters. Elements revealed within this struggle point to colonization processors as the direct source of conflict that amounted to a deculturation and dispossession of our cultural ways of living and being in the world to the detriment of our health and well-being (Penehira, Green, Smith, & Aspin, 2014). Further revelations determined that Māori are not alone in this struggle and that we unite alongside other native and indigenous peoples. It will be in this context that I offer the following definition of resilience which contains a more indigenous and collective outlook. Noted by Penehira, Green, Smith & Aspin, (2014) "…resilience is a multi-faceted notion; that a multitude of factors influence and determine both the need for resilience and the resilient strategies and behaviours we employ within our own communities…".

The above quote is an extract from a piece of research undertaken within the International Collaborative Indigenous Health Research Partnership (ICIHRP). This specific research was actioned by various Māori scholars as they proceeded to examine *Māori and Indigenous views on resistance and resilience*. ICIHRP is a collective of health agencies, internationally united together to research indigenous health. Further notions of resilience as outlined by this work can be found as follows: "These include our colonial history, negotiation and meeting challenges in the face of adversity, and the multiple relationships of which Indigenous people are a part. Indigenous peoples throughout the world have a solid history of meeting and overcoming challenges" (Penehira, Green, Smith & Aspin, 2014, p.3).

This definition takes into account the complex colonized reality that Māori and indigenous people presently form their identities within. It highlights the elements that have created our current dilemmas but it also outlines the resistance we have shown in face of these challenges by identifying that overcoming adversity is a skill 61

Māori and indigenous people have long acquired in their quest for autonomy and self-determination.

5.3 Māori urbanisation

The phenomena that is Māori urbanisation plays a pivotal role in the positioning of Māori today. Urban Māori constitute the majority of what makes up the Māori dynamic. This is reflected in the current statistics. Eighty percent of Māori lived rurally in the 1930's. By the 1970's a large majority were now urban dwellers (Statistics New Zealand, 2016). Within a span of forty years a profound shift had taken place for Māori that would see dramatic consequences. What ensued was a cultural desert that amalgamated as identity crises which incurred damaging impacts that are reflected within the socio-economic dimensions of most Māori today (Sykes, 2010). Therefore, Māori had and have been subjected to cultural fragmentation and emancipation through living within structures and confines of a dominant Pākehā system (Statistics New Zealand, 2016). This has resulted in a breakdown of traditional tribal structures.

The collective focus that was prevalent within rural living has now been replaced by a new and most often hostile environment that promoted and continues to promote individualism and integration. Through this process several models have been deduced to categorize Māori into various groups. The unit of measure is the connectedness to Māori culture and the level of integration with Pākehā. Gaining an understanding of this element becomes important when thinking about creating viable avenues and strategies for success and navigation of Māori, whether rural or urban in present day society.

Mason Durie's (1994, as cited in Durie, 1998), approach identifies three sub-groups of Māori, the first considered 'culturally' which describes Māori who are familiar with whakapapa, te reo Māori and tikanga Māori. The second 'bicultural', which describes Māori who are able to navigate both te ao Māori/the Māori world and also the Pākehā world, and the third as 'marginalized', which describes Māori who are unable to place themselves effectively in either the Māori or Pākehā worlds. In contrast to Mason Durie's model their rests a multi-dimensional approach created

through the research and study of Carla A. Houkāmau & Chris G. Sibley (2010), titled *The Multi-Dimensional Model of Māori Identity and Cultural Engagement*.

Within this approach there sits six domains decided by a multi-dimensional method based on the individuals themselves which involves their feelings, attitudes, beliefs, knowledge and behaviour that they associate with being Māori, and using their interpretation to create the sub groups, which are as follows. Firstly, group membership evaluation. Secondly, socio-political consciousness. Thirdly, cultural efficacy and active identity expression. Fourthly, spirituality. Fifth, interdependent self-concept, and lastly, authenticity beliefs.

What can be seen at first instance is the structure of this model is a lot more subjective in its measure of identification. The first group is directly subjective in that it involves an evaluation by the individual of their level of active participation in 'being Māori'. The second group is determined by the historical and socio-political context of being Māori and what this means to the individual's sense of self. The third sub-grouping relates to active engagement with te reo Māori, tikanga Māori, whakapapa etc. and their individual thoughts around active participation in these areas and with interaction with other Māori in these areas as well.

 The spirituality sub-group is self-explanatory and relates to the way one perceives their engagement and belief in Maori concepts of spirituality. Interdependent self-concept relates to how much emphasis an individual place on a Māori collective perspective as opposed to an individualistic one. And the final sub-group focuses on the beliefs an individual hold about authenticity around being Māori and their opinion on requirements.

Identification that urbanisation of Māori has resulted in a disconnect to culture deems the above models as important as there is a need to determine the context of Māori grouping to measure the various levels of connection to our culture. This assists in creating policy, programs and strategies on a national, regional and community level that target and assist effectively Māori who are disconnected and create opportunities to bridge this gap. For urban Māori this is paramount, as we struggle to navigate pathways in which to find a footing in both the Pākehā and Māori worlds.

5.4 Challenges of urban Māori whānau

As I contemplate the various challenges of our present day urban Māori whānau and what to focus on I make a conscious decision to highlight some of the areas that are seen and felt within myself and my own whānau, immediate and extended, at present. This can also be reflected in our urban Māori faction. Detrimental to us is the absence of a solid whānau foundation built on an awareness of health and well-being for the self, sustainable work ethic and positive contributions, and education and the importance of lifelong learning.

Examples of being aware of our health and well-being rests with the simplest of instances such as our intake of food, dietary habits, coupled with the importance of some form of exercise. Various afflictions such as smoking, high blood pressure, diabetes and obesity are some of the health concerns facing our Māori whānau which could be alleviated on a major scale should awareness of our health and well-being be labelled as a high priority within our whānau collectives (Riddell, Jackson,

Wells, Broad & Bannink, 2007). Consciousness of our health and well-being has such a high need of being exampled to our children from the earliest age possible. Failure to do so has numerous consequences. Some of which I have observed are short lifespan, low levels of energy and vitality resulting in stress and anxiety, not only for the individual but for the collective also.

It has been my experience that the above consequences lead to the use of some form of substances to enhance and sustain these shortfalls that develop. In turn, the effects of expending a superficial means to regulate or enhance energy affects the individual on a mental and psychological level, thus creating distortion in creation of clear thought forms and thinking thereby affecting the ability to develop and manifest pathways to health and well-being. Indicated here is the tino rangatiratanga principle in its purest form of action, that of self-autonomy. Yes, we have been colonized. Yes, we have been traumatised as a result, and yes, we have lost multiple resources and various means to connect to a meaningful existence. Yes, to all the above (Walker, 1989; Durie, 1998; Durie, 2006; Came 2012).

However, the right to tino rangatiratanga becomes an innate reality when the individual begins to actualize it within the elements above.

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The ability to consciously choose to make decisions that are in alignment with what we do have control over – ourselves – will be a deciding factor of the extent and ability to interpret and actualize tino rangatiratanga within the self and therefore the whānau, hapū and iwi collectives.

Following on from the above is the second set of challenges, these being sustainable work ethic and positive contributions. Previously in Chapter Three we touched on sustainability, its meaning and the various contexts it sits within. The interpretation that becomes relevant in this sense is the enduring nature of something to stand up and withhold over time (Brundtland, 1987). When I allude to a sustainable work ethic what I am touching on is not an actual activity of work but merely an intrinsic understanding that work in any form is vital to health and well-being of an individual and collectives. This in turn follows through to the ability to make positive contributions to the whānau (Whanau Ora Taskforce Report, 2010).

Positive contributions do not have to take a materialistic form. What it can also mean is offering positive examples for our whānau in terms of modelling positive behaviour, positive actions and a positive mode of relating fuelled on mutual love/aroha, appreciation and respect (Stallard, 2008. p.6). The inability of a collective to exhibit positive contributions creates unsupportive dynamics that can impress on the individuals within the collective that the world is unsafe. Within a space of feeling unsafe an individual is not fully able to appreciate and embrace opportunities that may come their way due to an experience of living in restrictive and unsupportive environments (Stallard, 2008. p.6).

And the final assessment rests within the sphere of education and lifelong learning. The ability of a collective to prioritize education and lifelong learning means the whānau will constantly be open to new knowledge and flexible to adapt to and change areas of concern. What it will also mean is a strong foundation on which to build upon backed by an appreciation for and with the understanding that learning is imperative to growth and to progress for ourselves individually and collectively (Whanau Ora Taskforce Report, 2010). On a practical level, another example of education and learning can enable opportunities for economic solidity thereby enabling a whānau to be comfortable in their living, thus providing a means to alleviate and navigate around challenges without having the extra stress of financial

short comings. This then allows the whānau and collective to focus on thriving and not just surviving (Whanau Ora Taskforce Report, 2010).

Failure to action the above affects the ability of the whānau to thrive and survive and this becomes a challenge to comprehend. Attempting to make it through the day and dealing with primary living needs, one is not at liberty to ponder or contemplate issues and concerns outside of these chief needs and remain content to sit in state of the status quo. Without whānau emphasizing the importance of education and modelling it, our children grow up with an aimlessness that will be difficult to mediate. Without a love and appreciation for learning a complacent attitude will take root. From this attitude, will arise the seeds to the previous description of failing to address these challenges outlined.

5.5   Māori health policy and strategy

This section will focus on current policy and strategies that are in place to assist our urban Māori whānau in ways that are beneficial to their health and well-being and avenues for successful living. Before the formation of a policy can take effect, it must be submitted to government in the form of a brief or report to be assessed by government policymakers. This report will outline best practice and approaches backed by research, that will support the various issue it wishes to address. The following is a description of a policy brief defined by the Food and Agriculture Organization of the United Nations (2011)

> A policy brief is a concise summary of a particular issue, the policy options to deal with it, and some recommendations on the best option. It is aimed at government policymakers and others who are interested in formulating or influencing policy. Policy briefs can take different formats (Food and Agriculture Organization of the United Nations, 2011, p. 2).

The policy brief is usually said to be the most common and effective written communication tool in a policy campaign. However, in corresponding all the criteria many analysts also find the brief the most challenging policy tool to write. Comprehension of all elements of an issue needs to be taken into consideration, asking the hard questions is required and providing inclusive research is necessary

to adequately cater for and address issues at their most fundamental up to their most complex level.

5.5.1 He Korowai Oranga

The following will examine the various strategies currently in motion on a national level, regional level and iwi/community level. The first point of interest rests with the Ministry of Health's guiding document *He Korowai Oranga (2014)*. This document represents the government's Māori health strategy and provides the health and disability sectors with the framework that acts as the guiding post that will assist district health boards and Māori providers and communities when they are planning their own Māori health initiative. This document contains three core elements which are as follows: Mauri Ora – healthy individuals; Whānau Ora – healthy families; Waiora – healthy environments (Ministry of Health, 2014).

The first element of Mauri Ora highlights the individual with a focus on ensuring adequate access to care that meets their need throughout their lifetime. Achieving this element relies on sustainability of good health of the individual throughout all stages of life. At the heart of the second element is the focus on whānau self - management, living healthy lifestyles and confident participation in te ao Māori and society (Ministry of Health, 2014). The strongest attribute of this element is perhaps recognition that each whānau will have their own aspirations for what whānau ora will look like for them and that the health sectors will acknowledge this and support whānau in their own initiatives. The third feature relates to healthy environments with a key focus on ensuring adequate housing, safe drinking water and food of a healthy standard.

This component also places an emphasis on working towards improving poverty and education with the understanding that these are essential to improved outcomes for Māori health (Ministry of Health, 2014). How effective is this strategy for urban Māori whānau? Ideally this document can greatly assist in supporting our urban Māori whānau in aspirations towards improved health and well-being. Our health boards and disability sectors capability to action and implement these three

elements into their strategies and plans will greatly enhance opportunities for improved Māori health and well-being.

Also, recognition alone of the fact that Māori health and well-being aspirations will be shaped by Māori whānau themselves and that support from various health entities will provide the extra support that should ensure success. Indicators of the success of this document, however, is determined by its implementation. Therefore, a brief exploration into the Waikato District Health Board (WDHB) and the various ways it utilizes this framework is needed.

5.5.2 Te Puna Oranga

Within the WDHB is *Te Puna Oranga* which represents the corpus responsible for Māori health within the Waikato District. It is comprised of two units, the first is that of the Māori health corporate team whose main function is to develop and address issues of health inequalities and disparities for Māori living within the Waikato DHB region. The second unit is the Māori Health Frontline Service who assists in supporting Māori whānau with cultural support and advocacy (Waikato District Health Board, 2016).

Current projects supporting Māori health underway within the Waikato region are the *Smoke free tikanga involving tō Tupeka Kore*, *Breastfed pēpi, SUDI/Safe sleeping for infants – Pēpi pods*, *Violence free whānau, Immunisation/Wellchild – Pēpi Ora/Tamariki Ora* initiatives and the *Rangatahi Health* and *Oral Health – Healthy smiles* initiatives. Each initiative targets an area found to be problematic for Māori residing in the WDHB region and is supported and funded through the WDHB and disseminated out to the regions various locations.

The research which supports these initiatives and outlines the reasoning behind them can be found within the Waikato District Health Boards Māori Health Plan *Ki te Taumata o Pae Ora* (Waikato District Health Board, 2014). The above initiatives show promise for urban Māori whānau in that they do deem to target areas that have been highlighted as areas of concern. The function of Te Puna Oranga and its two units ensures adequate representation for Māori in both managerial and on the ground levels.

The main critique of these services rest with marginalized urban Māori who have difficulty in accessing these services no matter how conveniently manageable to access they may be. This is determined by a prevalent attitude and mistrust of public services and a suspicion around the intentions of the providers. This brings me to the final assessment, that of iwi strategies and planning involving assisting our urban Māori whānau.

5.5.3 Whakatupuranga Waikato-Tainui 2050

Raupatu land and Treaty settlements have provided a new era for Māori and our iwi entities. It is an era where tino rangatiratanga will become a tangible reality. As iwi around the country prepare for growth in their economic sectors, what becomes of great importance is the creation of a guiding vision to determine where this economic growth will lead to and what the values are underpinning it.

The guiding vision for Waikato-Tainui sits within the document *Whakatupuranga Waikato-Tainui 2050* (Waikato-Tainui Te Kauhanganui Inc., 2015). This is the blueprint created to assist Waikato-Tainui people with progression in the areas of social and economic advancement. It acknowledges the changing landscape of the world today and implements its strategies in alignment with this understanding (Waikato-Tainui Te Kauhanganui Inc., 2015).

Three core elements underpin the strategies contained in this document – pride and commitment to uphold tribal integrity and identity, diligence to succeed in education and beyond, and self-determination for socio-economic independence. Each aspect acts as a guide for future generations to utilize as the blocks on which to build on. Currently planning has begun for the next five years and focus on retaining Tainui's historical role as kaitiaki of the Kīngitanga, the movement which was established in 1858 as a means to unify all tribes under the leadership of Pōtatau
Te Wherowhero, with the goal at the time to cease land sales to Pākehā and to put an end to inter-tribal warfare (Waikato-Tainui Te Kauhanganui Inc., 2015). Further focus is on ensuring that the Kīngitanga remains a symbol of unity. Another focus is on tribal identity and integrity with the impetus to preserve our tribal knowledge, history, reo and tikanga, along with growing and managing the estate and natural resources pertinent to Waikato-Tainui.

The final area of focus rests with tribal success and alludes to education and training, diligence in research excellence, and emphasize on leadership (Waikato-Tainui Te Kauhanganui Inc., 2015). This planning document underpins all initiatives currently underway within the Waikato-Tainui iwi collective. Practical ways in which these enterprises are actioned can be found in the numerous opportunities available to our hapū and whānau on a ground level. These take the form of education and tertiary grants available to the tribal members.

Wānanga regularly held throughout the year which teach tikanga, te reo, Waikato and other tribal knowledge are open for tribal members to attend. Also in action are the various workshops that tribal members can attend which focus around home ownership, budgeting, and various avenues for education that the iwi are willing to support. An iwi presence is growing and is becoming felt within our urban whānau. Utilization of various social media platforms enables iwi to engage with its members on a realistic and tangible level.

5.6   Chapter Five summary

In conclusion, this chapter offered a snapshot into the dynamics of urban Māori whānau and the resilience aspect inherent in the urban Māori struggle and some of the challenges they ineffectively face in the navigation of living or attempting to live within two worlds, that of the te ao Māori/the Māori world and that of te ao Pākehā/the Pākehā world.

Identification of colonization processors and integration into the urban environment indicated to the above dilemma that urban Māori are situated in is a position of mediation and finding a balance and the resources and skills to effectively hold that balance. In terms of the navigation aspect, studies that attempt to identify Māori groupings become paramount and the models provided within this chapter highlight the work undertaken in providing this much-needed information to further inform policy and strategies on a national, regional and community level.

Some of the examples of these pathways have been highlighted in this chapter and outline the guiding principles that are in place to assist beneficial Māori health outcomes. From the National Māori Health Plan to the Waikato District Health

Board Māori Health Plan, to the Waikato-Tainui Iwi Plan, what is the common consensus is this acknowledgement of a collective intent. The recognition that it will be on a collective level and through mutual partnership that pathways and avenues to Māori health and well-being success will become actualized.

Chapter Six

Figure 8: Maihi Whānau Wānanga / Te-Papa-O-Rotu Marae (Source : B. Maihi 2016)

6.1 Findings

As mentioned above (5.3.3 Procedure) the questions were designed to cover three areas. After conducting a comprehensive analysis, it was obvious that five prominent themes emerged from the data. These themes appeared consistent across all four transcripts and were determined to best describe my whānau members' experiences. The five principal themes that were identified are as follows: structural inequalities, Māori identity influences, cultural fluency aspects, whānau resilience characteristics, and resistive strategies. Evidence for these themes in the above order will be provided in greater detail within this chapter.

6.1   Structural inequalities

Whānau participants spoke extensively about an inherent understanding while at primary school, that inequality prevailed between Māori and Pākeha. This feeling was reflected by the teachers and European students alike and derived from contradictory experiences with teachers and negative comments directed at my whānau participants.

Participant Two: Well for me really... Didn't feel like it was equal terms or anything you know, well like um, at school um, at school what I experienced at school they were um...more in tuned with the teacher then we were sorta made it harder to um... you know get involved with those things that we were supposed to learn

Participant One: Yeah here, Waikato... it was pretty common and white teacher would only take time teaching white kids... and segregate Māori on the other side

Subsequently from a young age, the reflection of being Māori for three of the whānau subjects was not necessarily a good thing. For that reason, the first institute where my whānau subjects encountered structural inequalities was within the education system.

Participant Four: I didn't really have a good primary school experience, cause I... I remember... standing up and talking about going to Koroneihana, and remember just telling you know this is what we do...and the teacher just sung out and say aw yeah and drink a lot of alcohol... drink a lot and party a lot... after that I thought what! We don't just party and that... well after that it kinda like gave me ā bit of stigma... like you know the way we were.

Alongside experiences in the education system a resounding theme from all the whānau participants was the challenges of growing up in the city. Childhood experiences reflected struggles around daily living, having enough kai, elements of family violence and substance abuse in various forms.

Participant Four: So... when we were growing up... because we were basically in a low socio economic bracket... so there was a lot of... um single parent whānau... You were just basically... whānau, you were, you just all embraced all these families that were Māori you were just labelled as whānau ...

but you know those were words to identity... you know like it didn't have a wholesome meaning... you know like... you're black...and your white and that was Māori, Paakeha but like it didn't have a good connection

Participant One: Aww cause we were poor, poor. Reason was surrounded by white people when I was growing up... And Māori were no good, we were dirty, it wasn't our country cause we didn't win the war... cause it was stipulated when we were growing up... so obviously Pāakehaa taught their kids that...

Three of the four participants were quite vocal about these experiences and it appears to some extent for Participant One that inequality experienced at school derived from perspectives around how they were brought up. In turn, participant four highlights the perception he felt was given to him when engaging in his high school education.

Participant Three: when I went to um high school I went to boarding school... and I went to a state boarding school and there was only three Māori staying in the hostel itself, and it was there that I met some pretty racist situations where I realised that being Māori wasn't necessarily a nice thing, my nick name at the time was nigger...

For my whānau member, this experience stands out to him as a shift in understanding that created more awareness around the dynamics of the school environment he found himself in. However, what we also see from this same learning was the development of the skill to be able to navigate and ultimately diffuse situations such as these overtime

Participant Three: even though it started off as a derogative term by the time I finished it was a term of endearment from my friends to me because of the way that I had umm dealt with them overtime it became a term of endearment, now my friends aren't sure whether to call me nig cause they never knew me by my first name... but I did realize I was different then, and because I was one of the three, and because I went to boarding school on an education foundation grant...

Continuous examples of an unequal education system are prevalent. To be one of three Māori in a school where the students were predominantly European is a definitive example of structural inequalities. Further inquiries were made regarding awareness whānau participants had about colonization and the colonial agenda. The following offers some of their insights.

> *Participant Two... but cause we were way out in the middle of nowhere it made it harder for them... Well it made it hard to send more troops, but they came here to colonize they tricked us into a lot of things, they stripped us off a lot of things like our land and their mana that's the only way they could get a hold of it, and like they had man power there.*

> *Participant Three: Ummm... colonization... is terrible...Waikato and Taranaki two areas I've had a lot to do with in my life... go back to the tongi sayings of Tawhio...'Taranaki kei a koe tētahi kē wai o te kete, umm ko au ko Waikato tētehi atu'... you have one handle of the kit and I have the other... and in that kit is all the raruraru of the raupatu and how it is affected both regions... in the end... we have to undo a whole lot of... racist institutionalized umm things...to make sure that Māori are in their place... and it really angers me*

All whānau participants had an understanding on a conscious level of colonization. They understood in various capacities and forms that Māori were still registering the effects of it today and in turn they understood that these forms in which the effects were taking place were ultimately linked to the unequal dynamics between
Pākeha and Māori.

> *Participant Three: ... in Taranaki there is a township of Waitara... People will tell you two things... there was never a problem in Waitara because umm everyone knew their place... that was all the white people owned the land and owned business and all the Māori boys use to run around and use to do all the work, all the freezing work jobs and the jobs they didn't want to do*

Understandings relating to the Treaty of Waitangi were also present and I felt the interpretation of one of my whānau members captured the feelings felt from our people pertaining to the Treaty of Waitangi and its outcomes impacting modern day society. It further highlights the knowing that Māori feel when we continuously find ourselves in challenging situations

> *Participant Two: Aw you know over the years… over the years you start getting a bit hurt, wondering how come our people got this, how come we haven't got that and you wonder why… and it always ends up back there… and you start looking back at what happened… And your sorta in two minds there, why our Tuupuna did that… they properly didn't have much choice to, and they did it in such a way that we still got a foot in there*

In another degree, an experience had by my whānau member reflected his positioning of navigating around various perspectives, that of a Pākeha perspective and that of a Māori one. He also highlighted that the attitude one has makes a difference to how effective you are in getting a point across

> *Pārticipant Three: ahhh some of my closest friends were red necks ... and we would battle about cultural differences... and they would ask me ... why are these Māori people getting so much help where all the same... I would say nowhere not all the same… you come from a background where you get three meals a day... you know you're on a farm… where not all the same… ... um cause um a lot of their racist feelings were ingrained from birth ... as much as mine was ingrained from birth so was theirs so I knew that I wasn't you know gona change them over night*

This same whānau participant had a unique experience in which was gained a first-hand account into some of the assimilation issues that was experienced by the Aborigines in New South Wales in the early 1980's. It highlights the apparent racism that was and still is (having spent time living over there myself) prevalent within Australian society towards the indigenous people of the country

> *Participant Three: …I was ahhm on a rugby tour in Australia… was staying with a European family over there…the man of the house the father was a*

top cop in new south wales in Sydney… and he said to me you maari's, you maari's aren't like the aboriginals, you guys, you guys are pretty clued up… and he said well I'll give you an example… he goes you know we got all these houses…They started pulling the weatherboards off… and totally wrecked the houses…

What I found particularly interesting about this story was my whānau member's insight pertaining to the issues and the strategies that were being put in place and identification that the underlying principles behind them were obviously not conducive to addressing the real needs of the collective, this collective being the Aborigines of Australia.

and even as a young man I could, I sorta thought…well that's because you don't understand them as a people… and you haven't, you expect to assimilate them… make them into good white boys without having anything to do other than … here… take this… take this… be like us… it's not gona work aye... you can't throw money... Can't throw money at a generational problem like that... you have to throw expertise at it…. and I suppose all the growth has to come from within

Each whānau member shared their own versions of structural inequalities and how they played out for them. What was also shared as a common consensus was the role of the mainstream education as the first point where these inequalities were recognized. Education plays a vital role in navigation and one's ability to engage in various opportunities and what can be found in amongst the recollections of my whānau members is that it failed them back then and is continuing to fail our rangatahi/youth today.

6.2   Influences on Māori identity

Whānau members described situations which framed negative experiences of being Māori for them, however, there were also instances where their Māori identity over time took on a more positive meaning. There were also key people who assisted with providing these positive examples. The following will explore some of these influences which shaped positive perceptions of their Māori identity

Participant Four: So um when we got to intermediate that's when I started embracing my own identity as a Māori…Even though when we were children we went to the marae and Koroneihana did a lot of Māori stuff, Māori things at the marae with our mother

There was a sense of engagement to do with things Māori. Attending Koroneihana celebrations was one of them. This provided the introduction into te ao Māori. Also, still functioning was the collective aspect of whānau. In the following, Participant Four describes city dwelling and the pulling together of different whānau who resided in the same neighbourhood and didn't necessarily have genealogical links but were termed whānau nonetheless.

Participant Four: So there was a lot of… um single parent whānau… that… um…you didn't recognize yourself as a Māori, as a cultural identity… You were just basically…whānau, you were, you just all embraced all these families that were Māori you were just labelled as whānau

This same whānau participant also placed further emphasis on the illumination of her Māori identity over time, alluding to the fact that even though there was engagement in te ao Māori, there was still a disconnect for her in understanding that these aspects engaged in were Māori, and that she was Māori.

Participant Four: Even though when we were children we went to the marae and Koroneihana did a lot of Māori stuff, Māori things at the marae with our mother, we didn't actually classify ourselves as Māori... we were just the whānau

For Participant Three influences pertaining to his Māori identity was at a first instance shaped by his grandfather, time spent in his presence inspired my whānau member's interest into things Māori. My great grandfather also plays various roles for my other whānau participants in connecting for them to various aspects of their Māori identity.

Participant Three: my first feelings about being Māori stem from spending time with my karaua... Te Whati Tāmati, when I was a little boy I was very

very um intrigued by this man because...I realized he was a pretty important person, and um he spoke a different language *and um lots of things he did was different... I remember talking to him about his tokotoko and things like that and he realised that I was interested in things Māori*

Participant Two: At Melville...Melville high and I was aware that my grandfather was the one that opened it, apparently Te Ata-I-Rāngi-Kaahu was spose to open it but she went to asked...Koro Whati so he went and did that... and that just happened to be mums middle Māori name so I figured aw yeah might as well give it a go... kapa haka with Mrs Grey... it that much easier to get involved cause it was apart ah... there was a link...

Participant Four: by the time we got to intermediate, just before intermediate we got to stay um it was .... Myself... cousin desire ... we went to stay with grandad and nanny Turi...koro was always away most of the time... doing his Kīngi stuff... his kīngitanga stuff and when he come back he would always read; he was a very religious man... you know he was always reading you know...

It becomes apparent through my whānau members kōrero that their grandfather, my great grandfather, was quite a substantial man who held a prominent position within the Kīngitanga, his hapū and in turn the iwi. Therefore, in a quiet unassuming way it seems he played quite a pivotal role in assisting whānau members with forming a connection to their Māori identity. Another key person appears to be my grandmother, although in a somewhat different capacity, she still remained an example for my whānau participants.

Participant Three: I think to me it's played a very very big part in my being ... a lot of it has been from your Nan, my mum... I've grown up watching her... when Whati died, my mum reserved the role for being his representative for a year ahh around marae, poukai ... things like that, and umm she's always been a stickler on tikanga Māori, and has expected us to know these things

> *Participant Four: she use to be in a kapa haka group back in the day…*
> *and shed get up and shed show me how to do a poi, but like that was it…*

From these experiences, what can be identified from all participants is that in their younger years aspects of Māori identity were based on a growing comprehension overtime and that this comprehension grew with whānau members' ability to consciously connect a Māori identity to themselves

> *Participant Four: … I don't think she wanted to teach us the reo I think she wanted someone else to teach us… that's how I feel… you go and learn it somewhere else…cause I like I don't remember her even sitting us down and showing us…*

> *Participant Three: the offshoot was that as I was a young boy I was sent to live with him and nani Tuhikara his second wife… my job was to read their mail and I was able to do that… but in that time koro Whati was always travelling um well around the region but around the country as a spokesman for Waikato… and um I use to go along with him…*

For whānau Participant One, however, there remained a disconnection in her younger years to her Māori identity and it appears that these experiences of learning from example appeared to be challenging. I feel this highlights the importance of a supportive approach when teaching. Therefore, underlying the teaching must be a focus on the principles of whanaunatanga, and aroha and compassion for people.

> *Participant One: Māori themselves, don't walk there its tapu, don't walk there cause you're not allowed, don't walk there, don't play there, don't go this way, come through this way, come through this way, don't go through the back door, go kiss your aunty over there and your uncle*

Another point of interest was the urban effect that influenced Māori identity for my whānau members. Participant Four recalls never being pushed into learning te reo Māori or things of that nature. Instead she recalls doing a lot of things that were quite European and receiving an understanding that this was what was expected now.

Participant Four: ... like instead of doing kappa haka my mother was making me learn the recorder... and now I think about it... I was thinking what the hell was I doing playing the recorder...But then my grandfather liked it because he wanted us... to um... just do a lot of Pākeha things and um... you know... I don't even remember nan and koro asking me to speak Māori or if I wanted to...

So as it appears through whānau member's contributions, their Māori identity was ultimately shaped by a few factors; their grandfather, their mother and also the environment they found themselves in. In conjunction with that, overtime this identity would strengthen and grow within them. Various other points emerged as well, such as engagement with aspects of Māori culture such as Kīngitanga celebrations, kapa haka, and te reo Māori and tikanga Māori. In the following section whānau member's insights about these aspects will be explored more.

6.3   Cultural confidence

This section will share insights of my whānau members regarding experiences around cultural aspects such as te reo Māori, tikanga Māori, whakapapa and wānanga. We will also explore the ways in which whānau members developed or gained familiarity with navigating around marae. For whānau participant One, it appeared that her experiences with these cultural aspects were challenging and she felt a lack of confidence when navigating them. When asked about her experiences around Māori culture she shared the following:

Participant One: Sucks, to many don'ts not enough do's...To many rules...don't walk there its tapu, don't walk there cause you're not allowed, don't walk there, don't play there, don't go this way, come through this way, come through this way, don't go through the back door, go kiss your aunty over there and your uncle

Further insights were shared from this particular whānau member where navigation of the marae for her was quite arduous. She identified multiple dysfunctional behaviours around her that she felt was prevalent on the marae when she was growing up, and still relevant today. Delving into these aspects here would not be

appropriate as it would be more conducive to a new area of study but could be something to look into in the future. Participant Four shares her experiences in the area of cultural confidence.

> *Participant Four: Well not until we got to intermediate… we were like oh is that what those Māori* were *doing when we were at the Koroneihana… and it was like aw do they want us to do that? Aw why? And they go…you should… and I remember in form one… well all you girls you can all jump in the kapa haka group… and I was like… us Māori?... It is a bit of an identity awakening… cause like everybody expected us to do kapa haka yet we just thought it was for the best of our whānau who could do it… we didn't know that it was actually our culture, you know like our identity cause we didn't know the history of it…*

For this whānau participant what appears to be the case is a fragmentation. There was understanding about the cultural aspect of kapa haka, however, engaging in it herself seemed a far stretch and perhaps confidence in this aspect needed more nurturing. However, further along her timeline she identifies that there is comfortability when on a marae and a knowing of where she can fit in and where she can assist

> *Participant Four: Well like I know tikanga when I go on to a marae… like over because like over the years, going to the poukai and that this is like this is what I do… you go to the back you never ever go to the front… you go to the kitchen… you know... you go to the kitchen… you do that…*

For whānau participant Three, due to experiences with my great grandfather and engagement with a certain level of comprehension in various marae activities, these helped to nurture and assist in confidence when navigating cultural aspects. This whānau member connected self-identity and self-worth to a meaningful existence and attributed it to his Māori identity and the cultural aspects of being Māori.

> *Participant Three: wē would go back to Makomako and Papa-o-Rotū but only for tangi and ahh… all of those experiences that I've just mentioned has helped me sorta shape this is a meaningful part of my life, and want it*

> *to a meaningful part of my wife and whānau the life and direction of my*
> *whānau and I because it all comes down to self-identity, ahh self-worth,*

Of further interest was the way this whānau member alluded to developing these skills overtime and going out of his way to put himself in positions where he could learn and be open to learning these cultural aspects. Using the examples of his job as a teacher he could provide some significant insights

> *Participant Three: The acquisition for Te Reo Māori came for me when*
> *um the drive for me that was when I went to university, um and just people*
> *around met people… My vocation, I decided to become a teacher, couldn't*
> *even play the guitar... I get out to ahh my first posting... ahh Māori, you're*
> *in charge of the Kapa haka, here's the guitar, you know…I wouldn't say I*
> *was a gun at it, over the years I acquired some skills by watching others at*
> *work, so it became a direction, and area of strength that I developed over*
> *time…*

> *ended up with a couple of positions for Māori, head of department for*
> *Rangitīkei collage. It's not just a teaching job, like um for occasions when*
> *people need cultural capability, they turn towards the head of Māori, and*
> *all of a sudden you're the person in charge of spiritual direction.*

Whānau participant Two also recognized the importance of learning these cultural aspects and the substantial meaning it can hold for a person. In terms of whakapapa and knowledge of our genealogical links all whānau participants were in agreeance that whakapapa was important to understanding who you are and where you come from. There was also a common consensus around learning your whakapapa and the ability to be able to do this

> *Participant Three: No I think it's your right to know… whether you do have*
> *the capability of knowing all of it… is another thing... but you are entitled to*
> *know as much as you are capable of knowing and understanding… the minuet*
> *it comes to much for you… then leave it alone... you can go back to it anytime*
> *you like… but I do know that ahhm some people have an aptitude for um*
> *holding it… and for all the right reasons…*

Participant Two: Oh I think it's something that we have to have... I think Māori culture is um very important to um to us... cause that's our heritage, got to hold on to something... ahhh... yeah plus it's easier to relate tō, there's a lot of things in Maori, te ao Māori that you can feel at awe of, you know the things our tūūpuna have done... Yeah nah you know all your family members should have knowledge of her their tūpuna are, on both sides you know on your partner's side... your side

The note that Participant Three made in regards to right and wrong reasons for holding whakapapa resonated with me and as he explained this further, interesting insights arose that seemed to have relevance when we think about whakapapa and the and accessibility of it. However, outlined is the proper reason for wishing to obtain one's whakapapa, and understanding the responsibility that comes along with wanting to know it in depth.

Participant Three: ...cause there are right reasons and there are wrong reasons... I know...examples of people using whakapapa wrongly is they... committing it all to them... it becomes them... and then burning the whakapapa so no one else can learn it... that to me is one of the selfish things that you can do, because whakapapa doesn't belong to one person... you know... It should be available to everybody... but I don't... I sort of draw the line on... you know this one goes back to the canoes you can have it... what chu gona do with it...

Religion appears to have played a part in two of my whānau members upbringing as they recall attending Sunday school, and times spent with our great grandfather where they were aware that he was very religious although their recollection relates to hearing him do karakia, sometimes early hours of the morning, because this was a new experience for them they were often taken aback

Participant Three: Yup... I did... even though it was quite scary, (karakia's-me) yeah karakia's early morning wake ups, holding on, what are they saying? Why? ... and yeah it was a little bit scary... but then.... Um... but then...um... so we went to Sunday school so we knew it was a church so we weren't afraid, not that afraid... it was just scary hearing it...

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Participant Four: and I tell you what, the other things is that we went down with the stars went to sleep with the stats and woke up with the sun… and in those dark hours were some of the most scariest times of my life… hā hā because um the singing of waiata, mōteatea in the middle of the night… chanting... ... it was really important for them the chanting the whakapapa chanting that they were doing... but also my ears were supposed to be tuning into that an umm...

Karakia played a paramount role in traditional Māori culture. Identified in areas of the literature review was the strong spiritual aspects and their function of maintaining a balance and ensure right relations with all things containing life force energy. Karakia also played a role during our whānau waānanga each whānau participant felt this to be a good thing and acknowledged the benefits of shared learning and learning together as a whānau cultural aspects such as whakapapa, waiata, karanga, whai kōrero and histories pertaining to our hapū and marae. Whānau participants shared their enthusiasm at what possibilities could arise out this learning.

Participant Three: Ahhh I'm positively behind that… travel am mile for that… because we all have opportunity to share our experiences, and our skills and our vision and our aspirations with the wider whānau… um… we need the opportunity to grow our, our um knowledge of tikanga me te reo Māori, where not gona do that in ur isolated little lives at homes… we need to be in a bigger group and given the opportunity to share and care which we have not had a history of doing

Participant Two: Aw that's the best, that lets everyone know who you are, where you come from… it's important for those ones who are not sure, so they know where they come from and they can pass it on... And even the rangatahi can take that up as well… gives them somewhere... You know...even when they're little kids they'll remember those days aye, they'll remember it. It could go further… it could turn into something there...

Another whānau member highlighted that whānau gatherings have always been focused around celebrations or tangihanga. He noted that coming together for a

whānau wānanga was not a usual occurrence for whānau but that he enjoyed the change immensely and felt it was a productive way to unify the whānau and bring us together for the purpose to learn our culture and identity in its various aspects.

> *Participant Three: Ahhh I'm positively behind that… travel am mile for that… because we all have opportunity to share our experiences, and our skills and our vision and our aspirations with the wider whānau… um… we need the opportunity to grow our, our um knowledge of tikanga me te reo*
> *Māori, where not gona do that in your isolated little lives at homes… we need to be in a bigger group and given the opportunity to share and care which we have not had a history of doing*

Another interesting point that arose was around te reo Māori and the use of it in the home as my whānau participants were growing up. Participant Four recalls my grandmother, her mother, speaking te reo and she being able to understand it. However, she notes that if put around other reo speakers she isn't able to understand in the same capacity. She attributes this to the way they spoke and the possibility of it being an old dialect.

> *Participant Three: Their reo was different… from this reo that the kids are all talking now… it's very different cause… I had to um… when I was growing up… I had to cart them to the poukai and that and like I had all the old biddies in there going ten to the dozen… and they use to go hard out and I knew what they were talking about... now I don't know what they're talking about … it's to wordy…*

So what we saw emerge out of this theme was the need to be confident in our Māori identity and to be confident in our ability to learn with it and give ourselves the space. Whānau members all agreed that learning in a whānau setting is beneficial, we can support and nurture one another as we are familiar with one another and there is a feeling of unity already prevalent.

6.4   Whānau capacities

The following section will be exploring the insights of my whānau members in connection to whānau dynamics and resilience. Through my whānau members

shared experience, whānau resilience is outlined by every participant. The following section will be exploring some of these resilience aspects and will involve sharing the good and challenging aspects of whānau dynamics that they observe and have themselves been challenged with at times.

> *Participant Four: Collectively… I'm from ah very strong whānau… very strong attributes and very entrepreneurial… very skilled… you know I mean… I've got brothers that are entrepreneurs... you know people that can draw… there's something about the whānau that draws people to them… and it's a lot to do with empathy… and we empathize with our people who don't have a lot as us… and that's our strength*

In the same sense, another whānau member shared a similar insight albeit with a different interpretation and highlights the ability our whānau has to lead. He makes the same connection as the whānau participant above in regards to this ability to draw people in and establish ourselves as people who are willing to take charge.

> *Participant Three: my whānau, my siblings, all have a charisma and leadership ability, māna that is identified very quickly whenever any of us hit a room or a situation, even though we stay quite humble, people still seek us out and look to us for leadership…*

He bases his observations on his various experiences in leadership positions and that of his siblings who also take leadership positions in their own circle. What also emerges is the connection he makes that this ability is genealogical and in his opinion derives from whakapapa.

> *Participant Three: … look sports teams I played for if I wasn't the coach of it in the end I was the captain or the leader… you know they looked tō me for those kinds of things, and I see that in my siblings in amongst their friends…there always seen to be very important in what direction the group will take… I think its ahh beautiful thing that obviously comes from our genealogy… is this ability to be leaders… whether it be constructive or deconstructive….*

The remaining whānau members also share positive aspects about the whānau and the ability we have to stay close knit and in caring for one another, alluding to the fact that whānau can drift apart due to various reasons but ultimately remain connected and that is also another one of our strengths.

> *Participant One: Ahh whānau strengths is getting together, and spending time with each other, t hats whānau strength… not very many families spend time together, they grow up, they get older and they split… We don't spilt*

> *Participant Two: Aw well I think we have a good inner core, I mean where quite solid in that area… pretty much one in all in, wē might knock each other around a little, but same time when um times when your needed where there and we all understand that…*

These positive aspects are refreshing and encouraging to hear from my whānau members. It appears that challenges they faced within their upbringings did not deter away from taking the good with the bad. This examples resilience and the ability of my whānau members to endure and regenerate using whatever means they had.

> *Participant Four: it's just drawing that to us… and… you know… we'll put someone else before ourselves… I've seen it done so many times… without a thought… I've seen my brothers give the last of the last to someone else without a thought… with a sad story… sadder then any story you can think of and there like… here bro… you know… and their kids could be Hungary…*

As Participant Three alludes to the attribute of whānau members to give without thinking of their own whānau I make a connection with other kōrero shared by my whānau members pertaining to my great grandfather and the mahi he did for the Kīngitanga. It appears there may be a pattern here of putting others first at the expense of the whānau collective, however, in recognizing this, whānau are able to put measures in place for future reference that perhaps more awareness of a balance between leadership roles and whānau need to be taken into account to exhibit and example the prioritization of whānau first.

Participant Four: So our grandfather… so over the years we've had a talk about that… so what it was our grandfather spent a lot of time with the Kīngitanga… and um Kīngi Korokī, Te Ata-I- Rangi Kaahu, the lady… and just raising up the Kīngitanga financially, you know it was all about the queen, as a whānau we use to have Koroneihana book we use to put money in… our grandfather emphasized that you give the money to the queen… so like my mum and them had always played second fiddle to the Kīngitanga…

Examples such as the ones above enable us to use past patterns to assist with going forward wiser and with the foresight to know that our ability to correct imbalances is within our capacity. The observations of whānau members on other levels that are challenging are also relevant and will be explored as follows.

Participant Four: we all look a million bucks, where all really bright and intelligent people, and we just haven't had the opportunity to discover what our real-worth is as a people and on a tribal bases and on a humanity level we have much to offer,

This whānau member shares his insights quite clearly about the direction the whānau could take and about the various avenues he can see the whānau moving towards. Identification of self-worth being a core component to grasp future opportunities is important, and the following offers a description of one of the issues at hand.

Participant Four: it might not be in my time… my sibling's time, your time, or your children's time… we become ahh you know, if I put it to you this way, in two generations we went from a very revered whānau to gang members, and how um they perceive us has changed. And I would like it to go back how it begun and take its rightful place, yes we are Māori and this is how we roll.

Within the descriptions of my whānau participants I shared the various attributes that I felt they held. Having done research pertaining to gangs and gang mentality in conjunction with personal observation and experiences growing up, I can share that the gang mentality and the issues that run alongside it counters to another

form of resistance to the various issues of structural inequalities already shared above. In this statement I agree with my whānau member in regards to re-integration of knowledge that in a sense remains our birth right. Part of doing this study is to assist with this transition or re-transition.

> *Participant Three: …my grandfather Te Whati cause he was a spokesman for more than Te Ata, I believe three Māori Ariki, he was a spokesman for them when they couldn't make places. We actually have quite a bit of tikanga in that respect on our family, on our family whakapapa, Tahupō Maihi was an adviser tō Mahuta on Mahuta time, which I've just recently learnt about*

This is where identifying areas of challenge are important. An honest inventory of spaces which may need strengthening within the whānau corpus is necessary and the shared insights of these whānau members assist with allowing them to emerge in a safe space that is void of judgement and is based on a love for our whānau and a natural affinity to see us as a collective progress and strive towards our potential.

> *Participant Three: Its giving… that's our challenge, our challenge is to stop giving so much because we give more… you know like… and… people take more then what they need… it's really you know… it's really quite hard to explain… but you know I mean like… I mean like… drawing the last breath… they'll give it… they'll give that… you got to put those boundaries up…*

Boundaries are paramount to conducive health and well-being. Identification by this whānau member in regards to a lack of boundaries identifies a very real issue. In understanding that our whānau are quite close knit, one could imagine struggles that may arise with a lapse in boundaries. Boundaries become necessary when we need personal space to explore and develop our own unique individuality and bring forth our inherent gifts that each whānau member have within which can then be shared to benefit others, be that on a whānau level, hapū level or iwi level. Further insights are as follows.

Participant Three: … education is key, I also think parenting skills…and parenting responsibility is an area of concern… that um… You know just parental aspirations for our children… I don't think our family has been very good at promoting good outcomes as parents… that's sad…

The observation of my whānau participant in regards to education is an important one. Education comes in many forms. In this kōrero he is alluding to the area that is parenting. The suggestion that educating in this area would be beneficial is perhaps a wise observation on his part. Whānau participant one acknowledges there are barriers to learning and identifies some of them.

Participant Two: … I mean um couple barriers there but I don't think umm there that hard that we can't get over them… Well sometimes they might feel uncomfortable to do these things… when ahh it's not that bad you know…

In regards to acknowledgement of barriers, once again the element of learning emerges. Through our ability to learn as a whānau obstacles and challenges can be overcome and we can better equip ourselves as a whānau to navigate our potential in the future. This is also highlighted by my whānau participant.

Participant Four: Yeah and well that's what it is… we are a humble family… and carrying all that kind of crap with us isn't really good… it festers… and we have to understand that everybody has them… everybody has issues… and you know the baddest of the baddest of the baddest… well you know god wouldn't give that experience to us… if he didn't know we can't… couldn't cope with it… you know… it's just all about learning…

Participant Three: Well um this stage where we find ourselves as a whānau, dwell on the positives that there could be and ahh understand the short comings of our whānau but not see that as… but to take that as a point of strength for further learning for further development you know you can't ahh brush it under the carpet cause it will always be there…

This section focused on whānau resilience and through insights shared from whānau members, there is an opportunity to take something meaningful away. Assimilating

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the learning and acknowledging these areas of challenge with honesty and a willingness to recognize where we might make better choices would only be beneficial collectively, and as a family of leaders in our own right, would further enhance this quality we all possess.

6.5   Resistive strategies

This section focuses on resistive strategies that whānau utilized when enduring challenges within their experience and within the whānau collective. These strategies came to light during the section of questions which focused on the notion of 'historical trauma'. For the following whānau participant she outlined a series of shifts and pulls when engaging in challenging dialogue with her mother, my grandmother and that what arises out of situations such as these have taken place over a lifetime.

> *Participant Four: … … she started um you know feeling better about herself… letting some of that mamae out… and you know when… there's a lot of hurt there… but every time… I don't mean to sound mean… but every time… we have arguments and fights… (laughs) she's able to release some stuff*

The above represents a method of dealing with trauma and within that process healing taking place albeit over a period of time. It identifies the ways in which whānau are interconnected and assist one and another in multiple ways. The relationships with our close whānau members are some of our greatest teachers in life and this is reflected within the insights shared here.

> *I'm thinking that she's getting to that gut… where I am spitting all this fire… she's actually getting there… remembering it and drawing it out… that's how I think she's able to… you know… I'm like those are kind of like all the healing factors… you have to get them down to the lowest of the lowest where there spitting…. And you take them there to,*

Another area that was focused on in the interview question referred to the manner whānau members felt about being perceived a particular way by others. The following whānau member shares his approach when dealing with judgements by

other people by leaving them to their own perceptions and continuing to be himself. Therefore, the emphasis is on being yourself, and if others are prepared to judge you on superficial aspects then that is within their rights but to take their opinions on your own shoulders would be a mistake.

> *Participant Two: Yah you can't really do anything if they don't like you plain don't like you… what can you do about it… you don't have to like them but. But that there's fault… if they can't approach you cause of the way you look, or the way I sound, that doesn't make me ā bad person… that's their fault*

Further areas for resistive strategy return to the whānau group, as whānau Participant Four highlights a strategy to keep the whānau progressive and moving forward. She suggests a focus point for whānau in regards to substance use and shares her own experience with her own family as a reference point. This is described in the following.

> *Participant Four: … I know for myself… like I been a piss head… but I was like that's enough… me and uncle… and you know I was so grateful because you just get so caught up with it and then you think that's the answer… and it's not… I think it stops us and not makes us want to advance... cause like when i stopped drinking… our kids were able to breath and rise… and that's what needs to happen with our whānau*

I feel my whānau member has shared a key point here in that her and her partner decided on a priority shift which ultimately benefitted their children and enabled them a space to be nurtured within that was stable. This provides a practical example for our whānau on how change can be achieved. This brings me to the next insight shared by another whānau participant which relates education as a resistive strategy to challenges we may face.

> *Participant Three: I think everything is there Bonnie for us umm to take positive steps…and the out stall is education, and I think… and then um… education of our kids… but I also think it's the remodelling of us as older… the older we are… about what is actually important… umm to what our kids*

learn and how they learn… you know um some of us have done a good job of it… some of us have done a shit job of it… and um you know we can't save everybody as a whānau but the more that are saved you know…

This insight is pivotal in understanding the importance of learning and education for our whānau. Learning and education can take various forms as well, this is where whānau wānanga becomes a great space to nurture this spirit of learning in a different way that may be a lot more comfortable for whānau members as a collective and be more conducive to fostering confidence around learning and education. The same participant was able to share the following insight which I feel is helpful when we go through challenges as well.

Participant Four: I run into situations where I think that geez I'm gona mess this up, I'm doubting what I'm doing, how I'm doing things… one of the first things I say whenever I stand up in strange places is I ask for my tūpuna tō come back and help me out, one of the things I use is 'Te Whati hoki mai' and I just feel a little bit better

During the last wānanga one of the components was a guest speaker from our hapū who engaged in Maori rongoā and mirimiri and things of this nature. I brought him on-board to talk to us about some of the other mahi our great grandfather did which was traditional Māori healing. One thing that remained in my mind is when he spoke about our blood and how it carries all the memories of our tūpuna. This resonated with me when I re-read my whānau members kōrero. The final part of this section is dedicated to the visions my whānau members have for their own immediate whānau and our extended whānau.

Participant Two: Aw I just don't want them to you know... ahh I want them to have a good shot at that, um and that they develop their best parts and go with it… and I push them out that way, keep them going that way and ahh make sure they don't get into trouble

Participant Four: Just be on your feet… give thanks tō god for everything that you have…always stand on your own two feet… and if you can raise up your family… or other family's that need you.

Visions for the future direction of our whānau are perhaps the true basis of any resistive strategy. In order to shift from one perspective to another we must have vision and purpose which will drive and motivate when things may become stagnant or become to challenging for us. So I feel these insights are among perhaps the most important.

> *Participant One: Well hopefully their not gonā be like our generations... Well you know like, we were bought up harder…just because we didn't have this or that… we had to fight for what we wanted...*

Whānau Participant One shares the wish that future generations may not have to endure the hardships they themselves went through. Perhaps providing a stable base on which to nurture and care for our future generations in ways that are optimal to the ability to not only survive but to also thrive. And the final insight is as follows.

> *Participant Three: I'll hit the whole lot and say my dream is to see my whānau as a bilingual, bi cultural…positive citizens of the world… and you can do that in two worlds… because um I know we can have a very serious impact in generations to come… think it's really important that Maihi whānau be positive citizens of the world... that's my whaakaro*

6.6   Chapter Six summary

Five significant themes have been chosen from this dataset to best represent the experiences of my whānau members pertaining to connection to whakapapa; te reo Māori; tikanga Māori; and marae. Whānau wānanga was the avenue utilized to engage them in thinking about these areas. Each theme was explored separately yet ultimately connects one into the other and highlights areas of strength and areas of challenge that whānau members encountered.

The first theme of structural inequality was recognized by all whānau participants from a young age and was felt most prominently within the education system. Recognition by whānau members of inequality for Māori students was apparent in the attitudes of the teaching staff and the support my whānau members felt from the educators. Further examples of structural inequality were felt by whānau members

when contemplating colonization, the colonial agenda and impacts this had on Māori.

The second theme, Māori identity aspects, highlighted the growth of a Māori identity overtime and through a range of experiences. It identified key people within whānau members lives who assisted them with shaping a positive Māori identity. The cultural confidence theme shared insights of my whānau participants relating to having confidence in our Māori identity and celebrations of the efforts we make as a whānau to engage in learning about aspects of our culture and nurturing this learning within a whānau environment.

Within the whānau capacity section, whānau members shared their observations of whānau and our strengths and areas which need strengthening. A common consensus agreed by all whānau participants was that our whānau have innate leadership abilities and have the capacity to grow into great potential, everything that is required for this is within our grasp. In terms of areas of challenge, once again it comes back to learning and nurturing a spirit and appreciation for learning that endures and grows stronger over time.

 The final theme of resistive strategies takes whānau members' shared learning experiences to create guided pathways for present and future generations. The visions whānau members shared pertaining to our whānau are helpful in that it assists with direction and highlights avenues that could be beneficial for our whānau should we choose to take note of whānau members insight. In the following chapter, we will discuss these themes in further detail and use the findings in an attempt to answer the research questions.

Chapter Seven

Figure 9: Maihi Whānau Wānanga / Traditional Māori Healing (Source: B.Maihi 2016)

Discussion
7.1   Key findings

The results presented in Chapter Six suggest that whānau members have endured experiences of structural inequality from a young age that had an adverse effect on their sense of Māori identity and their ability to engage effectively in te ao Māori. Further results highlight that the first institute where they felt these effects were within the education system where whānau members felt unsupported by their teachers.

However, despite these experiences whānau members continued to cultivate their awareness and knowledge of te reo Māori, tikanga Māori, whakapapa and cultural aspects alike over time. Through certain experiences they have come to gain an appreciation for the importance of understanding and engaging in cultural aspects as a means to build confidence and obtain a sense of identity and knowledge of where one comes from.

Of further importance was the emphasis on learning within supportive and nurturing environments and a common consensus that learning together as a whānau has seen to be beneficial as there already exists a sense of mutual trust and respect.

7.2   Discussion of the findings

The research in this thesis was undertaken in attempt to answer two questions. The first is, *is the role of wānanga and mātauranga Māori a realistic medium to nurture urban Māori whānau to instigate health and well-being transformation for the collective and whānau members individually?* And following that, *are present health and wellbeing criteria, definitions and strategies actually effective for Urban Māori whānau?* In terms of question one and utilizing the results from Chapter Six it would appear that in undertaking whānau wānanga learning was able to occur in an environment that was supportive due to the ability to learn together as a whānau. Whānau participants each embraced the importance that whānau wānanga hold, and the possibilities that could arise from them.

> *Participant Two: Aw that's the best, that lets everyone know who you are, where you come from… it's important for those ones who are not sure, so they know where they come from and they can pass it on... And even the rangatahi can take that up as well… gives them somewhere... You know...even when they're little kids they'll remember those days aye, they'll remember it. It could go further… it could turn into something there...*

Health and well-being, in light of this thesis, is measured as outlined through the literature discussed in Chapter Four (Walker. 1990; Marsden, 2003; Te Aho, 2011). Identified is the importance of a connection to one's historical and cultural roots as a means to obtain a balanced state of health and well-being. Therefore, in terms of whether wānanga is a viable means to achieve this for my whānau, the outcomes found in Chapter Six would suggest that it is. Each whānau participant felt positive about the experience and appreciated coming together as a whānau to learn about ourselves. The importance of why we should learn about who we are is reflected by the pathways, decisions and life choices that my whānau participants have shared within this mahi.

> *Participant Three: all of those experiences that I've just mentioned has helped me sorta shape this is a meaningful part of my life, and I want it to a meaningful part of my wife and whānau… the life and direction of my whānau and because it all comes down to self-identity, ahh self-worth,*

The second question this thesis attempted to answer was, *are present health and wellbeing criteria, definitions and strategies actually effective for Urban Māori whānau?* Chapter Five gives a brief overview of the Māori health policy on a national, regional and iwi/local level (Ministry of Health, 2014; Waikato District Health Board, 2016; Waikato-Tainui Te Kauhanganui Inc., 2015). These overviews assist with providing the values underpinning these strategies to determine their viability with Māori whānau.

To gage the usefulness of the national, regional and iwi strategies for my whānau I turn to the visions whānau members hold and how they might align with the values sustaining these Māori health approaches. The findings suggest that on a large level these approaches are viable for my whānau and the visions that they hold for our whānau as a collective. The national Māori health policy acknowledges the Māori worldview when determining what Māori health and wellbeing looks like for Māori. In their ability to recognize this, whānau will be able to action a collective vision.

> *Participant Three: ...my dream is to see my whānau as a bilingual, bi cultural...positive citizens of the world... and you can do that in two worlds... at the moment I think we aren't in either... and that's sad because um I know we can have a very serious impact in generations to come...*

Strategies that can appreciate the challenges Māori whānau face today and contribute with practical solutions to assisting them are ultimately beneficial for my whānau. We share much of the same challenges as other Māori whānau in that navigation of our world is limited by the basic task of surviving day to day. In this process we are unable to gain a sense of a bigger picture and how we might begin to do things in different ways.

The Waikato District Health Board provides programs that target problematic areas for Māori such as smokefree programs, parenting strategies, and health and nutrition education. Some of these areas have been identified by whānau members as capacities that need strengthening so that when we think about optimal health and well-being for ourselves and our whānau, we know that the resources we need

are around us. What will be required is to cultivate an appreciation for learning and engaging with opportunities on offer.

> *Participant Four: ...you know drinking doesn't fit with me in this whānau, it's like tearing our whānau apart... you know that waipiro... it's like sometimes... because you just get so caught up with it and then you think that's the answer... and it's not... I think it stops us and not makes us want to advance... cause like when I stopped drinking... our kids were able to breath and rise... and that's what needs to happen with our whānau*

The iwi vision aligns with our whānau vision in terms of building and nurturing collective capacity by focusing on key areas such as our local history, an appreciation for te reo Māori and tikanga Māori, and education. Once again, we see this emphasis on learning and enhancing our ability to learn. Learning of the ways of our tūpuna yet guided into the future inspired by the collective for the collective by creating opportunities that tune into developing our best selves with the proper resources and visions to enable this growth to take root with a chance of improved health and wellbeing for our whānau.

> *Participant One: Well hopefully their not gonna be like our generations... Well you know like, we were bought up harder... we had to fight for what we wanted... And take it... that's how we were.*

> *Participant Two: ahh I want them to have a good shot at that, um and that they develop their best parts and go with it... and I push them out that way, keep them going that way*

7.3 Limitations

There are a number of limitations to this study that need to be considered. The sample size of four participants excludes the use of the research to be given generalization status. This is but one offering of a whānau and the short journey undertaken to observe the validity of wānanga as a positive means to engage whānau in improving health and well-being. Though it appears to offer some value to my whānau, it may not be suitable for other whānau.

Another limitation of this study rests with the inability to properly action two of the research methods. Originally, participant observation and questionnaires were to be undertaken to further assist with answering the questions outlined within this work, however, due to organisation oversights by myself, mainly in the form of an over ambitious work load and lack of experience, I was unable to action these methods. It is a humbling experience to say the least and the learning acquired during this process will be greatly utilized in the future.

Finally, the last limitation rests with the obvious association I have to my whānau members and the intimate connection I have to the thesis topic. I place great value on family and have spent the years observing the dynamics of our whānau collective. I committed to seeing this project through in the hopes that it will offer some assistance in our growth and development for ourselves, for our whānau but most importantly for our children. Protection and prioritization of our children is paramount and this is perhaps the main learning that I hope our whānau will utilize in the coming days, months and years, to fuel and to motivate us to carry on with the work that we are doing.

7.4   Suggestions for future research

The aim of this study was to identify whether the role of wānanga and mātauranga Māori is a realistic medium to nurture urban Māori whānau to instigate health and well-being transformation for the collective and whānau members individually. And following that, are present health and wellbeing criteria, definitions and strategies effective for urban Māori whānau? Future research in this area is needed to both substantiate and extend on the outcomes of this study. Suggestions to achieve this include future research into the following areas:

- o A longitude study following the whānau over a period of time in order to gage and measure in more substantial terms.
- o Allowing the contribution of more whānau members as participants to capture a wider whānau consensus.
- o Explore the attributes necessary to successfully sustain whānau connections to places such as marae and hapū and iwi collectives.
- o Further explore areas of challenge for the whānau.

Conclusion

The purpose of this study was to measure the role of wānanga and mātauranga Māori as a realistic medium to nurture urban Māori whānau in instigating health and well-being transformation for the collective and whānau members individually. Also, to determine present health and wellbeing criteria, definitions and strategies and whether they are practical and realistic for urban Māori whānau.

The results in this study were largely consistent with prior research undertaken in Aotearoa. It has been suggested that loss and confusion around Māori identity has been the result of a colonial agenda. Detriments to this loss are perceived and felt in a myriad of ways, some of which arise in the form of whānau abuse, violence, neglect and poverty and are symptomatic of this continuing process (Durie, 2004; Walker, 1990; Smith, 2000; Mitchall, 2009; Harris, 2007).

This study highlighted that structural inequality impacted the way in which my whānau participants viewed themselves as Māori, making it challenging for them to engage effectively in cultural aspects. Furthermore, whānau participants explained how growth came in terms of learning areas pertaining to cultural aspects over time. Whānau participants also perceived that learning and a willingness to learn and make informed choices assisted them with progressing and building whānau and cultural capacities and confidence.

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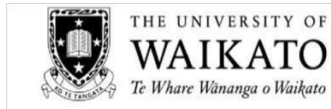
Appendix
Ethics Approval Letter

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THE UNIVERSITY OF
WAIKATO
Te Whare Wānanga o Waikato

Te Manu Taiko:
Human Research Ethics Committee
Te Pua Wānanga ki te Ao
School of Māori and Pacific Development

16th November 2015

Ethics Approval

Tēnā koe e te manu hakahaka e whai atu ana i te whānuitanga me te rētōtanga o ngā kaupapa rangahau o te wā.

This letter is to confirm that Bonnie Maihi has received ethical approval for the study for

'The role of Waananga in assisting with sustainable health and well-being transformation of collective and individual whaanau members.'

The ethics application was reviewed by members of Te Manu Taiko and was signed off by the convener of the committee on 16th November 2015.

Kimihia, rangahaua!

Nāku noa,
Nā Dr Sophie Nock (PhD)
Convener, Te Manu Taiko: Human Research Ethics Committee
Te Pua Wānanga ki te Ao
School of Māori and Pacific Development