



TE WHARE WĀNANGA O
AWANUIĀRANGI

ENHANCING THE HEALTH
AND WELL-BEING OF
RONGOMAIWAHINE MOKOPUNA
THROUGH KAITIAKITANGA

ARNA WHAANGA
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A dissertation submitted as partial fulfilment of a Master of Māori Studies (MMS)

Te Whare Wānanga o Awanuiārangi, Whakatāne

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Arna Augustine Whaanga

September 2020.

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“Kei Nukutaurua, ā Toiroa Ikariki, i te taha kirimoana, nahau i ruia, nga kirikiri o te tipuna, Papatūānuku e. Ko tēnei hei wairua, he whenua ahu turangi, wairua hoki e.

Nāku te tangi mo ōku tipuna, kua mene atu ki te pō” - Moemai Hook

Kai aku nui, kai aku rahi, nau mai whakatau mai ki roto te whare o tēnei tuhinga roa, tōku paerua, tōku rangahau. Nau mai, nau mai, kake mai.

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Te Kura Kaupapa Māori o Te Parehuia he tohu rangatira e, e kore he kura e tu atu ki tēnei. Nōku te hōnore nunui hai Kōka ki a koutou e ōku iramutu. E te whānau e noho tonu i runga i te waka nei, ki te hoe!

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PERSONAL POSITIONING

“I recall going with Dad past Paapakarau, the channel where the white sting ray ‘hung out’ towards the point at Table Cape. As a five-year-old, you normally held the kete while Dad gathered or dived for kaimoana. This occasion was different. Using a long bamboo wood-like rod with a cut-up float tied to the line for bobbing and a light sinker, to catch fish. Our bait was either pūpū, pāua or pipi, sometimes stink koura deliberately left from a previous day’s dive. Sometimes you had to use the fish you caught from your catch of the day. Old kina shells or crab were smashed in a sack, tied to a rock and dangled in the water like a berley to attract fish. We never took cooked food onto the rocks when we gathered kaimoana.

I recall this visit because I had to jump across metre wide channels with the sea gushing through. I was scared I’d fall into the water. In saying this I challenged Dad to as to why we had to come here to catch fish. His reply to me was that we would catch fish for sure at this spot. It was the place that Granny Teihi showed him where you could fish and catch a ‘sure feed’. It was guaranteed kai. Dad was told that even on a bad day of the Maramataka you would catch one or two fish however on a good Maramataka you would catch hundreds of fish. Dad encouraged me to jump across the ‘great divide’. Once on the platform rock I could see the ‘waha’ like inlet that surged towards us then it would drop. The sea that day was slightly choppy. The flat rock where we fished from soon became littered with spotty. When our ankles became covered with the surging of the tied it was time to go home.” – My mum, Moemai Hook

I am proud to say that I am raising my tamariki in Mahia just like my parents and their parents before them. I often think of the many whānau who have left our community, some indefinitely. In recent times, I have seen this whānau look for many ways to connect back to the land, the moana and the people through social media. The opportunity to continue the intergenerational practice of being immersed in our mana moana and mana whenua is not good fortune. In the eyes of my whānau, it is pre-destined by the foresight and whakapono of our tipuna that I am where I am meant to be. *Enhancing the health and well-being of Rongomaiwahine mokopuna through Kaitiakitanga* is a homage to exactly that foresight and whakapono. It is

with honor and humility that I present my findings for the benefit of Rongomaiwahine mokopuna and most significantly the tamariki of Te Kura Kaupapa Māori o Te Parehuia.

ABSTRACT

Enhancing the health and well-being of Rongomaiwahine mokopuna through kaitiakitanga brings forth the Mātauranga Māori, traditional practice and whakapono of a family while searching for ways of transferring intergenerational knowledge supportive enhancing manner. The motivation to do this stems from bearing witness to the changing world and the representation of Māori within statistics. This is also motivated by the desire for mana motuhake and to reclaim self-determination. This research brings together Kaupapa Māori, Science and a willingness to try new things in effort to enhance the learning of our own tamariki through Kaitiakitanga. This research will trace a historical timeline that reflects the actions of tipuna that will be replicated in the research method of wānanga. Semi structured interviews with participants will allow for feedback and the possibility to grow future wānanga. This takes place in an environment focused on elevating Te Reo Māori and language revitalization. This thesis will also document oral history and provide an opportunity for future mokopuna to access the findings, counter argue and grow from the learnings.

This thesis is only a beginning to build research conducted within the grassroots and provide direction for mokopuna of Rongomaiwahine iwi. To be bold, try different things and evolve within our own mana whenua and mana moana. This is an opportunity to introduce discipline to bilingual speaking children who are immersed in Rongomaiwahinetanga on a day to day basis. Also, to document progress and make changes in areas that need change. The significance of Mahia Mai Tawhiti is evident in the available records of history that can be heard through waiata, pūrākau and whakapapa. However, it is in the hands of the tangata whenua to decide how to articulate and express this going forward as whānau, hapū and iwi.

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CHAPTER ONE

INTRODUCTION

1.0 Chapter Introduction

The stories of nannies and koroua were always told with affection and fascination. Granny Teihi could draw koura in the sand, tuku karakia then go out and catch exactly what was drawn in the sand. A fond memory of my 86 year-old grandmother is porpoises swimming alongside the dingy that Granny Teihi would row her to school from Kahutara to the Whangawehi river. Nēni Bill hung the first fish caught on a tree to feed the kaitiaki of the very fishing grounds he fished from, and he dived for kaimoana in places where he removed all his clothes due to the tapu of that location. Nanny Nata would offer a strand of her hair each time she gathered kaimoana as an exchange with her kaitiaki and if any of our whānau were facing challenges or a significant event in their lives she was the "go-to" to help put the odds in your favour through karakia, utu, and seawater.

In my whānau, karakia and whakamoemiti are delivered through te whakapono o Te Haahi Ringatū in the Tairāwhiti. We belong to the Muriwai, Rangiwaho, and Tuahuru parishes. Our whakapono aligns with Te Haahi Ringatū through the tipuna matakite, Toiroa Ikariki. Toiroa who prophesized the coming of the Pākerewhā, Te Kooti, saved Ihaka Whaanga, initiated peace during the Kaiuku siege and foresaw Ngā Puhī coming down from the North. The poropiti made by this tipuna remains engrained in my whānau with revelations made back then that are just as significant now. Furthermore, our whakapono is influenced by being uri who descend from matakite as such and means that there is a need to be mindful in what is said out loud and even more so, what is said within as if words and thoughts could manifest into reality.

In our household, prophecies, tohu and moemoea is a normalized conversation, that is always linked to the tapu of the moana when combined with karakia and seawater. This was carried out not only for gathering kai but for everyday life whether it was travelling outside of our rohe, sitting an important test, or overcoming illness. All of this came from the simple words *hoki atu ki te wai* - return to the sea, give karakia and protect oneself by flicking seawater over you three times, first facing the east, then towards the land to the west and then again as always to the east.

1.1 Background to the Study

Enhancing the health and well-being of Rongomaiwahine mokopuna through Kaitiakitanga is inspired by an upbringing on the Mahia Peninsula and an effort to examine the past, review the present and look to the future direction of Rongomaiwahine iwi. This inspiration also came from delving into the uniqueness of the Māori worldview, the Tairāwhiti worldview, and refined again to the Rongomaiwahine Iwi worldview all while raising children in the consequences of past actions. For the last four months of carrying my twins, I resided in my whānau home at Waiihu, Oraka. During my time as a māmā there has been much reflection on experiences and learnings around Rongomaiwahine identity, culture, and practices while growing up. Carrying children catapulted my thoughts into how one could manage intergenerational transfer of values and expectations that could be supported by whānau which, would ultimately become highly influential in shaping my priorities and actions as a parent who had chosen to raise children in the rohe of Rongomaiwahine iwi.

The past deeds of our tipuna emphasize a deep connection to the moana pre-colonization with assimilating efforts to maintain that connection during post-colonization. Despite the layers of conditioning by the Western World, there are constant examples of connection to the moana which, supports the understanding that the realm of Tangaroa and Hinemoana is a high if not the highest priority for

Rongomaiwahine Iwi. This is conveyed politically, socially, and economically where so many concepts of identity surround the Rongomaiwahine Iwi effort to maintain mana moana. This constant effort mirrors the ideologies of kaitiakitanga within the Māori worldview from pre-colonial times to now. The act of petitioning for a no commercial fishing zone around Mahia Peninsula in the 1940s to the three mātaaitai reserves, where two have by-laws and the submission of the Coastal Marine Title Application are clear indicators as deeds of kaitiakitanga over mana moana. This legacy can be identified as a critical direction endorsed by the tipuna of Rongomaiwahine Iwi with a distinct definition of kaitiakitanga that must align with the health and well-being of future generations.

It would be easy for the descendants of Rongomaiwahine Iwi to compare its current state with others and have wishful dreams for the mokopuna of Rongomaiwahine Iwi. Nevertheless, the geographical, financial, and levels of organization within capability must be remembered, and in the same context the current descendants must acknowledge what has been achieved and the unique mana whenua, mana moana of Rongomaiwahine Iwi. Learning to appreciate the journey and processes of Rongomaiwahine Iwi is key to understanding the legacy and the direction of the path forged by tipuna to ensure the health and well-being of Rongomaiwahine mokopuna is well supported. In doing so, there are hard truths and confronting questions around decision making and effort and the Rongomaiwahine iwi definition of what it takes to be a good tipuna and how can that be portrayed in the future?

In this thesis, the term *Rongomaiwahine mokopuna* is understood as the present-day tamariki who descend from Rongomaiwahine and Tamatakutai who maintain the ahikaa status in Mahia. I have chosen to define Rongomaiwahine mokopuna like this based on the whakapapa to the whenua within the mana moana and mana whenua of Rongomaiwahine. The common factor for the people within this rohe is their whakapapa to the children of Rongomaiwahine and Tamatakutai who are Rapuaiterangi and Hinerauri. I have been told of a third child. However, for this thesis that kōrero will not be included in the definition. Also, this definition provides

parameters and focus within the reality of whakapapa to Rongomaiwahine herself, which branches off to Tainui/Waikato, Te Arawa, Ngāti Kahungunu, the Tairāwhiti down to Ngāti Raukawa.

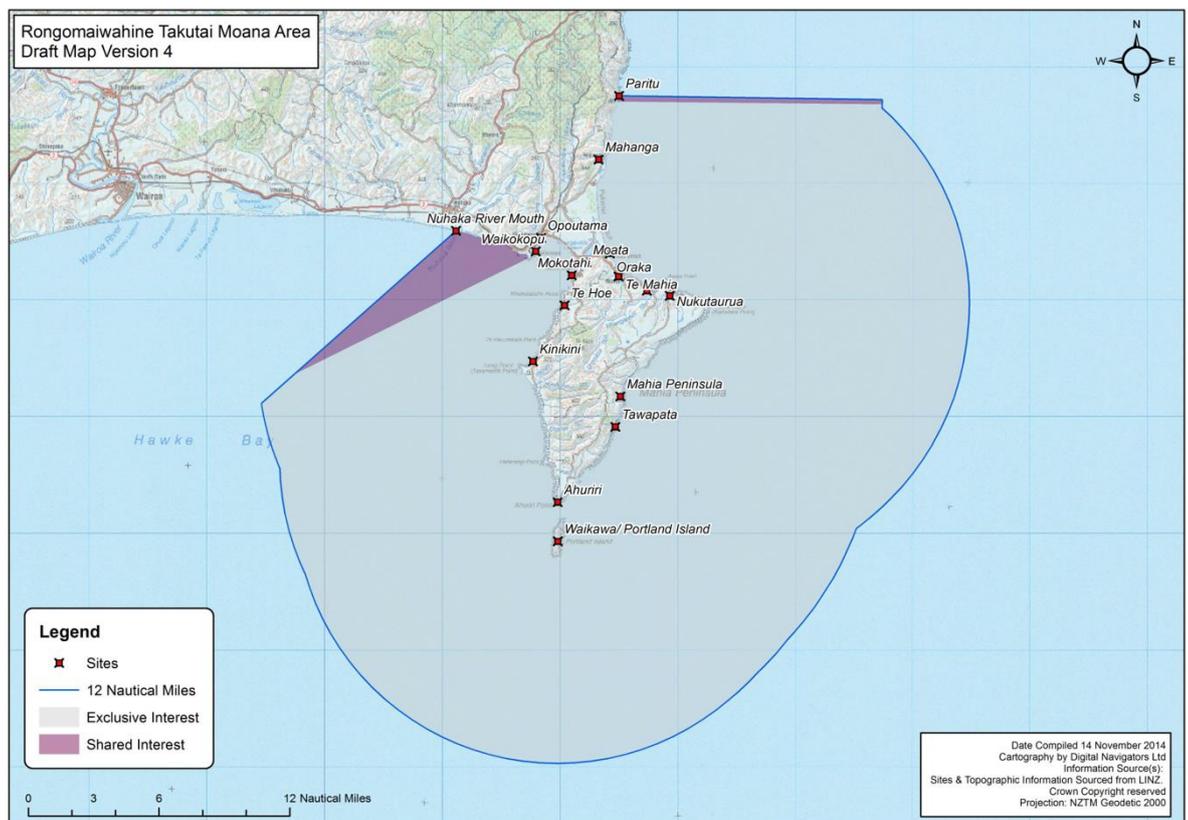
The definition of kaitiakitanga stems from my years of conversations with my mother and her ability to communicate her experiences as mokopuna through pūrākau, whakapapa within whanaungatanga, whānau stories handed down to her, waiata, the role of our pariha in the haahi Ringatū and also as a Kaiako. My father also shaped my sense of kaitiakitanga through his actions and lived life as the kaitiaki of our whānau with passion. My childhood memories of my father as a commercial fisherman was waking at 3 am to go to work and returning home at 8 pm, going to marae meetings, the smell of diesel and rubbing methylated spirits on his rough hands. In my eyes, my father wet fished and cray fished like a madman. The conditions he allowed himself and his crew to experience are far beyond what I would consider a normal job and my perception of my father remains as a fearless, hardworking man who would lay his life down for his family. My father has a competitive nature of fearlessness as well as confidence that still baffles me to this day. His years of experience has seen him sink three boats in the Rongomaiwahine fishing grounds and survived them all. His ability to survive comes from his knowledge base on weather, tides, currents, and what I believe to be, his whakapapa to Maui. Within this, my father has and continues to be a giver of kaimoana. I remember my father always giving kaimoana to pakeke and if you lived within where he launched his boat to where it was parked the pakeke on that road would benefit. This practice was passed onto my brother who is a keen fisherman to this day in Western Australia who shares his knowledge of fishing with his indigenous friends by experience where they often take their catch back to their mob. My partner and I ensure our children are sharing the kaimoana we gather to various pakeke that live in urban areas. The concept of sharing kai within our whānau is founded on the reciprocity of relationships within our whakapapa. Particular families also gave and continue to give us kai based on our relationships and whakapapa. Thus, reciprocal practices between our whānau are essential because it can also be directed to the maintenance environment.

My experiences have led me to believe that reciprocity is key to kaitiakitanga and fundamental in developing within ourselves intent and act. The intent and act of kaitiakitanga are embedded in the morals and values passed on to me by my mother. This is cemented by our whakapono, Te Haahi Ringatū. This has been the only faith within my mother's family that moves effortlessly between Te Ao Kōhatu and Te Haahi Ringatū, a Christian based faith. Our pariha connects to Toiroa and his prophecies where we believe our pariha holds the mauri for Te Haahi Ringatu. In my years and discussions with my mother, I have known this as a humbling responsibility that Te Pariha o Tuahuru can only carry. Retrospectively, the pariha is well supported by the Te Haahi Ringatū Tairawhiti Peka. It must be acknowledged that many of the whānau who represent our neighbouring pariha within the peka have strong whakapapa ties to Tuahuru. Therefore, they share this responsibility too. We carry this mauri regardless if we are physically present at our own Tekau Mā Rua, have dwindling numbers, or choose to step away from the haahi. Just like the ira-kaitiaki embedded in Māori from the conception in time, so is the mauri of Te Haahi Ringatū for us of Te Pariha o Tuahuru. It was embedded from the time Te Toiroa spoke the words of "Tiwhatiwha te pō, tiwhatiwha te ao". Its unwavering state means that it is a part of me no matter what I do in life and is passed through to my tamariki and one day on to my mokopuna. Our whakapono is a beacon of light that remains lit. We can always turn and depend on it. This whakapono teaches me to believe in the possible and the unlikely. It brings a natural optimism in life with a sense of belonging. This is the foundation for my intent and actions as I know to maximize positive outcomes of my intentions, my thoughts and actions need to match. Thus, there is a holistic perspective that connects to everything in my world.

My father was born and bred at Waikokopu and roamed between Kaiwaitau, Opoutama, and Raumakomako. My mother was born and bred at Nukutaurua, below Maungakahia, the pā of Rongomaiwahine and Kahungunu. They both were raised to live off the land and sea. My parents continued to live in the rohe of Rongomaiwahine into their adult years while raising my brother and me. They decided to reside, build, and raise us at Waiihu, Oraka that would be between Waikokopu and Nukutaurua. The values and beliefs of my mother were deeply enrooted in our lives because she

was at home with my brother and I. The practicality of living off the land allowed us to never know what it was like without food. My mother's upbringing taught her to make something out of nothing and to cook with love. In my adult years, I have been able to reflect on what I deemed as a normal childhood, was not a childhood like others. Living by the maramataka, having gardens and eating from the sea all year round was our consistency of maintaining our connection to the land and sea. Consequently, this has shaped my want for my kids to have a strong sense of identity, ira-kaitiaki, and unwavering whakaponono.

Mahia, Kaitiakitanga & Rongomaiwahine



Geographically, Mahia Peninsula is located in the Wairoa District, Northern Hawkes Bay. According to the 2013 Census, 4,473 people of Māori descent affiliated to being of the Rongomaiwahine iwi. 33.3% could hold a conversation in Te Reo Māori. The highest unemployment group is aged between 15 and 24 years. There are 1,665 dependent Rongomaiwahine children (2013 Census, 2013). Māori makes up for 66% of the population in the Wairoa District (Wairoa District Council, 2020)

which, highlights the statistics that are prone to Māori throughout Aotearoa such as suicide rates, mental health, and unemployment.

Tu mai Maungakahia

Mui i te marangai

O te Tairawhiti

Hukahuka te moana, mākorakora te whenua,

Whānau mai ra, Kahukuranui, Rongomaipapa, Tamateakota, Mahakinui, Tauheikuri

Ko koe te mokopuna Mahina-ā-Rangi

Ko Rongomaiwahine te whaea o te motu e

Composed by Moemai Hook

According to Māori Worldview, Mahia is a part of the Tairāwhiti, and the most persuasive example of this is through the whakapapa of the chieftainess, Rongomaiwahine who resided at Tawapata with her first husband, Tamatakutai. Together they bore Rapua i te rangi and Hinerauri. Rongomaiwahine would then become the wife of Kahungunu, and together they would have Kahukuranui, Tamateakota, Rongomaipapa, Mahakinui, and Tauhei-kuri (Mitchell, 1944). The marriages of these children would interconnect Rongomaiwahine to the surrounding iwi in the Tairawhiti, Waikato/Tainui, Te Arawa, and Ngāti Raukawa. Mahia is rich in stories, waiata and oral history that reflect the role of kaitiaki from the arrival of Ruawhoro on the Takitimu with sand from Hawaiiki, and the safe passage was achieved through the tohi Tu Mai Awa (p. 33).

A long-standing connection with supernatural Kaitiaki that extends from the renowned tipua Ruamano who guided te waka Takitimu to Aotearoa, Matiu, the son of Ruawhoro, who was turned into a mauri, Kaiwaka the shapeshifter, Whakikino the stingray, Moremore the shark (Kereru, 2015) and Te Maire te ika taniwha. These kaitiaki are named in a variety of waiata, mōteatea composed by Rongomaiwahine descendants and reflect the entrenchment of kaitiakitanga within the whānau. This ability to believe in such beings supports the Māori worldview where perception is a

holistic belief that states that there is support through divine intervention (Mead, 2003, pp. 193-207). Furthermore, that kaitiakitanga over the mana moana of Rongomaiwahine iwi is a priority and that it is motivation to work towards sustainable practices while maintaining Tino Rangatiratanga.

He manako te koura, e kore ai!

Hikairo – Prominent Chief of Rongomaiwahine iwi

Ngāti Hikairo is a hapū of Rongomaiwahine iwi that maintains mana whenua from the eastern side of Whangawehi river through to Kinikini on the Mahia Peninsula. The descendants of Ngāti Hikairo can detail when a warring party remarked that Hikairo would make a delicious meal he responded with *he manako te koura, e kore ai* (Brougham & Reed, 1975, p. 131). The understanding of this proverb is that one cannot taste the delicacy of crayfish by wishing for it. Thus, challenging the warring party to engage in battle, to realize the hopeful comment that was directed at Hikairo. In contemporary times this proverb is referenced to the work ethic in achieving goals. The response by Hikairo is an example of kaitiakitanga through his exertion of mana tangata as a chief exhibiting his authority and confidence in his status. This whakataukī highlights a resource of the mana moana, and even in a battle, the significance of the moana is conveyed. Thus, indicating the importance of the sea within Rongomaiwahine iwi.

Therefore, the purposes of this study are:

1. Review the historical timeline that contributes to kaitiakitanga as a priority for Rongomaiwahine iwi.
2. Compare the historical timeline of kaitiakitanga to the last five years within Rongomaiwahine iwi.
3. Examine the decisions of the iwi and how it impacts mokopuna.
4. Discuss the establishment of a Kaupapa Māori school and the impact on its iwi.
5. Discuss whether this is all in pursuit of enhancing the health and well-being of Rongomaiwahine mokopuna?

1.2 Aim and Research Questions

This thesis is a documented text for the Rongomaiwahine mokopuna as defined in this research where this thesis is a platform for mokopuna to review, question, and challenge. Finding books that are written for Rongomaiwahine iwi by the hau kainga of Rongomaiwahine Iwi has proved to be limited. Enhancing the health and well-being of Rongomaiwahine Iwi through Kaitiakitanga is an articulation for the future generations of Rongomaiwahine Iwi conveyed by a māmā who was once a child in Mahia that now have children being raised in our paradise and wants for them to have an unbroken connection to Rongomaiwahine Iwi, mana moana and mana whenua. The overall aim of the study is to identify, examine, and evaluate the Rongomaiwahine Iwi view of health and well-being for its mokopuna through deeds of kaitiakitanga.

To achieve the aim as described above, the research seeks first to answer some questions.

1. What have been historical projections of Rongomaiwahine iwi in prioritizing the health and well-being of mokopuna?
2. What fundamental actions were made by our tipuna?
3. What are the essential steps of Rongomaiwahine iwi in the last five years?
4. How has Rongomaiwahine iwi impacted Te Kura Kaupapa Māori o Te Parehuia?
5. How does Te Kura Kaupapa Māori o Te Parehuia impact Rongomaiwahine iwi?

The focus of the questions is to recognize the health and well-being of Rongomaiwahine mokopuna who whakapapa to the land and reside in the Mahia Peninsula, and by identifying this then there could be a guide to develop and/or

enhance practices to ensure that decisions are filtering down to mokopuna to support their future role as kaitiaki. Since returning home in 2012, I have observed many different efforts on all levels to kaitiaki the moana and whenua. This seems to take priority over any social issues that have surfaced or on the rise within Mahia. It is the reason to begin the discussion of reflection with children on the ground level who will endure the consequences of decisions by pakeke.

1.3 Significance

Kōtiro Māori E composed by Tommy Taurima (Solution, 2014) contributes to the eminence of Rongomaiwahine. This waiata provides a platform for a love story shared with Kahungunu to be performed and celebrated. The song samples the tune of Kaulana Nā Pua, which was written by Eleanor Kekoaohiwaikalani Wright Prendergast in 1893 (Solution, 2014). The original tune is a mele that laments the injustices that the Queen Lili'uokalani and her people suffered. The melodic tune is a lament of Kaulana Nā Pua. It is an underlying comparison within Kōtiro Māori E of the deceit that is parallel to the death of Tamatakutai and the marriage to Kahungunu that mirrors the political decision of Queen Lili'uokalani for her peoples' survival. Thus, as a kaitiaki of her children and her people Rongomaiwahine conveys sacrifice and diplomatic advancement through a marriage where an examination of the roles for Māori women can be viewed in the mythical paradigm of creation, the birth of mankind and prominent Māori women such as Papatūānuku, Hinemoa and more recently Nanny Whine Cooper (Jenkins, 1992). Such women are examples of kaitiaki within their respective realms and Rongomaiwahine dutifully fulfilling hers as chieftainess. Consequently, this aligns with the roles of mothers, grandmothers, sisters, and wives who convey a type of guideline and inspire Māori women.

Historically, Rongomaiwahine is detailed within books such as Takitimu, which is affiliated to the tribe Ngāti Kahungunu. Rongomaiwahine is introduced concerning the Māori goddesses (Mitchell, 2014, p. 86). This alignment is an indicator that

supports her notoriety and as a prominent figure of importance. This is supported by Mitchell's statement about the arrival of the Māori King who agreed to walk through the door of the Takitimu marae at its opening. Had the king not been satisfied with the female ancestor depicted above the door, he would have refused entry (pp. 87-88). The placing of a woman such as Rongomaiwahine above the doorway of a meeting house commemorates the many descendants who are a result of the children whom she bore. Thus, the entrance of the door highlights the role of women to bear children and the descendants walking in and out of the meeting house is that of entering the womb of their ancestress. This supports the prominence of Rongomaiwahine who reigns over the Mahia Peninsula (Dick, Stephenson, Kirikiri, Moller, & Turner, 2012, p. 119) where the Rongomaiwahine iwi have historically practiced kaitiakitanga tradition founded on whakapapa, tikanga, and mana.

1.4 Overview of Methods

The purpose of the study is to initiate a review of the current status of enhancing the health and well-being of Rongomaiwahine mokopuna through kaitiakitanga. Therefore, the research must follow kaupapa Māori research methodologies such as Wānanga and Kaupapa Māori Theory. This is qualitative research through semi-structured interviews to allow a response of motuhake from the participant where this study uses a mixture of methods to answer the research questions. This is due to the timeline of answering questions starts from the prophecy of colonization in 1766 that can only provide answers through documentation, recordings of oral history, and waiata. The semi-structured interviews take place after a wānanga for mokopuna of Te Kura Kaupapa Māori o Te Parehuia to celebrate Matariki and Kaitiakitanga. Wānanga is the catalyst of this research because it is delivered in Te Reo Māori, to Te Reo Māori speaking Rongomaiwahine mokopuna, while staying on the marae and treading over the several landmarks of the iwi. This wānanga also includes environmental scientists, artists, and local kaumatua that supported the space by putting kaitiakitanga into practice with the tamariki.

1.4.1 Research question one – What were fundamental actions made by Rongomaiwahine iwi in prioritizing the health and well-being of mokopuna?

The method of research to answer this question is to provide a historical account of actions by tipuna as a result of legislation. This allows for the impact of decisions made by the crown to be presented and acknowledge the efforts of Rongomaiwahine forefathers. Cross-examination of these fundamental acts would ultimately impact the health and well-being of Rongomaiwahine mokopuna and portray kaitiakitanga as a vessel. As quoted by Mason Durie 2006, the measure of a "good life" (Cram, 2014) constitutes for measurement of well-being. The efforts of environmental custodianship and language revitalization ensure a "good life" for Māori and to answer this question through a historical timeline supports the pathway pursued by Rongomaiwahine iwi for the iwi.

1.4.2 Research question two - What actions have been pivotal in the last five years for Rongomaiwahine iwi?

Researching this question presents the efforts of Rongomaiwahine iwi in the last five years. This is to review the path that was established and cross-examine recent efforts. The impact of legislation on Māori presents the options of Māori participation, organization, and maintaining dignity according to Māori Worldview. The universal laws versus traditional Māori law are evident throughout the history of indigenous nations and historically how tipuna attempts to engage with the crown to ensure a healthy future for Rongomaiwahine mokopuna and made decisions accordingly (Māori Custom and Values in New Zealand Law, 2001). The present efforts of the iwi also convey the direction and intention for Rongomaiwahine mokopuna and the roles of kaitiakitanga.

*1.4.3 Research question three - How has Rongomaiwahine iwi impacted Te Kura
Kaupapa Māori o Te Parehuia?*

This research question allows discussion to review the past and present situation and potentially pursue avenues that could complement the efforts of tipuna and the present kaitiaki of Rongomaiwahine iwi via a Mātauranga Māori platform fully immersed in Te Reo Māori. Answering this question provides an avenue to present potential pathways of TKKM o Te Parehuia, Rongomaiwahine iwi and being empowered to have mana motuhake over defining how the iwi can enhance the health and well-being of its mokopuna. This questions also assumes that the future can be determined by mokopuna and that the present kaitiaki merely provides a pathway, current options, and role model reflect the ideals.

*1.4.4 Research question four - How does Te Kura Kaupapa Māori o Te Parehuia
impact Rongomaiwahine iwi?*

The research methodology of providing wānanga as a platform to create learning opportunities for tamariki as a focus to enhance their health and well-being through kaitiakitanga is applied to answer the above question. Mahia is home to Whare Wānanga established by Ruawharo, and it is the only sense that the Rongomaiwahine uri replicate the steps to provide learning for mokopuna. Therefore, TKKM o Te Parehuia instigates opportunity as such as to hold fast to the past efforts of tipuna and grow with traditional practices into the future, ensuring that Rongomaiwahine mokopuna are resilient and robust. Language revitalization within Rongomaiwahine through wananga provides tactile learning and will lay the path for Rongomaiwahine iwi to decolonize and the writers of their destiny.

1.5 Overview of Thesis

Chapter One introduced my research topic and provided some background for Enhancing the health and well-being of Rongomaiwahine mokopuna through kaitiakitanga. This also detailed how my upbringing has brought me to this research. It is a privilege to have the platform to unpack and delve deeply into the very core of my identity as a mokopuna of Rongomaiwahine. So much of my life has been shaped by an ancestress whom I have only known through oral tradition and what motivates me to dedicate two and a half years of my life to understanding. Furthermore, Chapter One details how whakapapa and decisions lead to particular outcomes for us, how practices are intertwined, and the impact that it makes on mokopuna.

Chapter Two is a review of the literature on the topic of health and well-being, according to Māori, hapū, whānau, and as individuals within the whānau. Mana Wahine is a natural topic within the literature review because it aligns with Rongomaiwahine and her iwi. This also enables the feminine approach within this research and intends for Mana Wahine to be the crux of this thesis. Kaitiakitanga is the vessel that is applied to enhance the health and well-being of mokopuna within this research. Therefore, it is imperative to review literature that cross-examines and challenges issues that affiliate with kaitiakitanga.

Chapter Three discusses the research framework and methodologies, within which my research is based. These are Kaupapa Māori Theory, Qualitative interviews, and the exploration of wānanga in research. Mā Tangaroa Tātau E Mau Mai Wānanga aims to drive and enhance the health and well-being of Rongomaiwahine mokopuna through mediums of kaitiakitanga. The intergenerational transferal of Mātauranga Māori leads this wānanga and incorporates mainstream disciplines such as environmental science as supporting roles to enhance the learning space. This wānanga is conducted predominantly in Te Reo Māori to empower and maintain the mana of the attending mokopuna. The chapter also describes the methods I have used

to seek answers to my research questions. In brief, these are oral interviews with four participants who were present within the wānanga.

Chapter Four presents the interview results from the participants who attended the wānanga. The feedback from the interviews is arranged into the six mātāpono that founded Te Kura Kaupapa Māori o Te Parehuia which are Ōranga Taiao, Ōranga Wānanga, Ōranga Reo, Ōranga Tangata, Ōranga Whakahaere and Ōranga Iwi. This provides the whānau of TKKM o Te Parehuia with a review of the wānanga for future reference and to grow from the experience. Furthermore, the response from participants that is headed by the mātāpono presents evidence and alignment with the initial aspirations of TKKM o Te Parehuia to restore Te Reo Māori within the iwi of Rongomaiwahine.

Chapter Five discusses the results and reviews the historical projections of Rongomaiwahine iwi in prioritizing the health and well-being of mokopuna and fundamental actions that were made by tipuna. The fundamental actions of Rongomaiwahine iwi in the last five years are then highlighted that then spotlights the impact of decisions made by the iwi on Te Kura Kaupapa Māori o Te Parehuia. The results are then intertwined with the impact TKKM o Te Parehuia will have on Rongomaiwahine iwi. This is then cross-examined with the enhancement of the health and well-being of Rongomaiwahine mokopuna through kaitiakitanga and how TKKM o Te Parehuia contributes to this.

Chapter Six concludes the thesis and provides possible avenues for Rongomaiwahine iwi and TKKM o Te Parehuia in enhancing the health and well-being of mokopuna through kaitiakitanga. This includes partnerships from primary age, specializing in specific disciplines that align with the historical projections of ancestors yet being innovative enough to move with the evolving world. This chapter will also provide potential avenues of research for the future in the hope that a reader will feel inspired

by the actions of our ancestors and gain a deeper understanding of resilience within the iwi of Rongomaiwahine and the commitment that has transpired over the years.

1.6 Chapter summary

This chapter introduced the thesis and the motivation behind the research that starts from home. The positive experiences growing up as a Māori child and also the traumatic experiences from being Māori have shaped the decisions made to research kaitiakitanga and apply the health and well-being of mokopuna as a measurement. This chapter reflects the difficulty of walking within the two worlds of Te Ao Māori and colonization. Furthermore, this chapter begins to flesh out the navigation that is required to maintain the values of the Māori cosmos yet survive and adapt to the social pressures of the government, the impact of colonization within the family, and the healing that is required.

The next chapter reviews the literature on the topic of health and well-being according to Māori philosophy as an indicator of achievement, success, and also a failure. Literature that presents Mana Wahine is significant within the research because, in the background study, the female component is consistent throughout the entirety of this thesis. Cross-examining the evolution of Kaitiakitanga literature is applied as a focus because it is a catalyst to enhance the health and well-being of mokopuna and will allow for comparison. Moreover, as an indigenous nation, it is vital to evaluate literature between nations to support reclamation, decolonization, and conservation.

CHAPTER TWO

LITERATURE REVIEW

2.0 Chapter Introduction

The previous chapter introduced the thesis, and the inspiration behind this research revolves around the home. Positive and traumatic experiences have impacted the pathway to research kaitiakitanga and apply the health and well-being of mokopuna as an indicator. There is difficulty finding the right road that honours cultural identity while maintaining resilience in an ever-evolving world. The previous chapter provided a foundation for the research conducted in this thesis and an avenue to explore that would maintain the values of the Māori cosmos and adapt to the government's social pressures, the impact of colonisation within the family, and the healing that is required to survive.

This chapter reviews literature categorised under Mana Wahine, Kaitiakitanga, and Health and Well-being. Articles will discuss the early writing of Jenkins, Irwin, and Evans in presenting her-story, feminism versus mana wahine, and acknowledging the ira wahine of Māori worldview. Mana Wahine is significant to the research within Enhancing the health and well-being of Rongomaiwahine mokopuna through kaitiakitanga because Rongomaiwahine the ancestress is intertwined with Mana Wahine. This representation highlights the uniqueness of mokopuna, who belong to one of two iwi led by an ancestress. Articles aligned with Kaitiakitanga will outline custodianship being a vessel for comparative discussion within the thesis. Finally, articles will focus on health and well-being and presented to provide a strong case of trials and tribulations of Māori health and well-being.

2.1 Key literature topics

During a six-year commitment to full-time study, there have been various readings within the Arts Discipline. From Social Anthropology to Music Theory, Education and Environmental Science. Being exposed to the Education Act in Aotearoa/New Zealand altered the path and direction of full-time study. It would also shift the view of academic institutions and release an urge towards Kaupapa Māori theory and spaces. The readings conducted are Māori focused on three areas highlighted. They are Mana Wahine, Māori Health and Well-being, and Kaitiakitanga which, will underpin the thesis title Enhancing the health and well-being of Rongomaiwahine mokopuna through Kaitiakitanga acknowledging the chieftainess, Rongomaiwahine, and the platform women have in Māori worldview. Highlighting readings in Kaitiakitanga as a tool to ensure the health and well-being of future generations through the Māori perspective will also provide the voices of iwi across Aotearoa and show value.

2.2 Mana Wahine

The roles and responsibilities of Māori women have and continue to be contested by feminism and challenged tradition by appropriating practices with a colonial mindset, prompting Jenkins to review this experience and reflect on the status of Māori women. For example, while in a traditional gathering, Māori gender roles were reversed in the pōhiri, which intentionally deterred Māori women who would choose not to participate from future gatherings and kept women who had dared to play a part (Jenkins, 1992, p. 37). Māori women were confronted with choosing between tikanga and a form of feminism that displays ignorance to fully understand the gender roles of males and females to weave into one another and achieve the ultimate goal: to receive the manuhiri with aroha and manaakitanga. Consequently, Jenkins ensures that the status and eminence of Māori women are evident through the

mythical paradigm. This article recognises the experiences of Māori women and the concerning issues endured where this article aids as a voice for contemporary Māori women.

Towards Theories of Māori Feminisms supports the voice of Māori women and validates the significance of 'her-stories' (Irwin, 1992, pp. 1-2). By doing so, there will be an improved understanding of Māori women that can potentially contribute to Māori feminist theories. Irwin acknowledges that women have continuously been subjected to indifferences by the male gender and that Māori women have become even more oppressed while being a part of a minority. Thus, it is essential to develop theories and tools to progress from the current situation of Māori women that Irwin recognises. These tools need to holistically incorporate the entire being of women from the physical to the spiritual (pp. 4-5). According to Irwin, Māori society, the stories of Māori women, Māori language, Māori practices, and traditions (pp. 6-8) are primary tools to access that will ensure development for Māori Feminism theories. Furthermore, this article states that reflection of the past will provide an understanding of the present for society (p. 6). Thus, stoking the much-debated speaking rights of women on the marae urged by a non-Māori viewpoint and traditional practices challenged as a reflection of the time.

The Negation of Powerlessness: Māori Feminisms, a Perspective is a reflective analysis of Māori women within a void of conceptual topography where there is an "internalisation of powerlessness" caused by dominant cliques that ultimately oppress mana whenua, mana wairua and mana Wahine (Evans, 1994, pp. 53-54). These three concepts are the main themes throughout Evan's article that convey interconnection with examples that reflect on events and actions within the political arena, broadcasting, and Māori economic development. The oppression of mana whenua, mana wairua, and mana wahine has created a void in the Māori culture and replaced by colonial power relations. The main ideas provided by Evans are agreeable based on the documented events and experiences provided. The analysis is

concerning and ensures food for thought and possible concepts to revitalise and strengthen mana whenua, mana wairua, and mana wahine.

The first details interweave mana wahine, mana wairua, and mana whenua (Evans, 1994, pp. 54-55), highlighting the female goddesses who are fundamental in presenting the role and status of women, which is a constant reminder that women had an equal role in Māori society. Evans also reminds the reader of Māori female leaders. They contributed and established significant organisations in contemporary times, such as the Māori Women's Wealth fare League, Kura Kaupapa, and Kōhanga Reo (p. 55). Consequently, this encourages reflection that despite the oppression of Māori women that ambitious qualities remain evident in Māori women. This article also provides examples of leadership, Māori feminism, reflections of Māori within media, and Māori Economic Development (pp. 55-63) presented as personal experiences. Nevertheless, the point within this article is for the reader to reflect on one's own experience and comprehend the effects. Therefore, this article can be recommended based on the fact that it prompts reflection and forms a perspective on powerlessness for Māori women.

2.3 Health and Well-being

Measuring Māori Well-being reviews the jargon applied to determine well-being amongst Māori and what contributes to a good life. This begins with the United Nations Declaration on the Rights of Indigenous Peoples that states, "Indigenous individuals have an equal right to the enjoyment of the highest attainable standard of physical and mental health". This article highlights the non-indigenous terminology and definitions to determine well-being. Nevertheless, Cram builds from Durie's paper of measuring well-being and recent initiatives. This paper highlights three different terms of well-being. They are Objective Well-being that is an overview of population-level and measured through social economics such as statistics (Cram, 2014, p. 20). Subjective Well-being focuses more on the experiences of life that are

modelled by Te Whare Tapawhā. Whānau Ora concentrates on what establishes Māori worldview and ideals expressed by Durie as Whānau care, Guardianship, Empowerment, Planning Cultural endorsement, and Whānau consensus (pp. 23-26). Measuring Māori Well-being, there needs to be an acknowledgement of the stress that comes from Māori and research because of the consultation process and its use. Will the integrity of the participant be kept intact, and how is this portrayed?

Mauri is linked to the well-being of issues and relationships that indicate or monitor the progression of objectives (Whakatere & Pohatu, 2011, p. 1). Mauri Moe, Mauri Oho, and Mauri Ora are three states within the understanding of Mauri that are interchangeable. Mauri Moe knows the potential within relationships and kaupapa (pp. 4-5). Mauri Oho is the awakening of the potential that recognises the who, what, when, why, and how (pp. 5-6). Mauri Ora is the living and thriving essence that moves the potential into action (p. 7). Tihe recognises the three states as naturally interchangeable from the core. These states mirror Te Kore, Te Pō, and Te Ao Mārama. As this story is the story of all creation, Tihe is the process of Mauri's three states interwoven through tracking the flow of Te Tuakiritanga, which is the inner being of well-being. Finally, Tūhonohonotanga provides insight into supporting what is identified by Māori as imperative to well-being. Whakatere and Pohatu provide a concise understanding of Mauri supporting evidence from Marsden and Durie (pp. 7-10). Local examples support this projection, and despite being in-depth research, it provides the understanding required.

Lifecourse Approach can assist Māori in improving the quality of health and well-being and be reflected in Māori culture that requires longevity in maintaining well-being. Due to historical trauma and embedded intergenerational wounding, long-term research will provide quality evidence that could better understanding of Māori (Theodore et al., 2019). The constructs of the early years of life within the Lifecourse Approach is reflected by Kōhanga Reo and set the course for Māori. However, this needs to be supported with what follows on from Kōhanga Reo and cannot be a quick fix. It must be ongoing to ensure its success. Positive

ageing for Māori research will assist policy to improve conditions and also navigate the future outcomes. Lifecourse Approach is deemed time-consuming and expensive (pp. 17-18). However, administrative data could provide an avenue to maximise potential outcomes. Insight into Māori is needed providing Māori benefit from the research and can be empowered. Indigenous Data Sovereignty needs to be at the forefront to allow Māori to address change through the voice of Māori and not by an external entity (p. 20) but achieved by ensuring Māori leadership, direction, and worldview. If there is the real intention of finding solutions to Māori issues, then there needs to be a committed effort.

The clinical world is insensitive to the Māori worldview and does not promote connection or communication, which can leave Māori feeling isolated and vulnerable. This paper presents experiences by Māori with participants within the cardiovascular disease medicines literacy intervention trial. This article reviews varying dynamics of Health literacy and understanding with Māori. Patient-Health Professional Relationship can either be positive or negative that is based heavily on communication. Excellent communication can assist increase the ability to stabilise the needs of patients. Perception is also essential within communication because this can enable or prohibit rapport (Carlson, Barnes, Reid, & McCreanor, 2016, p. 45). This article argues the need for humanisation within the clinical world and a drive to improve the social connection.

There are inconsistencies in receiving health care. Māori are subjected to stereotyping and unfair treatment compared to non-Māori, and data from GP supported this with Māori are blamed for poor behaviour, poor health choices, and overall poor quality of health. Health Literacy in Aotearoa needs to improve its ability to support the holistic well-being of Māori to create change (Carlson, Barnes, Reid, & McCreanor, 2016, pp. 47-49). Implementation of Māori values within Health Literacy will improve the professional-patient relationship with the inclusivity of whānau that will enhance perception and communication as conveyed in the interview findings within this article.

Oranga Mokopuna A tāngata whenua rights-based approach to health and well-being presents indigenous solutions to resolve issues within Māori communities that has stemmed from colonisation while identifying an unequal gap between Māori and Non-Māori remains the downfall of external parties in resolving issues and caring for cultural priorities for Māori such as mokopuna (King, Cormack, & Kōpua, 2018, pp. 187-188). Human Rights for Indigenous Nations, such as Māori, is defined by non-Indigenous that is also responsible for Indigenous Nations needing human rights (p. 189), which is an example of colonisation speaking for Māori rather than allow Māori self-determination when referring to the spaces Māori sit in such as Māori of Furthermore, the language articulated is limiting when it is external. Oranga Mokopuna is a Te Ao Māori based review of indigenous rights that's inclusive of an indigenous worldview that applies its recognition through traditional knowledge and customary methods (p. 189). This success of the article stems from the nature of its delivery that the health and well-being of mokopuna are intertwined with whānau that can be supported by tikanga, whenua, and whakapapa. Oranga Mokopuna offers an approach that can be templated into various methods to assist Indigenous nations that aim to respect the culture and improve the health and well-being like the te rito of the harakeke (p. 189) as an example with this article that acknowledges whakapapa is intrinsic to health and well-being.

The evidence in this article is practical and offers an avenue for government agencies to empower Māori by incorporating Te Ao Māori rights to health and well-being. The Māori Identity Migration Model reviews identity within Māori youth and the motivation between the migration of identity, Identity Threats and Identity Opportunities, Contextual Factors, and Individual/Group Factors (Rata, 2015, pp. 10-11). The model of migration within this article focusses on the diverse and dynamic nature of Māori youth living in urban settings with the analysis of accessible threats and resources for such youth that occupy different spaces of identity. Arama recognises various methods of measurement to identify spaces of identity occupied by Māori, such as the pūtangitangi concept of land, river, sea, and sky and western constructs such as acculturation and ethnic identity (pp. 5-6).

The holistic approach of Māori Migration Model research includes 14 Māori students accompanied by whānau members who were interviewed in a semi-structured environment. Results depicted that students had a view of how they were perceived but also expressed definitions that attribute to being Māori, cultural aspirations, and mobility to achieve these aspirations were highlighted. The Māori Migration Model diagrams movements while also including the pūtangitangi while highlighting the contextual and individual/group factors (p. 11). According to the article, there is a need for more research (p. 13) to develop and offer a model that encapsulates the complexity of identity. Also, to highlight factors that are not healthy for Māori youth that create better migration movements. Nonetheless, it is progress in supporting Māori in research that improves understanding of Māori identity.

Rongoā Māori (RM) is an Indigenous healing taonga that has existed for generations that faces an international interest through commercialisation. Rongoā Māori is Not a Complementary and Alternative Medicine: Rongoā Māori Is A Way Of Life presents the issues that hinder RM in modern times by reflecting on the Tohunga's Act (Mark, Boulton, & Kerridge, 2019, p. 10) as a historical indicator of issues for RM that is categorised in the misrepresentation, misuse and amalgamation of Indigenous Knowledge with Complementary and Alternative Medicine (CAM) (p. 3). Evidence of the adversity that traditional medicine has endured is exemplified by the authors who are practitioners and long-time researchers (pp. 3-5) recount and note external factors such aroha and support for RM that drive practitioners to advocate for RM positively. In this article, the supporting evidence needs more data concerning CAM and realisation from government agencies to Te Tiriti o Waitangi (pp. 7-9) to allow RM its platform. Educating the general public is key to building awareness and recognition for RM. Nevertheless, this article is within itself advocacy for RM and ultimately for Indigenous Knowledge.

Māori are a minority within the healthcare workforce, which prepositions the likelihood of encountering non-Māori that also impacts the Māori perspective, such as whanaungatanga and whānau. This can lead to states of vulnerability and bias for

Māori (Houkamau, 2016, pp. 125-126). Māori endures implicit bias through unconscious stereotyping and negative beliefs towards ethnic minorities yet consciously view oneself as fair-minded (p. 128). An example of vulnerability can be translated by healthcare that systematically categorises individuals into groups regardless of the innate response by individuals. This article also questions Māori perceptions of healthcare, non-Māori perspectives, and implicit bias that healthcare providers are less empathetic to Māori patients. Māori health is supported by research around the attitudes of medical students and its teachers. This research is alarming and concerning for whānau, hapū, and iwi. The Ministry of Health needs to review its history with Māori and work with iwi and hapū.

Transitory Māori Identities presents the traits of Māui within Māori Pūrākau as a qualitative research methodology for five Year 10 Māori students living mainstream lives as a definite form of living (Cliffe-Tautari, 2019, pp. 206-207). The students' resolution in this article is for professionals to value this platform that aligns with Māori (p. 210). The influences of urbanisation and colonisation overflow into education where Māori students are at higher risk of being disengaged. Cliffe-Tautari delves into a Māori narrative as a solution. The methodology applied in this research stems from storytelling, in-depth conversations, and Kaupapa Māori theory (p. 209). This qualitative study highlights students' individual needs, such as cultural support, to ensure self-worth and being acknowledged for who they are and not defined by the complex issues associated with the participants' identity (p. 211). An increase of participants with geographical diversity could enhance this research providing a broader insight. Nevertheless, this article contributes to the overall research of Māori driven solutions for Māori health and well-being.

Historical Trauma, Healing and Well-Being in Māori Communities reviews the impact of trauma on indigenous people and its intergenerational transferal. This article then examines Māori and the unknown practices that heal historical trauma that also provides an analysis of well-being within the tradition, and the alignment of these methods to assist in healing trauma seeks to apply this in health services to the

benefit of Māori. The central theme is that scientific evidence supporting intergenerational traits embedded by trauma (Wirihana & Smith, 2014, p. 199), known as epigenetics. Nevertheless, the underlying theme is that the detriment of colonisation is so profound that it has imprinted genetically to indigenous cultures. Furthermore, traditional methods need to be considered to remove the traumatic imprint. Wirihana and Smith assert that access to holistic views of connected relationships, spirituality, and knowledge are crucial tools for the well-being of Māori (pp. 201-205). Knowing about historical trauma and the tools to assist healing can allow Māori to progress under self-determination. This article is comprehensive that the trauma experienced by the ancestors of indigenous nations has descended through the generations and that it is possible to move through it. As there are various issues throughout Māori communities, Wirihana and Smith provide insight into mental health issues.

2.4 Kaitiakitanga

Understanding kaitiakitanga from a Māori Worldview requires an evaluation of the Māori cosmos. Concepts, values, and beliefs founded on the creation of the universe, and natural phenomena are personified (Roberts, Norman, Minhinnick, Wihongi, & Kirkwood, 1995, p. 8). The first version of the universe's creation is a transition from Te Kore, Te Po to Te Ao Mārama, which leads to natural phenomena being personified in a godlike manner. Te Kore is a time of nothingness where only the supreme god, Io, existed. Io would then create the supreme beings of the male and female essence, known as Papatūānuku (mother earth) and Ranginui (sky father). This then created Te Po (darkness). During this period, Papatūānuku and Ranginui became primal parents of numerous gods that reigned over the natural elements. Eventually, these gods would covet to be liberated from the constraints of te po and conspire to separate the primal parents from attaining Te Ao Mārama (to bring light to the world) (pp. 8-9). This founding belief positions Māori to revere the gods that transpire to natural phenomena. Thus, kaitiakitanga is founded through this series of creation that establishes Māori concepts, values, and beliefs.

The shaping of kaitiakitanga begins during and after the transition from Te Po to Te Ao Mārama where the gods would take to procreation, war, and competition that attributes to the growth of natural phenomena and the creation of man. Tane Mahuta is a primal god within the Māori cosmos where he mates with various natural phenomena to produce a mortal being. However, he is unsuccessful due to the natural phenomena of supernatural creatures and then decides to create a woman from the kurawaka of the first female essence, Papatūānuku. Her name is Hineahuone, and Tane Mahuta would eventually become her husband. Together, they bore Hine Tī Tama, who would unknowingly bed her father and procreate (Roberts, Norman, Minhinnick, Wihongi, & Kirkwood, 1995, p. 9).

The human line descends from the supreme female essence and her primal offspring. However, the predominant male gods contributed to the body of Hineahuone, reflecting the need for both the male and female essence to create man. The result of procreation generates whakapapa (genealogy), connecting back to the gods of natural phenomena. The connection to the gods from whakapapa bestows responsibility to ensure procreation for future survival while also to tiaki (protect) (p. 12) the natural environment of whom Māori descend. Consequently, kaitiakitanga is shaped by the transition from Te Po to Te Ao Mārama, and the outcome is the origination of whakapapa and rational for kaitiakitanga in Māori culture.

Māori worldview credits the gods of natural phenomena for providing sustenance, ensuring the survival of Māori and the future generations. Thus, there is value in the practice of kaitiakitanga throughout the realms of the gods such as Tangaroa - God of the Sea, Haumietiketike - God of Uncultivated Food, Rongomātāne - God of Cultivated Foods and Tane Mahuta - God of forests, birds, and insects (Roberts, Norman, Minhinnick, Wihongi, & Kirkwood, 1995, p. 11). The gods, whakapapa, and survival are imminent for Māori. The reasoning for kaitiakitanga facilitates its varying definitions such as sustainability, conservation, and kin-centric worldview through reciprocal utilitarianism (p. 16)

The meaning of kaitiakitanga from a Māori worldview has evolved to suit contemporary times. The term kaitiakitanga has been intertwined into legal, environmental contexts such as the Resource Management Act, which has absorbed the meaning of kaitiakitanga to the environmental discipline and likened to protection and conservation. Merata reviews the contrast between non-Māori and Māori concepts of kaitiakitanga, where various definitions are presented. It becomes clear that there is a conflict of understanding due to the structural definition needed by non-Māori that limits the concept of Kaitiakitanga. Māori worldview does not confine its definition but observes what is deemed appropriate to the relationship (Kawharu, 2000, pp. 349-352).

Therefore, kaitiakitanga encompasses sustainable worldview and social spheres. This raises two separate points of view; the first is the environment, and the second being the social aspect that it requires that calls for balance and reciprocity. According to Kawharu, kaitiakitanga in an inter-cultural context allows Māori to establish Tangata Whenua status and the exertion of rangatiratanga that assists in enforcing boundaries (Kawharu, 2000, p. 352). This reflects the traditional worldview within Māori dom. The bicultural partnerships allow kaitiakitanga to collaborate or include realms outside of the Māori worldview reflecting the evolution of kaitiakitanga from its traditional context to contemporary times.

Twenty-two kaitiaki from Te Ika ā Maui (North Island) are interviewed to provide a thirty to the fifty-year experience of seafood diversity and abundance within their respective mahinga kai. These Kaitiaki share a concern for the environment and also the impact on Māori culture that now has the kaitiaki seeking avenues of restoration for the mahinga kai (Dick, Stephenson, Kirikiri, Moller, & Turner, 2012, p. 117). The qualitative research method of interview weaves the social and environmental connection of Māori and provides insight founded on experience. This allows honesty within the research while also optimising protection for participants engaging in the interview and is exemplified through comments such as "if we don't

have the connection with our whenua or be able go up our mountain, be cleansed by the winds of Tāwhirimatea" (p. 123). Mātauranga, Tikanga, Rangatiratanga, and Manaakitanga (pp. 124-126) are highlighted as revolving factors within Māori connection to the sea. Strengthening the interview researchers' platform, researchers could create an intergenerational platform through the involvement of parents and mokopuna. Nevertheless, listening to the kaitiaki's overall effort is to create awareness, raising concern through experience.

Mahinga kai linked to creation narratives supports discourse within the Māori worldview (Phillips, Jackson, & Hakopa, 2016, p. 63). This article highlights the separation of Ranginui and Papatūānuku, Tūmatauenga retribution, and the first human support. The concept of emergence from critical discourse analysis is also highlight while aligned with whakapapa within Kaupapa Māori Theory (p. 65). Analysis of the three narratives reflects the depth of Mahinga kai. Also, it encompasses the intergenerational connection supported by Whanaungatanga from the creation narratives of the brothers and their relationships. Mātauranga, the knowledge derived from the narratives (p. 72), establishes practices to sustain Mahinga kai. Tikanga from the narratives that command the expected behaviour to ensure the survival of Mahinga kai and Kaitiakitanga. Furthermore, the mauri that exists within Mahinga kai enhance Māori ideologies supporting the sociological connection to food sources (pp. 70-72). This article provides critical narratives that have a timeless relevance for Mahinga kai to this present day. Further research and comparison of narratives would support this article. Nevertheless, Phillips et al. have provided a clear and concise link with the creation narrative and the emergence of Mahinga kai discourse.

Marine resources in Māori oral tradition: He kai moana, he kai mā te hinengaro endeavours to elevate the metaphorical subjects within whakataukī (Proverbial sayings within Māori worldview) through quantified data to project the holistic connection between Māori, the ocean and sea creatures. Indigenous nations are encouraged to challenge academia to shift the boundaries and give space to

traditional ecological knowledge and practices in society. This is achieved through the graphed variation displayed in species over the centuries (Wehi, Cox, Roa, & Whaanga, 2013, p. 62). The evidence underlines that Māori has observed and maintained custodianship of the ocean and marine animals (p. 66). Two hundred and thirty-three whakataukī connecting to the marine and freshwater fauna (p. 61) linked in with the whakapapa of language across the pacific (p. 64) into the Māori worldview strengthens the case of the article. Furthermore, the contrast between the data of language and quantifying the number of species in whakataukī over centuries maintains the platform of oral history in places of academia. The data and research need to elevate Indigenous methods of maintaining worldview and holistic affiliation by extending the research to first nations at a global level.

Jim Williams provides a thorough insight into kaitiaki practices of Ngāi Tahu (Williams, 2012). Traditional Māori Custodianship is presented as techniques and strategies implemented through observation. It is emphasised that through observation, decisions are made to enhance habitat, harvest at particular times, take specific sizes, or integrate species to enhance productivity. This is also exemplified in temporary or permanent closures of harvesting and allocating specific rites to harvest based on whakapapa (p. 96). Furthermore, through Ngāi Tahu, traditional practices improvement and management do not always occur naturally but also by man's actions. The breeding Kuri exemplified this and population improvement based on a specific gender and traits (pp. 93-94). The geographical location and climate in Te Waipounamu urged Ngāi Tahu uri to be innovative in ensuring the abundance of resources could be maximised. The examples of custodianship ranged from Pōhā for storage, translocation of Karengo (p. 93), and Kereru and seed dispersal (p. 91). Such examples present the diverse and intricate understanding of Ngāi Tahu with their mana whenua and mana moana. The conclusion of this article underpins the unique methods and practices of kaitiakitanga by Ngāi Tahu shaped by climate and geographical location over generations to respect the environment.

Māori researchers are often skilled in Mahi-Toi with the ability to transform thought into physical form. Mahi-Toi can be used as a scaffold for writing frameworks and theoretical analysis within the arts. This is exemplified through the film theory context when Kaupapa Māori theories did not align with Wilson's research. The Mahi-Toi framework recognised that the film theory context did not support the Māori film analysis approach. Like all aspects of Māori affiliate to wairua (Wilson, 2017, p. 120), it also does within Māori film and analysis and automatically shifts the scope to a Māori perspective. Wilson then presents the art form of weaving to express this perspective with each strand and visual having meaning and significance. This article then looks at the Film production process such as conceptualisation, visualisation, planning, and resources are cross-examined with raranga, kaikaranga and harakeke (p. 121). These parallel comparisons reflect the in-depth knowledge it takes to execute this skill of Mahi-Toi and that it is equivalent to that of academic writing. Furthermore, Māori scholars need to debate, consider and apply Mahi-Toi theory to develop, normalise its understanding, and help realise its potential.

2.5 Chapter Summary

In the conclusion of this chapter, the literature was categorised under Mana Wahine, Kaitiakitanga and Health and Well-being. Articles that were discussed from the early writing of Jenkins, Irwin, and Evans about projecting her-story, feminism versus mana wahine, and acknowledging the ira wahine within Māori worldview. Mana Wahine is significant to the research within Enhancing the health and well-being of Rongomaiwahine mokopuna through kaitiakitanga because Rongomaiwahine was intertwined with Mana Wahine. The representation conveys the uniqueness of the mokopuna, who belongs to one of two iwi led by an ancestress. Articles that aligned with Kaitiakitanga were outlined due to custodianship being the vessel for comparative discussion within the thesis. Lastly, articles focused on health and well-being were presented to provide a strong case of trials and tribulations of Māori health and well-being.

The next chapter will introduce the methods applied to the research. These methods include wānanga as a platform to create experiences and the opportunity to implement real-time acts of kaitiakitanga while also elevating pūrākau, waiata, and oral history. Science will also be discussed, elevating Kaupapa Māori driven wānanga.

CHAPTER THREE

METHODS

Ko Ruawharo te tangata

Te tohunga o te waka Takitimu

I Wahatoa, i Tirotirokauika

Ka kitea e ia ngā ika whenua pakake

Whāngai mokopuna mo te iwi e

Ko te toka a Matiu

Ka titiro ki Mokotahi, Maota, Te Kereu, Te Hoe, Moemotu e

Ko Kinikini!

Taupiri maunga whakaruruhau

Mō Rongomaiwahine

Taramahiti, Ahimanawa, Te Toha

Ko Ahuriri e!

Tangaroa ki Ngaheru Mai Tawhiti

Te Kei o te waka Takitimu e

Ko Rongomaiwahine hi!

- Moemai Hook

3.0 Chapter Introduction

The previous chapter reviewed literature categorised under Mana Wahine, Kaitiakitanga and Health and Well-being. Articles were discussed from the early writing of Jenkins, Irwin, and Evans to elevate her-story, feminism versus mana wahine, and acknowledging the ira-wahine within Māori worldview. Mana Wahine is significant to the research within Enhancing the health and well-being of

Rongomaiwahine mokopuna through kaitiakitanga because Rongomaiwahine resonates with Mana Wahine. The representation conveys the uniqueness of the mokopuna, who belongs to one of two iwi-led by an ancestress. Articles that aligned with Kaitiakitanga were outlined due to custodianship being the vessel for comparative discussion within the thesis. Finally, the articles focused on health and well-being and were presented to provide a strong case of trials and tribulations of Māori health and well-being.

This chapter describes the research frameworks that will be employed in the study. The main framework is applying wānanga as a research framework that will then hold semi-structured interviews with participants to review the wānanga. A methodology overview will be presented reflecting the historical aspect of wānanga in the Mahia Peninsula that will then be aligned with the Oranga Taiao mātāpono within Te Kura Kaupapa Māori o Te Parehuia to celebrate Matariki and Kaitiakitanga. Wānanga is the catalyst of this research because it is delivered in Te Reo Māori, to Te Reo Māori speaking Rongomaiwahine mokopuna, while staying on the marae and treading over the several landmarks of the iwi. This wānanga will also include environmental scientists, artists, and local kaumatua that supported the space by putting kaitiakitanga into practice with the tamariki.

3.1 Methodology Overview

Kōrero tuku-iho that can be found in books, waiata and interviews with Rongomaiwahine Kaumatua details Ruawharo as the prolific tohunga who established whare wānanga within the Rongomaiwahine mana whenua. Ruawharo, along with other tohunga, guided the waka Takitimu and arrived in Nukutaurua Mai Tawhiti with sand handed to him by his father. On his arrival to Aotearoa, he was advised to settle in a place that had identical sand. Ruawharo would rename Mahia Mai Tawhiti. Spaces of significance affiliated to Ruawharo are Ngaheru Mai Tawhiti, Tirotirokauika, Wahatoa, Ika Whenua, Opoutama and Waikokopu. Ngaheru Mai Tawhiti possesses the mauri for the coast and higher learning for priest located on Waikawa or also known as Te Koura. Tirotirokauika is a pā of observation, of whale watching. This would also be of significance during the whaling period that

would introduce non-Māori whales to the community. Whaling pots remain in Mahia to this day as a reminder. Thus, reflecting a historical association to whales. Ika Whenua being a sacred mauri for whales. Waikokopu would be where Ruawharo would turn his son into a mauri (Mitchell, 1944, pp. 60-61) (Phillipps, 1948) and ensure the future generations would be fed.

It is essential to acknowledge Tupai-Whakarongo-Wānanga, the younger brother of Ruawharo. Tupai would earn his name during a time when only Ruawharo was permitted to enter a state of wānanga, and Tupai was left outside. He would then listen through the walls and learn. Later on, during the reciting of an incantation Ruawharo faltered and Tupai was able to intervene, ensuring the invocation would not be broken. This promotes wānanga space as ideal for learning in different scenarios and also the sharing of knowledge. The name Tupai Whakarongo Wānanga also presents learning through listening.

Researching Whare Wānanga in Mahia Mai Tawhiti is an extension of the footsteps of Ruawharo and Tupai Whakarongo Wānanga. These tipuna foresaw the potential in the whenua and moana. The ability to recognise a life force by tipuna can be mirrored by mokopuna to explore what can be uncovered when descendants walk the land and interact with the sea, furthermore, at specific times of the year. It is important to remember that the ocean and stars maintain significance to the Rongomaiwahine iwi and therefore, a wānanga held during the time of Matariki would be established to provide a unique learning environment that only can be provided in Mahia founded on Rongomaiwahinetanga.

The aim is to create a wānanga aimed at explicitly push the boundaries of Oranga Taiao within the Kura and celebrate traditional Rongomaiwahine Mātauranga Māori while focusing on Kaitiakitanga as a pathway to bring the whānau together allows for whanaungatanga and provides a positive environment during the winter months. The Oranga Taiao mātāpono has a pre-established relationship with the Environmental

Science Research Institute, and through the partnership we are able to empower the mātāpono financially and provide a strong environmental science element. Science is a contributing factor to the Māori worldview that ensures its existence even in the modern world, which is due to the well-established system of belief that is embedded within the Māori culture that does not doubt or question its functional capabilities. As Māori science is incorporated into Māori worldview, it also is treated with the utmost respect and cemented within its teachings of *Tikanga*, where Māori culture revolves around the practice *Tikanga*. *Tikanga* highlights the fundamental aspirations of Māori culture that whanaungatanga, manaakitanga, mana, tapu, utu, noa and ea (Mead, 2003, pp. 25-31).

Thus, *Tikanga* reflects ideals and beliefs of Māori culture, wherein an individual or group situations *Tikanga* is applied as a guideline to provide understanding on how to respond or behave in various circumstances (Mead, 2003, p. 35). and reasons for the collective role of science in Māori culture. It is undeniable the suffering of Māori culture since the settlement of Pākehā society (Walker, 1994, p. 297). Nevertheless, Māori science such as the conservation and restorative concept of *rāhui* (Maxwell, 2007, p. 1) is acknowledged and practiced by government agencies that privies the effectiveness of Māori science in the modern world.

Dickison released an article questioning the worthiness of Māori science to parallel western science by arguing that Māori science does not adhere to the standard of western science because science aims to truly understand worldly mechanisms and continues to question. In contrast, Māori culture does not allow for questioning (Dickison, 1994, p. 6) in terms of *tikanga* and values. Dickison then draws on the aspect of *mātauranga* and how it does not allow for questioning that Māori science does not qualify as science because science is open to enquiry. However, *mātauranga* is associated with what is learnt and taught within Māori worldview (Mead, 2003, p. 13) as opposed to scientific functionality, and consequently, there is a difference between the two. Walker refutes Dickison with the narrow definition of science, and that there is variance in the value of subjects, such as rats (Walker, 1994, p. 300).

Despite the arguments of both sides Māori science continues to contribute to the sciences and to function in Māori worldview to this day through the traditional knowledge of how rāhui plays a specific role in ensuring restoration and sustainability (Mead, 2003, p. 197). Such a concept that is adhered to by Māori worldview cannot be denied as scientifically based on the contributing environmental factors of resource depletion, and restoration is being practiced in modern times.

The relationship of science to that of holistic worldview is that it does not support the possibility of anything outside its actuality. Once again, science can be recognised in Māori culture through the environmental aspects (Mead, 2003, p. 197) and therefore, can be associated with science. This is continuously exemplified in the Māori perspective, where preservation of a matter allows for longevity and is conveyed throughout various values. This observation is logic and scientific thought where anything untouched is preserved and therefore aligns with science in a cultural context. In the case of Māori worldview, the perception is a holistic belief that insinuates that the preservation is often assisted through divine intervention (Mead, 2003, pp. 193-207), a school of thought that is unlike that of science. Consequently, the view of science is separate only in terms of who is responsible for it, where the Māori perspective focuses on phenomena and science on the evidence.

Māori worldview values Māori science through whakataukī. Whakataukī is a proverbial saying within the Māori culture that are communally reflected to emphasise significance. Furthermore, whakataukī is given advice that allows insight into Māori existence with nature and anthropological understanding (Brougham & Reed, 1963, p. v). Thus, nature is subsistence to Māori worldview and can be exemplified via the Māori creation story that introduces a collective of gods that govern designated environmental elements (Barlow, 1987, p. 35) who are responsible for the precise mechanisms of nature.

Whakapapa acknowledges the genetic component inherited from the mother and father of an individual. It is through genetic inheritance where one can claim belonging to a specific hapū. Thus, whakapapa ensures an individual belongs to a whānau, hapū and iwi. (Mead H. M., 2003, p. 42). Through whakapapa, an individual can maintain a significant principle in Māori science that enforces the connection between humankind and the natural world, which traces one's ancestry to the beginning of humankind within Māori worldview. This is established by genetically tracing back to the primal genealogies of Ranginui and Papatūānuku. They bore their children that became gods of the natural world such as the forest, sea and wind. As whakapapa details ancestry, even an individual of today can be genetically linked to Rangi and Papa once a significant connection is made (Barlow, 1987, p. 35). Thus, establishing whakapapa as a link to Māori science through genetical inheritance and acknowledging the evolution of humanity.

Māori science is upheld through the story-telling of legendary myths. These stories are timeless in their appeal and feature story-telling commonalities such as heroism, treachery, love and death. A prominent character in Māori myths is Maui, whose existence within Māori worldview is prolific and undermines the definition of science, according to Dickinson (1994, p. 6). Nevertheless, the legendary stories of Maui provide scientific explanation through a Māori worldview context for the occurrence of phenomena in the natural world. For instance, Maui is responsible for creating the first dog within Māoridom by cunningly luring his brother-in-law to the beach under false pretenses (Wickham, 1976, p. 8). Despite the apparent cruelty of Maui that the story highlights there is also an underlying lesson, which in this case, it is for the reader to learn about consequences and vigilance that will prevent an occurrence such as the experience of Irawaru. The demise of Maui (p. 15) also highlights an underlying lesson that one should never interfere with nature and that Māui paid the ultimate price, which was death. Consequently, the legends of Maui guide behaviour while also detailing the consequences when one attempts to evade the natural laws of life and death. Therefore, such stories provide understandings of Māori science within Māori worldview.

3.2 Methods

The purpose of the study is to initiate a review of the current status of enhancing the health and well-being of Rongomaiwahine mokopuna through kaitiakitanga. Therefore, the research must follow kaupapa Māori research methodologies such as Wānanga and Kaupapa Māori Theory. This is qualitative research through semi-structured interviews to allow a response of motuhake from the participant where this study uses a mixture of methods to answer the research questions. This is due to the timeline of answering questions starts from the prophecy of colonisation in 1766 that can only provide answers through documentation, recordings of oral history, and waiata. The semi-structured interviews take place after a wānanga for mokopuna of Te Kura Kaupapa Māori o Te Parehuia to celebrate Matariki and Kaitiakitanga. Wānanga is the catalyst of this research because it is delivered in Te Reo Māori, to Te Reo Māori speaking Rongomaiwahine mokopuna, while staying on the marae and treading over the several landmarks of the iwi. This wānanga also includes environmental scientists, artists, and local kaumatua that supported the space by putting kaitiakitanga into practice with the tamariki.

3.2.1 Research question one - What were fundamental actions made by Rongomaiwahine iwi in prioritising the health and well-being of mokopuna?

The method of research to answer this question is to provide a historical account of actions by tipuna as a result of legislation. This allows for the impact of decisions made by the crown to be presented and acknowledge the efforts of Rongomaiwahine ancestors. Cross-examination of these fundamental acts would ultimately impact the health and well-being of Rongomaiwahine mokopuna and portray kaitiakitanga as a vessel. As quoted by Mason Durie 2006, the measure of a "good life" (Cram, 2014) constitutes for measurement of well-being. The efforts of environmental custodianship

and language revitalisation ensure a "good life" for Māori and to answer this question through a historical timeline supports the pathway pursued by Rongomaiwahine iwi for the iwi.

3.2.2 Research question two - What actions have been pivotal in the last five years for Rongomaiwahine iwi

Researching this question presents the efforts of Rongomaiwahine iwi in the last five years. This is to review the path that was established and cross-examine recent efforts. The impact of legislation on Māori presents the options of Māori participation, organisation, and maintaining dignity according to Māori Worldview. The universal laws versus traditional Māori law are evident throughout the history of indigenous nations and historically how tipuna attempts to engage with the crown to ensure a healthy future for Rongomaiwahine mokopuna and made decisions accordingly (Māori Custom and Values in New Zealand Law, 2001). The present efforts of the iwi also convey the direction and intention for Rongomaiwahine mokopuna and the roles of kaitiakitanga.

3.2.3 Research question three - How has Rongomaiwahine iwi impacted Te Kura Kaupapa Māori o Te Parehuia?

This research question allows discussion to review the past and present situation and potentially pursue avenues that could complement the efforts of tipuna and the present kaitiaki of Rongomaiwahine iwi via a Mātauranga Māori platform fully immersed in Te Reo Māori. Answering this question provides an avenue to present potential pathways of TKKM o Te Parehuia, Rongomaiwahine iwi and being empowered to have mana motuhake over

defining how the iwi can enhance the health and well-being of its mokopuna. This questions also assumes that the future can be determined by mokopuna and that the present kaitiaki merely provides a pathway, current options, and role model reflect the ideals.

3.2.4 Research question four - How does Te Kura Kaupapa Māori o Te Parehuia impact Rongomaiwahine iwi?

The research methodology of providing wānanga as a platform to create learning opportunities for tamariki as a focus to enhance their health and well-being through kaitiakitanga is applied to answer the above question. Mahia is home to Whare Wānanga established by Ruawharo, and it is the only sense that the Rongomaiwahine uri replicate the steps to provide learning for mokopuna. Therefore, TKKM o Te Parehuia instigates opportunity as such as to hold fast to the past efforts of tipuna and grow with traditional practices into the future, ensuring that Rongomaiwahine mokopuna are resilient and robust. Language revitalisation within Rongomaiwahine through wananga provides tactile learning and will lay the path for Rongomaiwahine iwi to decolonise and the writers of their destiny.

Establishing a wānanga requires planning and communication between the Whānau Whakahaere, ESR, catering and marae representatives while also with Kaiako. Time management, organisation and secure communication are crucial to effectiveness. Ensuring the whānau are fully aware of what is the purpose of the wānanga is imperative. This begins with the name of this wānanga that will be *Mā Tangaroa tātau e mau mai, māna tātau e whakahokia* – Tangaroa is who brought us here, and it is he who will take us back. Rohan Ormond recited this whakataukī when he and I were composing a waiata poi for the first stand of Te Roopu Kapahaka o Ruawharo Marae at Te Ahurei o Rongomaiwahine. Rohan explained that this whakataukī was

said by renowned Mahia matakite whose memorial stone can be found at Tuahuru Marae. As the coordinator of this wānanga, a name as such was chosen to clear the pathway with the intent to revive the essence of wānanga for Rongomaiwahine mokopuna.

This wānanga would occur over four days with two-day wānanga at Ruawharo Marae and an overnight stay at Kaiuku Marae. The day wānanga would elevate the Environmental Science platform and seaweed while also allowing non-Māori from local government into the space to observe Mātauranga Māori being delivered to Rongomaiwahine mokopuna in Te Reo Māori. The first day aimed to give the oral history and explore the visual art of Ruawharo Marae, where the whare tipuna is adorned with red, white and black poutama all around the whare. There is also a substantial kauwae tohōra in the whare tipuna. These features are unique to this marae and are the ideal introduction to the wānanga as the Kura is located on this marae. By doing so, the tamariki grow their understanding of the whenua that hosts the Kura. The tamariki have a day to day connection with Ruawharo Marae, and with this being the first wānanga of this kind for the tamariki it acknowledges that the connection is essential.

Tamariki will look at seaweed from a Mātauranga Māori worldview which includes whakapapa and whāngai. The ESR Scientists will complement this with scientific identification and classification. This is an experiment to navigate what works for the Te Parehuia tamariki and what does not. The decision to explore seaweed is to instill conscious awareness that every organism has a role within the Mahinga Kai through Mātauranga Māori and in science. Whakataukī often references the renowned delicacies of the moana with disregard to the role of seaweed. The motive behind this focus is from my own experience that there is normalised knowledge of the crayfish, pāua and kina within Rongomaiwahine whānau and hapū, yet this is not so with seaweed. Furthermore, there are many benefits to seaweed, such as preparing the ngakina kai, to use externally on the skin and also consume.

The second day of the wānanga will be given to the environmental scientist who will introduce a range of science activities as well as looking at freshwater quality. The tamariki will then be taken to Mahanga beach and look for different natural resources found at the beach. The following day the tamariki would be taken to Kaiuku Marae and welcome artist Nikau Hindin onto the marae. Nikau is revitalising the tradition art of aute and spent a year in Hawaii learning the craft. Nikau will introduce the tamariki to Kāpehu Whetū (Hindin, 2019). During this stay at Kaiuku Marae, the tamariki would also have time with the most recent tohora kauwae to be returned to Mahia, Tua-Mokotahi and the niho. The tamariki would then travel to Horokaka Mātaitai and be retold the story of *Tiwha Tiwha te Po* and depict the arrival of Pākehā by drawing in the sand like their tipuna matakite, Toiroa Ikariki. We would then visit Te Waiwhakaata o Tutamure to remind the tamariki of a previous kaupapa then divert to Te Kereu to gather flat shaped kōhatu for the Kāpehu Whetū. This evening would also include a Matariki projection show by Matua Greg Ford and the chance to read the story *He Aroha Pumua Tētahi ki Tētahi: He Korero Mo Matariki* by Xoe Hall. While being at Kaiuku Marae, it would be the right time to teach the tamariki *Kaiuku te marae*.

This waiata encompasses the Kaiuku pepeha, and by being at the marae, it would assist in reinforcing the connection the tamariki have to the marae. The evening would be finished with fireworks donated by whānau. This was received because of the intent and although it did not align with the initial wānanga. The tamariki will have intense learning of oral history, Rongomaiwahine waiata and physically walking the land and will be awakened in the early morning for a hautapu. The hautapu will be the cooking of food that link to the stars, Waitī, Waitā, Tuapūānuku and Tupuārangi that will include traditional Māori food such as Kumara, Fish, Tītī and Tuna. A fire will be lit to keep warm and the tamariki will karakia and homage will be paid to the whānau kua whiti tua o te ārai. The following day will be an opportunity to create a korowai and convey the goals for the next year. This is also a significant time for creative expression after three days of intense learning.

Knowing the tides is common knowledge for Rongomaiwahine descendants, this too will be crucial to the wānanga to coordinate times for excursions to the beach. This

also had to be facilitated around weather as it is Winter. Catering will be kept external and straightforward to free whānau to enjoy the wānanga and potentially share the Mātauranga with the parents/caregivers that could re-enforce within the home. This may also strengthen the connection of parents to the mātauranga.



Ngā wawata

To grow and extend the Ohu Taiao of Te Kura Kaupapa Māori o Te Parehuia from 2018's Fresh Monitoring akomanga into Marine Monitoring 2019 under the whakatauāki

“Mā Tangaroa tātau e mau, māna tātau e whakahoki” - Nēni Honge Mita



Kaupapa

Last year TKKMoTP explored fresh water monitoring by collaborating with staff from the Environmental Science Research Institute. This year we will transition into Marine monitoring and enhance our children's relationship with Tangaroa/Hinemoana through increasing kaupapa waitai in the māhere rautaki and activities such as swimming lessons, water safety lessons, waka ama and surfing. The weather will determine when we will be outdoors. Two days will be centred around pūrakau o ngā waka, ngā whetu and rimurimu with kaitiaki waitai/marine monitoring to umbrella. The other two days will be haerenga, identifying nga momo kararehe/tipu o te taiao ā Rongomaiwahine. Prepare kai for the hautapu. Te reo Māori me ōna tikanga will be the vessel used for this wānanga.



Waiora wānanga – collecting samples from Waipiāta



Mō wai?

Te Kura Kaupapa Māori o Te Parehuia and our whānau. TKKMoTP currently has 15 children on the role we would like to also share this time with our local pakeke and kōhanga.

Ki hea?

This wānanga will be based at Ruawharo marae with an overnight stay at Kaiuku marae to whakanui Matariki with a hautapu and identifying star constellations.



Ā hea?

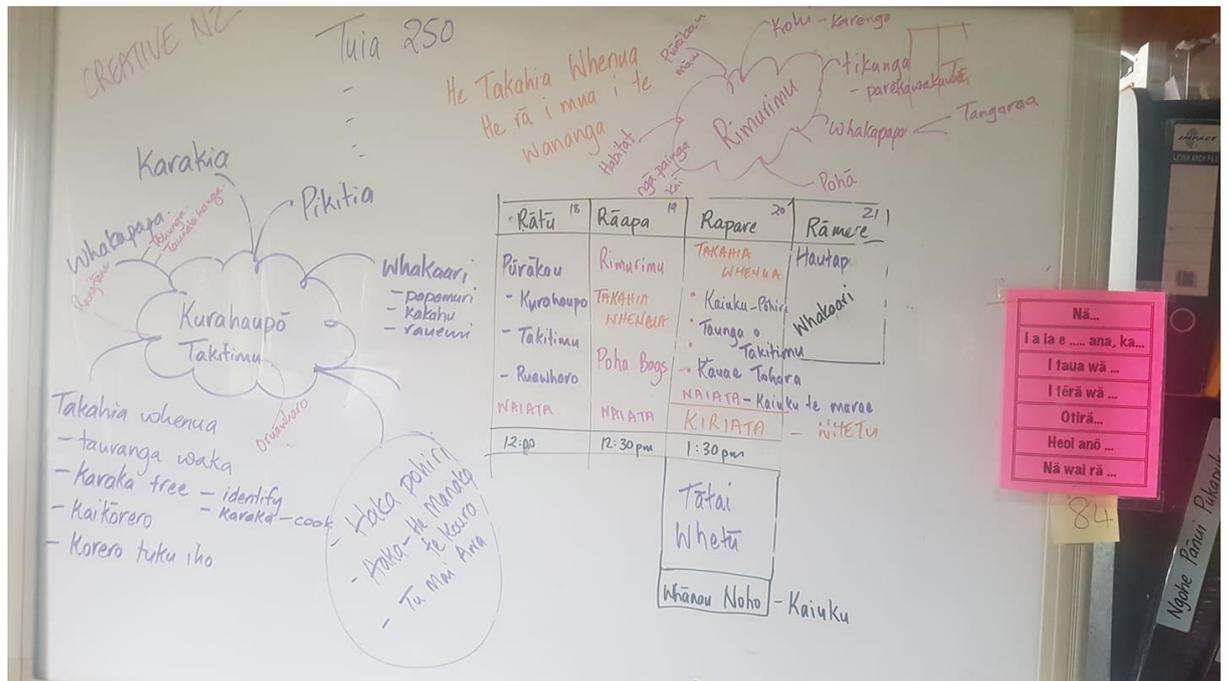
June 18th (low tide 12pm) to the 21st

Me Pēhea?

We would like to carry out these wānanga by accessing funding; Curious Minds, Matariki Celebrations through TPK



Strategic Planning with the kura's timuaki and how we could fulfil our kaupapa



Ngā kaupapa o te wānanga

Ngā waka

- Kurahaupō/Takitimu
- Nukutere/Papahuakina
- Tuia 250
 - Star Dome
 - Tairawhiti Museum Star Dome

Marine Monitoring

- ESR
 - Elaine, Murray, Georgia
- Rimurimu
 - Arna
 - Kandy-Lee Malcolm (Parengo)

Matariki

- Kaiuku Hautapu - Waitī, Waitā, Tupuānuku, Tupuārangi
- Nikau Hindin - Star Compass

**Flexibility will be important during this wānanga due to weather.

***We will gage times for breaks for our tamariki throughout the wānanga.

An Overview of the Wānanga

	Tuesday Pūrākau our Whare Wānanga	Wednesday Marine Monitoring	Thursday Star Constellations/ Matariki Kaiuku	Friday Hautapu
5:00AM				KARAKIA/WAIATA 55 people Low Tide 1530pm Marama: Korekore Hahani
5:30AM				
6:00AM				Hautapu
6:30AM				
7:00AM				
7:30AM				
8:00AM				Hākari hautapu
8:30AM			KARAKIA/WAIATA 40 people Low Tide 1430pm Marama: Oike	
9:00AM	KARAKIA/WAIATA 35 people Low Tide 1230pm Marama: Rakaumatohi	KARAKIA/WAIATA 35 people Low Tide 1330pm Marama: Tairau	Head to Kaiuku	Whakapai whare
9:30AM	Pōhiri/ Paramanawa/ Tuwhera te wā	Haerenga ki te moana/Monitoring quads/Seaweed	Pōhiri/ Paramanawa	Whakaari Invite Kohanga
10:00AM				
10:30AM	Haerenga ki te moana	Paramanawa (at the beach)	Korero mo Kaiuku	Paramanawa
11:00AM			Kauae Tohora, niho tohora	
11:30AM				
12:00PM	Kai o te rānui	Kai o te rānui	Kai o te rānui	Kai o te rānui
12:30PM				
13:00PM	Pūrākau – Ngā waka	Mahi with ESR	Haerenga – Takitimu/Toiroa	Hoki atu ki te kura
13:30PM	Kurahaupo (karaka & puriri tree) /Takitimu Whare wānanga			

14:00PM	Hanga rauemi			Whakakapi te wānanga
14:30PM	Whakapai	Whakapai	Paramanawa	
15:00PM	KARAKIA	KARAKIA		
15:30PM				Ngā Tātai whetu
16:00PM				Star Compass with Nikau Higgins
16:30PM				
17:00PM				Hapa
18:00PM				Whakarite kai mo te hautapu
18:30PM				Whakaritea mo te moe
19:00PM				Kiriata
19:30PM				
20:00PM				Wā moe

Budget

Ruawharo Marae Booking	\$650	\$300 per day \$150 Bond
Kaiuku Marae Booking	\$500	\$300 per night \$200 Bond Laundry will be taken out of deposit
Catering	\$1900	Including food for hautapu – cleaning products/
Rauemi Filming	\$300 \$3000	Arts & Crafts for kids Film crew for 4 days – to add to kura archives
Fuel	\$900 vouchers	For vans to travel - \$100 x 4 for each day For boat to take children out \$300 Vouchers – Koha for manuhiri coming to share korero for kids \$200
Total Cost	\$7250	

Resources

* Ngā taputapu mō te whakamatau wai

* Koti haumarū

* Shade Shelter

* ipapa - hei kapo i ngā kōrero, mā ngā tamariki hoki e ako ki te kapo i ngā kōrero, i ngā whakaahua hoki

* Pepa nui

* he karu whānui - magnifying glass and microscope (will look at buying these online)

* Ngā taputapu hakinakina

* Ngā taputapu mō te tuhi pikitia

* Tepu - portable (kei a māmā me au e 4)

Desired Outcome

Tamariki and their whānau are given an in-depth experience on their marae and our moana while learning the connection between our affiliated waka, pūrākau, our connection to stars for navigation and the Māori new year. This is a Māori approach to nurturing the kaitiaki within our next generation by strengthening identity and connectedness to the taiao through experience. The desired long-term outcome is supporting all aspects of health and well-being.

MENU

TUESDAY 15 ADULTS 18 KIDS

Morning Tea

Seasonal Fruit/Sandwiches

Lunch

Chicken Soup – Bread (1+ Vegetarian Option)

Afternoon Tea

Biscuits/Seasonal Fruit

Prepped Tea

Spaghetti Bolognaise (1+ Vegetarian Option)

WEDNESDAY 15 ADULTS 18 KIDS

Morning Tea

Seasonal Fruit/Sandwiches

Lunch

Pumpkin Soup – Bread

Afternoon Tea

Biscuits/Seasonal Fruit/Muesli Bars

Prepped Tea

Creamy Chicken Pasta (1+ Vegetarian Option)

THURSDAY 20 ADULTS 18 KIDS

Morning Tea

Seasonal Fruit/Sandwiches

Lunch

Lamb/Venison Stew

Afternoon Tea

Biscuits/Seasonal Fruit/Muesli Bars

Tea

Nachos (1+ Vegetarian Option)

Pudding – Ice Cream/Jelly

FRIDAY 20 ADULTS 18 KIDS

Breakfast/Hautapu

Flounders/Kaimoana/Kumara/Duck -

Porridge/Toast/Cream Milk

Morning Tea

Seasonal Fruit/Sandwiches

Lunch

Leftovers

Mā Tangaroa tātau e mau mai, māna tātau e whakahokia Tiaki Waitai Wānanga

Week: 18/06/2019 - 21/06/2019

Start Time: 5:00 AM

	Rā Hina	Rā Tū	Rā Apa	Rā Pare	Rā Mere	Column1	Column2
5:00 AM					Oho/Wake		
5:30 AM					Hautapu		
6:00 AM					Waiata/Tohi		
6:30 AM					Karakia		
7:00 AM							
7:30 AM		Low Tide 1230pm	Low Tide 1330pm	Low Tide 1430pm	Parakuihi hautapu		
8:00 AM		Marama: Rakaumatohi	Marama: Tairau	Marama: Oike			
8:30 AM					Whakapai whare		
9:00 AM		KARAKIA/WAIATA Tuwhera te wānanga	KARAKIA/WAIATA	KARAKIA/WAIATA	WAIATA		
9:30 AM		Pōhiri/ Paramanawa/	Haerenga ki te moana/Monitoring/Qu	Head to Kaiuku Marae			
10:00 AM				Pōhiri for Nikau/ Paramanawa	Kai o te rānui		
10:30 AM		Pūrākau – Ngā waka	Paramanawa				
11:00 AM		Kurahaupo (karaka & puriri tree)	(at the beach)	Korero mo Kaiuku	Whakakapi te wānanga		
11:30 AM		Whare wānanga		Kauae Tohora, niho tohora			
12:00 PM		Kai o te rānui	Kai o te rānui	Learn “Kaiuku Te Marae”			
12:30 PM				Kai o te rānui			
1:00 PM		Haerenga ki te moana if possible	Making seaweed panipani				
1:30 PM				Haerenga – Takitimu/Toiroa			
2:00 PM							
2:30 PM		Whakapai	Whakapai	Hoki atu ki te marae			
3:00 PM		KARAKIA	KARAKIA	Paramanawa			
3:30 PM							
4:00 PM				Nga Tātai whetu			
4:30 PM				Star Compas-Nikau			
5:00 PM				Whakarite kai mo te hautapu			
5:30 PM				Dinner			
6:00 PM							
6:30 PM				Whakaritea mo te moe			
7:00 PM				Kiriata/Matua Greg			
7:30 PM							
8:00 PM				Wā moe			
8:30 PM		35 people	35 people	40 people	55 people		

3.5 Chapter Summary

This chapter describes the research frameworks that would be employed in the study; the main framework is applying wānanga as a research framework that will then hold semi-structured interviews with participants to review the to the roles as kaitiaki that

is the marae reflects the tipuna and the nuances within tikanga on the marae. The tamariki experienced this at Kaiuku with preparing the mattresses, sheets and pillows. The Tikanga that is established at each marae that wānanga. A methodology overview was presented reflecting the historical aspects of wānanga in the Mahia Peninsula that was aligned with the Oranga Taiao mātāpono within Te Kura Kaupapa Māori o Te Parehuia in celebration of Matariki and Kaitiakitanga. Wānanga is presented as the catalyst of this research as it is delivered in Te Reo Māori, to Te Reo Māori speaking Rongomaiwahine mokopuna, while on the marae and walking amongst several landmarks of the iwi. This wānanga was to include environmental scientists, artists, and local kaumatua to support the learning space by putting kaitiakitanga into practice with the tamariki.

The next chapter will focus on the reflection of the participants from the wānanga *Mā Tangaroa Tātau e Mau Mai* established for the mokopuna attending Te Kura Kaupapa Māori o Te Parehuia. There is a motive to ensure whānau have the chance to be taught in a space driven and founded on whānau, hapū and iwi against two hundred and fifty years of colonisation and to ensure the survival of the Rongomaiwahine dialect with a small number of tamariki. The whānau created a platform for Māori medium to increase success within education that will ultimately improve the health and well-being of mokopuna. The results of the wānanga will reflect the response triggered by the kaitiaki instinct within Māori and the reclamation of motuhake over our mokopuna and that it is time to return to fundamental values and beliefs.

CHAPTER FOUR

RESULTS

4.0 Chapter Introduction

The previous chapter described wānanga as a research framework employed in this study the main framework is applying wānanga as a research framework that will then hold semi-structured interviews with participants to review the wānanga. A methodology overview was presented reflecting the historical aspects of wānanga in the Mahia Peninsula that was aligned with the Oranga Taiao mātāpono within Te Kura Kaupapa Māori o Te Parehuia in celebration of Matariki and Kaitiakitanga. Wānanga is presented as the catalyst of this research as it is delivered in Te Reo Māori, to Te Reo Māori speaking Rongomaiwahine mokopuna, while on the marae and walking amongst several landmarks of the iwi. *Mā Tangaroa Tātau e Mau Mai* wānanga included environmental scientists, artists, and local kaumatua to support learning spaces by also exemplifying kaitiakitanga to the tamariki.

This chapter focuses on the reflection of the participants from the wānanga *Mā Tangaroa Tātau e Mau Mai* established for the mokopuna attending Te Kura Kaupapa Māori o Te Parehuia. The motive to provide whānau with the opportunity to learn in a space driven and founded on whānau, hapū and iwi against two hundred and fifty years of colonisation and to ensure the survival of the Rongomaiwahine dialect with a small number of tamariki *ahakoa he iti, he pounamu*. The whānau coming together created a platform for Māori medium to increase success within education that will ultimately improve the health and well-being of mokopuna. The results of the wānanga will reflect the response triggered by the kaitiaki instinct within Māori and the reclamation of motuhake over our mokopuna and that it is time to return to fundamental values and beliefs.

4.1 Results

The establishment of Te Kura Kaupapa Māori o Te Parehuia is an act of love and desire for the mokopuna of Rongomaiwahine iwi. Whānau were motivated to ensure mokopuna had the choice to be taught in a space that would be driven and founded on whānau, hapū and iwi. Also, to ensure the survival of the Māori language and Rongomaiwahine dialect. The representation of within statistics of Māori achievement within primary and secondary schools ethnically, Māori have the highest percentage of the proportion of school leavers without formal qualifications (Codd & Adams, 2005, pp. 306-308). However, according to *Māori Language in Education Overview*, school leavers of Māori Medium Schools are 15-20% higher rates than Māori students. The latter is not in achieving NCEA Level 2 (Ministry of Education, 2020).

The concerns of the whānau also aligned with statistics where Māori are not necessarily learning in spaces that reinforce where they are from, Māori values and what is already known. Contribution and robust engagement of iwi, hapū, and whānau are crucial to Māori achievement. The education sector has not shown consistent commitment to address on-going inequity and lifting Māori performance. Statistically, the measurements of mathematics, writing and reading convey that there is a gap between Māori and NZ European peers that occurs during the first years (Ministry of Education, 2020). The establishment of Te Kura Kaupapa Māori o Te Parehuia is a response triggered by the kaitiaki instinct within Māori to reclaim motuhake over our mokopuna and resort back to the fundamental values and beliefs to minimise the possibility of Rongomaiwahine mokopuna contributing to the statistics such as being the highest percentage of the proportion of school leavers without formal qualifications. Whānau members decide to take matters into their own hands because the government is failing the legal responsibility in education.

The results have been arranged based on the fundamental mātāpono, of Te Kura Kaupapa Māori o Te Parehuia. This is to align the intentions of elevating language revitalisation within Rongomaiwahine, and the intentions of the wānanga were to encompass this within the unique environment, history, Mātauranga Māori of Mahia

Peninsula and provide the overarching fundamentals of the Māori cosmos with acknowledgement to the whānau who established the core of Kura. These mātāpono are:

1. Oranga Wānanga: A pathway of learning that will ensure that our stories, our tikanga, our Rongomaiwahinetanga will be regenerated, revitalised and instilled within our whanau as knowledge storehouses for our iwi. Our tamariki will stand firm and knowledgeable as sacred plumes and leaders for their iwi.
2. Oranga Tangata: All aspects that ensure the holistic well-being of the students, whānau and employees so that our tamariki will grow in the haven of our kura, our whanau and iwi.
3. Oranga Reo: To nurture our tamariki & whanau through intergenerational transmission of waiata, mōteatea, karakia, pūrākau and the many aspects of Rongomaiwahinetanga, ensuring through intergenerational transmission bilingual, bicultural tamariki & whanau leaders for the future of our iwi.
4. Oranga Whakahaere: Strategies, procedures and policies based on the values of Te Ahuru Mowai o Rongomaiwahine to ensuring high performance, high cultural capacity, and holistic running of our kura and whanau.
5. Oranga Taiao: To foster an affinity with the environment, an understanding of all life forms that connect to us through Rangi and Papa, and our place as caretakers for the mauri of our environments through Tikanga passed down by our tipuna.
6. Oranga Iwi: The uniqueness of Rongomaiwahinetanga will be reflected in the entirety of the Kura, therefore emphasising the importance of whakapapa to the whanau, marae, hapū, iwi & knowing their ancestral links with iwi as a basis to explore the lifeways of others.

The mātāpono are applied as guidelines for the whānau whakahaere of Te Kura Kaupapa Māori o Te Parehuia. As an active parent within this space, establishing wānanga to solidify the mātāpono came naturally. Ideally, the mātāpono are incorporated to evolve and revolutionised Rongomaiwahine mokopuna who attend our Kura and wānanga is an extra space for the tamariki to experience another dimension to their learning. Wānanga is also inclusive of the whānau with it being

catered by someone outside of the whānau would allow parents to participate. Being inclusive of the parents aims to ensure the pūrākau, mātauranga and waiata being taught to our tamariki that there is an opportunity for our parents to have some insight into it as well.

4.2 Participants

Four adults were chosen to be interviewed based on their consistent presence within the wānanga space that was held for the tamariki of Te Parehuia. The participants were also a part of leading into the wānanga and organisation. These participants also reflect their commitment to the six mātāpono, that is fundamental within the Kura, not only as individuals but also their respective families. The selected four participants were constant within the wānanga, which also allowed for the interview to be discussed in full and aligned with the mātāpono. The participants were interviewed in two groups based on their most significant roles within Te KKM o Te Parehuia. This was also done to create separate perspective between teaching staff and parents and cross-examination. The interview with participants was conducted two months after the wānanga to allow for time to process the experience within the wānanga and provide critical feedback and reflection.

4.3 Oranga Taiao

The Oranga Taiao statement reveals in the importance of the environment according to the Māori cosmos while acknowledging whakapapa as the binding kaitiaki to sustain the life force of the environment through intergenerational practices. The underlying values, principles and practices that give life to kaitiakitanga are achieved by the implementation of *Tikanga*, which can be defined as a method, custom or known as ‘the Māori way’ (Mead, 2003, p. 11). *Tikanga* derives from generations of experiences, understanding and modification that supports Māori concepts, concepts such as *manaakitanga*, *tapu* and *mana*. To support these concepts, *Tikanga* is implemented where specific thought processes and behaviour is required from Māori to be considered *tika* (right) and *pono* (true) (2003, p. 25).

As kaitiakitanga is founded from the personified natural phenomena and whakapapa it is then shaped by Tikanga, which occurs at three levels within the social structure; *iwi*, the second *hapū* and *whānau* (family) (Mead, 2003, pp. 209-230), which can be aligned with the personified natural phenomena. These levels condense and zone the responsibility of kaitiakitanga based on mana whenua. The principle of *mana* is triangulated between *atua*, *taiao* and *tangata*. *Mana* can be interpreted as “*authority*” and/or “*power*”.

Therefore, it is woven into whakapapa (Te Ao Māori World View, 2003, pp. 14-15) based on its embodiment of *atua*, *taiao* and *tangata* that filters through to *iwi*.

The following results from the interviews are references that align to Oranga Taiao.

1	“it is important for us as a whanau to come together, because you know it does get taumaha in our kaupapa and we need times like that to tuku ngā taumahatanga and open to the new year and bring us together again, you know cos those are the moments that will really bind us as a whānau.”
2	“I liked how we had a lot of different things going on. Cos with our kids you can’t spend too much time on one thing. So, they had a whole lot of things ranging from the Kāpehu Whetū, to Te Toiroa. I was so proud of our babies when we were at Te Wai Whakaata o Tūtāmure and how they told the story, not us. I was really wrapped.”
3	“going to Nukutaurua and having that story (Te Waiwhakaata o Tūtāmure) and following the stories around (the peninsula) and making linkages between environment and water and this, that is what your ancestors did in this space, and what they did in this space. I think that was a really beautiful way of tying it all up. It’s also about teaching the kids to look after it, teaching them that they’re a part of something bigger and that this has come before”
4	The Kāpehu Whetu, Star Compass “it was high level, but it was cool, I loved the way it was explained, the kids were engaged eh...Using the rocks and the shells from Taylors Bay, to the marae and we use it for this tool. It might have been the learning objectives of the distorted, but those kids were engaged, and I think tells you its own story.”

Taking time to come together also serves as a positive reminder to the commitment made to Kaupapa Māori and the challenges that have been faced. Furthermore, it is

imperative to celebrate Matariki and begin the new year according to the ancestors. This is beneficial to the health and well-being of Rongomaiwahine mokopuna because it reiterates the importance of whakapapa, traditional practices and exemplifies resilience. Matariki is also an indicator for mokopuna to celebrate during the Winter months.

In the wānanga, it would be a second time the tamariki would visit Te Waiwhakaata o Tūtāmure. They were able to recite the history and significance of this space. Thus, the tamariki of TKKM o Te Parehuia will hold the stories of Rongomaiwahine iwi and walk the land to ensure that this space is remembered. Another participant aligns their feedback with Te Waiwhakaata o Tutamure and how it triggered the connection that these tamariki had with this space. Furthermore, the historical timing that leads to the present moment of tamariki is highlighted and needs to be appreciated by all the whānau who have contributed to the establishment and running of the Kura.

Acknowledging te tau hou Māori is a positive step to reclamation. Matariki provides a platform to continue the traditions of the ancestors but is also an opportunity to be innovative, creative and to push boundaries of colonisation. The itinerary of the wānanga required energy, good weather and full participation. This was reflected in the wānanga name *Mā Tangaroa tātau e mau mai, māna tātau e whakahokia* meaning that it is Tangaroa who brought us here and it is Tangaroa who will take us aback. A whakataukī from Nēni Honge Mita of Ngāti Hikairo. The name of this wānanga inspired to maximise learning opportunities through gatherings in places of significance to the Rongomaiwahine iwi. This would range from studying the poutama in the whare tipuna Ruawharo, the tohora kauwae and the memorial wall. The tamariki would also spend time at the pou rāhui at Upokotātaramoa, Mahanga, Kaiuku marae, Te Kereu (Taylors Bay), the beachfront below Hikurangi and Te Waiwhakaata o Tutamure. The following quote reflects a positive outcome from the intention of the wānanga.

An introduction to the kāpehu whetu aimed to align with Tuia Mai Tawhiti where five waka hourua would beach in Mahia to complete the three-month journey around Aotearoa and sail to Mahia in December 2019. Introducing the tamariki to the

Kāpehu whetu was also to reinforce and reawaken the connection of Rongomaiwahine mokopuna to the sea.

Mahia Peninsula is a significant place for voyaging. Rongomaiwahine iwi once had a strong fishing community and have been heavily impacted by the quota system. Political decisions made by mandated leaders to represent whānau, hapū and iwi also assisted in the impact. There was a dramatic shift in employment between the generation of the present tamariki of TKKM o Te Parehuia to the parents and grandparents who were raised in Mahia. The Kāpehu Whetu is an example of reclamation for the tamariki to have a sustainable connection to the sea and promotes kaitiakitanga. Learning about the kāpehu whetu would empower the tamariki to sail the Rongomaiwahine mana moana, strengthening the connection and practising the traditions of the generations prior. Nevertheless, the kāpehu whetu opens the voyaging pathways that the tipuna of Rongomaiwahine iwi from the Kurahaupo, Takitimu and Paikea would sail. The Kāpehu Whetu would also reopen the voyaging connection to Polynesia, Micronesia, and Melanesia.

4.4 Oranga Tangata

There are infamous tipuna within the Rongomaiwahine iwi that reflect elements of kaitiakitanga prior to or during the time that the English arrived in Aotearoa. The first being the tipuna, Hikairo, who maintains mana whenua from the eastern side of Whangawehi river through to Kinikini on the Mahia Peninsula (Rongomaiwahine, 2016). When a warring party remarked that Hikairo would make a delicious meal, he responded with the proverb *he manako te koura, e kore ai* (Brougham & Reed, 1975, p. 131). The understanding of this proverb is that one cannot taste the delicacy of crayfish by wishing for it. Thus, challenging the warring party to engage in battle, to realise the hopeful comment that was directed at Hikairo. In contemporary times this proverb is referenced to the work ethic in achieving goals. The response of Hikairo is an example of kaitiakitanga through his exertion of mana tangata as the head of his hapū exhibiting his authority and confidence in his status. Thus, the whakataukī of Hikairo is an example of Oranga Tangata that TKKM o Te Parehuia endeavours to

manaaki its students, whānau and employees. This is so that our tamariki will flourish within the Kura, whānau and iwi.

The following are extracts from the interviews that align with this mātaḗpono.

1	“I remember that story however I’ve heard it differently, they’re thinking outside the box and hearing the stories from someone else and comparing the stories, there are different sides to stories being told”
2	“I was less about the education and more about everyone coming together”
3	“The kids working together regardless of individuals, personal agenda or feelings there was <i>take</i> to be done and everyone coming together the best they could for that. Sometimes the kids are easier than the parents”
4	“When I was little and you get told about legends, myths, Gods, Maui he beat up the sun, back then I was like whatever but it’s better to engage in these stories with the kids as well to understand the full korero, understand the timeframe, walk in their shoes, I like that sort of thing”
5	“They were connected, and they could feel the kauwae as a koroua not as a tohora as a koroua that had come home”
6	<p>“It’s awesome cos there’s a difference too if you watch different kids from different schools like when they play hockey. They play it and everything, but they go on as a team. Other kids are like this... (re-enacts looking around) but the more we able to give our kids exposure to different mediums, different environments and different things, we take them here they get the feeling of “you get your time to play and let the steam out and go crazy” and then you get the time to learn and the thing I really love about the kura kids is that when they come together, they come together and it’s not like it’s a new environment and we go nuts over it, they’re so use to being in new environments it doesn’t faze them. And so that is an important to do that as much as possible to throw them different things.</p> <p>We do not know what this is going to look like, but you know what we don’t know what the worlds going to look like, it’s part of that resilience thing too. Don’t be stressed cos it’s the unknow or out of the routine were giving you tools to deal with it and that’s important and it’s not necessarily something in a book that you teach in school but really important skills for kids.</p> <p>We need to teach them how to deal with stress, you need to teach them how to be resilient in those environments. It’s important for the kids that need structure and routine and the kids that need to let loose sometimes.”</p>
7	“Getting to them early, making them feel strong inside prevents things like suicide and all that. Takes that equation out. You know who are.

	<p>like understanding those emotions but learning “I understand what it is, but I have to learn how to manage it, I don’t know what the solution is I’ve never had to deal with it before”</p> <p>“See those kids know what suicide is because of XXXXXXXXXX it’s never been public or for little kids. Just saying they’re quite strong.”</p>
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Te Kura Kaupapa Māori o Te Parehuia value storytelling to understand the connection. This was such an experience with the niho and kauwae tohora that the tamariki were privy to touch, feel, waiata and embrace the koiwi of the koroua tohora that beached itself at Mahia Beach in the summer of 2016. Many of the tamariki remembered seeing this tohora in his final days during the Christmas and New Year period and were reunited with him. At the same time, we stayed overnight at Kaiuku Marae. While in attendance the Kaiuku pakeke talked about the process that had been undertaken for the niho and kauwae tohora to be returned to Kaiuku Marae. Through the established memories the tamariki were captivated because now they could see the jaw after seeing the Koro tohora in his final days with the niho being the size of the hands of the tamariki a memorable moment.

The ability to come together under a common kaupapa despite differences can be achieved through wānanga. Wānanga within significant spaces can elevate quality in communication, behaviour, and well-being. Thus, the involvement of marae is key to the health and well-being of mokopuna. The life force embedded in marae is crucial. This is due to whakapapa. Trusting in the decisions made by ancestors who navigated across Te Moana Nui ā Kiwa, sustained healthy practices to ensure mokopuna would survive are ideal leaders to mirror. Therefore, a decision to plant a mauri in a specific space by tipuna is an indicator for mokopuna that space is a healthy environment to conduct wānanga. At times the reasons may be unknown, or not clear. Nevertheless, the intentions and actions of tipuna were always decisive, and it is of no surprise that marae sustains the holistic needs of Māori. Fast forward to the wānanga for TKKM o Te Parehuia on two marae.

This comment highlights that during times of schooling, other priorities are essential to whānau. When these priorities are recognised elements to enhance the health and well-being of mokopuna can be met. This is the reward when time is invested in

ensuring that the spiritual, physical, mental, and emotional well-being of mokopuna is being nurtured and doing this on the marae helps maintain the connection. Thus, strategically selecting the space of coming together is vital to Māori as individuals, whānau, hapū and iwi.

TKKM o Te Parehuia values the learning that can be achieved on the marae. Thus, actively participates in marae pōwhiri. This provides real-life learning of Tikanga, waiata and te reo. By prioritising this through practice and participation, Rongomaiwahine iwi can witness a generation of mokopuna who will have confidence within its marae. This will also entrench the significance of marae and secure succession for Rongomaiwahine iwi because the education is crafted to the uniqueness of Rongomaiwahine mokopuna. Consequently, TKKM o Te Parehuia serves Rongomaiwahine iwi.

TKKM o Te Parehuia is versatile in learning environments and is also supported by whānau who are confident in these spaces. This is due to the established connection whānau have to these spaces and the desire by the whānau for children to be there so that the connection is transferred to the next generation. There is also an expectation on the tamariki in the sense that they know when it is time to do what is expected of them and when they can play. The ability of the tamariki in understanding this is remarkable uniquely when aligned with Māori whakataukī *He kākano i ruia mai i a Rangiātea*. This projects that leadership is pre-embedded into children, and they are capable of leading in a space which, is recognisable in an environment that is well supported.

The diversity in teachers instils resilience which, is required by indigenous nations to ensure survival in a non-indigenous world. Therefore, to ensure resilience is instilled through the wānanga preparation and organisation is needed to also satisfy the Oranga Tangata mātāpono within TKKM o Te Parehuia, where ensuring the safety of every individual within the whānau is of priority. Nevertheless, arranging to learn in different mediums is an opportunity to test, try and experiment potential avenues. Being open to exploring these avenues will also allow an opportunity to learn life skills, maintain traditional knowledge that would otherwise be lost because of lack of practice.

This quote from the participant raises that stress within a health and safety environment can lead to establishing resilience within tamariki. The second participant elaborated with this conversation and raised concerns with suicide and managing emotions. The participant recognised inner strength as a measure to prevent suicide and that there is a less chance of suicide when “you know who you are”. The initial participant then acknowledges the process it takes to address stress and to the issue when being ill-equipped to resolve the issue. Conclusively, the inner strength is within TKKM o Te Parehuia tamariki is recognised because identity is essential to building resilience while dealing with stress.

“The kids working together regardless of individuals, personal agenda or feelings there was *take* to be done and everyone coming together with the best they could for that. Sometimes the kids are easier than the parents” comment reflects the social obstacles that can be overcome to create memorable learning moments in significant spaces of Rongomaiwahine iwi. TKKM o Te Parehuia commitment comes for the greater good of the iwi to enhance the health and well-being that will take Mātauranga Māori such as the stories of Maui, apply the knowledge of the Kāpehu whetu and configure commonalities and with Te Reo Maori can go in-depth with Mātauranga Māori as Te Reo provides a bridge for Māori to delve deeper into traditional knowledge. Therefore, children of TKKM o Te Parehuia will be enabled and equipped to have a deep understanding of traditional Māori knowledge, whether it is in pūrākau, waiata and karakia. This aligns with the response by a participant who praised the depth of learning that the tamariki must grasp traditional stories.

Special moments that participants witnessed with the tamariki of TKKM o Te Parehuia occurred with the kauwae of the tohora that reside with Ruawharo and Kaiuku Marae. Establishing these connections ensures future kaitiakitanga because memories are made, and identity is cemented within tamariki that they have whakapapa to tohora. These connections are told to us through waiata, pūrākau and karakia. The affiliation to the tohunga Ruawharo is also a reminder to mokopuna of TKKM o Te Parehuia. So, they feel the mauri in the bones of tohora and are naturally curious. The private experience with the kauwae tohora was a moment that only those in that space at that time would understand. Being present in the room when the tamariki were brought in to see the jawbone at Kaiuku was an emotional

experience. It was moving, and we could feel the wairua of the tipua, and that is reflected in the following comment from a participant stated below.

4.5 Oranga Whakahaere

The Oranga Whakahaere mātāpono maintains the policies, procedures and strategies that are based on the Te Āhuru Mōwai o Rongomaiwahine beliefs to maximise cultural capacity that preserves the holistic function foundations of the whānau and Kura. This is a form of kaitiakitanga that has evolved over time for Rongomaiwahine iwi that contributed to various acts of kaitiakitanga. Māori worldview does not confine its definition but observes what is deemed appropriate to the connection between values and principles (Kawharu, 2000, pp. 349-352).

Therefore, kaitiakitanga encompasses sustainable worldview and social spheres. This raises two separate points of view; the first is that practices should be within reason and to enable future generations. The second being the social aspect that it requires that calls for balance and reciprocity. Therefore, kaitiakitanga can be interpreted in various ways. According to Kawharu, kaitiakitanga in an inter-cultural context allows Māori to establish tangata whenua status and the exertion of rangatiratanga that assists in enforcing boundaries (Kawharu, 2000, p. 352).

This reflects the traditional worldview within Māoridom. Partnerships allow kaitiaki to collaborate or participate in realms within and outside of Māori worldview. Thus, is the non-structural format of kaitiakitanga from its traditional context through to contemporary times and can be conveyed in the practices of kaitiakitanga by the people of Rongomaiwahine.

These extracts align with the Ōranga Whakahaere.

1	“Haerenga I’ve been on previously, I never learnt or read the stuff because I was concentrating on how the kids were behaving and cos its hard if you have got kids that aren’t well controlled in your group it’s really hard to relax and listen to the korero cos you’re busy making sure the kids are on their best behavior. I’ve got to say that I appreciate that you were organizing it because it did take a bit of weight off u”
2	“You know they see us every day, so even if someone comes along and says exactly what we say it’s different. He pai tera, it’s cool for them to engage with other people outside.”
3	“Maybe we should have an overnight stay at a marae on a Friday so more parents can come along. Cos, I think too most of our parents are quite anxious on the marae. I used to be like that, so I understand that. Maybe this is a way for our parents to become more comfortable. So maybe an overnight stay, once a term would be really good for us to do? And have that hautapu or it might be a pure. I’ve been into kura where we’ve said we think your whanau needs to go through a pure, uhia I te wai just to whakawatea because there’s just so much taumaha that’s come on to your whānau. So maybe that is some of the tikanga we need to look at for our whanau and support them in becoming more comfortable on our marae.”

TKKM o Te Parehuia believes that everyone has mātauranga to share with the tamariki of the kura and if all adults were willing to contribute to the role of a Kaiako then when we can relieve the pressure from Kaiako and Kaiawhina who can manage the tamariki yet also be reminded of their role within the kaupapa and that when everyone comes together the health and well-being of mokopuna can be enhanced. Kaitiakitanga is the vessel to ensure taha wairua, taha tinana, taha hinengaro and taha whatumanawa is nurtured. Thus, TKKM o Te Parehuia provides learning for Rongomaiwahine mokopuna and an opportunity for all descendants to contribute their learning.

Contribution of Mātauranga by whānau outside of the Kaiako and Kaiawhina can elevate the learning of tamariki simply because it is delivered by someone else. The participation of whānau whānui to wānanga and learning spaces are crucial to TKKM o Te Parehuia tamariki to instil the ongoing whanaungatanga that is of value to the kura but also for the iwi to be connected to the mokopuna who will bridge the gap for Rongomaiwahine as ahikaa residing in Mahia and keeping the home fires burning in Te Ao Māori and Te Ao Hurihuri. Furthermore, with the unique learning

provided for the tamariki it is the responsibility of the iwi and consequently a representation of Rongomaiwahine.

4.6 Oranga Iwi

The Oranga Iwi mātāpono focuses on all traditions and practices of Rongomaiwahine Iwi, which is emulated in whakapapa that includes whānau, hapū, iwi and marae. This is also inclusive of the interconnectedness to another iwi. The uniqueness of Rongomaiwahine iwi is that she was a chieftainess in her own right with mana whenua and mana moana. *Māori Women and the politics of theorizing difference* supports the contemporary issues of the roles and responsibility for women in Māori worldview (Johnston, 1998, p. 29). Rongomaiwahine iwi have endured many challenges in its progression. Nevertheless, the iwi continues to express its identity under the name of a Tapairu. This connects to the meaning of kaitiakitanga within the Māori worldview at a tribal level. These extracts from the interviews with the selected participants align with the Oranga Iwi mātāpono.

1	“It should be compulsory from my perspective. I think the thing is about the connection. We talk about people do not know where they come from or they have issues or whatever. You are really tying them especially with the age the kids are at you’re really tying them to their land, you’re tying them to their history. They know where they are from. All those kids know where they’re from”
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A learning environment that prioritises identity, history and ensuring that mokopuna know where they are from is what can be found in TKKM o Te Parehuia. The impact that this has on Rongomaiwahine iwi is succession. This is addressed die to these tamariki residing in the mana whenua, mana moana of Rongomaiwahine where they walk the land, learn from the land, and grow. Potentially, Rongomaiwahine iwi has a platform to shift and empower the future generations through its ideals. If it was compulsory for all Rongomaiwahine mokopuna residing in Mahia to have the ideals built on the six mātāpono and guided by Te Aho Matua, then according to Māori philosophy the health and well-being of Rongomaiwahine mokopuna would be at its peak.

4.7 Oranga Reo

Te Reo Māori has been crucial to Rongomaiwahine iwi conserving identity, traditions, and culture. This has been achieved through pōhiri, mōteatea, waiata, pūrākau and karakia. Therefore, the survival of Te Reo for the iwi is imperative as it is a robust platform to safeguard the Rongomaiwahine identity. Te Kura Kaupapa Māori o Te Parehuia ensures that Te Reo is aligned with the ancestress.

Also, Te Reo ensures the mokopuna of the Kura will be bicultural and bilingual leaders for the iwi in the future. *Kōtiro Māori E* composed by Tommy Taurima (Solution, 2014) contributes to the eminence of Rongomaiwahine. This waiata conveys a platform of a love story that is performed and celebrated. The song samples the tune of Kaulana Nā Pua, which was written by Eleanor Kekoaoihiwaikalani Wright Prendergast in 1893 (Solution, 2014). The original tune is a *mele* that laments the injustices that the Queen Lili‘uokalani and her people suffered. The melodic tune is a lament of Kaulana Nā Pua that can also be viewed as an underlying comparison of the deceit that is parallel to the death of Tamatakutai and the marriage to Kahungungu that mirrors the political decision of Queen Lili‘uokalani for her peoples' survival. Thus, as a kaitiaki of her children and her people Rongomaiwahine conveys sacrifice and diplomatic advancement through marriage where examination of the roles for Māori women can be viewed in the mythical paradigm of creation, the birth of mankind and prominent Māori women such as Nanny Whine Cooper (Jenkins, 1992), Whaea McClutchie, Mana Hunkin who are Te Reo advocates.

The following quotes align with the significance of te reo and its respective role in the foundations of Te Kura Kaupapa Māori o Te Parehuia.

1	“And kids need that story being told over and over again and that’s what I was most disappointed about is that the week after I was in tangihanga mode, so the main focus was going to be going over what we had learnt cos you know, some of them will pick somethings up and others will pick other things up and when you sit together and korero it’s just re-enforcing it, it’s like what you were saying when you read the korero 3-4 times you can miss things”
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2	<p>“They’re more mature than their years. They are, yea definitely. Compared to mainstream schools they are deeper spiritually, they got everything sorted you know...Absolutely...</p> <p>You go to a tangi, they already know what to do. Makes a comparison to a mainstream school and they do not know what to do compared to these kids...they already know the kawa, the marae and all that...</p> <p>They actually can at their young age walk in two worlds effortlessly, flit between the worlds effortlessly, whereas for me I’m a newbie, I’ve got a long way to go before I even see two worlds and I’m grateful to see it but it’s an effort I’ve got so much to learn and I just see these kids and they’re adventures are so huge they can already blend in the two worlds and I think that connection to where they come from and the land and the stories and the legends and everything. It’s more meaningful because of those connections...That will give them their likely foundations and their rock.”</p>
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The response to kids needing stories to be repeated reflects the importance of repeat experiences and multiple methods of delivery to learn. This aligns with oral storytelling, visual art and living experiences. It is through these platforms that the intrinsic connections are made. Wānanga should not be a one-off experience. Wānanga needs to happen all the time to reclaim, revive and remain connected. Revisiting stories through the eyes of others can also enhance the health and well-being of mokopuna because it provides perspective. Perspective leads to clarity in times of being unsure. This is māramatanga that descends from the fundamental Māori philosophies of *Te Kore*, *Te Pō* and *Te Ao Mārama*. Thus, multiple experiences or dull moments that allow for internal wānanga as well as external wānanga stimulates understanding.

The impact of TKKM o Te Parehuia on Rongomaiwahine iwi can be witnessed in the times of vulnerability for the whānau, hapū and iwi. This can be highlighted in the whakataukī *Tangata ako ki te kainga, tu ana ki te marae, tau ana*, (Woodward Māori, 2020) which translate to a child who learns at home will stand on the marae with dignity, and that is capsulated by the following discussion between two participants revolving around the ability of the tamariki to conform to an expected behaviour that is difficult for an adult to adhere to let alone a child. There is also an acknowledgement of two worlds that exist for the mokopuna that is underpinned

from the beginning of this discussion with Toiroa Ikariki, who fortifies Mahia through prophecy, the petition of Te Huitau Te Hau & 13 others to protect the fishing grounds of Rongomaiwahine through legislation, the establishment of three Kōhanga Reo in the late 80s, early 90s and Te Kura Kaupapa Māori o Te Parehuia. These moments are clear examples of two worlds existing and that the ability to walk between the two will ensure the preservation of all things sacred to Rongomaiwahine iwi.

Being on the marae not only ensures tamariki succeed then overlaps to its neighbouring marae is essential for the succession to know and understand. Tikanga can be established based on common sense, the structure of the building and accommodating the ringa raupa. Tikanga is affected by capability and may need to be changed to ensure the priorities of the Māori cosmos are maintained. These moments can be excellent learning and provoke consciousness within the process. The marae has become a centralized space for mokopuna to grow and learn to be an ideal place to nurture the health and well-being of mokopuna.

4.8 Oranga Wānanga

The Oranga Wānanga Mātāpono ensures that the uniqueness of Te Kura Kaupapa Māori o Te Parehuia is maintained which, is the only school to prioritize Rongomaiwahinetanga through oral stories, Tikanga and language revitalization for the Rongomaiwahine iwi. This mātāpono is the pathway of learning that will ensure that the traditional stories, Tikanga, and Rongomaiwahinetanga will be regenerated, revitalized and entrenched within whānau as a pātaka of knowledge for the iwi. Thus, ensuring mokopuna of TKKM o Te Parehuia will be influential and knowledgeable leaders for the iwi. The Māori worldview of learning is intertwined with kaitiakitanga entrenched in the future generations the needed tools to survive. The emphasis on the passing of knowledge is significant and can be acknowledged with many whare wānanga established throughout Aotearoa. The Māori environment encompasses learning through experience and exposure to aid Māori in realizing potential and assuring that its people lived according and progressively (Whatahoro, 1913, pp. 85-103). Once again, Tikanga becomes fundamental in sustaining the

values and beliefs of Māori culture, where individuals or groups use Tikanga as a guideline to provide understanding on how to respond or behave in various circumstances (Mead, 2003, p. 35). The following quotations taken from the interviews align with the *mātāpono*.

1	<p>“I really loved the <i>noho marae</i>, I loved the thought of us <i>noho tahi</i> I te <i>marae</i> it’s another thing to <i>noho tahi</i> on the mattresses of our <i>marae</i>, it’s a real art form of our <i>tipuna</i> and when you stayed at the <i>marae</i>, there are so many extra <i>akoranga</i> that you take for granted like the <i>hīti</i> and <i>pēra</i>, how you set those up, how you don’t carry <i>kai</i> over our heads, those things that are outside of what we plan”</p>
2	<p>“What I liked about your <i>wānanga</i> is that we went to two <i>marae</i>. That is what I loved about it. The fact that we were here learning and then next minute we are at <i>Kaiuku</i>. When you go from one <i>marae</i> to another in the same week. It’s like wow this is awesome!”</p> <p>“These are <i>our marae</i>”</p> <p>“And the kids felt it, you can tell. It did not matter where they were our kids were comfortable. They were like “this is ours”.</p> <p>We want them to feel comfortable no matter what <i>whenua</i> they stand on.”</p>
3	<p>“Maybe we should have an overnight stay at a <i>marae</i> on a Friday so more parents can come along. Cos, I think too most of our parents are quite anxious on the <i>marae</i>. I used to be like that, so I understand that. Maybe this is a way for our parents to become more comfortable. So maybe an overnight stay, once a term would be good for us to do? And have that <i>hautapu</i> or it might be a <i>pure</i>. I have been into <i>kura</i> where we’ve said we think your <i>whanau</i> needs to go through a <i>pure</i>, <i>uhia</i> I te <i>wai</i> just to <i>whakawatea</i> because there’s just so much <i>taumaha</i> that’s come on to your <i>whānau</i>. So maybe that is some of the <i>tikanga</i> we need to look at for our <i>whanau</i> and support them in becoming more comfortable on our <i>marae</i>.”</p>
4	<p>“I really love how that even though we’re on our <i>marae</i> we hadn’t thought to go into our <i>whare tipuna</i> and when we came up the pictures we made were really cool and it’s really important that we go into our <i>marae</i> regularly”</p>

Going forward from the *wānanga*, it was clear that not all adults felt comfortable on the *marae*. This was a hallowing revelation to the organisation of the *wānanga* and a reality check of the colonised layers that needed to be removed within the *whānau*—the reasoning for the discomfort is not clear. However, the possible reasons are that many of the *whānau* are at different levels in experiencing the journey of reclamation. It is also challenging to be comfortable when one is not confident with

the Tikanga of the marae or the expectation. Despite the relaxed attitude at this time on the marae, the internal insecurities that can be experienced by adults can have a whakapapa stemming from historical trauma, dispossession, and identity loss. Critical solutions to cater to the needs of parents and caregiver also needs to be at the forefront of wānanga to ensure the health and well-being of mokopuna are enhanced. Reflectively, enrichment of health and well-being of mokopuna through kaitiakitanga. The social adversities that impact the adults can delay or deflect the learning environment for mokopuna. In this response, the participant provides a possible solution for whānau such as karakia. This solution is a traditional practice for Māori.

The significance of the wānanga being at the marae was to ensure that the tamariki would know that the marae is an inheritance that reflects the state of the whānau, hapū and iwi. Regardless of what it looks like the marae will be like a baton that is passed on to mokopuna to care and maintain. Marae are there to support during celebrations, controversy and occasions such as tangihanga. The health and well-being of the people can be mirrored by the marae and sharing the workload amongst whānau can maintain whanaungatanga within families. Furthermore, TKKM o Te Parehuia is located on the marae and placing the mokopuna in this space day to day provides a sense of comfort, and when they are adults, they are confident. Consequently, the presence of mokopuna on the marae is an excellent indicator because it sets in motion the succession and that the future is bright for the marae, hapū and iwi.

4.9 Chapter Summary

This chapter conveyed the love the whānau of Te Kura Kaupapa Māori o Te Parehuia have for the mokopuna of Rongomaiwahine iwi. The motivation to ensure whānau have a choice to be taught in a space driven and founded on whānau, hapū and iwi against two hundred and fifty years of colonisation is a sheer feat. To ensure the survival of the Rongomaiwahine dialect with a small number of tamariki compared to the mainstream school reflects the odds of its potential loss. The whānau have created a platform for Māori medium to increase success within

education that will ultimately improve the health and well-being of mokopuna. The results of the wānanga reflect the response triggered by the kaitiaki instinct within all Māori and the reclamation of motuhake over our mokopuna and that it is time to return to fundamental values and beliefs.

CHAPTER FIVE

DISCUSSION

5.0 Chapter Introduction

The previous chapter conveyed the results from interviewing the participants about the Mā Tangaroa Tātau E Mau Mai, Māna Tātau E Whakahokia Wānanga held for the tamariki of Te Kura Kaupapa Māori o Te Parehuia.

This chapter will proceed to examine the feedback and reflection. Furthermore, to answer the historical projections of Rongomaiwahine iwi in prioritising the health and well-being of mokopuna and the fundamental actions of tipuna and challenges such as Toiroa Ikariki, Huitau Te Hau & 13 Others, the implementation of the Quota Management System, Resource Management Act 1991 and Kōhanga Reo. These fundamental actions of the Rongomaiwahine Marine and Coastal Application and Whakatipu Mahia will be presented. The impact of Te Kura Kaupapa Māori o Te Parehuia on Rongomaiwahine iwi will also be discussed via the results of the semi-structured interview and the influence of Rongomaiwahine iwi on Te Kura Kaupapa Māori o Te Parehuia. This will then lead to the examination of the historical timeline and review whether it enhances the health and well-being of mokopuna who attend Te Kura Kaupapa Māori o Te Parehuia. Furthermore, this discussion came full circle with the tamariki who attend the Kura. The next chapter focuses on avenues to improve the health and well-being of Rongomaiwahine, possible planning to maintain the momentum kaitiakitanga as a platform to meet the needs of caring for the health and well-being of Rongomaiwahine mokopuna.

5.1 Research questions reviewed

My research questions were:

1. What have been historical projections of Rongomaiwahine iwi in prioritising the health and well-being of mokopuna?
2. What fundamental actions were made by our tipuna?

3. How have these fundamental actions compare to that of Rongomaiwahine iwi in the last five years?
4. How has Rongomaiwahine Iwi impacted te Kura Kaupapa Māori o Te Parehuia?
5. How does Te Kura Kaupapa Māori o Te Parehuia impact Rongomaiwahine iwi?

5.2 Discussion

What have been historical projections of Rongomaiwahine iwi in prioritising the health and well-being of mokopuna?

5.3 Toiroa Ikariki

The timeline of this discussion begins with the Mahia matakite, Toiroa Ikariki. Toiroa, who foresaw the arrival of the Pākerewhā in Aotearoa and the Ringatū whakapono, the descent of Nga Puhi into Mahia, negotiated peace during the Kaiuku Siege, saved Ihaka Whaanga from being massacred and fortified Mahia from Te Kooti on his return from Wharekauri to preach his whakapono. The mauri of these prophecies lies within Mahia and are fundamental to the identity of Rongomaiwahine iwi. The whakapono within these prophecies has survived two hundred and fifty years of colonial influence (Binney, 1995, pp. 11-19). As a keeper of the ability to foresee the future, the role of Toiroa saw him advise his people. Thus, Toiroa projects kaitiakitanga by realising his gift and utilising it in the best interest of health and well-being to protect the future generations, his mokopuna.

"E kore e toro te pakiaka o te hinahina i runga i au, kua rongo ake au, e kihi ana, e mara ana – Before the roots of the hinahina spread above me the sound of 'Kihi' and

'Mara' will have been heard (in the land) (Fletcher, 1922, p. 34)". The prophecy is a reiteration of the sound of the English language that would be heard, and the second being linked to the Ngā Puhi dialect. Toiroa illustrates this prophecy through language, that signified a change in sound that would echo throughout the Tairāwhiti. This prophecy is expressed metaphorically through the environment that presents the roots of the hinahina coming over Toiroa, which could be a referral to himself physically or his land. Thus, linking language and sound with the environment to prepare his people for what is to come. This reflects that connection between Rongomaiwahine uri with the environment and kaitiakitanga.

"Ka rere ngā manu kaukau ata, ka noho ngā manu taiharuru, ko te ra ka tū tonu ki runga i a Marahara ka tu tonu, ka tu tonu, ka tu ake nei, ka tu ake nei, tukua ōu koutou whenua ka tu ake i te wai, waihoa mā te wā ka kukume mai ki uta, ko te ūpoko tonu kai runga ia Okurarenga"

It is well documented that Mahia was a refuge for ten thousand to twelve thousand people from Hawkes Bay (Lambert, 1936, pp. 181-182) during a time of the Māori wars. In the above prophecy, Toiroa metaphorically speaks of *te manu kaukau ata* as an insistent bird that leaves, and *te manu taiharuru* survives and stays as ahikaa. This is referenced to his people who disapproved of him speaking to Te Heuheu in seeking peace. Again, Toiroa reflects kaitiakitanga over his people and that sometimes negotiations must be made to ensure the health and well-being of the people are maintained. This prophecy articulates that conversation can be applied to kaitiakitanga. The decision by thousands of people to seek refuge in Mahia with the understanding that they would be received in this capacity and to survive by the land and the kaitiakitanga approach of Toiroa underlines an abundance in food and sustenance. Reflectively, Rongomaiwahine iwi became kaitiaki of thousands of people, and despite the virtual starvation that transformed the pā, Okurarenga to Kaiuku (pp. 181-182) the whakapapa survived.

Toiroa Ikariki also foresaw the massacre of Te Ratau and his family. The family had sought refuge and were invited to make peace. However, Toiroa pleaded for the party not to go and managed to snatch Ihaka from the waka (Swainson, 2013). Saving the life of Ihaka Whaanga would set into a course and impact the future generations of Rongomaiwahine iwi in land negotiations with the Crown that can be read in the 1999 Waitangi Tribunal report *The-Key Stone to the District: The Crown Purchase of the Mahia Block, 1864* by Elizabeth Cox. The life of Ihaka Whaanga would also be intertwined with Te Kooti. His coming was also prophesized by Toiroa Ikariki.

Tiwha tiwha te pō Ko te Pakerewha Ko Arikirangi tēnei ra te haere nei depicts the coming of the English alongside Te Kooti by Toiroa who made clothing out of flax and drew ships and bowler hats in the sand (Binney, Myth and Explanation in the Ringatū Tradition, 1984). Toiroa told Te Kooti he saw him leaving Turanga on a raupō raft passing Papahuakina while weeping. On the return of Te Kooti, he would have a newfound faith with an upraised hand (Binney, 1995, p. 23). This would later be known as Te Haahi Ringatū. Thus, Toiroa foresaw the coming of Te Haahi Ringatū. During this visit before Te Kooti set foot again in Mahia, Toiroa advised Te Kooti to wash the sand and seaweed from his feet. According to Bill Hook in *Redemption Songs*, it was then that Te Kooti would not invade Mahia. Thus, an act of kaitiakitanga Toiroa fortifies Mahia.

Toiroa Ikariki conveys a high standard of kaitiakitanga to ensure the survival of future generations by placing wheels in motion. This includes colonisation, renowned Tairāwhiti tipuna such as Te Kooti and Ihaka Whaanga. This prophecy of Toiroa is also the mauri for Te Haahi Ringatū, which links Mahia to the Haahi for all eternity. Toiroa also makes peace in a time when all Rongomaiwahine and Kahungunu descendants could have been decimated. The lifetime of Toiroa was unique, yet impressive. As a tipuna, the visions and actions of Toiroa alone present a benchmark for decedents to aspire with their talents to enhance the health and well-being of Rongomaiwahine mokopuna.

5.4 Te Huitau Te Hau & 13 others

In 1922 Huitau Te Hau began to petition to the Native Affairs Committee about the Tawapata South Block and in another petition the block numbers 1, 3, 5, 6 and 7. In 1943, Huitau Te Hau would then petition for fishing-rights in the Mahia Peninsula for Māori. The Native Affairs Committee referred this to the Government for consideration on the 12th of March 1943. In 1945, Huitau Te Hau would be joined by 13 others and petition that the fishing-grounds of the Rongomaiwahine Tribe, of Mahia, be exclusively reserved for them. This would become gazetted in 1947 (Maori Affairs Committee, 2020). The petition was lobbied by Jack Ormond that would become an exclusion zone from all commercial fishing except for cray-fishing (Maxwell, 2007, p. 8). Furthermore, three areas would be established for customary and recreational use only. The consistent petitioning by Huitau Te Hau to the Native Affairs Committee is documented from 1922 through to 1945.

A No Commercial Fishing Zone 2 nautical mile radius would be placed around Mahia from Paritu to the Nuhaka river mouth that would include what is now known as Horokaka Mātaitai, Toka Tamure Mātaitai and Te Hoe Mātaitai. The initiative of Huitau Te Hau & 13 others is parallel to that of Toiroa Ikariki. These tipuna foresaw the inevitable threat to the pātaka kai and acted. Like their tipuna, before them, Huitau Te Hau & 13 others recognised their capability and actively expressed their role as kaitiaki of that time and petitioned to maintain custodianship over the Rongomaiwahine iwi fishing grounds. Such actions align with outcomes that impact the health and well-being of mokopuna by laying the foundations of protecting a food source for the future generations of Rongomaiwahine iwi. Furthermore, Huitau Te Hau & 13 others fortify the fishing grounds of Mahia like that of the prophecy Toiroa Ikariki told Te Kooti to wash the sand and seaweed from his feet. Consequently, the legal protection over the Rongomaiwahine iwi fishing grounds is a strategic environmental move made by the tipuna at present as kaitiaki.

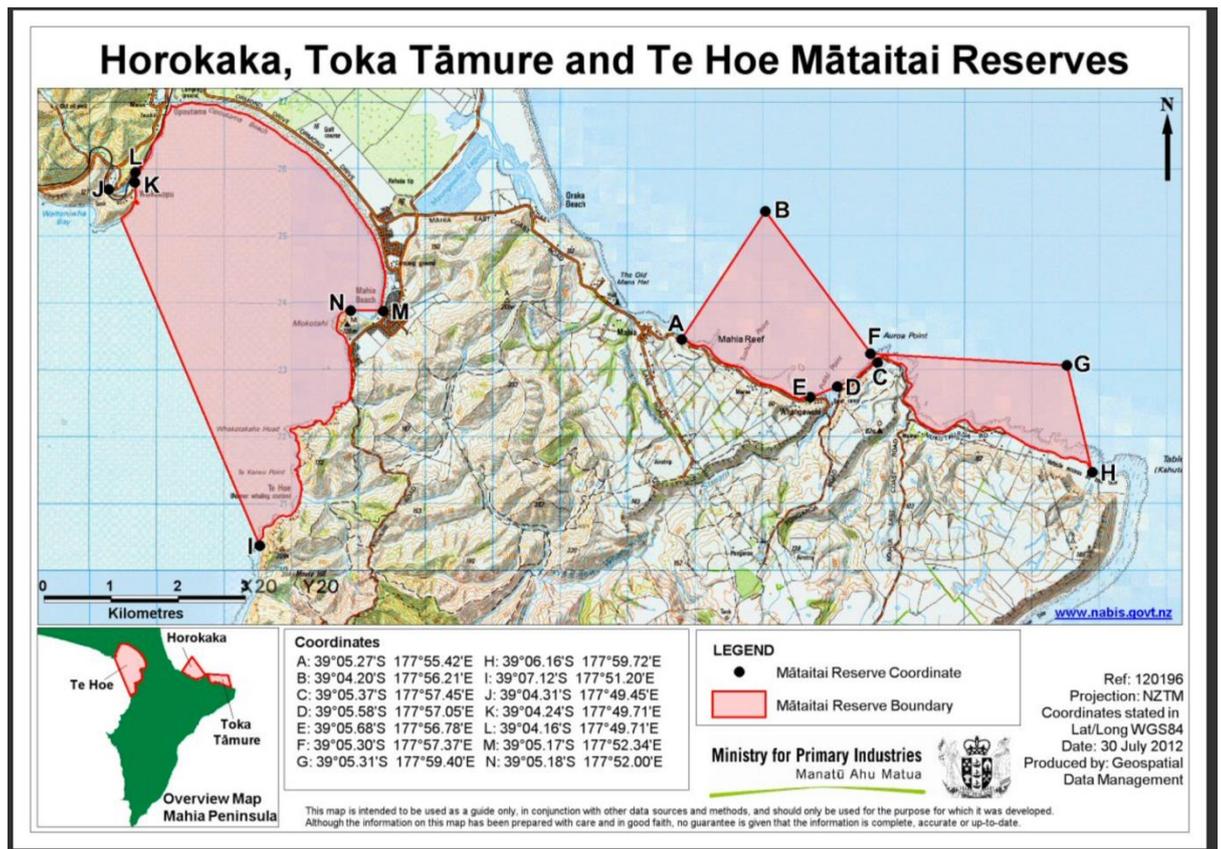


Image accessed from <https://www.fisheries.govt.nz/dmsdocument/13432-horokaka-toka-tamure-and-te-hoe-mahia-peninsula-mataitai-reserves>

Sixty years following on from the successful petition of Huitau Te Hau & 13 others the living kaitiaki can lay another foundation and in August the 16th 2012, Horokaka, Toka Tamure and Te Hoe Mātaitai gazetted and appointed tangata kaitiaki/tiaki. The role of the tangata kaitiaki/tiaki is to recommend possible bylaws, recommend the "reinstatement of limited commercial fishing" and "issue a customary fishing authorisation for customary food gathering". Within five years from these representatives from Toka Tamure and Horokaka Mātaitai would execute kaitiakitanga and introduce bylaws (Fisheries New Zealand, 2019). Thus, the actions of tipuna paved a way to help ensure the health and well-being of Rongomaiwahine mokopuna through kaitiakitanga was a priority. Such roles are inherited through whakapapa, and the tangata kaitiaki/tiaki then have the responsibility to manage the gathering from the pātaka by whānau, whānau whānui and non-whānau within these mātaimai.

5.5 The Quota Management System

The crux of the Fisheries Act is the Quota Management System (QMS). This is the catch limit for the year and is for every species of seaweed, shellfish, and fish from a specific area. This was to ensure sustainable fishing in and around Aotearoa/New Zealand. The QMS was established to manage fish stock from being overstocked in 1986. The advancement of technology has allowed for development with improved management such as digital monitoring. QMS are organised into Quota Management Areas where decisions are sorted according to the data about that area. The implementation of the Fisheries Change Program considers methods to refine management to a local level. The Total Allowable Catch aims to balance recreational fishing, commercial fishing, and natural variation. The TAC is shared amongst different users with an allowance distributed with customary and recreational fishing and fishing-related mortality. Commercial fishing is allocated the remaining catch. The remaining catch would become quota that could be bought and sold like shares. An Annual Catch Entitlement (ACE) is distributed to quota holders which, prescribes a specific number of fish stock during a year. This entitlement can be sold and bought during that year that must cover their QMS catch. There is also a limit on quota owned by people (Fisheries New Zealand, 2020).

Pūrākau, waiata and oral history reflect that Mahia was an extended-standing fishing community. The introduction of the QMS within the community would impact the people of Mahia who were CRA 3, quota holders. CRA 3 is the Spiny Red Rock Lobster Gisborne that umbrellas the Rock Lobster and Packhorse lobster which, includes Mahia in its QMA. In the early 90s, it was evident that there were depleting numbers in the CRA 3. A proposal from the National Rock Lobster Management Group recognised concerns and initiated to voluntarily shelve 50% of its existing TACC, closure over September, October and November, the establishment of a Target Enforcement to minimise poaching and reducing the MLS of male lobster of 54mm TW to 52mm TW. This was met with much debate, and the Mahia fishermen were hesitant in support while asking for an economical, biological appraisal before supporting the proposal. This proposal would fail to gain groundwork, ensuring the

demise from the exploitation of resource and pressure upon the local small businessmen.

In comparison to the petition of Huitau Te Hau & 13 others who did not include crayfish in the no commercial fishing within a two nautical mile radius due to its abundance, the New Zealand Professional Fisherman article *CRA 3... Industry On The Road To Ruin* presents the decline and a sign of the times that the long history of being a strong fishing community would see its demise. This would also disturb the intergenerational transferal of Mātauranga Māori within Rongomaiwahine iwi would go due to the depleting numbers of crayfish that would force the iwi fishermen to look beyond the sea for employment. Thus, disconnecting future generations of Rongomaiwahine mokopuna to the mana moana. This disconnection would include pūrākau, fishing grounds and maramataka because the iwi adults would no longer be practicing and the opportunity to share that knowledge would become limited due to the pressures of employment and conditioning to traditional mainstream activities.

The introduction of Iwi quota would also isolate Rongomaiwahine iwi through Rongomaiwahine Iwi Trust and amalgamate the Iwi as a Joint Māori Iwi Organisation with Ngāti Kahungunu Iwi Incorporation (Inns, 2013) located in Hastings that is a two and a half hour drive from Mahia. There is history of unsettled dispute between the two iwi in regard to its Fisheries (NZ Herald, 2006). The health and well-being of Rongomaiwahine mokopuna mean that access to the sea as a livelihood is questionable based on that the Iwi has to share its resources with one of the biggest Iwi in Aotearoa and the structure of organisation and incorporation. It is questionable whether Ngāti Kahungunu Iwi Incorporation can care for the health and well-being of Rongomaiwahine mokopuna and in particular those residing in the mana whenua of the ancestress and how this could be measured when compared to the petition of Huitau Te Hau that focuses on the tribal fishing grounds of Rongomaiwahine iwi. This is an indicator for mokopuna and whanau whānui that the Iwi Quota system does not align with the typical fishing grounds and challenges the commercial aspect based on past actions.

5.5 Resource Management Act 1991

The Resource Management Act (RMA) 1991 catapults tangata whenua into a legislative process of consultation. Thus, the tangata whenua of Rongomaiwahine iwi need to be consulted during "the preparation of a plan or proposed policy" within the mana whenua and mana moana of the Iwi. This means that the RMA places a role and expectation on the tangata whenua to engage kaitiakitanga under the Act (Parliament Council Office, 2020), which subjects tangata whenua to assuming this responsibility of a kaitiaki on a platform that is not Kaupapa Māori. Tangata whenua have no choice but to organise themselves in effort to have a seat at the table and engage whether they are equipped or have the capability to make an informed decision on behalf of the hapū and Iwi. The assumption within the RMA places pressure on the representative and that a decision can be made or supported, which, will lead to either a positive or negative impact on mokopuna. This is due to the intrinsic connection of kaitiaki to mokopuna. Consequently, the RMA assigns vulnerability on the health and well-being of mokopuna, which then interferes with whakapapa.

A flawed process of the RMA can be exemplified in the Resource Consent Decision RM150016 that would assume the construction of a rocket launch facility at Tawapata South No. 8 and Waikawa Block (Helen Montgomery; Wairoa District Council, 2015). These areas are culturally significant to all Māori for the establishment of the Whare Wānanga *Nga Heru Mai Tawhiti* and the home of ancestress Rongomaiwahine. The RM150016 reviews Noise level limits, Hazardous Substances and Earthworks with the mention of Coastal Mahia Zone and the Wairoa District Plan. There is the inclusion of the people who have resided in Mahia for over nine hundred years (Hogan, 2017) or consultation regarding the health and well-being of Rongomaiwahine mokopuna. This implicates the role of kaitiaki and compromises balance of the taha wairua, taha hinengaro, taha tinana and taha whatumanawa. Consequently, the RMA poses a compromise on the health and well-being of mokopuna through its impact on Rongomaiwahine identity and historical sites that have meaning to the Iwi.

5.7 Kōhanga Reo Movement

Te Kōhanga Reo is central to the survival of Te Reo Māori and to ensure the survival of Te Reo Māori it would mean a movement of revival. Mokopuna and whānau would be immersed fully into Māori philosophy child-rearing through language and Tikanga. Te Kōhanga Reo would be born in 1981 and be supported by the Department of Māori Affairs (Te Kōhanga Reo, 2020). This would be an opportunity to upskill and develop whānau through the participation of whānau through mokopuna. In 1982 Pukeatua Wainuiomata would establish the first Kōhanga Reo with a hundred more to follow. Once Department of Māori Affairs dissolved Kōhanga Reo would come under the Ministry of Education. By 1994, there would be over 800 Kōhanga Reo, with minimal government financial aid (Te Kōhanga Reo, 2020). The shift to the Ministry would enforce an environment of regulations and compliance that needed to maintain the movement of Kōhanga Reo. This would affect the kaupapa. Nevertheless, Kōhanga Reo would continue to survive. The Kōhanga Reo in Mahia would reflect this in terms of establishment and closure. There were once three Kōhanga Reo in Mahia. However, now there is only Te Kōhanga Reo o Te Whānau o Te Rākato. The drive and perseverance of the whānau to keep the open doors needs to be acknowledged as a foundation to Te Kura Kaupapa Māori o Te Parehuia. The opportunity that Te Kōhanga Reo o Te Whānau o Te Rākato provides mokopuna is a historical action for Rongomaiwahine iwi that prioritises the health and well-being of mokopuna.

5.8 How have these fundamental actions compared to that of Rongomaiwahine iwi in the last five years?

In the last five years, bold moves have been made by the organisation, Rongomaiwahine Iwi Trust (RIT) which, was voted as the body representative for Rongomaiwahine Iwi and are one of the seven-unit trust models that own Tātau Tātau o Te Wairoa (Tātau tātau o Te Wairoa, 2016). RIT would eventually relocate refurbish and refurbish the old Kōhanga building on Tuahuru Marae and go on to be

mandated as the representative for Rongomaiwahine iwi in the Coastal and Marine Application, an Iwi Authority and establish a partnership with the Regional Council and Predator Free focusing on pest eradication.

During this time, whānau of Rongomaiwahine iwi established Te Kura Kaupapa Māori (TKKM) o Te Parehuia in the old Kōhanga Reo building on Ruawharo Marae. The desire to establish a Kura Kaupapa Māori in a small Māori community derives from determined whānau members. They wanted to ensure Rongomaiwahine mokopuna would be able to engage and interact in the language of their ancestors. Also, to ensure succession to the responsibility of being a kaitiaki that is bestowed upon Rongomaiwahine mokopuna through whakapapa.

Thus, the unique cultural practices and identity of the Iwi were imperative to the establishment of TKKM o Te Parehuia. RIT is comprised of seven marae and five hapū. Mātauranga Māori would recognise the symbolism in RIT and TKKM o Te Parehuia utilising the former space of mokopuna to provide future space for Rongomaiwahine uri to grow and flourish. The location of the two buildings is both located on the marae that allows for the mauri embedded by tipuna created a space for ahikaa to carry on the activity of traditional practices. The life that comes to marae when its uri are present also connects the descendants to the past and future generations. This long-standing connection ensures the mauri can sustain the well-being of TKKM o Te Parehuia and RIT within the marae and in return TKKM o Te Parehuia and RIT would reciprocate and protect the past and create opportunities for the future of Rongomaiwahine. Thus, the Kura is founded on the revitalisation of Te Reo Māori under the chieftainess Rongomaiwahine to provide a safe space for mokopuna and support Kōhanga Reo. RIT is the sole body entity for the Rongomaiwahine Iwi Treaty Settlement and the mandated Iwi Authority within the mana whenua and mana moana of Rongomaiwahine.

5.9 The Rongomaiwahine Marine and Coast Application

Under the *Purpose and Acknowledgement* section of the Marine and Coastal Area (Takutai Moana) Act 2011 states that the object of the Takutai Moana is to repeal the Foreshore and Seabed Act 2004 where the "mana tuku iho" in the marine and coastal areas by whānau, hapū and Iwi, acknowledges the Treaty of Waitangi and exercising customary interests within these marine and coastal areas (Parliament Council Office, 2019). The Rongomaiwahine submission was made by Pauline Tangiora on behalf of the Iwi and began at Paritū and goes around to the Nuhaka River mouth. This is parallel to the successful petition of Huitau Te Hau & 13 others and the No Commercial Fishing 2 Nautical Mile Radius.

In 2018, Rongomaiwahine Iwi Trust Board became the mandated representative for the Iwi and engaged with the Crown. This is currently where the application remains. This process has proven to be slow. Nevertheless, it remains imperative to the Iwi because it mirrors past actions of our tipuna to maintain rangatiratanga over customary fishing grounds. The foresight of these tipuna needs to be continuously emulated in a contemporary manner and proceed with the kaitiaki baton of protecting Mahia that will ultimately enhance the health and well-being of Rongomaiwahine mokopuna.

5.10 Whakatipu Mahia – Predator Free

Rongomaiwahine Iwi Trust (RIT) is partnered with Hawkes Bay Regional Council in an effort to build capability in land restoration eradicating pests, research and employment opportunities. By December 2021, this initiative aims to eradicate possums over farmland that targets live capture trapping, monitoring motion-sensitive cameras, thermal imaging, and an intensive bait station network. The learning from this is expected to be examined and assist with the rolling out to the broader region. The Predator Free Hawkes Bay media announcement includes RIT Chairman at that time, Moana Rongo quoting *e whitu ki te moana, e whitu ki uta, e*

whitu ki te waahi ngaro with a translation that everything involves water, land, memories and our ancestors (Hawkes Bay Regional Council, 2019). Thus, the land needs to be respected because, without it, there is nothing. This Ngāi Tu proverbial saying endorses the partnerships and priorities of RIT. The eradication of pests will allow for the restoration of native flora and fauna. The success of this will ensure Rongomaiwahine mokopuna will have access to an abundance of rongoā within the rohe that will provide for the health and well-being of Rongomaiwahine mokopuna.

5.11 How does the historical actions of Rongomaiwahine iwi impact Te Kura Kaupapa Māori o Te Parehuia?

Rongomaiwahine iwi weighs heavy on Te Kura Kaupapa Māori o Te Parehuia because the Kura is the current succession plan whether it be socially, economically, or environmentally. The mātāpono present an opportunity for the Iwi to progress, grow, trial and error as the tamariki of TKKM o Te Parehuia maintain the language of the Iwi and cultural attributes with the support of Te Aho Matua. The Kura is an opportunity to decolonise within the Rongomaiwahine mana whenua and shape the future of its own *Tino Rangatiratanga*. It is displayed at whānau level who determine the goals and aspirations that secure the spiritual, mental, physical and emotional well-being of mokopuna through TKKM o Te Parehuia.

The mokopuna of TKKM o Te Parehuia will have to endure the consequences of every decision made by whānau, hapū and Iwi. This is because they are part of the successions to Rongomaiwahine iwi. It is through whakapapa that it is evident that kaitiakitanga over the mana whenua and mana moana is of the utmost priority to Iwi with not only the ancestress, Rongomaiwahine but with Toiroa Ikariki, Hikairo, and Huitau Te Hau & 13 others are examples for the mokopuna. Also, research conducted by Weston Price tells us that the diet and nutrition of Rongomaiwahine iwi were some of the best in the world at one time (2010, pp. 197-202).

Therefore, there is room to aspire in physical health, knowing that it existed before. The establishment of Kōhanga Reo within the rohe ensures a pathway to the Kura and that tamariki are supported with Te Reo Māori before enrolling into the Kura.

In recent years, the impact of Whakatipu Mahia and the Marine and Coastal Application will enable the tamariki to enhance the role of kaitiakitanga through mana moana and mana whenua. As per their predecessors, this is another layer to the future of Rongomaiwahine iwi. Whakatipu Mahia is an example of a partnership that works with the local Government and Iwi outside of Rongomaiwahine. TKKM o Te Parehuia understands collaboration through whanaungatanga. This whanaungatanga is not only with Iwi but with non-Māori. This is exemplified with *Tiwha tiwha te pō* and *E kore e toro te pakiaka o te hinahina* that tell of the future for Rongomaiwahine mokopuna and is an opportunity to live the prophecy.

The Marine and Coastal Application can be viewed as another protection around the mana moana of Rongomaiwahine iwi and like that of Huitau Te Hau & 13 others is a lengthy process to improve sustainability in the taiao and a stance towards the Foreshore & Seabed Act. The historical efforts and continued efforts of Rongomaiwahine iwi show mokopuna that the work of kaitiaki is on-going and part of the lifestyle. It also depicts that custodianship over the land and ocean involves struggles with the Crown, with Māori and non-Māori. Learning early that this is crucial to ensure mokopuna are informed and prepared. It will also become evident that working towards Tino Rangatiratanga is hard work yet an avenue to enhancing health and well-being. However, there are overarching similarities of this definition between individuals, whānau, hapū and Iwi. The indicators of past actions and the last five years of Rongomaiwahine iwi aligned with the response by the participants in the interview can assist in gaging a framework of what contributes to the health and well-being of Rongomaiwahine mokopuna.

5.12 How does Te Kura Kaupapa Māori o Te Parehuia impact

Rongomaiwahine iwi?

Tikanga is the ideals and beliefs of Māori culture, where individuals or groups use Tikanga as a guideline to provide understanding on how to respond or behave in various circumstances (Mead, 2003, p. 35). It is fundamental to Māori teaching and learning, where to comprehend Tikanga, one must be educated with it when it is appropriate to apply it, when it is adequate and when it is insufficient. Ngoi Pewhairangi provided an experience when the appropriate guidelines of Tikanga were not followed correctly in the dyeing of kiekie. Pewhairangi explains that the consequence of being insufficient in its procedure resulted in death for the instructor (Manihera, Pewhairangi, & Rangihau, 1977, pp. 8-9). This highlights the seriousness of upholding Tikanga. Furthermore, this provides a reason for the level of respect Māori teaching and learning acquires that aims to prevent such occurrences. Consequently, the learning of Tikanga is valued as is the teaching of Tikanga, which is to ensure the survival of Māori and ensure Māori live a fulfilled life.

Māori would continue to endure various methods of learning that occurred between non-Māori and Māori culture that followed on from colonial assimilation. Māori leaders, Sir Apirana Ngata and Princess Te Puia sought to counteract the exclusion of Māori knowledge from public education by creating a cultural-revival program that was marae-based. This would eventually assist in the inclusion of chosen Māori aspects into education policy. Nevertheless, the Māori language continued to be excluded from schools (Tomlins-Jahnke & Warren, 2011, p. 51). This initiated Māori culture being implemented into public schooling, which meant Māori could attend school and learn a selected part about their own culture. The underlying implication was that Māori culture was now being taught to Māori children in a curriculum that is governed by the State. Moreover, the 1970 Report of National Advisory Committee on Māori Education would advise schools to include the cultures and values of students into school curriculum due to the need for communication improvement between the school and parents. This advice was given to minimise

student failure, with Māori students in mind (p. 52). Māori learning and teaching is highlighted as an issue to improve within state governance.

The fairness desired by the Act is examined in Sturman's article and where there is a variance between a 'right to equal education' and 'equal right to education'. In turn, the equality of opportunity through education requires explanation concerning justice, fairness and desert. The ambiguities of equal opportunity arise based on the ideals of "opportunity" for individuals who are categorised in various groups within society whether this is class, the gender of age (Adams, Openshaw, & Hamer, 2005, pp. 50-64). Nevertheless, the aim for 'egalitarianism' (Education Act, 1877) is understood in various ways such as providing each individual with schooling that allows them to recognise their full potential. Also, that education would bring all individuals to an equal level of performance. The aim to achieve this would be categorised through formalism which is based on opportunity's being presented to all. Also, actualism argues the issue of creating more than just formalism and presenting opportunity but also recognises the differences of individuals. This details a more democratic view. Finally, the concept of equal results remains ambiguous. However, it reflects on what is achieved in later life and the reality that education is an opportunity for state to direct individuals into equal opportunities as adults (Sturman, 1997, pp. 136-137).

Social justice through education also included Māori. Māori would be categorised within social stratification. Māori are a social minority within Aotearoa New Zealand and are recovering from colonisation issues such as genocide, segregation and assimilation (Adams, Openshaw, & Hamer, 2005, pp. 116-117). While recovering from this Māori would have also been expected to transition into public education as it includes Māori within the 'equal opportunity' concept of education. Māori would begin the transition into the concept of social justice through the Native Schools Act (Simon & Smith, 2001, p. 9). Natives Schools would be considered inferior to public schools established for Māori (p. 260) reflecting the reality of society for Māori within the early stages of Māori inclusion in education. Māori would endure

adversities nevertheless, and despite the political attempt of social justice through education, the public did not necessarily conceive egalitarian ideals of equal opportunity as occasionally non-Māori parents preferred segregation between Māori and non-Māori children (p. 265). This historical recount reaffirms Māori would be subjected to sociological influences such as discrimination as exemplified as above. This also suggests that despite the States intention, the social mindset was inconsistent. Thus, Māori would enter social justice within education at a disadvantage, and the liberal state would present itself through its democratic philosophy and individualist actions.

Bankston reflected on the difficulty of the historical context of social justice, and that cultural influences may face adversities and obstacles due to the political approach. The ideology of maximising the distribution of goods to the least advantage (2010, p. 176) included Māori with Bankston stating that this could cause an issue within itself with environmental niches within the least advantaged. 2013 statistics compared to 2006 state that there has been a decrease in Māori with no qualifications for Māori and that there would be a gradual increase in Māori pursuing some formal type of education whether that is 1-4 certificates or a Bachelor Degree. Furthermore, that female Māori were more inclined to pursue qualifications (Statistics New Zealand, 2013). The data presented support the liberalistic ideals of the state that such results are desired. Nevertheless, it cannot be forgotten that education as such was established to support the state within its economic development.

The steady incline of Māori furthering education is ideal in the political approach to social justice through education. However, the democratic and liberal traditions delve into such statistics are questionable. For example, the curriculum that is taught within public schools under a democratic tradition would allow the public to have input into what is taught the curriculum however is liberally driven as the state governs the objectives and achievement aims (Adams, Openshaw, & Hamer, 2005, p. 187) within public schooling and that public education lacks regulation over the state in projecting its ideals of what should be taught within schools. The social-democratic

tradition of Māori and the curriculum of public education would then support the ideals that Māori contributes to what is included in the curriculum. However, much emphasis is placed on the achievement desired by the state and therefore, Māori do not have a robust democratic say in the school curriculum.

Kaupapa Māori schooling for Māori allows Māori to access and govern the curriculum of the school within education. Through the development of such education institutes, this can be viewed as social justice by allowing Māori to maintain an equal opportunity to education that is an education that allows Māori individuals to have the option of choosing mainstream public education or education that embodies Māori culture and practices. This pluralist approach to education highlights democracy that Māori have a choice. The individualistic approach within these choices is that Māori could be viewed as that based on kaupapa Māori those who follow this path want to be governed by themselves without limitations (Adams, Openshaw, & Hamer, 2005, pp. 364-365). Reflectively, kaupapa Māori schooling was established based on the wants of people within Aotearoa New Zealand and the state's choice of providing it conveys the social democratic tradition.

Key findings in 2009 state that Māori have a lower attainment rate in NCEA qualifications than those who are non-Māori. However, Māori there is an incline of attainment. Female Māori continues to maintain a slight level of attainment incline (Ministry of Education, 2016, p. 1). Thus, depicting that Māori female are likely to achieve better within education. Social democratic and liberal/individual traditions reflected in the gender discrepancy for Māori can also be examined. The social-democratic view of Māori female attainment results being consistently higher consecutively from 2007 to 2009 (Māori Participation and attainment in NCEA, p. 2) queries the equality of opportunity of education for Māori female and males.

Democratic tradition recognises formalism and that the settings of education do not allow Māori males opportunity to maximise the full potential within education and

that the education settings suit Māori females, which allows for Māori females to strive for higher attainment than male Māori. Individual/ liberal tradition would view the gender variation as open and free. Thus, that education for both genders was open to Māori female dominance and that the social justice within education for Māori was acceptable and Māori male should endeavour to attain higher merit over Māori female.

Mainstream education adheres to liberal perspective within education practices. This is exemplified in mediating structures. Mediating structures promotes liberalism by ensuring its perspective descends on the education of children within the individuals' private sphere within the public (Penetito, 2011, p. 76). This is evident from the states initiative to enforce free and compulsory education. The translation of compulsory education is that parents/caregivers are legally obligated to ensuring that their children are enrolled and attend school. Furthermore, by providing free education, parents/caregivers who lack the means to afford privatised schooling are compelled to send their children to a free public school. As the state affords the school, the state then dictates what is taught within its school. Due to Māori being a part of the minority (Adams, Openshaw, & Hamer, 2005, pp. 105-113) and maintaining a lower level of attainment within NCEA to that of non-Māori automatically disadvantages Māori within its public setting. Consequently, Māori are subject to the liberal perspective within the mediated structure of education. This also allows for the dominance of non-Māori over Māori. They continue to maintain the position of a minority group and the underachievers of equal opportunity to education, despite access being provided.

The democratic view that allowed for Māori to utilise education (Penetito, 2011, p. 57) to educate Māori allowed for social justice and Māori to benefit from both kaupapa Māori and mainstream schooling (p. 64). The Māori view of social justice is simplified with what is equal, what is not, the haves and have nots. Poverty and wealth also fall into these categories alongside rights and entitlements. Social justice through education is another form of the dominating culture manifesting within

Māori vulnerability, where Māori are openly enticed into the ideals of the majority (p. 65). In turn, this highlights the issue of how individuals within society identify as being Māori. Due to the successful achievement of assimilating the culture, many Māori who are Māori may not view them as Māori and prefer to be recognised as an Aotearoa New Zealand citizen. This choice conveys a democratic decision within a political philosophy; however, the reality remains that Māori are subjected to the States ideals.

Nearing the end of the twenty-first century would see Māori learning and teaching being emphasised through the Kōhanga Reo movement, which was established by Māori, for Māori to ensure the survival of the Māori language and culture. All over Aotearoa/New Zealand Māori would begin to participate in Māori learning and teaching by creating early childhood establishments that prompted the culture. Consequently, Kura Kaupapa Māori was created to proceed with Te Kōhanga Reo. The State took several years before recognising these establishments with educationalists and Māori parents funding themselves as neither establishment received funding until 1988. The recommendation of *The Picot Report* for the State to financially aid Māori in learning Māori was considered revolutionary and even more so when the Education Amendment Act 1999 legislated Te Aho Matua to operate kura kaupapa Māori, allowing Māori kaupapa and philosophy to be taught. Consequently, Te Aho Matua is crucial to the survival of Māori culture as it promotes Māori holism in all its attributes, encouraging Māori practice while nurturing Māori growth.

As per the results section, it is evident that TKKM o Te Parehuia positively impacts the Iwi and upholds accountability by leaders within the community. It is vital to enhancing the health and well-being of Rongomaiwahine iwi. This statement is supported by the six mātāpono to the Kura prioritising the identity and culture of the Iwi and building outwards from the core priority. This is then elevated through Te Reo Māori. This language has whakapapa, and through the methods section of this thesis, with kaitiakitanga as a vessel, TKKM o Te Parehuia is creating a unique

generation of mokopuna. The determination of the whānau to provide a space for the tamariki.

Māori Language in Education Overview, the school leavers of Māori Medium Schools are 15-20% higher rates than Māori students who are not in achieving NCEA Level 2 (Ministry of Education, 2020). This statement should be enough for Māori to move their mokopuna into Māori Medium Schools. However, two hundred and fifty years of living the prophecy of Toiroa Ikariki *Tiwaha tiwaha te po* has made its impact and through dispossession that perhaps many of te iwi Māori choose to keep living in the dark that is reflected by the minority of Māori tamariki in Māori Medium. Māori Medium provides an education for Māori established for Māori, unlike the original Education Act.

The concerns of the whānau also justified where Māori are not learning in spaces that reinforce identity. The education sector has not shown consistent commitment to address on-going inequity and lifting Māori performance. The gap between Māori and NZ European peers in mathematics, writing and reading within during the first years (Ministry of Education, 2020) that aligns with the age group of Te Kura Kaupapa Māori o Te Parehuia. This is also kaitiakitanga instinct over our mokopuna and resorts back to the fundamental values and beliefs to minimise the possibility of Rongomaiwahine mokopuna contributing to the statistics such as being the highest percentage of the proportion of school leavers without formal qualifications. It is of no surprise that whānau take drastic measures to ensure their mokopuna do not become a part of the statistics. As the Project Coordinator for the Rongomaiwahine Kahui along-side TKKM o Te Parehuia witnessed at the Third Reading of Tātau Tātau o Te Wairoa when Willie Jackson encouraged investing settlement money on the education of beneficiaries. Meka Whitiri followed, declaring that this was the responsibility of the Government. Nevertheless, TKKM o Te Parehuia is a result of the Government failing to meet the needs of Rongomaiwahine mokopuna with a unique environment founded on history, Mātauranga Māori of Mahia Peninsula, and the overarching fundamentals of the Māori Worldview.

The fundamentals of TKKM o Te Parehuia is to create a pathway of learning through stories, Tikanga, and Rongomaiwahinetanga integrated into the daily lives of tamariki that instils resilience within the future leaders of the Iwi who will speak the language, hold the stories and walk confidently within the mainstream and Māori worlds for the Iwi. These tamariki will stand firm and be knowledgeable plumes as children of Te Parehuia, he tohu rangatira. The holistic well-being of the students, whānau and employees is upheld the mokopuna will grow in the haven of whānau and Iwi. The native language of the Iwi will nurture the tamariki & whānau through waiata, mōteatea, karakia, pūrākau and all Rongomaiwahinetanga with Mātauranga Māori passed down by tipuna and transmitted to bilingual tamariki & whānau. High performance and high cultural capacity are established through procedures, strategies and policies based on the values of Te Ahuru Mowai o Rongomaiwahine. TKKM o Te Parehuia mokopuna will live their natural affinity with the taiao and all life forms between Ranginui and Papatūānuku with acceptance of the role as kaitiaki of the mauri within the mana moana and mana whenua of Rongomaiwahine.

Conclusively, the uniqueness of Rongomaiwahinetanga shines through the entirety of the Kura, highlighting whakapapa, whānau, marae, hapū, Iwi. The mātāpono are guidelines for the whānau whakahaere of Te Kura Kaupapa Māori o Te Parehuia. As an active parent within this space, establishing wānanga to solidify the mātāpono came naturally. Ideally, the mātāpono are incorporated to evolve and revolutionised Rongomaiwahine mokopuna who attend our Kura and wānanga is an extra space for the tamariki to experience another dimension to their learning. Wānanga is also inclusive of the whānau by external catering by from the whānau that would allow parents to participate. Being inclusive of the parents aims to ensure the pūrākau, mātauranga and waiata being taught to Rongomaiwahine tamariki. Ultimately, TKKM o Te Parehuia is the future of Rongomaiwahine Iwi staking its claim in world that is entrenched with colonial belief systems and conveniences. It is an intergenerational approach to healing from the past, being bold in the present and ensuring the iwi is writing its own narrative.

5.13 Chapter summary

This chapter discussed the historical projections of Rongomaiwahine iwi in prioritising the health and well-being of mokopuna and the fundamental actions of tipuna and challenges such as Toiroa Ikariki, Huitau Te Hau & 13 Others, the implementation of the Quota Management System, Resource Management Act 1991 and Kōhanga Reo. These fundamental actions of the Rongomaiwahine Marine and Coastal Application and Whakatipu Mahia were also presented. The impact of Te Kura Kaupapa Māori o Te Parehuia on Rongomaiwahine iwi was discussed via the results of the semi-structured interview and then the influence of Rongomaiwahine iwi on Te Kura Kaupapa Māori o Te Parehuia. This then led to an examination of the historical timeline enhances the health and well-being of mokopuna who attend Te Kura Kaupapa Māori o Te Parehuia. Furthermore, this discussion came full circle with the tamariki who attend the Kura. The next chapter focuses on avenues to improve the health and well-being of Rongomaiwahine, possible planning to maintain the momentum kaitiakitanga as a platform to meet the needs of caring for the health and well-being of Rongomaiwahine mokopuna.

CHAPTER SIX

CONCLUSIONS

6.0 Chapter Introduction

The previous chapter discussed the historical actions of Rongomaiwahine iwi in prioritising the health and well-being of mokopuna and the fundamental actions of tipuna and challenges such as Toiroa Ikariki, Huitau Te Hau & 13 Others, the implementation of the Quota Management System, Resource Management Act 1991 and Kōhanga Reo. The fundamental actions of the Rongomaiwahine Marine and Coastal Application and Whakatipu Mahia were also presented. The impact of Te Kura Kaupapa Māori o Te Parehuia on Rongomaiwahine iwi was discussed via the results of the semi-structured interview and the influence of Rongomaiwahine iwi on Te Kura Kaupapa Māori o Te Parehuia. This then led to an examination of the historical timeline enhances the health and well-being of mokopuna who attend Te Kura Kaupapa Māori o Te Parehuia. Furthermore, this discussion came full circle with the tamariki who attend the Kura.

This chapter focuses on whakaaro and ideas to improve the health and well-being of Rongomaiwahine, possible planning to maintain the momentum kaitiakitanga as a platform to meet the needs of caring for the health and well-being of Rongomaiwahine mokopuna.

6.1 Thesis Review

This thesis is now a documented text for the Rongomaiwahine mokopuna as defined in this research where this thesis is a platform for mokopuna to review, question, and challenge. Enhancing the health and well-being of Rongomaiwahine Iwi through Kaitiakitanga is an articulation for the future generations of Rongomaiwahine Iwi

conveyed by a māmā who was once a child in Mahia that now have children being raised in our paradise and wants for them to have an unbroken connection to Rongomaiwahine Iwi, mana moana and mana whenua. The overall aim of the study is to identify, examine, and evaluate the Rongomaiwahine Iwi view of health and well-being for its mokopuna through deeds of kaitiakitanga.

This thesis reviewed and answered these questions.

1. What have been historical projections of Rongomaiwahine iwi in prioritising the health and well-being of mokopuna?
2. What fundamental actions were made by our tipuna?
3. What are the essential steps of Rongomaiwahine iwi in the last five years?
4. How has Rongomaiwahine iwi impacted Te Kura Kaupapa Māori o Te Parehuia?
5. How does Te Kura Kaupapa Māori o Te Parehuia impact Rongomaiwahine iwi?

The focus of the questions was to recognise the health and well-being of Rongomaiwahine mokopuna who whakapapa to the land and reside in the Mahia Peninsula, and by identifying this, there could be a guide to develop and/or enhance practices to ensure that decisions that are made are filtering down to mokopuna to support their future role as kaitiaki. Observation of many different efforts on all levels had always been to kaitiaki the moana and whenua. This is a priority within the Mahia Peninsula. It was this reason to create a discussion with reflection with children who are ahikaa who will endure the consequences of decisions by pakeke.

The purpose of the study was to initiate a review of the status of enhancing the health and well-being of Rongomaiwahine mokopuna through kaitiakitanga. The research followed kaupapa Māori research methodologies such as Wānanga and Kaupapa

Māori Theory. This was qualitative research through semi-structured interviews to allow a response of motuhake from the participant where this study uses a mixture of methods to answer the research questions indirectly. This was due to the timeline of answering questions that started from the prophecy of colonisation in 1766, recordings of oral history, and waiata. The semi-structured interviews take place after a wānanga for mokopuna of Te Kura Kaupapa Māori o Te Parehuia to celebrate Matariki and Kaitiakitanga. Wānanga is the catalyst of this research because it is delivered in Te Reo Māori, to Te Reo Māori speaking Rongomaiwahine mokopuna, while staying on the marae and treading over the several landmarks of the iwi. This wānanga also includes environmental scientists, artists, and local kaumatua that supported the space by putting kaitiakitanga into practice with the tamariki.

6.1.1 Research question one - What were fundamental actions made by Rongomaiwahine iwi in prioritising the health and well-being of mokopuna?

The method of research to answer this question was to provide a historical account of actions by tipuna because of legislation. This allowed for the impact of decisions made by the crown to be presented and acknowledge the efforts of Rongomaiwahine ancestors. Cross-examination of these fundamental acts would ultimately impact the health and well-being of Rongomaiwahine mokopuna and portray kaitiakitanga as a vessel. As quoted by Mason Durie 2006, the measure of a "good life" (Cram, 2014) constitutes for measurement of well-being. The efforts of environmental custodianship and language revitalisation ensure a "good life" for Māori and to answer this question through a historical timeline supports the pathway pursued by Rongomaiwahine iwi for the iwi.

6.1.2 Research question two - What actions have been pivotal in the last five years for Rongomaiwahine iwi?

Researching this question presented the efforts of Rongomaiwahine iwi in the last five years. This was to review the path that was established and cross-examine recent efforts. The impact of legislation on Māori presented the options of Māori participation, organisation, and maintaining Māori Worldview. The universal laws versus traditional Māori law are evident throughout the history of indigenous nations and historically how tipuna attempts to engage with the crown to ensure a healthy future for Rongomaiwahine mokopuna and made decisions accordingly (Te Aka Matua o Te Ture Law Commission, 2001). The present efforts of the iwi also convey the direction and intention for Rongomaiwahine mokopuna and the roles of kaitiakitanga.

6.1.3 Research question three - How has Rongomaiwahine iwi impacted Te Kura Kaupapa Māori o Te Parehuia?

This research question allows discussion to review the past and present situation and potentially pursue avenues that could complement the efforts of tipuna and the present kaitiaki of Rongomaiwahine iwi via a Mātauranga Māori platform fully immersed in Te Reo Māori. Answering this question provides an avenue to present potential pathways of TKKM o Te Parehuia, Rongomaiwahine iwi and being empowered to have mana motuhake over defining how the iwi can enhance the health and well-being of its mokopuna. This questions also assumes that the future can be determined by mokopuna and that the present kaitiaki merely provides a pathway, current options, and role model reflect the ideals.

6.1.4 Research question four - How does Te Kura Kaupapa Māori o Te Parehuia impact Rongomaiwahine iwi?

The research methodology of providing wānanga as a platform to create learning opportunities for tamariki as a focus to enhance their health and well-being through kaitiakitanga was applied to answer the above question. Mahia is home to many Whare Wānanga established by Ruawharo, and it is the only sense that the Rongomaiwahine uri replicate the steps to provide learning for mokopuna. Therefore, TKKM o Te Parehuia instigates opportunity as such as to hold fast to the past efforts of tipuna and grow with traditional practices into the future, ensuring that Rongomaiwahine mokopuna are resilient and robust. Language revitalisation within Rongomaiwahine through wananga provides tactile learning and lays the path for Rongomaiwahine iwi to decolonise and communicate our own narrative.

Chapter One introduced the research topic and provided some background for Enhancing the health and well-being of Rongomaiwahine mokopuna through kaitiakitanga. This also detailed how my upbringing brought me to this research. It is an honour to have the platform to unpack and delve deeply into the core of my identity as a mokopuna of Rongomaiwahine. As so much of my life has been influenced by the ancestress who has been pivotal, I have only known through oral tradition and what has driven me to dedicate two and a half years of my life to understanding. Furthermore, Chapter One details how whakapapa and decisions lead to outcomes for us, how practices are intertwined, and the impact that it makes on mokopuna.

Chapter Two was a review of the literature on the topic of health and well-being, according to Māori, hapū, whānau, and as individuals within the whānau. Mana

Wahine is a natural topic within the literature review because it aligns with Rongomaiwahine and her iwi. This underpinned the feminine approach within this research and intended for Mana Wahine to be the forefront of this thesis.

Kaitiakitanga was the vessel applied to enhance the health and well-being of mokopuna within this research. It was imperative to review literature that cross-examines and challenges issues that affiliate with kaitiakitanga. Overall, it was essential to maintain a durable consistency of Māori literature to keep this research connected to the ground level of whānau.

Chapter Three discussed the research framework and methodologies, within which my research was based. This was Kaupapa Māori Theory, Qualitative interviews, and the exploration of wānanga in research. Mā Tangaroa Tātau E Mau Mai Wānanga was created to drive and enhance the health and well-being of Rongomaiwahine mokopuna through mediums of kaitiakitanga. The intergenerational transferal of Mātauranga Māori led this wānanga and incorporated mainstream disciplines such as environmental science to have supporting roles to enhance the learning space. This wānanga was conducted predominantly in Te Reo Māori to empower and maintain the mana of the attending mokopuna. Chapter Three also described the methods used to seek answers to my research questions. In brief, these were oral interviews with four participants who were present within the wānanga.

Chapter Four presented the interview results from the participants who attended the wānanga. The feedback from the interviews was split into the six mātāpono that founded Te Kura Kaupapa Māori o Te Parehuia which were Ōranga Taiao, Ōranga Wānanga, Ōranga Reo, Ōranga Tangata, Ōranga Whakahaere and Ōranga Iwi. This provided the whānau of TKKM o Te Parehuia with a review of the wānanga for future reference and to grow from the experience. Furthermore, the response from participants that is headed by the mātāpono presented evidence and alignment with the initial aspirations of TKKM o Te Parehuia to restore Te Reo Māori within the iwi of Rongomaiwahine.

Chapter Five discussed the results and reviewed the historical projections of Rongomaiwahine iwi in prioritising the health and well-being of mokopuna and fundamental actions that were made by tipuna. The fundamental actions of Rongomaiwahine iwi in the last five years was then highlighted that would then spotlight the impact of decisions made by the iwi on TKKM o Te Parehuia. The results are then intertwined with the impact of the Kura on Rongomaiwahine iwi. This was then cross-examined with the enhancement of the health and well-being of Rongomaiwahine mokopuna through kaitiakitanga and how TKKM o Te Parehuia contributes to this.

Chapter Six concludes the thesis and provides possible avenues for Rongomaiwahine iwi and TKKM o Te Parehuia in enhancing the health and well-being of mokopuna through kaitiakitanga. This includes partnerships from primary age, specialising in specific disciplines that align with the historical projections of ancestors yet being innovative enough to move with the evolving world. This chapter provided potential avenues of research for the future with the hope that a reader will feel inspired by the actions of our ancestors and gain a deeper understanding of resilience within the iwi of Rongomaiwahine and the commitment that has transpired over the years.

6.2 Key findings

Key findings are that Rongomaiwahine iwi have had a long and healthy relationship with its surrounding moana and its mana whenua throughout time. Iwi individuals and groups have endured long processes to maintain responsibility and custodianship over Rongomaiwahine mana moana and mana whenua. Mahia pūrākau, waiata and whakataukī reflect the moana as the focal priority throughout its generations, where kaitiakitanga over this domain is encompassed as Rongomaiwahine identity. The second key finding is that Te Kura Kaupapa Māori o Te Parehuia can further immerse the future generations of Rongomaiwahine iwi in its entirety as it is driven by the Whānau Whakahaere supported by Te Aho Matua and Te Runanganui o Ngā Kura Kaupapa. Thus, TKKM o Te Parehuia can shape its aspirations and the

pathway to achieve the dreams of the iwi by embracing Tino Rangatiratanga and make a stance in the learning spaces that its tamariki attend. Also, empower its own to provide the learning for Rongomaiwahine tamariki.

If the two key findings are intertwined Te Kura Kaupapa Māori o Te Parehuia are the successors to kaitiakitanga over the mana moana. Tipuna such as Toiroa Ikariki, Huitau Te Hau & 13 Others exemplifies foresight, action, and confidence during the hostile period of colonising Aotearoa/New Zealand. The commitment to protect the taiao in the interest of Rongomaiwahine iwi portrays ideology through action. It can also serve as inspiration for uri to extend from the effort that has been showcased time and time again. This can also serve as motivation to push the boundaries of legislation and endure processes for the sake of future generations, even when the benefits are not entirely realised within the same generation.

6.3 Limitations

The limitations of the thesis are the depth of research and the inexperience of myself as a researcher. My inexperience as a researcher impacted the preparation in creating the platform and optimise research. I feel that if I were more experienced in research, I would have been able to better organise time management. In hindsight, this happened due to a lack of insight and understanding on the required effort while juggling whānau, hapū and work responsibilities. The wānanga was a first of its kind that was also impacted by my inexperience. Nevertheless, in three or four more wānanga there will be some more in-depth understanding and more transparent goals for our whānau to grow and learn.

6.4 Recommendations

The possibilities of this thesis are as far as it can be explored. Lifecourse research would be ideal for getting a deeper understanding and explanation of how Kaitiakitanga can enhance the health and well-being of Rongomaiwahine mokopuna if the scope is towards another a hundred years. The uri of Rongomaiwahine have lived in Mahia for over a thousand years, and everything that be held needs to be documented for the iwi and cared for as Mātauranga Māori so that the past is captured with the avenues and the road to achieving the aspirations can be explored. It is recommended that kaitiakitanga be learnt by living it, by normalising it in households and working towards relationships that provide support to empower mokopuna.

Recommendations for Te Kura Kaupapa Māori o Te Parehuia is to keep pushing the boundaries that pursue motuhake. The Kura has all the potential to transcend the aspirations of tipuna and lead through kaitiakitanga. The Kura needs to be bold, diverse and innovative in its perception of how a Kura can be presented. Furthermore, it is recommended to do things that mainstream schools do not do or struggle to offer. This will assist in marketing the capabilities and alternative format that is able to evolve with the times rather than a deep entrenchment of archaic traditions that hold back Māori mokopuna in a predominantly Māori community. TKKM o Te Parehuia should also align itself with its recently settled iwi to ensure its voice and needs are heard while also cementing the succession plan. TKKM o Te Parehuia is an opportunity for the iwi to work within a school that is driven by whānau members who hold key positions and role within the community that are linked to various kaitiaki leadership roles whether it be on the marae, governance roles and Kōhanga Reo.

6.5 Chapter summary

This chapter concluded this thesis *Enhancing the health and well-being of Rongomaiwahine mokopuna through Kaitiakitanga* and its whakapapa, a journey from Te Kore to this moment in time. The good experiences growing up as a Māori combined with the traumatic experiences from being Māori have shaped the pathway to kaitiakitanga and to measure the health and well-being of mokopuna. This chapter reflects the difficulty of holding on to Te Ao Māori and enduring constant pressures of colonisation.

Furthermore, this chapter attempted to navigate what is required to maintain the values of the Māori cosmos yet survive and adapt to the social pressures of the government, evolution and the healing that is required to survive.

6.6 Thesis closing

*” Tautenga te mate e pa ana ki tēnei motu
Ko taku kai tēnā
Ko motumotu nui
Ko motumotu roa
Taria kia houhou te rongu
Kia tipu te miha
kia kauna ki tawhiti roa kei tua te rongu taketake”*

As Te Pariha o Tuahuru Marae prepares to host the Ringatū Symposium November 2020 there has been much wānanga of kōrero and the role our tipuna matakite within the whakapono. It is over two hundred and fifty years since the prophecy of *Tiwha Tiwha te pō*. The above poropiti is the last of Toiroa Ikariki and shared during a wānanga to prepare for the symposium by Ringatu Minister, Rohan Ormond. In the final prophecy Toiroa refers to the darkness of his era for Māori and the hope in the future generations in "taria kia houhou te rongu, kia tipu te miha" where a *miha* is the calf of a whale that will bring everlasting peace.

Time and time again tipuna leave hope for mokopuna that even in darkness there is always potential in maintaining healthy well-being and that if you take time to learn the stories and the language there is an intergenerational framework to learn, grow and evolve as an individual, as a whānau and as a hapū.

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APPENDICES

Appendix One - Copy of my ethics approval letter



EC2019.32

TE WHARE WĀNANGA O
AWANUIĀRANGI

25/11/2019

Student ID: 2142388

Arna Augustine Whaanga
107 Mahia East Coast Road
RD 8
Nuhaka
4198

Tēnā koe Arna

Tēnā koe i roto i ngā tini āhuatanga o te wā.

Ethics Research Committee Application Outcome: Approved

The Ethics Research Committee met on Thursday 21st November 2019 and I am pleased to inform you that your ethics application has been approved. The committee commends you on your hard work to this point and wish you well with your research.

Please contact your Supervisor Professor Paul Kayes as soon as possible on receipt of this letter so that they can answer any questions that you may have regarding your research, now that your ethics application has been approved.

Please ensure that you keep a copy of this letter on file and use the Ethics Research Committee document reference number: EC2019.32 in any correspondence relating to your research, with participants, or other parties; so that they know you have been given approval to undertake your research. If you have any queries relating to your ethics application, please contact us on our free phone number 0508926264; or e-mail to ethics@wananga.ac.nz.

Nāku noa nā
Kahukura Epiha
Ethics Research Committee Administrator

Ethics committee document reference number: EC2019.32

WHAKATĀNE
13 Domain Road
Private Bag 1006
Whakatāne 3158
New Zealand
Telephone: +64 7 307 1467
Freephone: 0508 92 62 64
Facsimile: +64 307 1475

TĀMAKI MAKĀURAU (AUCKLAND)
Building 1
19 Lambie Drive
Papatoetoe
Auckland 2104
PO Box 76035
Manukau City
Auckland 2241
Telephone: +64 9 260 4107
Facsimile: +64 9 263 5119

TE TAITOKERAU (WHANGĀREI)
12A Murdoch Crescent
Raumanga Heights
Whangarei 0110
Private Bag 9019
Whangarei
Freephone: 0508 92 62 64
Telephone: 09 430 4901

www.wananga.ac.nz



To Whare Wānanga o Awanuiārangī
kōwhiri te pūriri o te wā
māngai kōwhiri, for all our pūriri
māngai kōwhiri.

Appendix Two - Copy of Minutes of Whānau Whakahaere hui

Te Kura Kaupapa Māori o Te Parehuia ki Ruawhāro Marae

24/01/19 4:05 pm

Karakia: Miriama Ainsley

Attendance: Tiaki Ngatai, Miriama Ainsley, Arna Whaanga, Mereana Kahukura, Jacky-Lee Aiolupo, Anatipa, Rongomaiwahine, Christina Stockman (4:12pm), Te Miini and Oriwia Smith (4:25pm)

Tono Aroha: Jaydine Tamihana, Moana Rongo, Puti Moa, Keighla Hammond

1. *That these tono aroha be accepted.* *Miriama/Arna* *Accepted*

Waka Ama

Christina Stockman gave a verbal report. Adventure Wairoa has received funding to assist with transport costs into town for our kura. As an introductory course to waka ama the following items are included; life jackets, water safety, Atua Māori, atua on the water, teamwork, paddle techniques, parts of the waka, etc. There is a rigid safety procedure with adults on-shore with a phone in hand, watching the waka. It is a double-hull vessel (2x 6men waka lashed together) – which is very hard to flip (in her 30 years' experience, it has never flipped). A safety boat out on the river too, is possible. At all times, she's in the waka, and the part of the river that they use is very safe. Can take from 5yrs old and up.

At Alexandra Park (the old Wairoa Rowing Club) there are also bikes there that can be used around the area with rules and regulations. Christina can also tag team with Denise for swimming times.

Whānau raised their concerns for the safety of their tamariki. Christina replied to all questions. The section of the river used, only has a slight current as it comes around the corner, and they only paddle up the river. The river is always checked first, and tamariki are taught how to read the signs. If we want a safety boat, we can put it in the water. Young tamariki stay close to the bank. Everyone wears life jackets. If tamariki are uncomfortable, they can stand on the bank, or sit in the waka on-shore. No tamariki are ever forced out into the river. Can also do flipping exercises in the pool if wanted further down the line.

What's expected from mātua? To help take the waka out, or in, if we are the first or last kura on the day. We need 3-4 people on the bank with phones for safety reasons.

Whānau decide that they would like the adults going out together first, so that through experience we will abate worries. Miriama will go out for the first few outings too. (Christina left hui)

Mokotahi – the opening and blessing of the track is on Friday 1st February 2019. Wigz, Jacky-Lee and Mere volunteer as parent help.

Kaiako Reliever

Whānau would like notice of future vacancies, and notification to the chairperson.

5. *That the kura pays for the Limited Authority to Teach application for T Ngatai*
Miriama/Arna Accepted

Matatini – discussion held on supporting whānau to attend

6. *That there is no school on the 21st and 22nd February 2019, to allow whānau to attend Matatini* *Mere/Jacky-Lee Accepted*

Kura Tautoko – kua tonoa a Joylene Rohe-Karauria kia tū Te Parehuia hei kura tautoko i a ia, i a ia e whai ana i tana tohu kaiako.

7. *E whakaae ā mātāpono kia tū hei kura hāpai mā Joylene Rohe-Karauria*
Miriama/Arna Accepted

Photocopier – we need a new photocopier

8. *That we purchase a quality photocopier under \$5,000.00, with 2 quotes*
Mere/Arna Accepted

Waka Ama – Christina's offer to teach our tamariki waka ama skills

9. *That our kura supports waka ama, and review it at the next hui*
Arna/Jacky-Lee Accepted
10. *That the Pūrongo Timuaki be accepted* *Arna/Mere Accepted*

Tiamana Report

Arna is aligning her thesis with our kura, and so is asking if rangahau and observations from our kura, will be agreed to, as part of the case study (no names will be used, and the report will be shown to us before publication).

11. *That we support Arna in her research for her master's thesis*
Mere/Jacky-Lee Accepted

Taiao Report

Arna gave a verbal report. We are working from the same system as last year, but with the moana. Arna will post on fb.

General Business