We know the way

Exploring how cultural knowledge contributes to whānau wellbeing for those who identify as both Māori/Pacific

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Abstract

In Aotearoa, there has been an increasing demographic of those who whakapapa to both Māori and Pacific heritage. Over the last fifty years, Māori and Pacific people have gradually become increasingly similar on a range of key demographic, social and economic outcomes.

While initiatives and social services provide kaupapa Māori and Pacific services, there is a greater emphasis on social service practices that focus on cultural knowledge to improve a sense of wellbeing that can lead to sustainable outcomes for whānau. Studies show that initiatives to improve wellbeing outcomes for Māori/Pacific whānau will be more successful if they are designed, developed, and implemented by Māori/Pacific whānau, themselves. This research aims to explore how this could be achieved by investigating the idea of "How cultural knowledge contributes to wellbeing for whānau who identify as Māori/Pacific".

This research uses an Indigenous methodology, grounded in cultural knowledge. Additionally, qualitative research methods and thematic analysis of whānau narratives in the form of case studies were used to understand whānau voices from their worldview. A cross-cultural collective method of pūrākau and talanoa was chosen to collect the in-depth data and experiences of whānau with overarching principles of ngā takepū guiding the process.

Exploring the deeper meaning of culture through whānau narratives highlighted how cultural knowledge impacts wellbeing, which can inform engagement with social services on an operational level of intervention. Cultural knowledge must be shrouded in tikanga, whakapapa and values determined by the whānau.

The key findings of this research imply that positive self-identity, whānau wellbeing, the transmission of knowledge and maintaining relationships with the collective of extended whānau are required to understand how cultural knowledge contributes to the wellbeing of whānau who identify as both Māori/Pacific.

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Mauri Ora!

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Chapter 1: Preparing the voyage together

Totō hau tōkiga nei, aua na tupulaga e fai mai.

Plant a seed today for the future generations - Tokelau[1]

The voyage

This study was a journey of discovery, as such, I have chosen to take the reader alongside me on my waka voyage. This voyage enables us to visualise the waters around the Pacific nations that affirm the connection to all the islands (Hau'ofa, 1994). This voyage also aids travellers in telling the stories of our elders together with whānau participants and exploring new insights into cultural knowledge and wellbeing. Knowing where we come from enables us to sail forward into the future together as the kaupapa title suggests "We know the way".

Ko wai au

Tuhia ki te whenua

Tuhia ki te ngākau o ngā tangata

Ko te mea nui, Ko te aroha

Tihei Mauri Ora

Anei te pepeha

Ko Te Arawa te waka

Ko Tongariro te maunga

Ko Taupō te moana

Ko Ngāti Waewae te hapū

Ko Ngāti Tuwharetoa te iwi

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[1] Each chapter within this thesis begins with a whakataukī (proverb) that has been passed down through generational oral narratives and has been sourced from Movono (2021).

Ko Te Tikanga Tokorangi te marae

Ko Te Heuheu te tangata

Ko Harre Proctor tōku pāpā

Ko Judy Proctor tōku māmā

Ko Amy Proctor tōku ingoa

The researcher's journey

My whakapapa (genealogy) ancestrally connects me to two dominant cultures in Aotearoa, which carried me on a journey of cultural identity. I grew up in what I believed to be a bicultural home, yet I did not feel a connection to Māori culture until adulthood, when I grew to appreciate and understand my tūpuna history. I felt that a part of myself was missing when I was not fluent in te reo Māori and could not grasp the significance behind tikanga due to not understanding the mother tongue. When I first met my children's father, who is Tongan, I discovered he understood and spoke of his culture with pride and certainty. Was it because he was full Tongan? He knew his language, and therefore, customs flowed naturally, which essentially meant he had a strong foundation of who he was. My whānau has expanded and our moemoeā (dream or aspiration) is to watch our children from diverse cultural worlds re-connect and flourish within them all. The passion for whānau and cultural connectedness has kept me motivated on this journey, as I move through spaces of the unfamiliar to enlightenment, into spaces of understanding. This voyage is a reminder of how to engage in cultural understanding, and above all explore whānau wellbeing.

Kupu Māori

The foundation of this thesis is built on cultural knowledge of Māori and Pacific whakapapa and therefore, words in the mother language are utilised for understanding and comprehension of that specific culture. A glossary of kupu (words) Māori is not provided however, to improve the flow for the reader, rather Māori or Pacific words will be translated into brackets the first time they are used. There are deeper meanings for translations of specific words and some cannot officially be communicated in English, therefore, meanings are provided that the researcher wishes to convey.

Research questions and objectives

This research seeks to explore how cultural knowledge contributes to whānau wellbeing for those who identify as Māori/Pacific and make recommendations for social service providers working with Māori/Pacific whānau to better navigate whānau wellbeing. This will be achieved by addressing the following objectives:

- Objective 1: Identify how Māori/Pacific whānau develop and maintain cultural knowledge.
- Objective 2: Examine how cultural knowledge contributes to Māori/Pacific whānau wellbeing
- Objective 3: Recommend how social services can utilise Māori/Pacific cultural knowledge to navigate Māori/Pacific whānau wellbeing.

This study proposes that there is a greater demand for initiatives and practices that focus on cultural knowledge to improve a sense of belonging and wellbeing. This can then lead to better outcomes for those who whakapapa to Māori/Pacific cultures. This study will provide insight into cultural knowledge and wellbeing through whānau lived realities.

Key terms and concepts

Tangata whenua or Tangata moana

Tangata whenua translated into English refers to "The people of the land", describing their indigeneity and connection to the land (Finlay, 2011). This concept connects with tangata moana which refers to the people of the ocean (Spoonley et al., 2000). The acknowledgement of tangata whenua status and tangata moana status and their connections indicate ancient ties and interaction between Pacific and Māori cultures.

Pacific/Pasifika

The terms Pasifika or Pacific were established to combine those with Pacific ancestries, however, these terms do not portray the ethnic-specific nature of cultures in Pacific nations. It is a term that acknowledges those who identify as Pacific-heritage people and their view of their world, their values and the knowledge that underpins their diverse communities (Samu, 2021). For this research, when the term Pacific is used, it

includes those who are New Zealand-born. The collective term Pacific peoples or Pasifika represents the articulation of the collective camaraderie and worldview of those native to Pacific Island nations (Matapo, 2018; Mila-Schaaf, 2010). Each Pacific culture is made up of diverse languages, cultures and values. According to the census classification, there are 17 distinct ethnic groups in the Pacific category: Cook Islands Māori, Fijian, Hawaiian, I-Kiribati, Indigenous Australian, Kiribati, Nauruan, Niuean, Ni Vanuatu, Papua New Guinean, Pitcairn Islander, Rotuman, Samoan, Solomon Islander, Tahitian, Tokelauan, Tongan, and Tuvaluan (Ministry of Pacific Peoples, 2021). The 10 largest Pacific populations are Samoan (47.9%), Tongan (21.6%), Cook Islands Māori (21.1%), Niuean (8.1%), Fijian (5.2%), Tokelauan (2.3%), Tuvaluan (1.2%), Kiribati (0.8%), Tahitian (0.5%) and Papua New Guinean (0.3%) (Statistics New Zealand, 2018). Although many ethnicities sit under the umbrella term Pacific the important point to note is the increasing demographic of mixed Pacific identity.

Even though Pacific people are becoming one of the fastest-growing ethnic groups, an important part to highlight is the increasing demographic of "mixed" Pacific ethnicity (Manuela & Sibley, 2014). A result of being identified within multiple Pacific ethnic groups is that identity tension could affect wellbeing with personal culture being lost within the multi-group identification. What statistics have presented is that Pacific people are becoming overrepresented in mental health, disconnection, and addictions (Oakley Browne et al., 2006). This is also seen in the ‘New Zealand-born’ versus ‘Island-born’ differences and their strength of connection to their culture (Anae, 1997; Mila-Schaaf, 2011; Tiatia, 2012). The home islands or tūrangawaewae (place to stand) will always remain a pivotal space in the formation of identity and connection to whānau and culture for Pacific people who now reside in Aotearoa. The migration to Aotearoa and the kinship between tangata whenua (people of the land) and tangata moana (people of the sea) or Pacific people are discussed further below.

Migration

Pacific waves of migration to Aotearoa were encouraged by New Zealand to obtain semiskilled labourers in the 1960s (Dunsford et al., 2011; Ongley, 1991). The second wave of migration began in the early 1970s to meet the desperate labour shortage in the manufacturing industries (Fraenkel, 2012). Pacific people began to immigrate at

the very peak of Māori reclaiming inclusion and followed their own culture's quest for economic progress and social inclusion; hence the integration within Aotearoa (Loomis, 1991). Such ties constitute a kind of kinship or familiarity that comes from Māori and Pacific people who have had the same experience of dealing with colonial administrations, traders and missionaries. The missionaries brought forth the deepest and most influential changes to most Pacific cultures as religious systems are imbedded so thoroughly into the culture you can now not separate the two (Mo'a, 2015).

Other changes due to migration are experiencing different links to the islands between those who are born in Aotearoa to those who are island-born, with statistics showing that 60% of the Pasifika population are now born in New Zealand (Pasifika Futures, 2017). Over (37%) of Pacific peoples are 'multi-ethnic' – and identify with at least one other ethnic group in addition to their Pacific ethnicity in Aotearoa (Statistics New Zealand, 2014). In a study by Manuela and Sibley (2015; 2017), some participants felt closer to the Pacific side of their family due to greater contact, while others felt excluded because they were not fluent in their Pacific language. A Youth 2000 survey undertaken in 2012 found that Pasifika students reported being proud of their heritage and it was significant for them to be recognised by their own ethnic-specific Pasifika group (Clark et al., 2013). These studies highlight that individuals need to experience unique cultural influences specific to their ethnic group. Such experiences support positive psychological wellbeing for Pacific people living in Aotearoa. For those who are tangata whenua in Aotearoa, there are also layers to be explored in identifying as Māori.

Māori whakapapa

Although Māori is a commonly used term that was given to tangata whenua in the settler/colonial period, individuals did not identify themselves in a pan-collective way, instead identifying by tribal structures, these being whānau (family), hapū (subtribe), iwi (tribe) and waka (canoe) (Barlow, 1991; Firth, 1972; Gibbons et al., 1994; Papakura, 1986; Te Rangi Hiroa, 1982; Willmott, 1989). This is also seen through pepeha (tribal expression of ancestorial heritage). For this research, I will utilise the term Māori while acknowledging tangata whenua status and tino rangatiratanga of each iwi (absolute sovereignty, self-determination status).

There are many layers to being Māori. Even though one may whakapapa Māori and identify as Māori, others may ask, "Are you Māori"? This question can cause Māori to question their cultural connectedness. The many layers to being Māori include language, skin colour, environment and understanding of tikanga and whakapapa. Durie (1995) refers to the diverse realities of Māori; those who have little access to a continuum of the Māori language versus those who are completely immersed and connected to physical appearance, such as skin colour. Herbert (2011) reinforces this notion by presenting "levels of being Māori" (p. 46) that include knowledge of Te Ao Māori and encompasses Te Reo Māori, whakapapa, tikanga and kawa.

This suggests that Māori identity indicators are based on the desire to connect with Te Ao Māori and whakapapa rather than just physical attributes alone. Te Ao Māori is essentially seen as a mixture of cosmology, mythology, religion, and anthropology (Barlow, 1993; Best, 1924; Buck, 1950; Henare, 2001; Marsden, 1988; Mead, 2003). Yet, in contemporary Aotearoa, the pressure to operate as a nuclear whānau structure has impacted the responsibilities that whānau, hapū and iwi once shared (Barcham, 1998). The meaning of what constitutes the layers of Te Ao Māori has now transformed due to colonisation, and biculturalism has become a common reality for most living within Aotearoa. To understand how Māori identity has evolved it is important to consider the factors that contribute to the history of Aotearoa.

History of Aotearoa

In the beginning, there was Te Pō, and after a period of time Ranginui and Papatūānuku emerged… from this union their children the atua were born…. they separated their parents as they sought the world of light… Tāne-Mahuta who searched for an earthy female element created Hine-ahu-one, and from their union came forth mankind

(Taylor, 2010).

From this narrative, Māori can locate themselves and acknowledge the closeness they share with nature, ngā atua and the narrative also links Māori in the broader Oceania/Pacific region. This is recognised in the use of the terms tangata whenua, and also tūrangawaewae a place to stand (a metaphor related to one's right to belong to a

specific marae) (Cain et al., 2017). The essence of these pūrākau is that each individual is derived from an understanding of our place within the world and the spiritual connections they represent to Māori culture as a whole. This representation factors in that these sacred stories carry the instruction of our tīpuna, about how to conduct oneself and maintain guidance in life and spiritual balance (Murphy, 2016). This narrative is also important to note as before colonisation by British systems of authority, Māori cultural identity was largely based on iwi affiliation and the natural environment (Collins, 2004; Durie, 1998; Hepi, 2008; Heta, 2006; Kukutai, 2003; Moeke-Pickering, 1996; Pere, 2006; Webber, 2008; Wyse, 2002). Māori concepts or ways of living evolved over many years. One of the largest disruptions to the culture was the arrival of British settlers who added diverse layers of tension both positive and negative to their journey (Minahan, 2012). It was expected by the British colonists that Māori would adopt British traditions and guidance, including adopting individual property rights, Westminster-style governance and values of Christianity and colonialism (Warren, 2009). With this supposed 'proper guidance,' Māori were forced to abandon cultural values and advance towards British ways of civilisation (Sorrenson, 1975).

Western worldview seeks to keep spirituality separate from education which was focused solely on things that can be seen and observed. However, Māori values connect spirituality with teaching and learning (Hood et al., 2015). This brought conflict as land and guidance from ngā atua and tūpuna is a key element of Māori cultural identity. Te Tiriti o Waitangi, a living breathing agreement between the Crown and selected Māori iwi, was signed in 1840 to aid cultural equality and partnership (Orange, 2004). Yet, this document did not stop the invasion of Parihaka which occurred on 5 November 1881, Despite Te Tiriti o Waitangi having been signed 40-plus years earlier. Te Pāhua o Parihaka – the plunder of Parihaka, on 5 November 1881, was thought of as one of the most shameful events in Aotearoa colonial history (Bolton, 2012). This peaceful resistance movement at Parihaka was in response to Taranaki's land being confiscated. Settler forces invaded Parihaka, destroying the village, imprisoning the leaders, ploughing up and illegally fencing other people's land, and massacring innocents (Mclean, 2020). Te Pāhua o Parihaka inspired powerful feelings of hurt and trauma due to the stance of a peaceful protest and peace resistance movement in response to the war, land confiscations and diminishing of mana shown towards tangata whenua. Today, threats to Māori identity are still witnessed through assimilative policies which are

dependent on the acceptance of the dominant culture. Strength can be witnessed through the revitalisation of Te Reo Māori, Te Kohanga Reo, Kura Kaupapa and the many Wānanga that maintain the continuity of language and tikanga (Moeke-Pickering, 1996). Although this is a brief glimpse into the history of Aotearoa, elements of decolonisation show the resilience of Māori culture.

Decolonisation

Within Aotearoa the two largest population groups are Māori and Pākehā, therefore, within most research, the focus tends to highlight the tense relationship between the two worlds (Gagné, 2013). Concerns within studies (Binney, 2023; Blackburn,1982; Brandt, 2013; Morrow, 2023; Petrie, 1998; Shrimpton et al., 1922) focus further on racial/ethnic policy, partnership or aspects of domination, seen as early as the 1980s, that debated ways of achieving historical reparations for Māori (Johnson, 2015). For a long time, Māori and Pacific have been seeking tino rangatiratanga/sovereignty within a society that is unconsciously Eurocentric, monocultural and, at best, reticent to accept difference (Reid et al., 2016).

Māori and Pacific aspire to maintain their cultures. Herbert (2011) describes this as a desire to establish a foundation of equal value within Aotearoa. Inequality is still seen with Māori and Pacific populations sitting at the bottom of nearly every social indicator - from income to imprisonment, employment to education, to health inequalities and housing (Eaqub & Eaqub, 2015; Marriott et al., 2021). The statistics display a positive increase for Māori and Pacific in this recent article, however, the disparity in the gaps does highlight the ethnic inequalities within Aotearoa (Marriott et al., 2021). The process to reduce these gaps includes, and by all means is not limited to, a decolonisation process. For instance, learning the truth about Aotearoa history, for example Parihaka, within education spaces would aid in peeling away the psychological and spiritual effects colonisation has left behind (Bell, 2006)

This shared multicultural history shows resistance, struggle, and liberation are necessary to protect both Māori and Pacific identities in the development of Aotearoa. While there are those in Aotearoa who have a general respect for Māori rights, there is still vast inequality. Acknowledging the colonisation of the past and the forward

momentum of decolonisation processes are just the start of the complexities for those who navigate the space between. Within this study, I acknowledge those who whakapapa to Pākehā descent and their heritage also, however, the focus of this study is on those who are of mixed Māori and Pacific whakapapa.

Māori/Pacific whakapapa

Aotearoa reveals varied chapters of evolution, colonisation, migration and growth. The combination of both Māori and Pacific identity is not a subject commonly explored however, an important chapter in the modern history of Aotearoa which is less reported on is the new generations of Pacific Island heritage and connection to Māori culture. Current statistics from the 2018 census show that the Pacific population now born in Aotearoa is 66.4%, up from 62.3% in 2013 (Statistics New Zealand, 2018).

The Cook Islands and Niue are approximately 80% Aotearoa born and in 2001, 71.4% of the Cook Island population was born in Aotearoa and this increased to 79.1% in 2013 (Statistics New Zealand, 2014). Further in 2001, 72.3% of the Niuean population who were born in Aotearoa increased to 82.4% in 2013 (Statistics New Zealand, 2014). The trend also related to Samoan and Tongan populations, for instance, in 2001 59.2% of the Samoan population was born in Aotearoa and this increased to 64.9% in 2013 (Statistics New Zealand, 2014). The Pacific population currently living in Aotearoa make up 8.1% in the 2018 census, which is a steadily growing rate of 29% (Statistics New Zealand, 2014; Statistics New Zealand, 2018). The 2018 census statistics show that 46% of people born overseas have been living in Aotearoa now for 20 years or more (Ministry of Pacific Peoples, 2021).

Māori/Pacific is the term given to the group of people whose identity is being explored within this research. This group or term is recognised by those who identify as and whakapapa to both Māori and Pacific heritage. It is also important to note that while there are many layers to identifying as Māori, this does not exclude Pākehā (non-Māori) identity and how both identities are commonly inclusive within Aotearoa (New Zealand). Te Punga Somerville (2012) explains that Māori were once Pacific and, to many who live outside of Aotearoa, Māori are still labelled as such. For instance, both Pacific and Māori those who migrate from Aotearoa to Australia are usually referred to as Pasifika. The

term Pacific was used to lump together and normalise both those that identify as Māori and Pasifika peoples as one, while in Aotearoa both terms are used to differentiate Indigenous (Tangata whenua) from the settler (Pākehā) and the migrant (in this context Pacific) (Enari et al., 2021). While there are many similarities between Māori and Pacific cultures living in Aotearoa, the pressure of assimilation between modern Western culture and traditional whānau roots is a daily occurrence.

There is limited research on multi-ethnic Pacific individuals, however, research on Pacific-based health and wellbeing shows that family is considered the foundation of positive health and wellbeing outcomes (Anae 1998; Helu et al. 2009; Tiatia 1998, 2008; Manuela & Sibley 2017; Ministry of Pacific Peoples, 2018). This will be explored further in the literature review. There is also little evidence on trends for Indigenous people, however, researchers estimate that it takes approximately 100 years for migrant groups to reach equality in employment and education outcomes with the majority population (Borjas, 1994). In some cases, Pacific people with multiple ethnic affiliations may have poorer subjective wellbeing, which may be due to Pacific people often being viewed as one entity (MacPherson, 1996; Roccas & Brewer, 2002;). However, the rights of people to self-determine their ethnicity include being able to claim more than one (Niezen, 2004). Statistics show that 25% of Pacific people and 40% of Pacific infant children aged 0-4 identify with more than one ethnic group compared to 7% of non-Pacific people (Grey et al., 2019). This is elaborated on by Grey et al., (2019) who clarify that one reason why it is challenging to find Pacific health data is due to the fact equity measures often group Māori and Pacific data together, or simply present Māori/non-Māori comparisons. Whilst data shows that Pacific people have higher levels of wellbeing a greater proportion reports financial and housing challenges that impact their wellbeing. One in four reported, they do not have enough money for everyday needs (Statistics New Zealand, 2017). Adopting a view of multi-ethnic identity or mixed whakapapa (as this research has termed it) can ideally aid in the comprehension of individual or whānau influences on psychological outcomes based on wellbeing. This fact is demonstrated in the 2017 statistics that show Pacific people reported having health, finance and housing challenges, yet they had higher levels of face-to-face social contact with whānau weekly and overall higher wellbeing (Statistics New Zealand, 2017). From these thoughts, wellness can strongly be underpinned by belonging to whānau and the collectivism of being a part of a community.

Cultural knowledge

Cultural knowledge is a vital part of this study that brings forth the nature of culture itself and shows the wisdom of the world through an individual's or whānau eyes. Cultural knowledge encompasses kawa and tikanga practices (customs and traditions), language, tribal structures, and beliefs and behaviours. There are multiple connections and layers to the concept best explained by Keesing (1979) stating cultural knowledge consists of what is, how one feels, what to do about it, how to go about situations, theories of the world and the way it is viewed by members of their community. Thus, when referring to cultural knowledge it is the reality in which the worldview of a particular cultural group experiences the world. For Māori/Pacific, it is understood that cultural knowledge will be fluid and will change and adapt to the social and cultural surroundings, therefore, cultural knowledge is always growing.

Utilising cultural knowledge in social services

It is very important for those who are working alongside Indigenous populations to have a nuanced understanding of culture and history to separate personal troubles and historical issues (Walsh-Tapiata, 2008). A major gap in the studies of identity formation and development is the closely related outcomes of inequality towards minority groups such as Māori and Pacific cultures (Pasifika Futures, 2017). Understanding the effects of identity formation and development for Māori/Pacific whānau will enable a broader analysis of inequality and how cultural knowledge would aid in navigating and maintaining the wellbeing of whānau. Further understanding of Māori/Pacific wellbeing for youth is required, as research on Pacific and Māori outcomes is related more commonly to adults. This view was shared by Mafile'o (2019) who states that if social workers are to enable social change, they must look at a whānau in a holistic sense utilising diverse cultural knowledge. Therefore, a key focus of this thesis will be on how social services can utilise cultural knowledge to aid in the navigation of wellbeing for whānau. It is with these thoughts that the key objectives relate directly to overall whānau wellbeing.

Whānau wellbeing

The kupu whānau has been utilised to consider both Māori and Pacific family structures. However, an acknowledgement is required that other terms in English and Pacific languages could have been selected. The concept of whānau can be defined in different ways. Whānau could signify those who only live in the home, extended whānau, those who identify with diverse cultures or friends that are more like whānau. This description also extends to the concept of whānau wellbeing and how wellbeing is diverse and dependent on moemoeā (dreams and aspirations). One must understand that this research comes from the holistic sense of wellbeing from both Māori and Pacific cultures. Notions of wellbeing for Māori can be seen through the perspective of being interconnected to the wellbeing of the collective or the whānau (Durie, 1994). This corresponds to Pacific notions of wellbeing. For instance, respect and love for family alongside a relationship with God, are all a part of core values that are generally passed on from elders as a way of instilling solidarity (Ihara & Vakalahi, 2011; Makasiale, 2013; Taumoefolau, 2013). Wellbeing, therefore, elaborates on a sense of belonging, good health spiritually, mentally and physically and linked to culture collectively. Both perspectives are not reliant on outcomes or material needs subjective to wealth or employment just being with whānau creates wellbeing.

Below is the chapter outline which is presented with an explanation of what leg of the journey we are currently sailing and the link to the elements of the chapter.

Thesis outline

Chapter One: Preparing the voyage together; elaborates on the researcher's position and justification for the research including outlines of the aims and objectives. A brief introduction to the history of Aotearoa and mixed whakapapa is included.

Chapter Two: Knowing the destinations; examined the research through historical and contemporary statistics and literature from local and international Indigenous sources relating to cultural knowledge. This chapter was divided into three concepts: cultural knowledge, whānau wellbeing and social services. Discussions about the identified

themes and connections guided the researcher in exploring how social services can utilise Māori/Pacific cultural knowledge to navigate whānau wellbeing.

Chapter Three: The tikanga of the waka; contextualised the methodology section, outlining the structure and the methods section, and stating the overall research design. Moreover, the Indigenous methodology provided a space for an in-depth understanding of the relationships of diverse cultural worldviews. Overarching guiding principles derived from Te Ao Māori called ngā takepū were used to ensure a culturally safe research process, guide the whānau engagement and embrace cultural knowledge. This chapter highlights how a qualitative approach was utilised to encompass how this research seeks a deeper understanding of culture through whānau narratives. Additionally, my position as the researcher of my insider-outsider status was discussed. The Pacific method of Talanoa and the Te Ao Māori method of Pūrākau were used to shape the whānau and researchers' worldview and whakaaro that is presented in the study.

Chapter Four: Navigating the discussion waters together; presents the findings from three hui with whānau, who shared their lived experiences of their diverse whakapapa, culture and tikanga practices. The findings were presented as whānau case studies to explore how each whānau cultural knowledge is constructed and advanced by their preferred values, principles and characteristics. Many of the challenges addressed by the whānau were shared through all whānau and generations as their collective voice stated a yearning for more involvement in their cultural practices and languages.

Chapter Five: Under the same stars; reviews an in-depth discussion about the connection between the literature review developed in chapter two and whānau responses. Three themes flourished from these connections; Māori/Pacific whānau development and maintenance of cultural knowledge; contribution of cultural knowledge to Māori/Pacific wellbeing; and social services that utilise Māori/Pacific cultural knowledge to navigate whānau wellbeing. Furthermore, researching the construction of cultural knowledge highlighted the role culture holds in wellbeing, the transmission of knowledge, and the importance of maintaining relationships with the collective and extended whānau.

Chapter Six: Grounding the Waka on Shore; presents the full summary of the thesis, the limitations and recommendations for future research and reflections on the research voyage as the Waka reaches the shore.

Concluding comments

In summary, the purpose of this chapter was to invite the readers/explorers onto this waka voyage, share the whakapapa of the researcher and present the aims and research objectives. A brief background of the key terms and concepts was provided to give context to the research journey and will be expanded on within the literature review. A structural outline was also provided to highlight the context of each chapter and the connection to this voyage. The following chapter shares the available literature that was required to give context to the research. This was then divided into three main themes cultural knowledge, wellbeing, and social services.

Chapter 2: Knowing the Destination

If I give a mat, it will rot
If I give cloth, it will be torn
This poem is but bad, yet take it
That it be to thee, Boat and house

"The right words may provide shelter, security and protection. The right words may, in the manner of "vaka" or boats, take you places and transport you to other spaces, landscapes of meanings".
(Mila, 2016)

In all journeys, an important part of navigation is knowing the destination, and then charting the right course of action to get there safely. Without a solid course to guide the journey, you may only row in circles or lose sight of your destination. Searching through the right literature, talking to knowledge carriers and asking ngā atua what is the best path ahead will enable explorers to navigate the most beneficial pathway forward.

In searching for literature for this review, the term "cultural knowledge" was initially prioritised. However, this search brought forward literature primarily focused on customs and traditions, rather than literature focussed on the concept of cultural knowledge. Literature was located from local and international Indigenous sources that aided in examining three concepts: cultural knowledge, wellbeing and social services. Identified themes and connections guided the researcher in exploring how social services can utilise Māori/Pacific cultural knowledge to navigate whānau wellbeing. Whilst there is an abundance of literature on culture, identity and belonging, for Māori and Pacific as separate entities, research that includes cultural knowledge as a factor of wellbeing for those who whakapapa to Māori/Pacific culture is relatively non-existent. As a result, a brief look into the history of integration is required before cultural knowledge is explored to chart us out of shallow waters and begin our journey.

Cultural knowledge

Locating cultural knowledge

Cultural knowledge is a broad notion. It can incorporate diverse characteristics, history, values, worldviews, beliefs and behaviours of ethnic groups, however, what does this mean if you are born between cultures? In a study by Reeves-Ellington (2010), he attempted to present a unified definition of culture in an attempt to narrow down the concept of cultural knowledge. This was a challenge as interchangeability concepts of a culture diverted the research from a study of cultural knowledge to a focus on semantic differences between worldviews. Another view explored of cultural knowledge is that it is witnessed in the representation of mātauranga Māori (Māori knowledge). A study by Te Hoe Nuku Roa (1996) defines cultural identity through seven cultural indicators: self-identification as Māori, whakapapa (ancestry), marae (tribal meeting grounds) participation, whānau (extended family) associations, whenua tipu (ancestral land), contacts with Māori people, and te reo Māori (the Māori language). In contrast, there is evidence of these cultural knowledge indicators in other literature (Waitangi Tribunal, 2011; Williams et al., 2017). The ability to define these ever-changing customs in a bicultural setting required constant adaption. Therefore, Mātauranga Māori is seen more in lived experiences, whakataukī, (proverbs) waiata, (songs) kapa haka, (traditional Māori dance) ceremonies such as tangihanga processes (funeral processes) and pōwhiri (welcome ceremonies) and interconnectedness to nature and whānau, hapū, iwi (Berkes 1995, 2008; Grenier 1988; Houde 2007; Smith et al. 2016; Wehi et al. 2009).

Similarly, across Pacific groups, concepts of cultural knowledge are embedded in the values of communal life and culture. This is manifested through culture and language, respect, spirituality and family that also extends to the community, for instance, village and church. Culture portrays the significance of identity and belonging to the collective, through traditions and language (Anae & Peterson, 2020). Respect is shown through hospitality evidenced by hosting large communal meals, drinking kava and celebrations of storytelling, song and dance (Kaʻili & Māhina, 2017). Spirituality principles and religion are built into and influence all parts of life. These include prayers, hymns white Sunday services and Sunday schools for children (Averill et al., 2020). Family and broader connections to social groups are the foundation for Pacific communities where the transmission of knowledge and belonging are important factors that can influence

wellbeing (Faitaua, 2014). One could then state that cultural knowledge is the marker that contributes towards a secure cultural identity dependent on that of the culture itself and the environment in which an individual has been raised.

The consensus expressed was that cultural knowledge is witnessed in the way members respond to one another and their surroundings (Reeves-Ellington, 2010). In this definition, culture is then socially constructed and has enormous power over people's behaviour because it determines the norms that apply in shaping beliefs and organising thought patterns (Elder-Vass, 2012). One analysis by Lareau (2017) found that cultural knowledge was seen as facts, information, skills, and familiarity with social processes, to show the history of life outcomes for African-American young adults. She argued that most research focuses on work skills, achievement scores and individual academic knowledge rather than on the more elusive and contingent forms of informal knowledge to facilitate advancement. This study, although based on cultural knowledge, did not analyse the links between values, language traditions and wellbeing.

In the context of cultural knowledge connected to wellbeing, Browne-Yung et al. (2013) found that for Aboriginal people living in urban areas, centralised networks of cultural identity were perceived as beneficial and various dimensions of culture were linked to wellbeing outcomes. Wellbeing is a result of being around family, knowing the culture, knowing where you come from and where your family has been (Browne-Yung, et al., 2013). This suggests that for Aboriginal children, learning about their culture and recognising that culture, is important for their wellbeing. Similar research in Aotearoa found that ethnic identity was tied to positive wellbeing for Māori (Webber, 2012), Samoan and Tongan youth (Anae & Peterson, 2020; Vaioleti, 2011). This was highlighted through the importance of language and the connection to Pasifika people's mental wellbeing (Ataera-Minster & Trowland, 2018; Mila-Schaaf, 2011). There were many positive connections to wellbeing for those who identify strongly with one culture. However, there was concern faced by those who sit "in-between" cultures that it was challenging to maintain cultural knowledge and a strong sense of secure identity (Durie, 1994; Samu et al., 2019). This concern is addressed in the Pacific Aotearoa Lalanga Fou report goal (based on community voices and experiences) to increase Pacific language retention (Ministry for Pacific Peoples, 2018).

Whilst there are many requirements for the retention of cultural knowledge, research needs to reflect this sentiment and share a cohesive perspective. In this way, evaluation can be part of what supports whānau to achieve cultural knowledge and create a space for wellbeing utilising culture.

Gaps in these studies have highlighted the need for further research on cultural knowledge as a stand-alone concept with a particular focus on wellbeing rather than economic outcomes in education or wealth. The chosen literature above was broadly based on cultural knowledge with many reports or studies focusing on the concept of cultural identity, Mātauranga Māori, Pacific values, and identity development rather than the concept of knowledge. In this segment, there was a requirement to identify how historical events show the shared history of tension and collectiveness for Māori/Pacific specifically before addressing the concept of cultural knowledge for those of mixed whakapapa. Whilst touching on the connection between wellbeing and culture in this section, giving wellbeing its own section will support the understanding of how these aspects are interconnected with social services for the benefit of whānau.

A mutual history between the sea

There are many articles discussing mixed whakapapa and the importance of culture (Connor, 2019; Haze, 2019; Rocha et al., 2018) yet there is a significant gap in research discussing Māori/Pacific culture, even with such a shared history of integration. One current book that is prominent in understanding the shared history is "Once Were Pacific, Māori Connections to Oceania" (Te Punga Somerville, 2012) which explores the relationships between Māori and Pacific. Te Punga Somerville (2012) explains that Pākehā racism tends to lump Māori/Pacific together in a way that shares differences and further marginalises all communities involved. This includes the term Māori and Pacific which was established in New Zealand to combine the minority cultural populations of both Māori and Pacific into a category defined by New Zealand policy (Enari et al., 2021).

The shared whakapapa and connections between Māori and Pacific cultures begin with the connection of ancestors. Oral accounts say, that both Māori and those under the umbrella term Pacific were recognised to have migrated from Hawaiki, this has been supported by scientific evidence (Reilly et al., 2018). The sea is not the only connection

between the two groups there are many other connections, for instance, through identifying measures. Māori identify each other through pepeha (a way to define whānau connections) while Pacific identify through whānau collectiveness to villages or religious marks of churches (Smith & Wolfgramm-Foliaki, 2022). A further connection observed between relationships, on the timeline, was the economic downturn that happened in the late 1960s and early 1970s (Anae, 2012) which negatively affected both ethnicities. Anae (2012) also indicates the shared impact of dawn raids. The dawn raids, as they were labelled, share the story of how Pacific people were specifically (and in some cases unintentionally) targeted by police in early morning raids. Although the target audience of these attacks was termed as overstayers, both Pacific and in some instances, Māori were racially profiled in this way (Anae, 2012). This was the Government's attempt to crack down on overstayers living in Aotearoa. Many endured hardship, through a downturn in the economy, and were subjected to severe harassment being labelled as overstayers (Barcham et al., 2009; Human Rights Commission New Zealand, 2020). In retaliation for this, the Pacific Panthers were founded by a group of young Polynesians and Māori who worked together for the betterment of their communities. This group aspired to create positive change in Aotearoa history, to rise in partnership and join forces (Anae, 2020). Even though the Polynesian Panthers are no longer technically active, the legacy and influence they left behind are widespread. Fifty years later in 2021, a formal apology was made by the then New Zealand Government for the discriminatory implementation of immigration laws that led to the Dawn Raids and show a commitment to seeking reconciliation (Ministry for Culture and Heritage, 2020). It could be argued that socially both Māori and Pacific living in Aotearoa were subject to systematic racism and have been compared to each other racially rather than the positives that bind together as a collective (Suaalii-Sauni, 2017).

Stories were not always a positive connection between histories as many wanted to identify only from their own specific culture. In the 1990s migration was discussed by Tongan journalist Hao'uli (1996) under the provocative title, "We didn't come to Hongi Māori" and highlighted the view that Tongans did not migrate to Aotearoa with the intention of starting relationships with the Indigenous people. Rather, their journey was one of economic growth and educational aspirations for their families (Mafile'o & Walsh-Tapiata, 2007). Similar stories of connection and tension arising from our shared history are also noted by Mafile'o and Walsh-Tapiata (2007) who provided space for

possibilities and principles of ongoing negotiation and collaboration between Māori and Pacific people. Stories of colonisation, racialisation and migration were connected throughout the literature as the concepts led to a decolonising rediscovery of culture and language in Aotearoa. From this literature, it is clear that there are many connections throughout the timeline of history and that Pacific and Māori are very similar when it comes to the negative impacts created by labels and the mistrust in authority today (New Zealand Human Rights Commission, 2020; Thomsen et al., 2018). The social inequality between Pacific people and Māori is observed in the fabric of New Zealand society (Mila, 2013), especially with the older generation who were alive at the time of the dawn raids. The integration of Māori/Pacific whakapapa has added another dimension to a shared history.

Many positive experiences have come from the migration and shared history between Māori/Pacific culture yet, one emerging consequence is that interethnic marriages between Māori/Pacific people attracted disapproval from the older generations. Tupuola (2004) describes edge-walkers as individuals who can successfully navigate multiple ethnic identities. Children born of these Māori/Pacific marriages would have different links to the islands than their island-born whānau. This study does not focus on the differences or similarities between cultures but speaks about those who edge walk (Funaki, 2017). Edge walkers are those whom Tupuolo (2014) describes as individuals who can successfully navigate multiple identities. These identities, or walking between them, alongside cultural links to Pacific culture are not taught at schools in Aotearoa hence the importance of being taught traditional ways of being at home and within the community. Headings such as ‘Not another New Zealand-born identity crisis’, ‘Telling the brown stories’ and ‘Pavlova and pineapple pie’ disclose the struggle of identity. For example, Samu (2003) states,

> *Many New Zealand-born Samoan youths are forced to grow up in an environment that produces cultural and identity conflicts. They are exposed to sometimes conflicting values and practices of both the Samoan and mainstream cultures (p. 74).*

From these thoughts, the next section considers understanding multiple ethnicities and living between two cultural worlds.

Mixed Whakapapa in Aotearoa

Data on ethnic, indigenous identity, or "multiple ethnicities" is an attempt made by Statistics New Zealand, in the face of pressure by the public, to move beyond early research of the concept of ethnicity to identify differences, discrimination and inequalities (Balestra & Fleischer, 2018; Johnson, 1992; Shih & Sanchez, 2005). These statistics emphasised the need for more research based on the construction of culture, not through whakapapa, but through a definition of culture that incorporates cultural practices and values. Adopting a view of multi-ethnic identity as an individual is challenged by the conflict of identity measurement and blood quantum. It is, therefore, possible that within the context of Māori/Pacific relations balancing two separate cultural worldviews will then lead to blended cultural values. Ward (2006) suggests in her findings that multi-ethnic individuals who are in-between placement of multi-ethnic individuals show a blending toward the more dominant European cultural values of Aotearoa as that is the medium normality.

Within Aotearoa, there is a phrase in Māori, Mana Tangatarua, that refers to an individual or people who stand with mana (pride) in two worlds, which represents the idea of a mixed individual who develops a sense of connectedness and belonging to all of his/her ethnic identities in different ways (Rocha et al., 2018). This term shows the complexities of finding a place to belong in two worlds and could symbolise that individuals must find their belonging in their mixed whakapapa. The challenge in identity development is highlighted by Webber (2008) who states the difficulty in navigating identity formation within Aotearoa is that the socially constructed ideas of biculturalism, only surround the more dominant cultures of Māori and Pākehā people. The other problematic dynamics at play are those that are constructed either by peers, or the community commenting on physical characteristics or lack of culture, language and history (Brunsma & Rockquemore, 2001; Mason, 2001; Nikora, 2007). Despite the lack of research on Māori/Pacific whānau a report by Roy et al. (2020) explores negotiating multiple identities and a part of that study is the youth who whakapapa to both Māori and Pacific culture. This study acknowledges that young people who are both Māori and

Pacific face larger inequities compared to Pākehā young people regarding food and housing insecurity, discrimination by health providers and several health status indicators (Roy et al., 2021). One vital point to highlight within this study is that positive family relationships, with high family acceptance, and high family closeness were higher for Māori/Pacific young people than all other groupings (Roy et al., 2021). There is no mention of cultural knowledge within the study however the findings did state that:

> *Although Pacific people are not indigenous they are separated from their original homeland and culture and members of both groups experience structural inequalities while navigating the dominant Eurocentric culture and structure of Aotearoa New Zealand (Roy et al., 2021, p. 77).*

There is diverse literature on the transmission of ethnic identity (Carr, et al., 2017a; Carr, et al., 2017b;) and the complexities and diversity of ethnic identity (Agee, 2013; Greaves et al, 2023; Yao et al., 2021) and a current survey report by Atatoa Carr et al. (2022) on the development of ethnic identity to name a few that are related to Aotearoa. It is clear that identity development in Aotearoa is becoming a priority as increased attention on grouping cultures in a broad category ignores the important knowledge that could lead to misuse of data and health and wellbeing inequalities being missed (Peiris-John et al. 2021). There are inconsistent ways the approach of measuring identity development and cultural data are captured in research (Bramley & Latimer, 2007) that adopted a wellbeing perspective. As such an understanding of cultural knowledge that is inclusive of values, traditions and language would improve fluidity in discovering the connection to wellbeing. For this thesis, cultural knowledge will be understood and expressed through the connected values, ideology and customs about that culture or mixed whakapapa that aids in the wellbeing of whānau.

Wellbeing

Locating wellbeing

In most definitions, wellbeing is described as an individual's appraisal of his or her own life, often associated with complete physical, mental and social wellbeing and overall life satisfaction (Diener, 2006; Kim et al., 2012). Within research, wellbeing

indicator measures provided a foundation for researchers and practitioners to understand how wellbeing is related to health (Ministry of Social Development as cited in Marriott & Alinaghi, 2021). While these concepts from the Ministry of Social Development (Marriott & Alinaghi, 2021) link to health, they do not include an in-depth glance into cultural knowledge and only observe fluency in languages spoken at home. Even though at home is where cultural knowledge begins, if that knowledge is lost, schools or educational facilities are required to support language and tikanga practices to improve overall wellbeing (Fickel et al., 2018; Kennedy, 2019).

Concepts of wellbeing are generally overlooked by universal notions that fail to reflect how wellbeing is culturally constructed (Fleming & Manning, 2019). For Māori/Pacific there is insufficient research on understanding the construction of wellbeing with difficulties in research revealing that wellbeing may be more relevant in some cultures than others (Ratzlaff et al., 2000). Overall, wellbeing is tied with feelings of pride and is strengthened by the connection to the wider cultural groups (Matika, 2021) however, there is a lack of cultural measures of wellbeing within indigenous populations. Within indigenous cultures including Māori and Pacific, wellbeing is viewed spiritually in a holistic vā (a space between) based way embedded within oral traditions and collective notions (Kapeli et al., 2020; Pitama et al., 2002; Smith et al., 2019). Both cultural views of wellbeing propose that wellbeing connects to the fundamental nature of a person and their heritage, and reinforces people's way of being (Fiedeldey-Van Dijk et al., 2017). To understand wellbeing and the link to culture it is necessary to have an understanding of Māori/Pacific wellbeing.

Māori/Pacific wellbeing

Comparisons of Māori wellbeing with the wellbeing of other population groups, such as Pākehā are common in research as comparisons are useful to measure universal aspects of wellbeing (such as statistics in health, employment and education). While literature based on these comparisons is useful, measurements of holistic assessments cannot readily be used in cross-population as the links are Māori-specific measurements. However, comparisons from Indigenous populations such as Pacific cultures who share similar world views, similar histories, and similar positions in society, are more valid. The formation of relationships needs to begin with the sharing of whakapapa, language

or religion/church affiliations (Ofanoa et al., 2021). Mafile'o and Walsh-Tapiata (2007) share the view that even for those who identify as Pacific and are not born in Aotearoa, a connection is made based on stories, customs, history and genealogy. This connection is shared with Māori wellbeing concepts through a holistic process that emphasises the interconnected nature of spirit, body, whakapapa, and the natural elements. There are similarities and differences between Māori and Pacific wellbeing concepts, with Pacific concepts being harder to define due to their diversity. The diversity of Pacific wellbeing concepts extends into cultural knowledge and approaches that are inclusive of faith, spirituality, ethnicity and family values that are all unique to each Pacific culture and characteristics of wellbeing (Thomsen et al, 2018).

There have been diverse interpretations of Pacific wellbeing, specifically the creation of the Pacific Identity and Wellbeing Scale (PIWBS)which provides insight into two elements (Manuela & Sibley, 2013; 2015; 2017). The first is connections with other people and is framed around how one perceives connections and relationships with other people. The second is focused on a sense of belonging to the Pacific group at a general level. This wellbeing measurement scale highlights the importance of how the concept of family is closely related to Pacific wellbeing (Manuela & Sibley, 2013; 2015; 2017). What sets this scale apart is the inclusion of both wellbeing and identity factors relating to self and family phrased specifically for Pacific context through a holistic assessment. The main components of the scale are Group membership evaluation, Family and Wellbeing, Spirituality and Religion, pan-Pacific belonging, Cultural Efficacy and Pacific Peoples and Societal Wellbeing. While these characteristics have come from te ao Pacific (the Pacific world) the values transcend into te ao Māori (the Māori world) as seen in the next discussion.

Whānau connections

The concept of whānau has undergone some dynamic changes since its formation at the beginning of time. In traditional times within Aotearoa, whānau was based on kinship ties and shared common relationship links to whenua papatipu (ancestral land under the title) and common iwi and tūpuna (ancestors) (Durie, 1994). While it appears that primarily relationship ties are not as strong as they once were, what is still not known is to what extent. Pohatu (1996) expresses that balancing culture within the family is

expressed in the roles and mechanisms of cultural practices to achieve a positive family self-identity and mauri (life force). The term that is used to highlight overall whānau wellbeing is whānau resilience which is an underlying notion of whānau ora that aids in acknowledging a level beyond individual status (Boulton & Gifford, 2014). This statement shows that the health and wellbeing of an individual could then be linked to the collective: the whānau, hapū, and iwi (Durie, 2001b). Ultimately the choice of cultural wellbeing appears to rely heavily on the normality of family context, place, and interactions with others in similar cultures in everyday situations (Franklin, 2003). Literature on Māori whānau identity suggests that an individual must strengthen and develop their Māori identity by maintaining the ability to continue one's traditional responsibilities, sense of security, wellbeing and belonging (Herbert, 2011). Therefore, creating a strong cultural identity through reflected historical concepts of whānau is a pathway in which Māori can construct a secure sense of whānau and individual wellbeing.

Similarly, Manuela and Sibley (2015; 2017) share that perceived family wellbeing is associated with your relationship with your parents; your position in your family; the respect you give to your parents; communication with your family; the respect you receive from your family; your family's happiness; and your family's security. The common characteristic of these perceptions is the sense of belonging to the collective, not just by whakapapa, but by cultural and spiritual connections. This common thread demonstrated that whānau is an important aspect of a secure Pacific cultural identity. It is among whānau that Pacific individuals can be nurtured physically, mentally, culturally, and spiritually, and gain essential social support (Anae, 2001; Pene et al., 2009; Tiatia, 1998). Therefore, language, education, culture and economic factors cannot be separated from identity and are required when building strong foundations in whānau relationships (Luafuti, 2016). Family priorities and obligations for adults can appear as religious contributions, family trips back to the home Island, family events such as weddings, birthdays or funerals, money for parents for travel etc and home and living for extended family (King et al., 2018). For specifically Indigenous children, research has highlighted that cultural connections are an important resource for health and wellbeing as children draw closer to their cultural groups to avoid discrimination (Bracey et al., 2004; Houkamau et al., 2021; Webber, 2012). From both perspectives, for adults and children, we can gauge that cultural obligations to family are a form of love and reciprocity relating

to collective and cultural protocols (Tamasese et al., 2010). From the examples of both Durie (2001b) and Manuela and Sibley (2013; 2015), we can perceive that family is an integral part of the holistic Pacific and Māori concept of self and therefore an important factor that can directly impact wellbeing. Therefore, if whānau can create meaningful interactions together this will promote a sense of connection to the larger ethnic group (Houkamau et al., 2021). Additionally, another aspect of whānau wellbeing for Pacific is seen in the literature discussed by Macpherson (1996) and Anae (2001) explaining the importance of religion.

Religion/Wairua

The church is considered a village or a home away from the islands where Pacific families can attain social connections, and social support and achieve religious and cultural wellbeing. For instance, from a Samoan worldview spirituality is the feeling of connectedness a person has to the non-physical dimension of a person's being, including their connectedness to God, their land and their ancestors (Lui & Schwenke, 2003). This sense of belonging offers a spiritual view of wellbeing that provides moral guidance over feelings and behaviours. Therefore, for Pacific families, culture is God, and both concepts have become, for most, the only means to happiness and wellbeing (Anonymous, 2007; Culbertson, 2007; Makasiale, 2007). The centre of Pacific culture is their holistic view of wellbeing where culture and spiritual concepts cannot be separated (Kaipo, 2021). Notions of spirituality for Māori culture are similar through whakapapa collective links (see Tassell-Matamua et al., 2021) yet differ through religion and spirituality. Experiences in spirituality are through tikanga, karakia, and *īnoi* (prayer) and are intended to channel or evoke *atua* (spiritual energy or forces), often to influence material or psychological wellbeing (Lindsay et al., 2020). Wairua (spiritual dimension) in a broad sense is hard to define as it is a fluid concept with multiple meanings however, without a connection to wairua the individual is lacking in well-being (Durie, 1985). Although a sense of belonging differs between Māori and Pacific cultures, overall, both consider family and wairua, or a sense of connection to a God, as a part of overall wellbeing. The vast measure to which wellbeing can be explored highlights the complex nature of how wellbeing is subjective. As such, is it important to consider cultural understandings of wellbeing rather than a 'one size fits all' global approach to measurements.

Understanding the elements of wellbeing, for instance, concepts of whānau and a sense of belonging that is unique to Māori/Pacific is an important way to identify how to measure the depth of challenges and impacts for long-term wellbeing. The literature reveals that there needs to be a wellbeing scale measurement that can be adapted cross-culturally without taking away the fundamental nature of cultural knowledge. Measures of studies need to give a good indication into specific cultural aspects of Māori and Pacific life, for instance, knowing how to act on a marae or taking your shoes off at the door before entering a house, are all measures specific to cultural knowledge. Effective interventions to improve Māori/Pacific outcomes essentially need to be delivered locally within social services, schools and community organisations as statistics show that 69% of Pacific families have children under the age of 18 (Marriott & Sim, 2014). In addition, the creation of culturally meaningful, strength-based research focused on wellbeing from a Māori/Pacific perspective will produce evidence to support those providing culturally responsive and meaningful care. Timperley et al. (1999) study urged the need for initiatives to improve outcomes for Māori and Pacific people that were designed, developed, and implemented by Māori and Pacific people themselves. Moyle (2013) clarifies within her research that the government initiatives used selected cultural elements and practices to make it more palatable for Māori only to tick the box of acknowledging treaty partnerships. The next section investigates how social workers can utilise cultural knowledge to further assist those who work alongside Māori/Pacific to navigate wellbeing.

Kaupapa Māori service Lens

Literature written on the constructions and concepts of te ao Māori within social work in Aotearoa emphasises the importance of culture (Bradley, 1995; Eketone, 2008; Hollis-English, 2012; Hollis-English, 2016; Keenan, 1995; Moyle, 2013; Munford & Sanders, 2011; Pohatu 1996, 2003, 2004; Ruwhiu, 1995, 2009; Walker, 2001; Walsh-Mooney, 2009; Walsh-Tapiata, 1997). Adding to these names more recently is Watson (2017; 2019) highlighting Māori social workers' experiences and the collision between personal, professional and cultural worlds. This has allowed social workers and researchers to acknowledge the impact te ao Māori has on taha wairua as a source of wellbeing and the challenges faced by Māori social workers. Many Māori models in social work encompass whānau, culture and wellbeing, for instance; Te Whare Tapa Whā

(Durie, 1985), Te Wheke (Pere, 1997), and Pōwhiri Poutama (Drury, 2007). Most models are developed by a holistic view of health encompassing balances of culture, wairua and mental and emotional wellbeing. The comparisons are also seen between two models of health, the Samoan Fale (home) model (Faitaua, 2014) and Te Whare Tapa Whā (Durie, 1985). Both models share the four posts or walls as a representation of the spiritual, physical, and mental and are tied together by family and culture (Durie, 1994; Faitaua, 2014). Another recent concept that links culture and whānau wellbeing is whānau ora which like well-being "means many different things to many people" (General, 2015, p.8). Whānau ora is highlighted within this study and even though it is from te ao Māori, the features can be utilised cross-culturally as the concepts are based on holistic whānau wellbeing. One recommendation from Cherrington (2020) shows that whānau ora can accommodate diversity when whānau remain at the centre.

Whānau ora

Whānau Ora is an approach, a policy, a philosophy, a model of practice and an outcome (Boulton et al., 2013; Ministry of Health, 2011; Te Puni Kōkiri, 2015; Whānau Ora Review, 2019). Research reveals that while the concept of whānau is understood at a policy and service delivery level, within whānau that identify as Māori, understandings of Whānau Ora vary between them depending on worldview (Boulton & Gifford, 2014). Whānau Ora is inclusive of six major outcome domains: whānau self-management, healthy whānau lifestyles, full whānau participation in society, confident whānau participation in Te Ao Māori, economic security and successful involvement in wealth creation and whānau cohesion (Boulton & Gifford, 2014). These domains show that whānau wellbeing should be reliant on the perspective of the whānau or individual providing their personalised definition. Pasifika Futures in 2014 has also led the development and commissioning of Whānau Ora within a Pacific framework utilising a foundation built on values and culture (Jenson et al., 2019). The importance of Whānau Ora is the diversity of the concept and its connection to cultural wellbeing which has led other indigenous collectives, like Pasifika Futures, to adopt these notions. Pasifika futures and Māori health services have formed Whānau Ora collectives that have specific models of practice and localised definitions of whānau ora on provider levels to implement recommendations that focus on positive outcomes for whānau (Fernandez, 2015; Marriott & Sim, 2014; Ministry of Health, 2011). Pacific communities have solutions to

challenges that affect their lives therefore, Pacific-centric and value-based approaches need to translate across Government activities that can affect collective participation.

Pacific service lens

Pacific approaches to working with Pacific people are primarily determined by Western theoretical approaches (Newport, 2001), however, emerging literature and models in Aotearoa are showing a changing demographic with the growing percentage of New Zealand-born Pacific people (Ministry of Pacific Island Affairs, 2002; Statistics New Zealand 2018). Baba et al. (2004) highlighted that Western paradigms fail Pacific people because they are embedded in colonisation and have little potential for self-determination and development that encompass cultural values. This is seen in the inequalities faced by Pacific young people compared to Pākehā youth. Inequalities are reported in food and housing insecurity, healthcare, and discrimination by healthcare providers yet, there are higher statistics in positive family, community and school environments (Roy et al., 2020). These statistics have emphasised services are required to prioritise whānau and culture to increase equity for Pacific youth. Pacific concepts of responsibility, land and family are not new in Pacific communities and utilising this cultural knowledge in practice could build strength from a community perspective. Mafile'o (2005) article named "Tongan Metaphors of Social Work Practice" asserts that social work practices are framed around relationships, and a way of life rather than a recognised professional position. Findings further suggest that Indigenous social work must be rooted in Pacific values and language that highlight culture, community, extended family, and oral traditions as key Pacific values (Mafile'o, 2005). The Pacific Islands Universities Research Network (PIURN) aims to collaborate and align with Indigenous peoples' groups globally to avoid the pitfalls of 'professional imperialism' which will support Pacific social work in the homelands and Aotearoa (Mafile'o & Vakalahi, 2018).

Services through a cultural lens

Social work is described as a practice-based profession to empower and aid in the development of social change and mauri ora (General, 2014). Within social work, principles and theoretical models assist in guiding practice to ensure that social workers are competent within their practice. Cultural competencies and knowledge of treaty

partnerships are highlighted in social work education and registration for practitioners to grasp an understanding of the whānau they work alongside (Nadan, 2017).

Previous knowledge within social work has shown that Indigenous aspects of health can differ from Western beliefs due to the conflict in perspectives, for instance, cultural identity, and social and family connection (Canfield & Cunningham, 2004; Culbertson, 1999; Vaioleti, 2006; Vaka, 2016). From these thoughts, we can see that services are then required to provide a cultural system that can influence, treat and provide navigation in their service delivery and acknowledge imbalances in practice (Fisher-Borne, 2015; Jimenez et al., 2012). For those who work within a Pacific community, research has shown that complex service frameworks and diverse languages are the major contributing practice challenges (Apelu, 2008). For those who work in the area of mental health within social work, they have found that there is a lack of organisational sustainability from a Pacific perspective (Currey, 2017). For those who work within iwi organisations or with Māori in practice, it is often guided by Māori principles, which are based on making connections, building whānaungatanga and utilising whakapapa in whānau relationships (Hollis-English, 2012; Walsh-Mooney, 2009).

Cultural knowledge is required when making a connection with whānau, especially those who identify as Māori/Pacific. One way to achieve this if you do not understand how tikanga is used in practice is to examine the concepts and practice of Whānau Ora. An emerging theme highlighted that social work practice needs to have a family or community focus where the family can self-determine their wellbeing through cultural competence and whānau ora. Too many organisational systems continue to look at a ‘one size fits all’ approach rather than a focus on cultural diversity (Moyle, 2013). Therefore, practitioners are required to consciously update and acknowledge that cultural values need to be a focus when building relationships (Fonua, 2020). From these articles, we can grasp the importance of recognising the lived realities of whānau and how practice is required to develop those needs. We can then comprehend that the foundations of whānau-focused service delivery, as opposed to client-centred delivery (Fernandez, 2015) or output, is a means to promote a holistic worldview of health that places importance on cultural knowledge.

Concluding Comments

In summary, this literature review covered various studies relating to cultural knowledge, whānau wellbeing and emerging social work ideology, concepts and practice that connects to Māori and Pacific culture. There is abundant literature on Māori wellbeing and Pacific wellbeing as separate entities however, literature relating mixed identities or mixed whakapapa for Māori/Pacific is relatively non-existent (Si'ilata, 2004). Therefore, this thesis can utilise cultural knowledge and wellbeing to demonstrate new ideas and pathways for social services. Further information concerning cultural knowledge would provide a more accurate picture of just how culture and wellbeing are experienced within Māori/Pacific whānau homes. In addition, knowledge of the process in homes that have been successful in maintaining cultural knowledge would be more beneficial in providing a broader analysis of what cultural wellbeing looks like so future generations can hold steadfast to their unique culture. Another theme to highlight is that if research is to better understand the culture, we must separate Western concepts of socialisation or everyday experiences in Aotearoa from the generic experiences of cultural socialisation and how that then transfers into experiences of wellbeing. In doing this we then will be able to apply these thoughts in theory, to allow social workers and researchers new ways of understanding cultural knowledge and the connection to whānau wellbeing. The next chapter contributes to how this is done.

Chapter Three: The tikanga of the waka

Toku fenua ko toku tofi

My land is my birthright-Tuvalu

This chapter of the voyage contemplates the justification and the tikanga required to keep the waka afloat and what responsibilities each person has along the way. The concept of what is culturally or ethically right or wrong on this journey is not disputed. Rather the thought processes on this journey should equate that through a cultural perspective, the wisest choice at that moment, can be chosen, if and when wellbeing is at the centre of the decision-making process. Thus, this waka is guided by ethical processes that are derived from cultural knowledge and understanding derived from and within that moment in time.

To explore how cultural knowledge contributes to the wellbeing of whānau who whakapapa to Māori/Pacific culture, this study required an Indigenous research methodology that is culturally inclusive. Although the Pacific label is an umbrella term, each Pacific ethnicity, including Māori, will have its voice prominent throughout this research process. This ensures that cultures and communities can retain their tino rangatiratanga (absolute sovereignty) through their lens so cultures and whānau will not be misrepresented. It is essential in this way that tino rangatiratanga is maintained at the forefront of the research process. This research, therefore, needed to adopt a methodology and method that can narrate whānau experiences and how whānau give meaning to these experiences. To explore these notions further, this chapter is split into two parts: The methodology section outlining the structure, and the methods section stating the overall research design.

Research Methodology

This section outlines the methodology and Indigenous epistemology that supports this research. The Indigenous research methodology was essential for this research to allow space for cultural and oral knowledge-sharing traditions to be centred from an academic standpoint. A qualitative approach was utilised to encompass how this research seeks a deeper understanding of culture through whānau representation. Overarching guiding principles, derived from Te Ao Māori, and created by Taina Pohatu (2008), called

ngā takepū, are expanded on. Further discussed in the insider research section is my position as the researcher. My identity as the researcher contributes to my role as an outsider in the sense that I am of both Māori and Pākehā descent and not born of Pacific whakapapa. Equally, however, I am not detached from this kaupapa as my whānau structure having Tongan/Māori children led me to begin this cultural knowledge journey.

An Indigenous Paradigm

The drive for rangatiratanga (self-determination) to be paramount within this research has been interwoven throughout. Hence a focus on Indigenous research was considered before any discussions about qualitative research. This is because an Indigenous lens underpins the research approach. The kaupapa of this thesis, through to the theoretical approaches and recommendations, is vital to situating self, culture, and purpose into Indigenous research. Three signposts (self, culture, and purpose) impact the responsibility the researcher has throughout to maintain autonomy, ethically and culturally. Paradigms are akin to worldviews, perspectives on realities and ethical aspects of research need to be transformative and aid in the clarification of epistemological disposition (Chilisa et al., 2022). Indigenous paradigms and Indigenous epistemology influence the worldview presented in this study to comprehend what is meaningful and logical concerning Indigenous peoples' understanding of themselves. Lavelle (2009) expresses that an Indigenous epistemology, "acknowledges the interconnectedness of physical, mental, emotional, and spiritual aspects of individuals with all living things, the earth, the star world, and the universe" (p. 23). Similarly, Hart (2010) concurs that an Indigenous epistemology is a fluid way of knowing, derived from teachings transmitted from generation to generation by storytelling, where each story is "alive with the shades of the storyteller" (p. 8). Indigenous epistemology, therefore, weaves between self, cultural knowledge, and wairua (spirit or soul).

Indigenous epistemology required a shift in approach when including those who whakapapa as both Māori/Pacific because the process must respect diverse cultures, religions, and worldviews. Methods of pūrākau and talanoa (which will be discussed more in-depth in the methods section) are grounded in Kaupapa Māori and Pacific knowledge to weave the signposted bodies of Indigenous and theoretical approaches and methods (Lee, 2009, Vaioleti, 2014). Connecting Indigenous ways of knowing with

research, creates space for a decolonisation process that requires the right to rangatiratanga without needing to conform to Western expectations (Hollis-English, 2012; Rigney, 1999; Smith, 1999). Therefore, Indigenous knowledge has enhanced and informed this study's research process, cultural knowledge, values, and protocols to better assess how cultural knowledge contributes to the wellbeing of those who whakapapa as Māori/ Pacific.

Indigenous methodology

The discussion above explains how Indigenous paradigms and epistemology empower research spaces to flourish and therefore, create space for the adaptation of cultural knowledge. Indigenous methodology and methods utilise the same connections to guide the research process and provide a more in-depth understanding of the relationship between diverse cultural worldviews. Kovach (2010) clarifies the determining characteristic of Indigenous methodologies and identifies the interplay (the relationship) between the method and paradigm and the extent to which the method is congruent with an Indigenous worldview. Indigenous methodology is a body of knowledge and the theoretical approaches and methods employed by those researching Indigenous people's cultural knowledge from their worldview (Smith, 1999).

The Indigenous methodology includes integration of a decolonising aim, guardianship of sacred knowledge, use of Indigenous methods, adherence to tribal ethics and protocol, a clear understanding of the motivation for the research, and creating space for self-location (Kovach, 2006). Although this research has dual accountability to those who whakapapa Māori/Pacific, this study demanded attention towards ensuring that this research is carried out respectfully and ethically and in a way that benefits whānau. In this way tino rangatiratanga remains at the heart of this study as it reinforces meaningful cultural spaces that enhance worldviews, shaping the research in a way that can enhance community and whānau wellbeing. This aligns with Tuhiwai-Smith's (1999) decolonising methodologies as Indigenous people should utilise research to enrich cultural survival.

Thus, the aim of this study demanded (despite the use of the term Pacific being generic) the necessity to give voice to all cultures included in this research to promote the

stance of tino rangatiratanga. As a Māori research student, navigating two separate methods was a challenging process however, the respect and levels of values intertwined so effortlessly that the space became about connecting similarities rather than discovering differences. For these reasons, a mixed-method approach to research was considered more appropriate as it allowed the researcher to explore issues dynamically. Therefore, a mixed approach of both pūrākau and talanoa was utilised for this study, they are discussed in more detail later in this section.

Despite the difference between Māori and Pacific cultures, there are connections between the fundamental core values such as whanaungatanga, respect, whānau and reciprocity (Anae et al., 2001). Both pūrākau and talanoa are methods that share similar roots, nevertheless, for this research, both are used to address the demand for culturally relevant approaches underpinned by Indigenous frameworks. For this thesis, the concepts of talanoa and pūrākau were developed so that they could co-exist collectively to empower both Māori and Pacific whakapapa communities from their worldviews. The essence of pūrākau was employed to connect to the past by reflecting on what has been, for instance through whānau stories. In this way, pūrākau enabled the research to be guided by tikanga giving power back to whānau as the contributors and beneficiaries of this study. Whist talanoa was used to connect to the present that will benefit the future for whānau that are of mixed Māori/Pacific whakapapa. The transformative application of talanoa enabled the space to be informed by a culturally responsive safe environment. Ngā takepū weaves in and out of both frameworks aligning the past and the present methods together to bring forth a space of cultural wellbeing for Māori and Pacific knowledge to be shared.

Pūrākau method

A part of the process was to ensure that obligations and ethical considerations were met, as such, I considered an approach in which the data could be analysed and interpreted that upheld this study's rights and responsibilities. Despite the difference between Māori and Pacific cultures, there are connections between the fundamental core values. As such, two methods of pūrākau and talanoa were used to unpack cultural knowledge. The rationale for choosing both methods will be discussed in depth further down.

Pūrākau was chosen for this study because of the culturally critical approach to unpacking narrative inquiry and because it also has decolonising elements. Although

pūrākau is commonly used as a term associated with myths and legends, the term is now being used in academic writing and research (Lee, 2009). Lipsham (2020) further affirms that pūrākau encompasses and engages the voice, heart, mind and soul within the story being shared or told. In this way, pūrākau was adopted in this research to disseminate and pass on knowledge to re-claim and strengthen identity. It could be argued that whānau stories can be reclaimed to show the stages of loss of land and culture and further re-establish balance and wellbeing through whānau voices. The essence of pūrākau is the very nature of storytelling of our ātua and tūpuna and the influence the narrative has on both the listener and the storyteller. While narrative inquiry methods utilise stories themselves as the raw data, pūrākau provided a space for a culturally appropriate template that weaved the researcher and whānau into a moment of time together. Given that pūrākau comes from a Te Ao Māori worldview, the same connection influenced the requirement to include a method that empowers Pacific communities in the same way.

Talanoa method

It is important to note that whilst talanoa is a Pacific method it acknowledges similar connections to pūrākau and narrative traditions. Talanoa is being utilised in academia as a method within research (Fa'avae, et al., 2016; Feetham et al.,2022; Hafoka et al., 2018; Vaioleti, 2016) however, for Pacific people it is primarily acknowledged as a form of communication. It is utilised to get to the loto, the centre or heart or the meaning deep down inside that may be hard to express but can be conveyed in a safe environment (Tecun et al., 2018). Thompson and Thompson (2000) state that in Tokelauan, Fijian, Tongan and Samoan talanoa means to talk', 'discuss', 'converse', or 'tell stories'. To understand the philosophy behind Talanoa one must understand that the concept of talanoa is predominantly Tongan, Fijian, Tokelauan and Samoan and does not resonate as a pan-Pacific method (Tunufa, 2016).

In this way, this research ensures that the talanoa approach acknowledges it is not a one-fits-all approach derived from all Pacific cultures. The concept comes from an

empowering perspective that stands with the principle of tino rangatiratanga. Talanoa, for Pacific peoples, breaks the distance between the researcher and the participants/whānau to provide a respectful, culturally safe space born from Pacific values (Vaioleti, 2014). This process enables the researcher, who is not of Pacific whakapapa, to place meaning to the data collection process by trusting that by opening the loto to whānau they would, in turn, reciprocate by sharing their stories in an authentic, trustworthy way. In this way, the data that is gathered from talanoa methods are trustworthy and reliable due to the culturally meaningful encounter and likewise, the researcher would use the data in a way that strengthens Pacific communities. Both pūrākau and talanoa correspond with the purpose of this research and are guided by overarching principles. Ngā takepū were also adapted to maintain tino rangatiratanga and to breathe life into academic endeavours.

Overarching guiding principles: Ngā takepū

Ngā takepū are overarching guiding principles that offer ways of working within the research process itself and contribute to the transformative growth of the researcher. I first learnt of ngā takepū during my time at Te Wānanga o Aotearoa; I acknowledge the aspirations of Taina Pohatu for his contribution to my academic growth and personal integrity. Even though ngā takepū are grounded in Te Ao Māori, these concepts are culturally lived values that are mutual within Māori and Pacific research. The whakataukī "Whāia te mātauranga hei orange mō koutou" (Seek after learning for the sake of your wellbeing) comes to mind when understanding or applying ngā takepū as the concepts are deeper than the words themselves (Carmen, 2021). Ngā takepū utilises cultural knowledge as filters, markers and tools that can consciously be applied continuously to assess quality within any interaction (Pohatu, 2008). Within this research and everyday life, ngā takepū become a living, breathing element that overlaps and intertwines with our being, showing a pathway towards wellbeing. Although ngā takepū were designed as engagement tools in social service settings (Pohatu, 2005), these unique cultural ways of connection can be transferred into research to ethically guide the engagement process through conducting the research. Therefore, the intention in placing ngā takepū within this study is to connect the relationship between the kaupapa and the researcher and bring together signposted moments of Māori and Pacific approaches.

Below, in Table 1, is the terminology and meaning of each takepū, as designed by Taina Pohatu (2008).

Table 1: Ngā Takepū (Principled Approaches)

NGĀ TAKEPŪ (PRINCIPLED APPROACHES)	
Āhurutanga	Create and maintain quality space to ensure and promote the pursuit of best practice in any kaupapa.
Te Whakakoha Rangatiratanga	Recognition that successful engagement and endeavour requires conscious application of respectful relationships with kaupapa and people.
Tino Rangatiratanga	The constant recognition of absolute integrity of people in their kaupapa, relationships, positions, and contributions in any context.
Taukumekume	The recognition that the ever-presence of any tension in any kaupapa and relationship, positive or negative, offers insight or interpretation.
Kaitiakitanga	The constant acknowledgment that people are engaged in relationships with others, environments and kaupapa where they undertake stewardship purpose and obligations.
Mauri ora	The constant acknowledgment that at the core of any kaupapa and relationship is the pursuit of wellbeing.

The remainder of this section explains how each principle has guided me through this research process and the moments that have enhanced the integrity of this kaupapa with cultural knowledge and wellbeing in mind.

Āhurutanga – This principle focuses on finding the most effective way to establish a connection and create a space of comfort and understanding for instance the way you open or close a hui. It requires the conscious input of wairua (the spirit) and tinana (the o to naturally exhibit respectfulness to create a space where individuals can feel safe

(Pohatu, 2005). Āhurutanga was witnessed in the greetings I selected, my choice of language, and my understanding of cultural sensitivity and tikanga, and extended to my demeanour. Āhurutanga is seen in the responsibility of gaining and using that knowledge, including whānau confidentiality. This all actively supports a culturally safe space.

Te Whakakoha Rangatiratanga – This principle focuses on finding the best way to engage and interact proactively within relationships and kaupapa between the researcher and participants. It requires ensuring there is not just a sense of kin connectedness and task engagement, but also a matter of sharing perceptions that supportively guide those on their journey. Te Whakakoha rangatiratanga is seen in the pure intent and purpose of my interactions which included the space for sharing my whakapapa and knowledge to open doors for mutual relationships to be comprehended on a personal level.

Tino Rangatiratanga – This principle analyses the importance of the participant's and researcher's knowledge, worldviews, and cultural and spiritual interpretation by their perspectives and life experiences. It requires acknowledging that people should be perceived as experts in their own lives and leaves space for reflection. This enables researchers and those involved to develop a deeper understanding of Indigenous bodies of knowledge, their wisdom, and more importantly the decoding of identity. Tino rangatiratanga is reflected in the consent processes, upholding participants' diverse cultural rights and flourishes in environments of affirmation to belong and whakapapa to a unique cultural collective.

Taukumekume – This principle focuses on being able to recognise the act of moving with awareness and purpose in relationships and kaupapa, and understanding the significance and requirements instead of focusing on the divide. It requires space to listen with reflective deliberation to connect context and environment. Taukumekume is seen in the balance of the researcher's beliefs and views, versus the interpretations of participants and supervisors, extending to differences in culture, tikanga and code of ethics as advised by Massey University. I show this by finding commonality in levels of uncertainty which aids in obtaining a space to critically consider what is being shared, how and why.

Kaitiakitanga – This principle focuses on the responsibility that the researcher must take care of the values and ethics that guide and support the knowledge that has been acquired. It requires a conscious effort to place in the forefront the responsibility of being a knowledge holder of cultural content, tikanga, kaupapa, and including the use of knowledge and their interpretations. Kaitiakitanga is seen when I use culture as a guiding tool within the research process and choose pathways that ensure whānau flourish and knowledge gained is deliberated wisely.

Mauri ora – This principle focuses on the many layers of wellbeing and how we draw energy from ourselves and the world around us (Durie, 1998). It ensures the integrity of the kaupapa, and that participants are at the forefront. It provides a culturally appropriate way to engage and behave when progressing towards the intended goal. Mauri ora is seen in ensuring the mana of the participant is not compromised and maintaining the anonymity of participants along the way so the right outcome is met by their perspective and values. Mauri ora is reflected in my pure intent and purpose of this research journey.

These guiding principles were not created for the intent of research however, the expressions and values embodied were seen in particular stages and were applied in the research of Matipou (2017) who also used them in this way. These principles can be used when conceptualising the kaupapa; planning the research stage; before, during and after the hui phase; the data analysis phase and through the recommendations. These interpretations enable the researcher to enhance the connection between cultural knowledge and Indigenous methodology approaches.

Qualitative

Indigenous epistemology and methodology, alongside ngā takepū processes of engagement, provided the researcher with an opportunity to connect with whānau and embrace cultural knowledge. Thus, placing qualitative methods alongside guiding principles of cultural knowledge had a vast advantage for this research and kaupapa. Thus, this research employed a qualitative approach as it had the most potential to empower participating whānau by considering their perspectives, opinions, prejudices, and beliefs, and reflecting the views and concepts of self and kaupapa (Tomlins-Jahnke,

1996). Therefore, qualitative methods open the space for research to be understood, critiqued, and transformed through contextual studies to observe how demographic groups are evolving and growing (Trethewey, 2001).

To explore how cultural knowledge contributes to the wellbeing of whānau who whakapapa Māori/Pacific, an approach is required where whānau can be in their natural setting to bring understanding. In this type of cultural study, selecting qualitative research provided access and space to understand whānau narratives from their perspectives. Qualitative research enables a more equal conversation to take place in ways that would not be possible if quantitative methods were chosen. To collect the qualitative data, semi-structured hui were utilised to open space for whānau conversations to flow and be expanded on through stories. These processes not only assisted in the collection of rich data but also enabled whānau who thought they had nothing of value to add, to see unexpected new insights into themselves on their cultural journey. Semi-structured hui, therefore, added understanding to whānau lived realities and for the research processes to make these visible.

Insider research

An insider of research is someone who is of the same culture as those they are researching (Goodwin et al., 2015). Insider researchers share an in-depth understanding, have common genealogical connections, and know tikanga, and the community. In this same way, Smith (2006) notes that having a shared connection can also put researchers at a disadvantage as you could be subject to greater scrutiny through that shared familiarity. An insider can also be considered an outsider, as Kiro (2000) expresses, that it takes one to know one. Thus, the space between allows me to move between the insider and outsider status. It is important to note that my position as an insider-outsider concerning this research is seen not only in my whakapapa but also in my whānau as my children are of Māori/Tongan descent.

I am not detached from this kaupapa as I am Māori, ‘He kakano ahau o Ngāti Tuwharetoa’ (I am a seed of Ngāti Tuwharetoa). My worldviews and position are informed by a background of walking between the worlds of English and Māori descent. While I am still on this journey today, every lived experience of going back to the pā,

sitting, listening to stories from elders, and laughing while peeling potatoes in the kitchen with whānau, supports the connection that I am following.

While I was raised in a Western way, I am grateful to have been raised in a time when I could be a part of the reclamation of space. My Aunty, who is from my Pākehā lineage, is now in her seventies and is studying He Papa Tikanga. I could not be more proud. "It's never too late to learn! I can't pronounce words properly but wow the word wairua is amazing!" [Kia kaha, my aunty!] (Orme, personal communication, July 2022). Whakapapa is an ongoing journey but my whānau and I are doing it together and, in this way, there is a connection of significance between the researcher and the participating whānau. Writing as an insider has allowed me to take the time to ensure I honour and acknowledge the mana that participating whānau have bestowed upon me. The next section of the chapter outlines the tools used in this research to gain that knowledge and how I collect and analyse the data from participating whānau.

Methods

This section acknowledges the recruitment processes, from how data was collected and analysed, and ethical considerations. Discussion follows on to two traditional methods of pūrākau and talanoa and the rationale for choosing a collective method for the past and present.

Participant recruitment and selection process

At the heart of this journey are the cultural pieces of knowledge and lived experiences of the whānau. Therefore, many days were spent deliberating how to acquire the data to address the research objectives. An Information Sheet (refer to appendix1) with whānau requirements was created stating:

- whānau are both Māori and Pacific, (although individuals in the whānau may just identify with one ethnicity)
- whānau structure consists of grandparents, parents, children over the age of 16 years
- whānau, live in the lower North Island.

A third-party approach was used to invite whānau to participate in this study to mitigate the possibility of whānau feeling coerced. To gain access to whānau the Information Sheet was sent to co-workers, Te Rau Puawai (a Māori mental health scholarship programme I was a bursar for) and people who were seen as community leaders such as padres, pastors, church youth leaders and a defence force advocate. Two weeks later only one whānau had responded that they would like to participate, as such advice from supervisors was sought. The highlighted obstacle from this process was that geographically most whānau members were not living in the same country or they were living in different time zones. Another challenge was the whānau structure, as grandparents had passed or many whānau only had younger children under the age of 16 years, which did not meet the ethical requirements of the research.

The process of finding participants was further hindered by not being able to contact whānau face-to-face to introduce myself and discuss this kaupapa. Another challenge was that at the time of recruitment, the worldwide COVID-19 pandemic put the whole of New Zealand into an immediate Level 4 lockdown. This brought new challenges to recruiting whānau as people were too fearful to leave their homes. To gain additional participants, I generated a post on social media and gave options to Zoom instead of face-to-face hui. Zoom had its constraints to overcome, with internet issues, language and recording options becoming challenging. The decision was to take a break from recruitment until the lockdown was at Level 2 (a level where people could congregate). Although the pandemic did hinder the recruitment process, prospective participants became available and wanted to join the research due to realising the importance of whānau over the lockdown period. An Information Sheet (refer to Appendix A) and a Consent Form (refer to Appendix C) were then sent to four identified whānau with three emailing the researcher directly to ask further questions.

The three chosen whānau include diverse whakapapa, ages, and gender. Their experience in cultural knowledge varied from being fluent in both associated languages to still being in the learning processes. After the whānau confirmed their participation, the consent forms (refer to Appendix C) and release of transcripts forms (refer to Appendix D) were emailed to the parents' generation to pass on to the other individuals participating in the research.

Data collection and Hui process

Hui was conducted either kanohi ki te kanohi (face-to-face) or via Zoom. Two devices audiotaped all hui (just in case one failed) to be transcribed later. The semi-structured hui was between 1.5 and 2 hours. The original structure of the hui was to be conducted in two parts - one as a generational hui and one as a whānau hui. However, all whānau questions were conducted in one hui due to geographical differences. The questions were formatted for the two parts of the hui, so whānau were asked to answer the questions from their perspective for the first part, and from the whānau perspective for the second part. Hui started with whānaungatanga, (close connection) a recap of all the rights of participants and their involvement, consent to participate, confidentiality, and participants choosing a pseudonym if they desired. Before officially starting the question side of the hui, whānau were asked to sign a consent to participate (refer to Appendix C).

Before the questions formally began after whanaungatanga, karakia timatanga (opening prayer) was offered to open the space for talanoa and āhurutanga (safe space). Tikanga for the hui varied depending on where it took place and who was present at the time. Whānau were asked for demographic information to underpin whānau thoughts and worldviews. The demographic questions were based on whakapapa, languages spoken at home and strength of connection to the Islands or hapū/iwi. Establishing this part of the hui at the start led to further discussion of where all whānau were raised including the researcher to express a sense of mauri ora. After whānaungatanga was completed, questions about whānau perception, knowledge and experiences of whānau, Māori and/or Pacific cultural knowledge and how wellbeing is impacted were explored. The questions asked were a guide only and further discussions of cultural knowledge led to other stories. Time was allocated for open dialogue and cultivating the whanaungatanga. Karakia whakamutunga was offered to change the space to one of noa (free from restriction) and a koha (gift or donation) was given to acknowledge whānau time, knowledge and support.

Data was later uploaded from a cell phone and iPad to a laptop and copied onto a hard drive. The researcher transcribed the recordings and then forwarded them to whānau for editing if required. Whānau were then given a Release of Transcript form (refer to appendix D) indicating that they have made the changes and that they give permission

for their transcript to be used in the research. Individual questions and concerns were discussed before recording and any discomfort was mitigated by offering time out and/or support. All information that was transcribed was copied to a folder on my personal computer that is locked with a password and can only be accessed by the researcher. Data will be kept until the thesis is finalised and deleted upon examination of the research. If the whānau wished to have a copy of the audio recording, this was provided to them.

Ethics

Ethical principles, including Māori ethical processes, involve care being taken for the protection of participants by way of confidentiality and anonymity, in accessing participants. The safety of the researcher is also a priority therefore all legal, moral, and ethical obligations of the research process are a requirement to ensure ethical integrity and competencies are taken into consideration. The guidance of my supervisors, alongside ngā takepū, supports the collective, personal and ethical mana of this study.

The Massey University Human Ethics Process

A full ethics application was submitted to the Massey University Human Ethics Committee (MUHEC) on 18 November 2019, application number 4000021915. This application was provisionally approved pending minor adjustments to the documentation provided. Alterations were made and full ethics approval (refer to Appendix E) was received by the Human Ethics Southern B Committee at their meeting held on 20 December 2019. Completing this process required me to delve deeper into the reality of participants and how we would soon be entering each other's spaces. This learning required consideration of documentation and privacy concerns and how to mitigate challenges.

Privacy and Confidentiality

To ensure that whānau were fully aware of the kaupapa, an information sheet (see Appendix A) and interview guide (see Appendix B) were emailed to participants, alongside the supervisors' and researcher's details to enable contact if required. While discussing the questions with potential whānau, privacy and confidentiality were considered, this includes the appropriate place and time for the hui where privacy would

not be a concern. Before the hui commenced I revisited privacy concerns stating that pseudonyms can be chosen by individuals to protect their identity and any distinguishable locations, residencies or places of work that would not be included in any reporting of the findings. The children's generation, who were aged between 16 to 25 years, was informed as fully as possible. It was explained to the youth that they may choose to discontinue the hui if they do not feel comfortable at any time. Not all children know how to say or express 'no' therefore a child's right to refuse to take part was respected throughout the process, aligning with the taukumekume principle of ngā takepū. Whānau were sent the typed version of their hui for review with any alterations noted before processing further. After the whānau managed their corrections, they were asked to sign and send a Release of Transcript Form (see Appendix D). All recordings and transcriptions were always kept in a separate folder of a locked computer and were only accessible to the researcher.

Mitigating risk and harm

To mitigate any risk due to language barriers or cultural differences extending to what Pacific knowledge should be examined through their eyes and their unique language, whether it be Pacific or Māori, I had to remain in a space of open understanding. This was mitigated by giving clear documentation that stated I could not speak another fluent language and that any interpretations were valued. Contact details of supervisors were provided to whānau if they had any concerns. This study was intergenerational where whānau structures were diverse and some wanted children under the required age to be present. Children were allowed to sit in on the hui however, their words were not recorded. This was decided through discussions with the supervisors. COVID-19 became another factor that hindered the data collection process, as a lot of the hui and work had to stop. The world was not then ready to come to terms with the new reality of distance between whānau and friends and not being able to touch or see whānau kanohi ki te kanohi (face to face) was a struggle felt by all.

Te Tiriti o Waitangi

Te Tiriti o Waitangi (1840) is a crucial document that defines the relationship between tangata whenua and the Crown within Aotearoa (Orange, 2004). The principles

of partnership, participation and protection provide a guide to critically analyse and challenge the status quo and affirm the rights of Māori as tangata whenua. In this way, this study should contribute to the sole purpose of Tino rangatiratanga, which was guaranteed under Article 2 of Te Tiriti. Acknowledging this relationship and other historical factors that impact current issues for Māori will address and uphold the principles of Te Tiriiti as the rightful documentation. While this study focuses on those who whakapapa to Māori and Pacific culture it still seeks to uphold the meaning of Te Tiriti o Waitangi.

Data Analysis

This thesis employed thematic analysis, within an overarching framework of pūrākau and talanoa guided by principles of ngā takepū. The thematic analysis considers the issues of resources and time as well as the quality and richness of the data in specifying an analytic research objective (Guest, et al., 2012). This involved reading each transcript line by line and making meaning out of patterns while keeping the 'bigger picture' in mind (Braun & Clark, 2006).

The first step was to transcribe the hui to become familiar with the data and discover potential themes by identifying the essence of the narratives. The second part of the process was finding all the similarities and differences in the narratives by cutting out all related quotes and placing them on a board. Categories such as: how whānau transfer cultural knowledge and loss of language and tikanga stood out among other categories. Under each heading, the page reference and the quote were placed on the board. After this step was complete, the researcher stepped back and realised that the themes that emerged from the analysis aligned with the thesis objectives and as such, they were categorised in this way. The categories found in the analysis were placed as subcategories under the original research objectives. The development of the data analysis plan was an important part of my journey. Even though mistakes were made, these challenges were a part of the growth and reconstruction of the findings chapter.

Study limitations

When this kaupapa was just a mere thought, the need for guidance when walking between cultural worlds was a reality for the researcher. Thus, the idea originated that the professional experts on cultural knowledge, when moving between worlds, would ultimately always be the whānau themselves. Their realities are their values and beliefs that have been learned throughout their lives according to their worldview. Although this research was limited to three whānau and the sample size was small, the aim was to achieve meaning and insights that resonated with whānau diversity. A bigger sample size, however, with additional thoughts of who can speak fluently within the whānau structure before the first hui, would uncover additional knowledge on tikanga practices. The sample size was purposely kept small for this study to equate the whānau structure and the diverse numbers within each generation.

Utilising an Indigenous paradigm for the methodology shows commitment to focusing on the whānau experiences of cultural knowledge where importance is given to their autonomy. The credibility of the indigenous paradigm is reliant on whānau worldviews, and meaning is then transferred to social work practice. Therefore, another limitation was that the researcher could not speak other languages fluently and could have missed the opportunity for depth of knowledge. These limitations were mitigated by explaining to whānau before the hui, that the researcher could not speak other languages fluently and that any expansion on terms and their meanings would be valued and welcomed.

Being an insider/outsider of this kaupapa and not understanding all languages or some tikanga processes may have been a limitation. I endeavoured to show transparency as an insider/outsider researcher with experience and personal knowledge of the kaupapa and aimed for strong reflective practice and guidance from the supervisors. I acknowledge my bias concerning this kaupapa and explain the space in which I stand. It is because of this position that connections were also made with whānau in a way that we could understand one another. The use of ngā takepū adds to the dependability of this research to mitigate any possibility of bias as ethical considerations come from a space of cultural content that enables whānau to flourish.

Concluding Comments

The methodology and methods were designed to add transformative value to the development of those who whakapapa to Māori/Pacific. Indigenous paradigms and Indigenous methodology, with a qualitative research design, enabled the analysis process to keep the integrity of the participating whānau at the heart of the research. This ensures the mana of the whānau verifies the right outcome following the whānau perspective. The critical knowledge from the hui, research experience and newly formed relationships with participating whānau evolved and connected academia with lived realities. The co-existence of pūrākau and talanoa frameworks, with overarching guiding principles of ngā takepū, provided a space to sit in whānau narratives together and learn from their worldviews. These methods enabled the researcher to create a more meaningful process to encompass cultural knowledge. The ethical processes and principles of both the academic world and tikanga practices were discussed. Now the tikanga of the waka has been discussed, with the justification of each decision, the next part of the journey leads us through the waters to hear whānau voices.

Chapter 4: Navigating the discussion waters together

O tama a manu e fafaga I fuga o la'au, 'ae 'o tama a tagata e fafaga I 'upu ma tala.

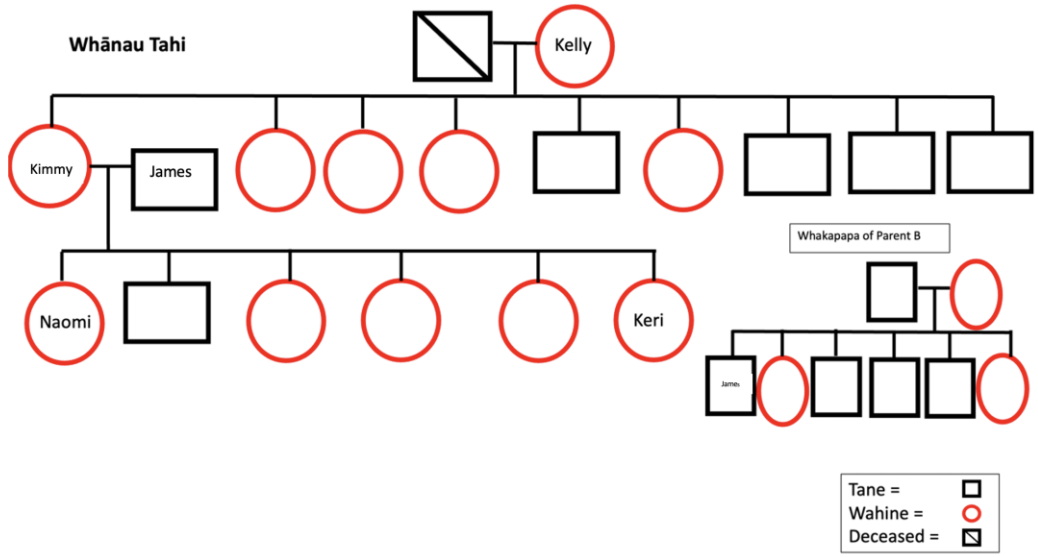
The offspring of birds are fed with flower nectar, but children are fed with words and stories- Samoa.

All those aboard a waka need to work in unison to guide the waka through murky waters, being cautious of obstructions that may block or break the voyage. To make sure a path is clear one cannot just look at the surface of the water, they need to look in depth at what may be hidden below. In this chapter, I guide the reader through the findings, by first understanding the responses, and then presenting the narratives through moments in time with Whānau Tahi, Whānau Rua, and Whānau Toru. Questions were set for the beginning of the hui to enable the researcher to acknowledge where answers stemmed from and give responses in return to make a strong connection before the hui which was a part of whānaungatanga processes All names utilised were pseudonyms.

Whānau Tahi

Whānau Tahi, at the time of the hui, were living in different geographical locations, which meant that it was not possible for joint discussion between the generations to occur. However, the parent generation and children generation each had someone in their generation to dialogue with, which allowed narratives to flow between generational perspectives. Findings will be explored as one hui. Whānau Tahi (Figure one genogram) have whakapapa connections to Pākehā, Māori, Niuean, and distant connections to Tongan culture. This is their journey.

Figure 1: Whānau Tahi whakapapa



Whakapapa is a way of life for Whānau Tahi as all members explained the different connections or disconnections they felt. The connections were seen to have different aspects for each generation as Kuia Kelly explained; although she is predominantly of English and Scottish descent, marrying her husband who is Māori, opened up a new way of looking at the world. On her side of the whānau, she can go back seven generations, due to the help of census records. She felt that knowing her history was important in terms of culture as she explained: *I definitely think in order to understand your own culture and where you come from family history is a really big thing for me*.

As trained educators, both Kelly and her husband moved around Aotearoa a lot due to their jobs, until they finally settled in her husband's ancestral lands close to his marae. Although they had a lot to do with the marae trusts and involvement in tangi, most of their life together was centred around their religious beliefs, whilst traditions were mainly based on whānau time together. For example, she stated: *I think the whole family we all worship Jesus Christ of Latter-day Saints. …everything we do is related to church things, as for Māori traditions, well we all go to the marae.*

The central thoughts of whakapapa and the spiritual side of religion were evident in the identity construction of both Kelly and her daughter Kimmy (who is a part of this hui as a parent). They both expressed on multiple occasions that even though culture

played a role in their lives: …*an important part of their identity [is the] …religious Christian whānau side.*

Christianity was a prominent factor in everyday life for the kuia immediate family as she explained that her husband's mother passed away when he was younger, which meant that he was disconnected from Te Ao Māori. As adults, her children started to become more aware of their whakapapa. She stated:

> *Several of our children now have learnt Māori and they are getting it at college and …school…they are becoming quite proficient in Māori… They are all trying I think, to learn more about their culture. I think we missed out a bit because my husband's mother died a year after we were married.*

Kimmy's daughter Naomi explained that her feelings of disconnection were based primarily on not being able to attain first-hand access to her culture: *I had to and go find out about it so my Mum's Pākehā, so she didn't pass on Māori kaupapa, and Dad didn't know or didn't talk about those kinds of things to you.*

Naomi started to yearn to learn more about her culture as an adult and began asking more questions about her identity. She explained *I grew up in a generation where I got called a half-caste. It wasn't necessarily a cool thing to be Māori or from two cultures, it was …one or the other, not both.*

Later in life, Kimmy met her husband James who is of Niuean heritage. He is also fully immersed in his culture and speaks fluent Niuean. His parents came from Nuie and now reside close to the couple in Aotearoa. At the beginning of the relationship, the clash of cultures became evident when whānau meetings were conducted in Niuean. This meant that some information was not getting passed on in a way everyone could understand. The pressure that the couple first experienced was the need to give money when asked at family gatherings. This was considered to be an essential time when everyone came together to give what they could. When he could not give the amount that was asked, James reiterated the shame he felt as a child that could not give the needed amount. However, when he admitted this to his dad, his dad surprised him by saying, *"Don't worry, just come".*

James explained how this made him feel: *It is quite empowering for me to know that there [is] no pressure to… [if] somebody can't contribute. Then that's okay.* Together James had to work out a balance between family life and all the different cultures that their marriage brought. When it came to reflecting on which cultural traditions they would integrate into their family, they explained: *We learn as we go and how we experience and try to adapt to what it is good for us.*

Some traditions were harder to integrate into family life than others as old traditions, such as the one explained further in the narrative below, mark the rite of passage when a male child would grow their hair long and then would cut it later in life to symbolise his journey to manhood. This, in the family's case, became problematic when other children would tease him for having long hair. James recollected this experience stating:

> *[The son not part of the hui] wanted to have a hair-cutting ceremony as he got a little bit older and went to school…[It became] a challenge because… of the other kids. He was asked if he was a girl…[and] eventually we had a haircut for him so that was one of the traditions.*

Both parents reiterated that they tried to let their children grow in all cultures, allowing them to choose their pathway in life. James and Kimmy explained: *There's more guided work by the children, whereas we used to push a bit more at the beginning. Now, it's more of a kid's thing.*

Both parents left the door open for their children to ask them questions about who they were, but these conversations did not appear until Keri started primary school:

> *At school…some of them come back and they started talking about 'who am I?'… … 'what do I identify as?' We both teach our children that you are Niuean on this side... are Māori here... but you're also European and from here, you know, we identify as this side; you are Tongan and Scottish.*

Although given many opportunities to learn about their culture, Keri shared the need to learn more by explaining:

> *In terms of culture…you yearn for it more because you know being born and raised in it, he knows who he is… whereas us, we are pushing for it because we are yearning for this knowledge that we don't have necessarily.*

Both children explained the desire to learn more about their language and culture as they were not fluent in Niuean, which also made understanding some customs problematic: *Some things I think can only be explained in the mother tongue and if you can't do that it's just like a gap…That's where a lot of the miscommunication comes from.*

This was explained through a story where Naomi and Keri were asked to execute a task at a tangi and confusion arose about what was meant to be done. At that time, it was evident to their dad, who was on the other side of the room but was not able to offer his guidance. Naomi stated: *I can see the sheepish look on dad's face because he hasn't taught us, but like what can you say in that moment?*

The difficulties of being mixed heritage at a school underpinned by a mostly European culture was also a struggle as Naomi felt they did not know where they fit:

> *Some might not accept you for who you are, you're either too white to be brown or too brown to be white, or not Māori enough, or not Niuean enough. You don't speak the language… As I grew older…I guess [I] spent more time with people that actually cared about me and had those positive influences around me.*

Naomi also added: S*tereotype that they (those who identify as Pacific)[are] dumb. Like microaggressions.*

Keri agreed explaining that school was also difficult for her:

> *People try and box us because of our mixed heritage. …At intermediate and even at high school, I wasn't really aware of the differences, and I think that comes with human development, you know as you get older you become more kind of self-aware.*

Although Naomi and Keri's children found it hard to relate to others, it helped that both their parents had a strong sense of self-identity:

> *It helped that mum and dad both are proud of who they are, …a kind of sense of self-worth has been instilled in us and so you know, we're always proud of who we are… That's a big thing in our family, just to have integrity.*

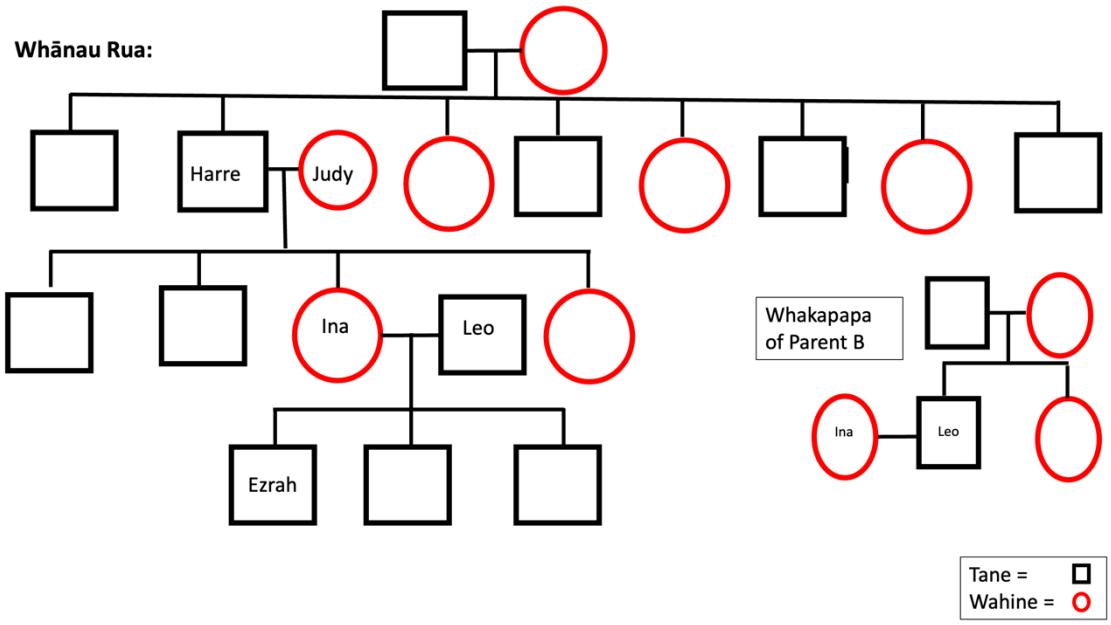
Whānau Tahi found it hard to find their place in the world, however, they have learnt to be proud of who they are and where they come from. This was evident when Keri said: *When I implement you know like cultural values in my life… kind of like awake part of yourself like you remember, it just becomes like yes… that's right.*

As the above quote shows, it was evident from discussions with Whānau Tahi that culture played an integral role in both their sense of identity and their overall wellbeing. The two themes identified were exploring how a whānau can create space for the transmission of knowledge specifically how it is passed on through the generations. The second one is that understanding cultural knowledge can aid in the growth of self-identity and belonging. Whānau Tahi has highlighted throughout their narratives that the essence of whānau cultural identity is grounded in understanding language, tikanga and developing your own culture based on whānau values.

Whānau Rua

Within this hui, all three generations were present around the table, which offered a rich dialogue for narratives to be expanded on. Whānau Rua have whakapapa connections to Māori, Pākehā and Tongan culture. While we spoke to the grandparent on one side of the whānau who identifies as Māori, I was offered an inside view into the Tongan side through the parent's and children's generations. This is their journey.

Figure 2: Whānau Rua whakapapa



When Whānau Rua recounted their thoughts on culture, it brought back many memories where being raised in a village was the focal point. For instance, Harre shared how life was in his day and how not being able to express his identity as a Māori affected him. He was raised in a time where there was much discrimination against Māori and an intolerance for speaking te reo Māori. He explained that not being able to speak his language at school had devastating effects on him:

> *Just trying to keep our language, the Reo, it's easier now… You know, you were strapped for speaking the language at school. I went to more of a Native school they called them… Mr_ [teacher] was the meanest [He would say] 'you speak English!.*

Moving in with his grandparents allowed Harre to be who he was as they taught him about Māori culture and tikanga. His parents, on the other hand, shared the view that understanding Pākehā culture would help to build better pathways for their children. This was when he started to move between worlds, which led to him becoming the figurehead for his siblings:

I have been brought up by my grandparents, so they [my brothers] would say, well you know more than us…when it comes to anything marae-wise or Māori wise. … Well, I sort of just passed [that] onto my kids.

Harre also expressed that "*one regret was that I didn't keep up our Reo for the kids*". However, he used this knowledge of his past to teach his children the benefit of open communication and retaining their culture. For example, when his daughter Ina met someone from another culture, straight away he accepted Leo as his own and a new chapter of walking between worlds began. This was seen when Leo noted that the obstacles of being in a relationship with someone from another culture started to show through disagreements on cultural duty. Leo explained:

I come from a Tongan family, and they are really religious and then turning up with your partner pregnant, it was kind of hard cause she got thrown in the deep end and I was kind of just there like 'aww no, how do I explain this?' But it caused a bit of a rift between us cause it was hard for her… at the time…I think I was more worried about my parents and disappointing them I suppose.

Ina and Leo looked towards one another as they reflected on their past and how they balanced the difficult task of explaining to both whānau that with diverse cultural understandings come different traditions. Here, both Ina and Leo explain how they felt: *Kind of caught in the middle of not wanting to disappoint this side or disappoint that side.*

Leo further explained that following duty in Tongan culture, especially as the eldest male, is a substantial part of angafakatonga (Tongan way of living) because *[you] have to do everything by the book, like how an island person is told to from day dot.*

Ina and Leo clarified that they had to have open conversations about duties and what that meant for them and their children as some cultural pressures, such as misinale (the traditional, annual celebration of donations) put them in hardship. They shared: *It's okay to have your religion and your culture but you shouldn't live on barely anything to show you believe in something.*

These difficult conversations were brought about when both families got together but were made easy to understand through a different perspective, Ina illustrates:

> *I think one of those conversations …about how your dad and that send money home, or take massive containers of stuff home when they go to Tonga to help the families… My grandfather talked about how when something needed doing, we went… It wasn't about the money we would take shovels and spades; it was …maybe we don't need to do it this way … He would explain more and that's kind of what got your dad triggered into thinking maybe it doesn't have to be about money all the time.*

These conversations also made extended whānau question their relationships as Ina explained at times she felt: "*so uncomfortable" because … your uncle* [speaking to Leo] *is just going at me* [and*] I'm getting everything wrong".*

They also felt that it made the transition of becoming one whānau harder to achieve, especially when others did not open their hearts. However, as soon as one person showed understanding, relationships became less difficult. For instance, Ina recalled, *but then straight away his dad stepped in… and said …understand she's not Tongan she's learning.*

Although there were clashes, what put things in perspective for Whānau Rua was when they could see their families sitting side-by-side with each other swapping stories: *Ina: "It was beautiful to watch"*. One of the stories they discussed was about the similarities across their cultures:

> *Leo: I think one of the things was again talking about being on the marae and things like that, it's very similar. So, we don't have anything that we could call a marae, we have a church [and] that is very similar. …Yeah, on the marae you do everything together… It's exactly the same as the church... That's our marae.*

The common ground of the marae opened many more conversations and gave a broader understanding of the two worlds of the parents. The difficult times came when the children started to experience being someone from a whakapapa of mixed heritage. Ina and Leo started to notice in their children's earlier years, that being raised with three

languages, became an issue when Ina stated: [all three of their children,] *were giving us sentences of English, Māori and Tongan and we had no idea what he [pointing at Ezrah} was saying*.

Both parents explained that they had to teach their children in ways that enabled the children to grow in both cultures, but also in a way defined by them:

> *Leo: I don't push religion on the kids. I don't expect them to know everything about the Tongan culture and then abide by every single rule to a T… I think we have taught them enough for them to know that they need to make their own decisions. We can't bind them to any rules or regulations and say 'This is how it's done' because Tongan culture says so.*

Letting their children come to them to ask questions about their culture left the door open for them to learn and embrace both cultures at a speed that they were comfortable with. Ezrah clarified that he could see the changes both generations have gone through to be where they are today:

> *He's [dad] been the one that's gone from the traditional Tongan way, like this is how we do everything because this is Tongan custom, like forcing dad to go to church and bringing all the customs and telling him this is the way you're supposed to do it. Then when Mum and Dad got together, I can see how it's changed... from generation to generation.*

Within his Māori culture, Ezrah also felt like he was prepared to want to learn more because he felt comfortable enough to ask for help from whānau:

> *I'll learn all of that and I'll come back to mum, dad or Koko, whaea, or nana, just to get a better understanding of everything… Say I have learnt a new custom or something, I will go back and ask what it means to them and how I can implement it.*

The only challenge he faced was the want to experience more than just stories, stating: "*I just wish I had had time to go to the marae and just to learn first-hand instead of just listening to stories"*.

This is important to highlight as this led into Ezrah's next point, where he beautifully stated with confidence that his wellbeing is mixed in with his culture, commenting: "*I feel like culture means nothing without meaning… So having the meaning behind it means a lot more to me than just saying it".*

Highlighted throughout the story of Whānau Rua is the openness to let people be who they are. This made understanding customs through both sides a lot more fluid because chosen customs were based on their family values. Ina explained:

> *I think it's like we still follow the Māori culture when it comes to going home or going to the urupa or tangi…but in our home, I think we have created more of what works for us as a family and it's turned out that into traditions.*

The traditions utilised by the whānau, as explained by both Ina and Leo, are not traditional tikanga, but the positive influences culture has on values:

> *Influence of the Māori culture on our family is like, when you're at the marae that village is one village, and everyone talks, and everyone shares and everyone pitches in. It's that sort of influence that the culture has had on our family. It's not the typical speak the reo, learn the rākau, and participate in kapa haka. It's more the family aspect of 'how' when everyone comes.*

When the whānau speak of one another, there is a sense of calm wisdom and love that radiates around the table as nods of approval were given to one another in support of carrying on with the discussion sharing:

> *Ina: There's no pressure to be anyone or be anywhere at any one time. We are learning to be our own people, but we have a massive village to do it with. Our kids never miss out.*

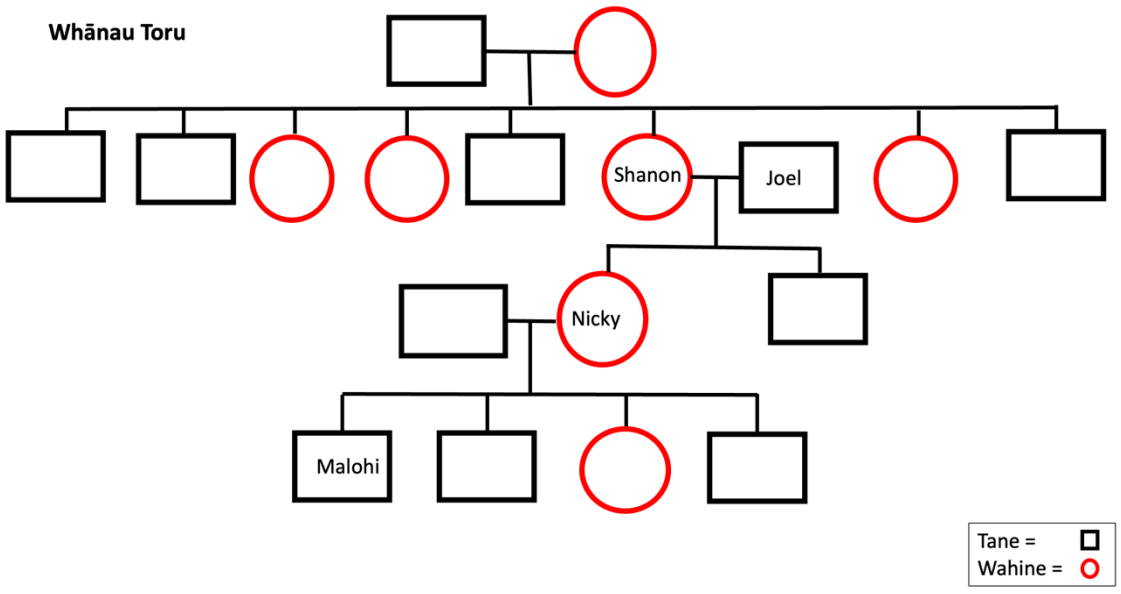
It is evident from the above comment that Whānau Rua supports each other in their individual and whānau growth with aroha, respect, and communication. Included in Whānau Rua narratives is that the transmission of knowledge is apparent through continuous open communication channels. This is depicted in the way they have given their children space to be nurtured by elders and time at the marae, which aided in their

growth of cultural knowledge. It was encouraged that this open space was always filled with questions about whakapapa and how they would adapt together to create a whānau tikanga. There were no moments in Whānau Rua where they attempted to construct an identity based on cultural efficacy by being culturally specific. This was because cultural efficacy was especially diverse in both Māori and Tongan cultures and within whānau customs. Therefore, wellbeing moments have been captured by implementing pride in who you are in everyday situations. Discussions with Whānau Rua emphasise the need for acceptance and understanding when it comes to the unknown of cultural knowledge. However, above all Harre adds, "*and tell them when we love them".*

Whānau Toru

Within this hui, Kuia Shanon and the eldest child Nicky were present at the table, while the parent joined us through Zoom. Whānau Toru have whakapapa connections to Māori, Pākehā and Samoan culture. While we spoke to Shanon on one side of the whānau who identifies as Māori, I was offered an inside view into the Samoan side via Nicky and Malohi's perspectives. This is their journey.

Figure 3: Whānau Toru whakapapa



Even though Whānau Toru is not as they stated a "generic whānau" because the children were adopted, they are bonded by love and appreciation for one another. This is highlighted in their recounted thoughts of knowing what culture means to them. Words such as 'mana' and 'pride' show the strong sense of whakapapa that is told in their stories and past experiences. Shanon was raised by a strict mother and gentle father, even though he was not raised in this way. She explained:

> *My dad came from a very abusive childhood. His father was a Pākehā who didn't like Māori, even though he married one… So beat my grandmother and beat my dad cause he was the eldest boy, to the point where he would knock him unconscious, not just a whack but quite abusive… I'm proud that I came from a man who didn't bring that to us… Back in that generation that was the way you treated your wife and your kids… But he knew from having experienced that, with him seeing his mum being beaten and himself being beaten, that that wasn't how he was going to raise us.*

Shanon spoke about the values that had been instilled in them as children as this was one way that her parents connected a cultural worldview with practical, everyday life, where: "*you do things to uphold the mana".*

Shanon clarified that knowing and learning about culture was central to upbringing as these connections have contributed to who she has become:

> *Mum was very strong in whakapapa… Mum's been gone just over a year but right up until she died, she could go back and back and back… We would sit there, and she would talk about it [whakapapa] but I couldn't retain the generations back like she could cause that was part of her life… She was very good at knowing who linked to who because she also lived that.*

Living with someone who can recount whakapapa and understand whānau links plays an influential role in terms of shaping your identity and knowing where you come from. Shanon revealed that to some extent, there was no need to question 'who am I?' as her cultural knowledge had affected the way she lived and behaved, always responding

in culturally appropriate ways. She stated that knowledge of whakapapa enabled her to be a strong person guided by tikanga and that she wanted to pass that on to her children:

> *Their Māori culture, their knowledge from that came from the times spent at tangi and things at the marae and being surrounded probably by my whānau. My siblings and my cousins, who were my siblings and their grandparents and their aunties and uncles.*

Her children, although not genetically hers, fit into whānau life as the bonds of love were expressed by Nicky:

> *I wasn't born into this family, I was chosen to be a part of this family so that for me…that's even more special because I got to be a part of such a strong…family and a loving family and a supportive family.*

A new journey began in Nicky's life when she crossed paths with a Samoan man, and they started to integrate family culture and lifestyles. The transition, although sometimes difficult, was made easy by having his whānau embrace her so she could learn more about the Samoan culture. She stated:

> *I felt whakamā at times, probably more so I didn't want to look stupid. It wasn't because they would've made me uncomfortable or anything, it was just the fact that I'm saying 'Why are you doing that?'... My partner's mum is very good at explaining things. I talked to her a lot in the earlier years… She was a smoker and I was a smoker, so we would stand outside…we talked a lot about her life, and yeah, growing up and coming over, and where she came from and her family.*

Working with a partner is a collaborative process when it comes to combining two cultures. Yet, being aware of those clashes enabled the parents to gain a clearer understanding of each other's perspectives:

> *Nicky: We do have clashes …he's very aware of it and he's made me very aware of it… I'm the one that actually doesn't see it and I'm quite like 'Aww no we can't do this, we can't do that'... I'm more the stubborn one with that and I'm quite set in*

my ways … and yeah he's the one that always points out. I think this is a bit of a cultural clash…but I do try to do everything that I can to be respectful of his culture when things come up like tangi and things for them… I wear the things that they ask me to wear, the gears, like when we are doing the food, I try to help in the kitchen and wear the… lavalava.

When the couple decided to have children, they raised them between cultures. Many opportunities for the children to find themselves were presented through outside influences, for instance, school cultural events:

Nicky: If there's anything to do with our Māori culture that comes up or anything like that… I will try to push for them to give it a go. Not just their culture or my culture, or if there's anything Samoan or anything, I will sort of say to them 'You should learn about it'.

Also, by spending time with both sides of the extended whānau:

Nicky: I think we learn a lot of stuff from our families and our extended families and just spending time together… I have learnt a lot about the Samoan side as well just from spending time with them and hearing the stories. …I would ask questions and they would explain.

The struggle to maintain cultural identity from both sides was harder to maintain as the responsibility to teach the children about each culture lay heavily on both parents' shoulders. For instance, for most children, the first place they learn about their culture is at home, and the difficulties or struggles are typically explained by one or both parents. For Whānau Toru, Nicky explained that you can only teach what you know:

I do wish I learned more about the Samoan culture so I could integrate them so they could have both. I did the best from both sides of what I knew, and I know my partner did the best with his side that he knew. [My partner] is full Samoan and just the fact that we don't live in Samoa, his birth country, [means that some] traditions are not upheld. Whereas in New Zealand, even if I'm not teaching them about Māori, other people are teaching about Māori, they are seeing it on TV, they

are seeing it at school, it is something because it's our country's Indigenous people [and] they are more likely to come across it more often.

Even though Malohi felt that at times both parents struggled to teach their children about culture, extended whānau had a major impact on their identity construction. For instance, when asked about what helped shape his identity and if he had any recollection of events where he felt proud of his identity, stories of living with his Samoan grandparents as a baby stood out. He commented: *"So, I think when I sang with my cousin at the church, like singing to the people, I just felt really confident".*

Also, as a teenager, Malohi was able to spend time living with his other grandmother, gaining the best of both worlds, explaining that he could go to either side of the family and into a different culture and feel proud:

It's like normally I can understand both so I feel like that's pretty special that I can understand either the te reo Māori side and the Pacifica side and then sometimes I can just put them together.

The benefits of being raised in a village, having rich and extensive cultural resources, and working hard himself factored into his achievements. He was at the time of this hui head boy of his college, and consciously growing as a person:

Malohi: I think just growing up and just cause both cultures are really high in respect cause I think I was pretty much ... [from] birth learning ... both my culture[s], I've grown up to be a good person.

Shanon, in her own words, described the hands-on guidance from her parents and extended whānau that helped her to grow naturally within Māori culture. This was done in subtle ways and because the kuia actions were so natural, the whānau understood tikanga by gentle guidance. She explained: *It's not, said to you that this is tikanga, this is the right thing to do, it's almost like you just morph, you just know from watching from listening.*

Whānau Toru also explained that cultural knowledge had developed within the whānau context as their family grew, however, over the generations Shanon started to see the changes in Te Ao Māori that were not always tika:

> *When I watch kapa haka for instance and cause my mum is very, was very good at kapa haka but there's is a very gentle and like… she finds the kapa haka now to be quite aggressive and she doesn't understand why… I sort of worry about tikanga being changed to accommodate their narrative or the narrative to suit… Like you know 'Aww no we can do this cause it's tikanga'. No, it's not, you're just changing it to make it more palatable or more appropriate. Do I think it's changing? Do I think it's for the best? Not necessarily.*

Concern for how tikanga and kawa will look in the future is explained by this narrative, where Shanon expresses her concerns for the future of te reo Māori:

> *Mum's reo was her first language, so Mum's reo is true as far as I'm concerned… Te reo. It's been bastardised a lot like you know, don't make up words for computer or whatever, just use the English word I don't even try and make it into the reo cause that's just accommodating … It makes Māori more palatable for people who might not necessarily appreciate Māori.*

All whānau members expressed that the values, beliefs and worldviews that had been instilled in them since childhood enabled them to treasure the stories from whānau that taught them how to think and view the world. Nicky made clear that:

> *I think that's also a lot I learnt about our tikanga, as well through stories like at the marae. I still remember years ago, one of the old men at our marae sitting us down as kids, must have been a tangi or something, and he sat us down in the marae and he was telling us about the marae, about what everything is and I will always remember what the middle of the marae…is called because he goes 'aww one day there was a huhu grub down that end and there was another huhu grub down that end and they were walking up to the middle and when the other one got to the other one, what did the other one say?'...He was like 'tāhuhu'… I remember the stories.*

Other ways to pass on knowledge and understanding of culture for this whānau is also through the use of tā moko. Here, Nicky speaks about telling her children the significance of her tā moko and the meaning behind them:

> *[If the kids] ask about the tattoos and stuff … once they are old enough, I will sort of tell them about 'aww you know this is … where grandad is from, and this is why I got this on my arm' …I feel quite glad that… I also have that knowledge… If anyone says, 'Which iwi do you relate to?', I always say... I also know that I do belong to that whānau as well, and that's very cool yeah.*

The collaborative cultures and relationships in this whānau add to the uniqueness of who they are. An important theme highlighted by Whānau Toru is that they work as a collective whānau and learn together. The cultural influence on behaviour came from understanding whakapapa and learning lessons of history to understand how one should act respectfully and guide their judgement. This was evident in the way the whānau held themselves as a collective and not as an individual unit. This is shown throughout their communication style as a cohesive and collective working whānau unit. This whānau led a quiet yet humorous lifestyle as they laughed together and welcomed people into their homes with an open door, a cup of tea and a delicious kai waiting on the table. This is enhanced by Malohi's thoughts when he stated "…*Pretty much proud of just being in a strong family*".

Concluding Comments

Whilst reflecting on this research voyage I was reminded of the cultural differences each whānau had, however, the aroha (love) and respect shown for one another made those differences special. The purpose of this phase of the journey was to present a space for all three whānau to share their lived experiences of their diverse whakapapa, culture and tikanga practices. This was an opportunity for all three whānau to have a voice and for the researcher to understand the themes that stood out and present their discussion. The results were presented as whānau case studies to explore how each whānau cultural knowledge is constructed and advanced by their preferred values, principles and characteristics. Many of the challenges shared by individuals in each generation are the same challenges that all three whānau have voiced relating to cultural experiences and integration of mixed whakapapa.

One key finding shows that a lack of access to resources such as participation in or living close to your marae, elders and whānau limits your connection to language and cultural confidence. What all three whānau have touched on is the complex relationship of cultural wellbeing and how we acknowledge the awareness of cultural knowledge in everyday situations. This awareness is witnessed in the form of language, connection to whakapapa, whānau connections, and socialisation with others of similar whakapapa heritage. Within all three whānau who whakapapa Māori, both the parent's generation and children's generation identified a yearning for more involvement in Te Ao Māori. For the grandparents that whakapapa to Pacific lineage, all three had a strong sense of self-identification as expressed by the parents' generation as the depth of language and cultural knowledge was witnessed in everyday situations. This is further seen in the parent's generation, that each parent that shared whakapapa to a Pacific heritage could all speak in their unique languages and could understand cultural values and tikanga.

Another key finding is the ability of all whānau to claim a stance in their self-images of who they are, as this self-identification showed a direct impact on individual wellbeing. The effects of colonisation from the grandparents' generation who whakapapa Māori is felt through the parent's and children's generations. Predominantly, in the children's generation the stories all share one voice, that self-identification is a preferred determinant rather than whakapapa. In all three whānau, the children's generation showed minimal understanding in their knowledge of Te Ao Māori and more in-depth knowledge of Te Ao Pacific (the Pacific world). This presented a struggle in balancing the thoughts, "What world do I belong in?"

The next chapter speaks back to these findings alongside literature, to highlight in greater detail the significance that cultural knowledge has on Māori/Pacific wellbeing.

Chapter Five: Under the same stars.

Tumau le fa'avae ae fesuia'i faiga

(The foundation remains but the ways of doing change- Samoa

(Enari,& Fa'aea, 2021).

Various Polynesian societies share a common origin story of navigating the seas, which illustrates how the ocean connects us rather than divides us (Hau'ofa, 1994). This sentiment is conveyed within this voyage in the pursuit of understanding how cultural knowledge contributes to Māori/Pacific whānau wellbeing. Navigating the seas together requires the connection of everyone on the waka to grasp an oar in support and row together.

This chapter discusses the stories shared in the whānau hui and connects these stories with the wider literature relevant to whānau wellbeing and cultural knowledge. Three clusters of themes related to the research objectives which were identified from the findings are further expanded on throughout this chapter as displayed in the table below. The theme clusters are Māori/Pacific whānau development and maintenance of cultural knowledge; contribution of cultural knowledge to Māori/Pacific wellbeing; and social services that utilise Māori/Pacific cultural knowledge to navigate whānau wellbeing.

Table 2: Key objectives and themes

Key Objectives	Identified themes
Development and maintenance of cultural knowledge by Māori and Pacific whānau	• Historical maintenance of cultural knowledge • Creating space for transmission of cultural knowledge
Cultural knowledge contributing to wellbeing for Māori and Pacific whānau	• Cultural knowledge grows confidence in self identity • Cultural knowledge is central to implementation of everyday life and whānau wellbeing

Social services utilisation of Māori and Pacific cultural knowledge to navigate whānau wellbeing	• Centrality of whānau transmission of knowledge • Ongoing collaboration between whānau and practitioners

Development and maintenance of cultural knowledge

Historical maintenance of cultural knowledge

The whakataukī, *Titiro ki ngā rā kua pahure ake nei, hei ārahi i a tātou mō ngā rā kei te haere mai (Look into the past as a guide for the future)* asserts that the past holds answers to the difficulties of today and the accomplishments of tomorrow (Kawharu, 1989). This whakataukī begs to question, what are the lessons that history has taught us? The findings of this study suggest that it is the knowledge of whakapapa, wairua, pūrākau, traditions and overall cultural knowledge that contribute significantly to cultural identity and in turn to whānau wellbeing. It is necessary then, to consider the inequity issues presented due to historical factors, that have affected the disconnect to cultural knowledge. The findings of this study suggest that the reason cultural knowledge was affected was due to the dominant culture defining the transmission of knowledge from a Western worldview, which in turn limited the cultural knowledge or whakapapa and traditions for whānau.

This study challenges the focus on identity as an area of research and redefines the narrative of how cultural knowledge contributes to identity thereby, returning knowledge to whānau. The literature related to Māori and Pacific culture mainly refers to contexts of migration, resettlement, and assimilation into Western society. However, the desire to be treated as separate entities instead of being "lumped together" remains unaddressed in research and census statistics (Anae, 2010; Cullen, 2009). A common factor between research sources and the nature of this study relates to the shared history of whānau of mixed Māori/Pacific whakapapa and their experiences of colonisation and further rediscovery of culture (Anae, 2012; Came & McCreanor, 2015; Mafile'o & Walsh-Tapiata, 2007). Given this history, further consideration should be given to how culture can be used as a tool to reveal oppression as seen in the illegal detaining of immigrations and the response to racist treatment of Pacific Islanders in the era of the Dawn Raids (Kightley, 2017; Melani, 2020). Similarly, the participants involved in this

research shared information about how it was often easier to live and operate from a Western mindset. For example, Harre, the Kaumatua from whānau Rua shared that his parents encouraged him to live in an English world as it was believed to be forward-thinking. However, during the interview, Harre expressed regret over this as it led to the loss of his language and his ability to provide the next generation with language fluency via role modelling.

Similarly, all grandparents spoke of their regret for the loss of knowledge, which they now see affected them as adults. It is important to highlight that these participants expressed concern and worry for their children and grandchildren when they thought they would grow up disconnected from their cultural knowledge. For instance, one parent spoke about similar issues concerning religion, which has become so embedded into their culture that you cannot observe one without the other, directly impacting cultural processes. Due to the lack of data on the Pacific grandparents' side, the results cannot confirm if they also feel the same colonial effects. However, this study brought forth that in every generation all whānau expressed aspirations of cultural development in tikanga and language to feel connected and whole. This is witnessed in the whakataukī "Ko te reo te mauri o te mana Māori" (The language is the core of our Māori culture and respect) (Matthews, 2016). These thoughts note the importance of language retention for Māori and the connection to values and traditions that are crucial to lead full and meaningful lives in terms of cultural wellbeing.

The results suggest that inequality indicators provided sufficient data in other areas such as health, however, research on cultural identity indicators requires reassessment. Future studies into cultural identity should observe how culture is measured and on more than just language indicators. The focus needs to be on whānau cultural wellbeing and the involvement of the collective of iwi and whānau. From policy design to implementation to evaluation. Most measures of wellbeing are defined in research by their indicators rather than what the direct implications are on cultural wellbeing and how history has impacted these factors (Agee, 2013; Royal, 1992; Samu, 2003; Smith, 1999; Walker, 1990). Various historical negative impacts were noted by Marriott and Alinaghi (2021), who suggested that outcomes are adverse for Māori and Pacific people and are increasing when compared to the majority of Aotearoa (Statistics New Zealand, 2018). In contrast, this study highlights these issues and reflects on the

lived experiences of Māori/Pacific whānau narratives to provide a more in-depth understanding of how history has impacted cultural knowledge.

For instance, during the hui phase of this research, Shanon the kuia of whānau Toru reflected on her concern for how tikanga was being altered and changed to suit more western aligned narratives. This example is useful as it highlights various aspects of what it means to live in a colonised world as tangata whenua. Here, inequality is evident in the narrative being expressed, which demonstrates a sense of disempowerment for this kuia. Furthermore, Ministry of Social Development (MSD) wellbeing indicators are measures in the following categories (which were defined in a previous study) as health; knowledge and skills; paid work; economic standard of living; cultural identity; and social connectedness (MSD as cited in Marriott & Alinaghi, 2021 p. 7). Although the results might suggest the inequality indicators provided sufficient data in other areas of health, the cultural identity indicator requires reassessment. In the future, cultural identity should include concepts measured on more than just language indicators and focus on whānau cultural wellbeing, and the involvement of the collective (iwi and whānau) and is paramount in informing policy design, implementation, to evaluation.

This research suggests that those engaging with Māori/Pacific whānau, need to have an understanding of the effects of migration and colonisation on cultural wellbeing. Additionally, practitioners need to encourage talanoa and ask about whakapapa and how whānau perceive their diverse identity, instead of determining this for them. For example, if practitioners are unsure about someone's identity, they should ask them. Ask what their traditions are at home, and ask the question – "What is your iwi"? "What is your village"? Practitioners should find connections so that whānau feel valued. Being responsive to cultural identity, diversity and fluidity shows consideration when adopting a social constructionist understanding of cultural competencies (Nadan, 2017). Fisher-Borne et al., (2015) explain that the field of social work needs to focus on a space where practitioners confront imbalances, rather than just acknowledge they exist. This vital message encourages practitioners to become self-aware and critical of how our own identity and worldview influence our interactions with whānau. History shows us that undervaluing culture as a tool for wellbeing only leads to further inequality and disconnection. Hence, the evolving growth of Aotearoa should involve returning control to whānau who can then determine and maintain their cultural knowledge.

Creating space for the transmission of cultural knowledge

Rather than being focused on outcomes or interventions, the challenge for this research was to stay grounded in whānau knowledge of culture for the wellbeing of whānau. More importantly, cultural knowledge needs to be understood as a standalone unique term that requires researchers to define the concept as a cultural process of growth for whānau, inclusive of teaching and learning of whakapapa and traditions. More importantly, whānau who may not have the skill or experiences to take care of their cultural knowledge due to pivotal whānau members passing or geographical distance from whānau or marae are required to seek out key members to gain cultural knowledge and experiences. Interestingly, the literature based on cultural knowledge was limited mainly due to the interchangeable elements of culture and various definitions in diverse languages. For instance, terms such as te reo Māori, cultural identity, mātauranga Māori, Pacific and Pasifika were required for a broader search analysis to occur. However, when there was mention of the term cultural knowledge, the emphasis highlighted outcomes based on economic success, interventions, or policy initiatives for whānau (Humpage, 2020; Lareau, 2015).

The study by Ofanoa et al. (2021) is consistent with this study's aims and objectives as the literature argues that cultural development needs to come from whānau. Noted in a study based on programmes to bring Pacific communities together, sharing Pacific cultural values, unique languages, and religions all need to be acknowledged so connections and relationships can be formed (Ofanoa et al., 2021). This is a pivotal statement as it highlights the need to harness collective strength to actively support the individual via utilising culture as the 'key' to improving wellbeing (Ofanoa et al., 2021). An important part of development for all the children's generation was that school plays a significant role in strengthening their collective identity and typically demonstrated a stronger wellbeing connection between home life and school. The question then is, if whānau are stakeholders of cultural knowledge, whose responsibility is it to help whānau or individuals achieve their cultural development? To answer this question, the children's generation all agree that culture is important to them whether they speak the language or not. However, it was noted that if you are geographically living away from tūrangawaewae (a place to stand and belong) or extended whānau, the

disconnection and yearning were greater, or as expressed by one participant "*heavier on my shoulders*" (Naomi, Whānau Tahi).

The findings from this study show that transmission of knowledge and participation and engagement in cultural activities are being utilised to harness positive cultural wellbeing and development. Thus, when elders and parents are immersed and active in cultural groups and activities such as kapa haka, Polyfest, churches and marae, there will be a flow-on effect on the children's development of cultural knowledge. When Shanon from Whānau Toru indicated that "*I learnt about our tikanga as well through stories like at the marae*" it shows the need for more opportunities for transformation. The transformation in storytelling is exemplified not only within the marae but through tā moko, church performances and whānau gatherings of weddings and tangi. Two studies, one from a Pacific world view, and one from a Māori world view, both argue that improving heritage language through education can help support underlying conceptual understandings of culture, the nature of knowledge, and the connection of identity, language and culture overall (Fickel et al., 2018; Kennedy, 2019).

Whānau cultural knowledge is highly dependent on whānau and extended whānau and the creation of space for knowledge to be transmitted. For instance, whānau members who have passed without transferring knowledge, not being raised around elders, and not being close to churches or marae all affect whānau cultural development. It will take motivation, encouragement and maybe some kai to get whānau together, however, creating space to nurture and maintain cultural identity will provide benefits and wellbeing pathways. It was stated in previous chapters that it has historically been challenging to claim space in Aotearoa (Minahan, 2012). Yet if whānau leave it to educational institutions or policy to develop our cultural knowledge the essence of lived experiences and whakapapa stories will slowly be lost. Homes, churches, and marae need to become a space to nurture values, beliefs and traditions and a place to just sit and talanoa with others of similar communities (Manuela & Sibley, 2013; 2015). For those who identify as Māori/Pacific the need to grow in not only one space but two requires older generations to pass on stories and traditions to enable understanding and growth. Most of Māori history was lost to tangata whenua as the transmission of knowledge is mainly oral; so it is up to whānau to increase all individual knowledge instead of being the one that asks "What's our pepeha again"? "I don't know, go ask your Aunty?".

Cultural knowledge contributing to wellbeing

Cultural knowledge grows confidence in self-identity

Māori need to discover their language, culture, and heritage to fortify their self-esteem and cultural knowledge to promote mental and physical wellbeing (Durie, 1994). The challenge highlighted through this study is that the journey of identity and the role culture has in the developmental process was hindered due to outside factors. While this study relates to those that whakapapa to Māori/Pacific heritage, the need to be one or the other or edge walking between worlds became a concern to whānau questioning where they fit (Funaki, 2017; Tupuola, 2004). More specifically, I did not want to get caught in the differences or similarities of the complex nature biculturalism or multiculturalism has on an individual; rather, the focus needed to bring forth how culture impacts wellbeing. Therefore, the inclusion of identity in this study was critical as it shed light on the relationship between cultural knowledge and wellbeing. One example is when whānau in this study reported that self-identification had either a direct positive or negative effect on their wellbeing.

Although there are many different levels of what makes up one's identity, this research found that confidence in self-identity for whānau came from experiencing cultural pride. The negative was witnessed when outsiders of the whānau tried to define a whānau member's cultural identity according to their (outsider) perspective. A positive example was reported through sports affiliations and playing for your country's team, or during kapa haka, or Polyfest events (a cultural dance). While most of the available literature related to culture has included the connection to identity, further research needs to focus on how cultural knowledge affects confidence in self-identity. Carla et al. (2021) touch on this in a collective context, where she noted that participants contribute wellbeing to in-group positive ethnic identity and encourage whānau to create meaningful interactions with family and friends that promote a sense of connection and wellbeing with the larger ethnic group. In this way, having a combined Māori/Pacific cultural identity is a transformative process that could be powerful and influential for the individual.

The findings differed in examples and lessons for all whānau, however, further insight from the Pacific grandparent's generation would have widened the scope of understanding. The theme brought forward by each generation is as follows; the grandparents' generation spoke to the loss of their culture and the effects on their wellbeing. The parent's generation spoke of the hardships of integrating culture into their lives. Whilst the children's generation all stated loudly to their whānau they yearned for more. Contrary to the parents' belief that they were pushing their children to be a part of both worlds as much as possible. The children all wanted more first-hand experiences. For example, Malohi indicated, that the times they were culturally engaged in a process they felt a strong sense of self-worth and integrity noting that "*when I sang with my cousin at the church, like singing to the people, I just felt really confident*" (Malohi, Whānau Toru).

The findings enlightened how an individual embeds culture in their self-identity, in a collective way that upholds both the person's and whānau mana. Thus, the link between ethnic identity and self-esteem is strengthened by being able to speak in your mother language (Matika, 2021). Overall, this study has provided new insight into the growth of culture and how each generation described either their disconnection, revitalisation or awakening of culture. Furthermore, there needs to be more research that highlights how knowing and understanding your mother language can aid in instilling confidence in self and wellbeing.

This research provided insight into the experiences of family life for those of Māori/Pacific heritage and the lived realities of the different generations. On a whānau level, this would be demonstrated when individuals who were included in traditions (who were told their meanings and then were able to activate them in everyday life) found a greater sense of self-identity through feeling connected to the community. This study implies that a developmental identity process that focuses on individual whānau culture as a tool to develop self-confidence will thereby, help instil pride and self-worth. The key to this growth is the involvement of the collective cultural group and whānau, and first-hand experiences that are whānau led.

Implementation in everyday life

Cultural identity is an interactive process that can evolve significantly in day-to-day interactions. As a result, this study had to focus on how to examine cultural knowledge and its impacts on whānau daily life. The literature was very limited as prior studies focus on ethnic identity, rather than focusing on day-to-day interactions (Manuela & Sibley, 2015). The scope of this study has not allowed this research to process underlying day-to-day interactions, yet, whānau kōrero has given a brief look into the involvement of culture in daily life. Further research would be needed to address how cultural knowledge is associated with the development and understanding of day-to-day functioning.

The literature surrounding the centrality of cultural knowledge highlighted that bringing two worlds together demands the attention of not only the collective whānau unit but also the implementation of cultural knowledge in everyday situations. In all three whānau kōrero, the common feature was not the nuclear two-parent structure. Rather, it was inclusive of grandparents, cousins, aunties, and uncles. The findings reiterated this, when Harre from the grandparents' generation stated, "*It takes a village to raise a child, Hell they* [his grandparents] *brought me up and I'm passing that on!".* This example illustrates how Māori and Pacific social organisations perceive the normality of the whānau structure as being more than a nuclear two-parent home. Everyone - inclusive of grandparents and extended whānau - comes together as a collective to share in the growth of each other's children (Durie, 2004; Makereti, 1938). Sharing the growth from generation to generation enables the passing down of pivotal knowledge and whakapapa.

A significant finding comes from the children themselves. Here, they were unified in their view that time spent with extended whānau listening to stories, asking questions and growing in two cultures has helped them to grow with tikanga and mana in mind. The key that needs to be addressed is an understanding of how to assist in supporting these structures to strengthen whānau wellbeing and the transmission of knowledge. The whānau indicated that there were many barriers to expressing themselves through their culture, such as loss of language, lack of resources or living far from tūrangawaewae. However, as a direct implication of this study, we can see that the kōrero presented by

the whānau is that their wellbeing is shrouded in culturally responsive outcomes through real-life, hands-on experiences.

Those with an understanding of culture shared in the knowledge and wisdom transmitted from extended whānau. The grandparent's generation was raised utilising whakapapa to connect to something bigger than the individual. The parents' generation had a harder time retaining knowledge of culture while integrating into the hardship of living with a dominating culture and bridging multiple worlds together. The children's generation is where the revitalisation sits concerning wanting to know more but needing the experiences and language themselves to understand. An implication of this study shows that more research needs to be done generationally to address the impact culture has on day-to-day life, giving whānau a stronger purpose and sense of who they are.

Social services utilisation of Māori/ Pacific cultural knowledge to navigate whānau wellbeing

Centrality of whānau transmission of knowledge

Perhaps one of the main elements that are missing from research approaches is the centrality of whānau transmission of knowledge. While discussions on cultural knowledge are based around the attempt to improve Māori/Pacific wellbeing, emphasis should be placed on how to create meaningful connections based on philosophy, whakapapa, customs, and kai. The closest studies are by Reeves-Ellington (2010) who looks at how social scientists define culture and relationships within them, and by Fonua (2020) who suggests incorporating and embedding Māori and Pacific values, culture and knowledge into education and research. Both these studies suggest that an understanding of those who struggle in a system dominated by a different worldview needs to be supported by teachings of their Indigenous knowledge with a focus on relationship building (Fonua, 2018; Reeves-Ellington, 2010). The findings of this study agree that to understand cultural knowledge the amendment needs to come from those who work with whānau, to build on their cultural knowledge, and to engage and understand those with Māori/Pacific heritage.

The whānau kōrero indicated that the benefits of cultural knowledge are witnessed via whānau, for example, '*being raised in a village'*, where one has access to rich cultural

resources and can act on them. When asked the question, what does cultural knowledge mean to you? All whānau had to stop and think. For instance, Keri from whānau Tahi stated, "*It's how I think and feel*". Here, this quote, while succinct, is beneficial as it effectively demonstrates that cultural knowledge is strongly linked to values, characteristics, and identity. This research demonstrates that positively showcasing cultural knowledge can counteract the negative experiences of micro-aggressions, stereotypes, and unconscious bias (Steele & Aronson, 1995). These are evident in whānau narratives when Naomi from Whānau Tahi stated,

"*Stereotype that they're (those that identify as Pacific) dumb. But they are good at sports" and "like microaggressions…they do impact you and it's hard because when it's not so in your face you can't yell or shout about it …you still feel it and you want to do something about it … all you can do is …prove them wrong".*

With these statements, it is clear that whānau experience biased thoughts, as well as learn to navigate them. What helped whānau is having a strong sense of self and developing an understanding of connection through whānau relationships. Hence, if acknowledgement of cultural identity and knowledge is respected on different levels of society, this can lead to positive wellbeing of self.

In this study, whānau have shared their values and perspectives on how cultural knowledge is integrated, how differences are amended and how knowledge is transmitted. A key implication of this study is the focus on cultural knowledge which, as a concept, should be considered in understanding the wellbeing of individuals and whānau. The whānau indicated their ability off cultural knowledge comes from their lived experiences and knowledge transmitted across generations, which created a space of integrity and wellbeing. Thus, the challenge for social services in practice is to create a space that is whānau-led and creative narratives that state "we" and "with" to deliver culturally appropriate forms of engagement. Assess "with "whānau, plan "with whānau" and state "we" can do this alongside each other.

Ongoing collaboration between whānau and practitioners

The challenge for organisations is to understand the complexity of each whānau and how culture has influenced the lived realities of each generation. The majority of narratives from all whānau depicted they have in some way been relatively subjected to microaggressions from the environment in which they were raised. Hence, the focus on whānau whakapapa and culture is critical to meeting their specific needs. The environment needs to be supported so that culture, language and identity can continue to be nurtured. Approaches are then required to come from the space of the collective at the community development level and for practitioners to understand how culture can influence behaviour and a level of trust can be strengthened between whānau and the practitioner.

For practitioners to become culturally competent it is required that they connect whānau values to the concepts in which they practice. This includes the knowledge of whakapapa, history and traditions of the whānau that you are engaging with and by working alongside knowledgeable pou tikanga (someone who understands language and customs) or community members. Emerging from whānau voices is that whānau come as a whole unit and understanding this will contribute to positive transformations for whānau collectively. This study acknowledges that culture is a major contributor to the development of whānau wellbeing. This includes concepts of a bottom-up community development approach that gives whānau a chance to have a voice in the development of what will enhance their wellbeing (Koro et al., 2010). Further studies on how cultural knowledge works in practice will benefit this research to show the progression of cultural development in a community setting. Thus, cultural competence and knowledge of cultures should be made compulsory in organisations to better understand members of diverse cultures, especially for those new to Aotearoa and working in healthcare environments (Bacal et al., 2006; Durie, 2001). Research directly related to whānau ora in practice that utilises culture as a tool for wellbeing has been recently researched by Cherrington (2021). He points out that whānau ora is a transformative process and journey, on the pathway to wellbeing, and is led and achieved through whānau moemoea. This research agrees that the most important part of the practice is focusing on how whānau measure their wellbeing and how culture can be a part of that process.

Whānau discussed how living in Aotearoa surrounded by other influential cultures can be challenging at times. All generations felt the challenges differently, however, most of the kōrero (talk) was centred around how vital whakapapa, culture and being connected to the collective was to their wellbeing and self-esteem. While whānau did not specifically express if they have been involved in services, or if they were treated in a culturally appropriate way, their experiences suggest that in education there was discrimination from peers. Additionally, data on whānau who have walked alongside organisations with an emphasis on cultural knowledge in practice would show if this has enabled more engagement and connection in services. Putting the wero out to all organisations to acknowledge cultural diversity in whānau, collect the demographic information correctly ((including disaggregated data collection) and explore whānau whakapapa with them.

While many have considered the implementation of Te Tiriti o Waitangi within their organisation, it does not mean they are actively practising in culturally appropriate ways. Likewise for Pacific-focused engagement, Mafile'o and Vakalahi (2018) state that re-centring knowledge, values and practices of Pacific epistemology will yield alternative solutions to addressing challenges encountered by Pacific people. Consequently, training that enhances a person's understanding of decolonisation needs to also consider whānau cultural knowledge, whakapapa and identity as it will improve the competency of all social work practitioners. Moyle (2013) suggests that whānau mainly accept processes, not because they have faith in them, but because it is the only option open to them. Ideally, policy and organisations should sit together alongside whānau to help with any contextualising that is needed.

Concluding comments

Whānau findings of cultural knowledge suggest that engagement and operational level intervention need to be cloaked in tikanga, principles and values determined by the whānau themselves. In this study, no data was disregarded as each narrative came with added understanding, even when questions were not addressed directly. There were many instances in the literature where culture has been utilised in community development and many associated with wellbeing. Researching the construction of cultural knowledge highlights the role culture plays in the transmission of knowledge and the importance of maintaining relationships within whānau collectives and extended whānau. The six key

implications of this study have been highlighted by whānau narratives and connected literature. Firstly, the historical maintenance of cultural knowledge should be maintained in schools and space be made at home to accompany and grow the learning of cultural knowledge. Secondly, creating space for the transmission of cultural knowledge will aid in the connection to the collective and growth of wellbeing for whānau. Thirdly, cultural knowledge increases confidence in self-identity and strengthens resilience in knowing who you are. Fourth cultural knowledge is central to the implementation of everyday life and growth in whānau wellbeing. Fifth, the centrality of whānau transmission of knowledge aids in the future of Māori and Pacific communities so that tikanga and language do not die out. Lastly, ongoing collaboration between whānau and practitioners needs to come from a community development level. The social systems need to address equity and practitioners utilise culture as tools for engagement and wellbeing at every step of the journey.

The following chapter concludes the final destination of this waka and reflects on the aims and objectives, the recommendations and personal reflections before placing the oar down in preparation to ground the waka in learned knowledge to end the voyage.

Chapter 6: Conclusion

Kia whakatōmuri te haere whakamua.
I walk backward into the future with my eyes fixed on my past
(Rameka, 2016).

For Māori and Pacific and those who whakapapa between, our beginnings start at the same place, on a beautiful waka bound for the Pacific Ocean. Grounding the waka ashore is not the end of a journey. Rather, it is the point of the journey where you have reached your destination and you can now turn and look back at how far you have come. Reflection is key at this point of the voyage, to question, would I have chosen a different path? Did I achieve all I set out to do, in the way I aspired to do it? Even though we have reached the end, the journey will always be the most important part.

Included in this chapter is a reflection on the key findings and the limitations observed in this study. This is followed by an overview of all chapters with recommendations for future research and my final thoughts on ending the voyage. This journey was navigated by whānau for whānau and has utilised Indigenous methodology, and overarching guiding principles alongside ethics and tikanga to remain grounded in the kaupapa (topic) of Māori/Pacific cultural knowledge.

Summary of Research Aims

Research is undertaken for various reasons; however, this study chose me as it was inspired by two lived realities. The first being I experienced spaces both in practice and in education where education on cultural knowledge was limited, and/or demographic data was biased to one culture, or individuals were being stereotyped as an ethnicity within social services. Secondly, the lived reality is my whānau whakapapa and thus, understanding the space of living between two bodies of cultural knowledge. The initial vision for this study was to focus on how Māori/Pacific whānau perceive whānau ora and wellbeing through their cultural connections. The waka focus was to enhance the concept of cultural knowledge and for that thought to remain at the forefront alongside whānau wellbeing. Thus, the refocused aim was to explore how cultural knowledge contributes to the wellbeing of whānau who are Māori/Pacific. The following is a summary of the

research findings as an implication of this study in response to the research objectives and further concluded through nga takepū.

- Objective 1: Identify how Māori/Pacific whānau develop and maintain cultural knowledge.
- Objective 2: Examine how cultural knowledge contributes to Māori/Pacific whānau wellbeing
- Objective 3: Recommend how social services can utilise Māori/Pacific cultural knowledge to navigate Māori/Pacific whānau wellbeing.

Summary of Research Findings

Historical maintenance of cultural knowledge

There is profound literature that documents the history of Aotearoa, showing how Māori were alienated from their traditional collective way of life and culture. Additionally, those who have migrated from the Pacific Islands and now live in Aotearoa share in the negative encounters of prejudice and marginalisation. Negative public narratives, which have been derived from stereotypes outside of whānau control affect the overall wellbeing of Māori/Pacific whānau. To combat this marginalisation, whānau indicated that when engaging with whānau (who identify as Māori/Pacific), one must review their understanding of the effects of migration and colonisation on cultural wellbeing. Practitioners can do this through whanaungatanga and listening to whānau whakapapa to gauge their journey of cultural knowledge. Due to cultural knowledge being lost in time, the transmission of knowledge originates from a dominant culture. Therefore, we as kaitiaki are required to make a conscious effort to be a part of the conversations that empower systematic change to include knowledge of the history and the impacts still being felt today.

Kaitiakitanga in this space reminds practitioners working alongside whānau to locate organisations or agencies that empower conversation about cultural history and thereby express how this fits into their processes. This will aid in the ability where we can all work cohesively for the betterment of whānau ora.

Creating space for the transmission of cultural knowledge

Whānau indicated that it is hard to claim space in Aotearoa even with spaces such as Kōhanga, Kura kaupapa, and Wānanga. It is important to note that within mainstream education, tikanga, history, and basic te reo Māori and Pacific languages are not developed to their full potential. This demonstrates how crucial the transmission of knowledge is and how it needs to be strengthened in homes for culture to become naturally part of everyday normality. Therefore, for cultural knowledge to be grounded in everyday life it must be derived from lived experiences, however, whānau need to create space to nurture and maintain their cultural knowledge. Discussions based on culture are required to be whānau led so the knowledge stays within the lineage and can be passed down generationally in a space of safety and growth.

Taukumekume in this space reminds practitioners to offer insight and space for conversation to a whānau who may have lost connection to their culture. Whānau can then grow their knowledge together by accepting what was lost can be found again. Including all generational levels of whānau in guided interaction with practitioners on whānau knowledge and stories will ensure whānau mana is always maintained even through kaupapa that is stepped in tension. Here, cultural knowledge begins and is developed by whānau for whānau so that traditions can be maintained in a way future generations can benefit from them.

Cultural knowledge grows confidence in self-identity

Confidence in self-identity within one's culture is an evolution of growth, dependent on the individual, their collective and extended whānau. All whānau indicated that the key to their wellbeing and growth was through the lived childhood experiences which connect the individual identity to a collective. However, when there are geographic disconnections or isolation from tūrangawaewae or whānau networks, it often becomes difficult to instil a sense of cultural pride, with children edge walking and yearning for a deeper understanding of themselves. To break down the challenges of edge walking between cultures, whānau indicated they became resilient through collaboration with whānau at the marae, listening to stories, sharing the spade to dig holes for hangi, listening

to elders while making them a cup of tea, joining in with kapa haka and Polyfest events and belonging to a church.

Mauri ora in this space reminds practitioners that you cannot see mauri it is something you feel within yourself. Feeding your cultural knowledge for instance your pepeha enables one to grow within Te ao Māori and where you whakapapa to. This is another way to connect to whanau, hapu and iwi as you do not address yourself as an individual by stating your name. You connect to others as a collective. Your pepeha is normally passed down through generations within your family and it is not something that can be found in a library. When an individual can self-manage in a way that is grounded in culture, it can aid in the growth of self-confidence and self-worth which flourishes one's mauri.

Implementation in life

All whānau indicated the importance of culture and language in their life. All children indicated that they desired to know more about their cultures but required the experiences and language themselves to aid in their growth and wellbeing. Generally, most of Aotearoa Pacific-descent are now born in Aotearoa, therefore the earlier generation's children's lived experiences are more likely to be based in Aotearoa rather than the homeland in the Pacific. Given this, there needs to be a greater focus on how to utilise culture in everyday life, in a manner that effectively instils a sense of pride and self-integrity, and where a person automatically makes decisions based on tikanga from watching and listening.

Āhurutanga in this space reminds practitioners that even though whānau are born into their culture the disconnection can also be evident. Therefore practitioners are required to let whānau take the lead and ask what is required of them to create a culturally safe environment in the pursuit of best practices and whānau ora. The challenges whanau or individuals face professionally and personally lie within the integrity and autonomy that both cultures will be positively represented or acknowledged to ensure mauri ora. Creating the space for cultural growth in everyday situations can aid in the repetition and normality, taking away the fear and leaving a safe environment for transformation to occur.

Centrality of whānau transmission of knowledge

To grasp the concept of cultural knowledge is a challenge, as it comes down to the ability to understand that it is how one thinks and feels. Here, whānau indicated that cultural knowledge is strongly linked to values, characteristics, and identity. Understanding cultural knowledge should also come with a focus on nurturing and maintaining the relationship formation of the collective. Thus, when educators or services are working alongside whānau that identify as Māori/Pacific, the first action would be to create space for whānaungatanga to promote the essence of whānau collective networks. This can be achieved by facilitating space for stories of ancestors or past lived experiences where whānau can assist in passing on whānau cultural knowledge. This supports structures that strengthen whānau wellbeing and their transmission of knowledge. It would also aid in facilitating further discussions with whānau about how they can collaboratively develop a shared understanding of wellbeing through whānau knowledge and engagement.

Tino Rangatiratanga in this space reminds practitioners that although whānau come with challenges it is up to the practitioner to bring out the whānau ora based on the whānau concept of wellbeing. This ensures that the integrity of the whānau is always at the heart of conversations and allows whānau to be the storytellers and transmission of knowledge in their spaces.

Ongoing collaboration between whānau and practitioners

There are diverse organisations that say they work in a whānau centred way, however, is their perspective of whānau the same as the whānau they are working beside? Given this uncertainty, organisations need to encourage practitioners to engage in professional development and learning about relevant issues, such as colonisation, migration and how whānau cultural knowledge could be used to enhance whānau wellbeing. Creating culturally responsive policies to Te ao Māori and Te ao Pacific collective lenses will provide specific focus areas for organisations. Ultimately, sitting together alongside whānau will help with any contextualising that may be required, such

as asking questions of whānau networks, and emphasising the importance of these collective relationships.

Te Whakakoha Rangatiratanga in this space reminds practitioners that the challenge will be for providers to ask whānau who they whakapapa to, to give demographically correct statistics and data. This provides cultural data that can guide policies, initiatives and whānau support systems that can then cater for the needs of mixed whakapapa whānau cultural knowledge. Strength-based engagement with whānau requires a conscious effort from practitioners to remain respectful and treat whānau like they are the key knowledge holders of their space.

Recommendations and Areas for Future Research Opportunities

The following recommendations have evolved from whānau stories and reflect on the implications of this study. They are divided between headings of whānau, service providers, and research opportunities for students and educators.

Recommendations for whānau: Perhaps one of the main elements that are missing from whānau cohesion is the creation of space for the transmission of knowledge. These spaces are not limited to but are as follows: listening to our kaumātua over a cup of tea and asking them about stories of their past. Learning the tikanga of your marae so when key whānau members are not amongst us anymore you can pass on traditions. Attend if you are aware of a whānau gathering. If you are aware that your children do not know a whānau member, introduce them. If you are aware your children do not know their pepeha, teach them. More importantly, do not assume that our youth know where they belong; encourage and provide them with opportunities to portray where they come from and allow them to be a part of whānau collaboration.

***Recommendations for service providers*:** Many areas in social services exist solely for those who identify as Māori and separately for those who identify as Pacific. But what of those that whakapapa to both, and edge walk between the worlds as Māori/Pacific? If the aim of service providers or social services is to work in a culturally responsive way, then providers need to do more to maintain and nurture cultural knowledge from the perspectives of all whānau. In doing so, providers should utilise

whanaungatanga as a catalyst to understanding diverse whānau whakapapa and heritage. Providers should also think about what influences are present in Aotearoa when reviewing whānau identity, and support whānau desires in a manner that aids in developing their cultural knowledge. When collecting demographic information, providers need to consider the assumptions typically made about ethnicity and strive to minimise the negative impacts that stem from this action. Also, staff should communicate with whānau and make additional queries regarding ethnic identity to provide more accurate data, as well as avoid any unintentional overrepresentation of particular demographics.

I put this wero (challenge) to organisations; that they make it mandatory to work in culturally responsive ways by going beyond tokenistic displays, where only a karakia is practised in the morning as part of Treaty obligations. Rather, organisations should partner with local iwi to understand their tikanga and implement policies that start from the bottom up with a community development approach. Ideally, policy and organisations should sit together alongside whānau to help with any contextualising that is needed. More importantly, these organisations must understand that strong whānau connections are the pathway for the transmission of knowledge and the restoration of strong whānau wellbeing.

Recommendations for future research: It would be beneficial for future research to focus on expanding this study by including more whānau from diverse age ranges and a wider geographical location that is inclusive of the Pacific home Islands. While this study had a focus on whānau wellbeing to give providers knowledge to benefit cultural knowledge, further research that examines how knowing and understanding your mother language can aid in instilling confidence would provide valuable insights about whānau wellbeing. Also, additional data on whānau who have worked with multiple organisations would emphasise what social work theories systems and practices make the most positive impact. Lastly, further investigation of how cultural knowledge works in practice will benefit this research as it would highlight the progression of cultural development in policy and community settings.

Concluding thoughts

In essence, the heart of this research is the whānau voices. It is from this perspective that I share my concluding thoughts;

- For whānau – cultural knowledge is a reclamation of space that connects whānau to land, to the language, to the people, to the culture and the collective. Reclaim the space together to seek enlightenment and transformation of cultural knowledge.
- For practitioners – when working alongside whānau a thought to consider is; that there is no use in having takepū in life if we do not use it in practice. Our cultural knowledge adds to the value of who we are as practitioners this is whanaungatanga in action.

The key findings from participants show that cultural knowledge is evolving with whānau diversity and as a result, cultural practices are changing. This in no way means that whānau are forgetting their roots, their whakapapa or history, rather it means that whānau are adapting to accommodate to the fluidity of the conditions they now live in. Moreover, it is becoming increasingly difficult to live as a collective with the rising cost of living, with many whānau being required to conform to survive, and to the detriment of their own culture and whānau collective. History has played a massive role in the disruption of cultural knowledge. Thus, it is important to recognise how firsthand experiences of whānau life whether on the marae, learning waiata or tikanga processes as a collective can transcend into how practitioners work alongside whānau. More importantly, observe and aid in how the transmission of knowledge could be strengthened to identify how both whānau and practitioners can contribute towards whānau growth in cultural knowledge. If we can learn about our cultural knowledge, we can learn to say who we are with certainty and pride.

I will now place my oar down and leave you with the thoughts of my Uncle Vinny who spoke at my Aunty Donna's poroporoaki. She was our whānau knowledge holder, who spent most of her time with our kaumātua and had extensive knowledge of tikanga, history and whakapapa. When she passed, we not only lost a beloved whānau member but also the invaluable cultural knowledge that we took for granted.

These words inspire me to this day to never forget where I come from and to always remember what whānau and culture mean to me.

"Share a connection about whakapapa, and those whakapapa lines are an umbilical cord that's never severed either in life or in death. We are remembered and become immortal through our children. We live on in our great-grandchild.
So come home and share stories"

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Appendices

Appendix A: Information Sheet

MASSEY UNIVERSITY
COLLEGE OF HEALTH
TE KURA HAUORA TANGATA

the whānauwith grandparents first, then parents, then the children. During the hui, you/the whānau will be asked questions about your perception, knowledge and experiences of your Māori and/or Pacific culture and how these impact your whānau wellbeing. This research is informed by indigenous theory and will be reflected in the hui process through the use of karakia, ahurutanga (safe space) and providing a koha to acknowledge your time and support. If you feel any discomfort during the hui as this could be a sensitive topic for you or your whānau the hui can be stopped at any time and you will be offered time out and/or support.

All hui will be audiotaped and the content will be transcribed by myself then sent back for the whānau to check. You or the whānau can then make changes to the transcript if you wish. You will be asked to sign athe Release of Transcript form indicating that you have made the changes and that you give permission for your views to be used in the research. Data will be kept until the project has been finalised and upon examination of the research. Should you wish to have a copy of the audio recording this will be provided to you, otherwise the recording will be deleted. Any information transcribed and findings will be on a computer that can only be accessed by me with a password. The only other people to view this information will be my two supervisors. Your identity will remain confidential and you can select a fictitious name (pseudonym) for the written thesis. A summary of the findings will be sent to you at the completion of this project.

Participant Involvement

It is anticipated that participation will require approximately 3 hours of your time.

- Approximately 1 hour for the whānau hui
- 1 hour per individual hui x 3 (grandparents, parent and children)
- 1 hour to read the edited transcripts of the interview and make changes.

Participant's Rights

You are under no obligation to accept this invitation. If you decide to participate, you have the right to:

- Withdraw from the study up until you sign the release of transcript form;
- Ask any questions about the study at any time during participation;
- Provide information on the understanding that your name will not be used unless you give permission to the researcher;
- Decline to answer any particular question;
- Be given access to a summary of the project findings when it is concluded; and
- Ask for the recorder to be turned off at any time during the hui/talanoa/interviews.

Project Contacts

My Supervisors for this research are:

Ange Watson
School of Social Work
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Private Bag 11-222
Palmerston North
PH: 06)3569099 extn 85026
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If you have any questions regarding the research, please contact me or my supervisors.

Amy Proctor
Ph: [redacted]
Email: [redacted]

This project has been reviewed and approved by the Massey University Human Ethics Committee: Southern B, Application 19/57. If you have any concerns about the conduct of this research, please contact Dr Rochelle Stewart-Withers, Chair, Massey University Human Ethics Committee: Southern B, telephone 06 356 9099 x 83657, email humanethicsouthb@massey.ac.nz.

Appendix B: Interview Schedule

He waka eke noa – we know the way: Exploring how cultural knowledge contributes to wellbeing for those who have both Māori and Pacific heritage

Question Guide for Talanoa/hui

Protocols for welcome, consent and whakawhānaungatanga

Demographic information

1. Whakapapa (iwi, hapū, whānau connections/island, village, etc)
2. Genogram
3. Living arrangements
4. Age/gender
5. Education and employment
6. Languages spoken, by whom
7. Time spent living in the Pacific islands and strength of connection to hapū/iwi

Whānau questions

- What Māori/ Pacific cultural knowledge/traditions do your whānau adhere to?
- How do Māori/Pacific cultural knowledge and traditions contribute to your whānau wellbeing?
- Can you recall any defining moments where you became conscious of how others/society defined you in regard to culture?
- What makes your whānau unique?
- What does wellbeing look like for your whānau?
- Do you use any social services? If so, did they engage with you culturally?
- Tell me about a time when your whānau were proud to be who you are.

Grandparents' questions

- How do your children/grandchildren learn about their cultures (draw on community, family, school, church involvement)?
- In your experience, how do the various generations in your whānau follow cultural traditions differently?
- How does where you live shape your cultural knowledge and traditions?
- What cultural events do you encourage your children grandchildren to participate in and why?
- How do you see culture reflected in your children's/grandchildren's lifestyle (work, home, education)?
- How do use cultural knowledge in your parenting/grandparenting?

Parents questions

- How do your children learn about their cultures (draw on community, family, school, church involvement)?
- In your experience, how do the various generations in your whānau follow cultural traditions differently?
- How does where you live shape your cultural knowledge and traditions?
- What cultural events do you encourage your children to participate in and why?
- How do you see culture reflected in your children's lifestyle (work, home, education)?
- How do use cultural knowledge in your parenting?

Youth questions

- Can you tell me a story about where your cultural knowledge comes from?
- What does your culture mean to you? Māori/ Pacific?
- Time when you felt proud of being mixed Māori/Pacific?
- What are examples of wellbeing in your whānau?
- How do activities outside of your whānau (eg school, kapa haka, polyfest, sports, youth group) develop your cultural knowledge?
- How do these activities (above) contribute to your whānau wellbeing?

Appendix C: Participant Consent form

MASSEY UNIVERSITY
COLLEGE OF HEALTH
TE KURA HAUORA TANGATA

He waka eke noa – we know the way: Exploring how cultural knowledge contributes to wellbeing for those who have both Māori and Pacific heritage

Participant Consent Form

I have read the Information Sheet and have had the details of the study explained to me. My questions have been answered to my satisfaction, and I understand that I may ask further questions at any time.

I agree/do not agree to the interview being audio recorded.

I wish/do not wish to have my recordings returned to me.

I agree to participate in this study under the conditions set out in the Information Sheet.

I am aware that I can withdraw from the research at any time up until the commencement of the data analysis.

Signature: ..... **Date:** .....

Full Name - printed .....

Whānau Member .....

Te Kunenga ki Pūrehuroa

School of Social Work
Private Bag 11 222, Palmerston North, New Zealand **T** +64 6 356 9099 ext 83521 **www.massey.ac.nz**

Appendix D: Release of Transcript Form

MASSEY UNIVERSITY
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TE KURA HAUORA TANGATA

He waka eke noa – we know the way: Exploring how cultural knowledge contributes to wellbeing for those who have both Māori and Pacific heritage

Authority For The Release Of Transcripts

(This form will be held for a period of 5 years)

I confirm that I have had the opportunity to read and ammend the transcript of the interview(s) conducted with me.

I agree that the edited transcript and extracts from this may be used in reports and publications by the researcher Amy Proctor arising from the research.

I understand that all identifying information will be removed from the transcripts prior to publication of interview extracts.

Signature: ..... **Date:** .....

Full Name - printed .....

Whānau member .....

Te Kunenga ki Pūrehuroa

School of Social Work
Private Bag 11 222, Palmerston North, New Zealand **T** +64 6 356 9099 ext 83521 **www.massey.ac.nz**

Appendix E: Massey Human Ethics Committee Approval

Date: 20 December 2019

Dear Amy Proctor

Re: Ethics Notification - **SOB 19/57** - **He waka eke noa – we know the way: Exploring how cultural knowledge contributes to wellbeing for those who have both Maori and Pacific heritage**

Thank you for the above application that was considered by the Massey University Human Ethics Committee: **Human Ethics Southern B Committee** at their meeting held on **Friday, 20 December,**

Approval is for three years. If this project has not been completed within three years from the date of this letter, reapproval must be requested.

If the nature, content, location, procedures or personnel of your approved application change, please advise the Secretary of the Committee.

Yours sincerely

Professor Craig Johnson
Chair, Human Ethics Chairs' Committee and Director (Research Ethics)

Research Ethics Office, Research and Enterprise
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